

# The Epistle to the Galatians, Chapter 5

## ΠΡΟΣ ΓΑΛΑΤΑΣ Ε΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

### Discourse structure of the chapter

- A · 5:1**      **Stand fast in freedom**  
 The hinge of the letter: Christ set us free for freedom; therefore stand and refuse to be re-yoked to slavery. The imperative gathers up chapters 3–4 and launches the exhortation.
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- B · 5:2–6**      **Circumcision severs from Christ**  
 A solemn warning (2–4): to accept circumcision as obligatory is to fall from grace and make Christ useless, becoming a debtor to the whole law. Over against this (5–6): by the Spirit, from faith, we await righteousness — for in Christ only faith working through love counts.
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- C · 5:7–12**      **The agitators rebuked**  
 Pastoral alarm: they were running well — who hindered them (7)? The persuasion is not from God (8); a little leaven spreads (9). Paul is confident in the Lord, but the troubler will bear judgment (10); the cross still offends (11); a sharp wish against the agitators (12).

D • 5:13–15

### Freedom serves through love

The thesis of Christian ethics: freedom is not a base for the flesh but for mutual slavery in love (13), for the whole law is fulfilled in the one word, 'love your neighbor as yourself' (14) — whereas biting and devouring consumes the community (15).

E • 5:16–18

### Walk by the Spirit

The governing command: walk by the Spirit and you will not carry out the flesh's desire (16), for flesh and Spirit are locked in opposition so that you do not do what you would (17); but Spirit-led people are not under law (18).

F • 5:19–21

### The works of the flesh

The flesh's output is plural, public, and catalogued — sexual, idolatrous, relational, and excess vices (19–21a) — with the sobering verdict, repeated as before: those who practice such things will not inherit God's kingdom (21b).

G • 5:22–23

### The fruit of the Spirit

Over against the works, a single 'fruit' in nine facets — love foremost, then joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control — against which there is no law (22–23).

H • 5:24–26

### Crucified flesh, Spirit-keeping

Those who belong to Christ have crucified the flesh with its passions (24); therefore, since we live by the Spirit, let us also keep step with the Spirit (25) — not vainglorious, provoking, and envying one another (26).

1 Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν· στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

For freedom Christ set us free; stand firm, therefore, and do not be subjected again to a yoke of slavery.

THESIS / HINGE **ASYNDETON** The letter's pivot from argument to exhortation: a ringing declaration of accomplished freedom, then the inferential οὖν drawing the first command — stand, and refuse re-enslavement.

Τῆ

the

Dative

article

ἐλευθερία

for freedom

Dative

*dat. of purpose/advantage (fronted for emphasis)*

ἐλευθερία: 'freedom, liberty'; the theme-word of the chapter — not license but emancipation from the law's enslaving custody (4:1–11).

ἡμᾶς

us

Accusative

*direct object (fronted)*

Χριστὸς

Christ

Nominative

*subject*

Χριστός: 'Anointed,' Messiah; here the liberating agent — emphatic by position, the one who alone secures the freedom.

ἠλευθέρωσεν

set free

Aor Act Indic 3 Sg · ἐλευθερώω

*main verb*

→ constative aorist (the decisive act)

ἐλευθερώω: 'set free, liberate'; cognate with ἐλευθερία — a deliberate figura etymologica, 'for freedom he freed us.'

στήκετε

stand firm

Pres Act Impv 2 Pl · στήκω

*main verb (imperative)*

→ customary present (settled stance)

στήκω: 'stand firm, hold one's ground'; a later present built from the perfect ἔστηκα — military/steadfastness imagery (cf. Phil 1:27; 4:1).

οὖν

therefore

*inferential conjunction*

καὶ

and

*coordinating conjunction*

μὴ

not

*negative (with imperative)*

πάλιν

again

*adverb (repetition)*

πάλιν: 'again'; pointedly — to take on the law now would be a return to a bondage like the old pagan one (4:9).

ζυγῶ

to a yoke

Dative

*dat. of means/instrument (with ἐνέχεσθε)*

ζυγός: 'yoke'; a standard image for the law's burden (cf. Acts 15:10) — the apparatus of servitude.

δουλείας

of slavery

Genitive

*attributive (descriptive) genitive*

δουλεία: 'slavery, bondage'; the genitive defines the yoke — a yoke whose nature is slavery, the antithesis of ἐλευθερία.

## ἐνέχεσθε

be subjected/held fast

Pres Pass Impv 2 Pl · ἐνέχω

*main verb (prohibition)*

→ present prohibition (do not keep submitting)

ἐνέχω: 'hold in, ensnare'; passive 'be held fast, be subject to' — to let oneself be caught again in the snare of bondage.

## 2 Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.

Look — I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you.

**SOLEMN WARNING** Ἴδε Paul stakes his apostolic authority on a stark conditional: to accept circumcision as the law's gateway empties Christ of saving value. The emphatic 'I, Paul' makes it a personal pledge.

### Ἴδε

look

Aor Act Impv 2 Sg · ὁράω (frozen)

*attention-getting particle*

ἴδε: 'see! look!'; an old imperative of εἶδον frozen into an interjection that arrests attention.

### ἐγὼ

I

Nominative

*subject (emphatic pronoun)*

### Παῦλος

Paul

Nominative

*apposition to ἐγὼ*

Παῦλος: the apostle's name placed in apposition for solemn personal weight — 'I, Paul myself, pledge this.'

### λέγω

say

Pres Act Indic 1 Sg · λέγω

*main verb*

→ instantaneous/performative present

λέγω: 'say, declare'; here a performative — the very utterance is the apostolic pronouncement.

<p><b>ὑμῖν</b> to you Dative <i>dat. of indirect object</i></p>	<p><b>ὅτι</b> that <i>conjunction (content clause)</i></p>	<p><b>ἐάν</b> if <i>conjunction (3rd-class condition)</i> ἐάν: 'if (ever)'; with the subjunctive frames a real, contemplated possibility — the option the Galatians are weighing.</p>	<p><b>περιτέμνησθε</b> you receive circumcision Pres Pass Subj 2 Pl · περιτέμνω <i>verb of the protasis</i> → present (general/iterative possibility) περιτέμνω: 'circumcise' (περί + τέμνω, 'cut around'); the passive marks their submitting to the rite as the law's badge of obligation.</p>
<p><b>Χριστὸς</b> Christ Nominative <i>subject of the apodosis</i> Χριστός: emphatic by position — the all-sufficient Christ is precisely what would be forfeited.</p>	<p><b>ὑμᾶς</b> you Accusative <i>direct object of ὠφελήσει</i></p>	<p><b>οὐδέν</b> nothing Accusative <i>accusative of respect / adverbial ('in no respect')</i> οὐδείς: 'no one, nothing'; the adverbial neuter 'not at all' — a total negation of Christ's benefit.</p>	<p><b>ὠφελήσει</b> will benefit Fut Act Indic 3 Sg · ὠφελέω <i>main verb of the apodosis</i> → predictive future (logical consequence) ὠφελέω: 'help, profit, benefit'; to add law to Christ is to render Christ profitless — an all-or-nothing logic.</p>

3 μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

I testify again to every man who receives circumcision that he is obligated to do the whole law.

RESTATEMENT / INTENSIFICATION **δέ** A second, more sweeping witness: circumcision is not an optional addendum but enrollment as a debtor to the entire law — the package cannot be split.

## μαρτύρομαι

I testify

Pres Mid Indic 1 Sg · μαρτύρομαι

*main verb*

→ performative present (solemn declaration)

μαρτύρομαι: 'call to witness, solemnly affirm'; stronger than mere λέγω — an oath-like attestation.

## δὲ

and/moreover

*connective conjunction (development)*

## πάλιν

again

*adverb (repetition/reinforcement)*

πάλιν: 'again'; signals a renewed, intensified warning over the one just given.

## παντὶ

to every

Dative

*attributive adjective*

## ἀνθρώπῳ

man

Dative

*dat. of indirect object (to whom he testifies)*

ἄνθρωπος: 'person, man'; universalizing — no individual case is exempt from the principle.

## περιτεμνομένῳ

who receives circumcision

Pres Pass Ptc · Dat Sg Masc · περιτέμνω

*attributive participle (modifies ἀνθρώπῳ)*

→ present (the act in view)

περιτέμνω: 'circumcise'; the participle defines exactly which man — the one undergoing the rite as covenant obligation.

## ὅτι

that

*conjunction (content clause)*

## ὀφειλέτης

a debtor

Nominative

*predicate nominative*

ὀφειλέτης: 'debtor, one under obligation'; circumcision incurs a binding debt — the whole law becomes due.

## ἐστίν

he is

Pres Act Indic 3 Sg · εἰμι

*copula*

→ gnomic/stative present

## ὅλον

whole

Accusative

*attributive adjective (predicate position, intensive)*

ὅλος: 'whole, entire'; the emphasis falls here — not parts but the entire law, indivisibly.

## τὸν

the

Accusative

*article*

## νόμον

law

Accusative

*direct object of ποιῆσαι*

νόμος: 'law'; the Mosaic Torah as a unified, total obligation.

## ποιῆσαι

to do

Aor Act Inf · ποιέω

*exegetical/complementary infinitive (of ὀφειλέτης)*

→ constative aorist

ποιέω: 'do, perform'; here the comprehensive keeping the law demands — an undertaking no one can complete (3:10).

## 4 κατηγοήθητε ἀπὸ Χριστοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε.

You are severed from Christ, you who would be justified by the law; you have fallen away from grace.

**VERDICT** **ASYNDETON** The grim conclusion in two parallel clauses: to seek justification by law is to be cut off from Christ and to have dropped out of the realm of grace — the two are mutually exclusive.

## κατηγοήθητε

you are severed/nullified

Aor Pass Indic 2 Pl · καταργέω

*main verb*

→ dramatic/proleptic aorist (the result viewed as done)

καταργέω: 'render ineffective, abolish, sever from'; with ἀπό, 'be separated/cut loose from' — the bond with Christ is dissolved.

## ἀπὸ

from

*preposition + genitive (separation)*

## Χριστοῦ

Christ

Genitive

*object of ἀπό (separation)*

Χριστός: the one from whom the law-seeker is cut off — the very opposite of the desired security.

## οἵτινες

you who

Nominative

*relative pronoun (subject; qualitative 'such as')*

ὅστις: 'whoever, you who are of the kind that'; the qualitative relative classifies the offenders — all who pursue this path.

ἐν

by

*preposition + dative (means/sphere)*

νόμῳ

law

Dative

*dat. of means/sphere (basis of justification)*

νόμος: 'law'; the alleged but impossible ground of righteousness.

δικαιοῦσθε

would be justified

Pres Pass Indic 2 Pl · δικαιόω

*main verb (rel. clause)*

→ conative present (attempting to be justified)

δικαιόω: 'declare/make righteous, justify'; the present is conative — 'are trying to get justified,' a project doomed to fail.

τῆς

the

Genitive

*article*

χάριτος

from grace

Genitive

*genitive of separation (with ἐξεπέσατε)*

χάρις: 'grace, favor'; the sphere of unmerited gift — its antithesis is law as a system of debt (v.3).

ἐξεπέσατε

you have fallen away

Aor Act Indic 2 Pl · ἐκπίπτω

*main verb (parallel to κατηγορήθητε)*

→ dramatic aorist (decisive lapse)

ἐκπίπτω: 'fall out of, drift off course' (used of a ship driven from its anchorage, Acts 27:17); to fall away from grace's mooring.

## 5 ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.

For we, by the Spirit, from faith, eagerly await the hope of righteousness.

**GROUND / CONTRAST** γὰρ The emphatic 'we' marks the true gospel stance against the law-seekers: our righteousness is Spirit-wrought, faith-derived, and awaited as hope — three prepositional flags planted against works.

ἡμεῖς

we

Nominative

subject (emphatic pronoun, contrastive)

ἡμεῖς: the emphatic 'we' sets the Spirit-and-faith people over against the οὔτινες of v.4.

γὰρ

for

explanatory conjunction

πνεύματι

by the Spirit

Dative

dat. of means/agency

πνεῦμα: 'Spirit'; the Holy Spirit as the agent/sphere of the believer's expectation — anticipating vv.16–25.

ἐκ

from

preposition + genitive (source)

πίστεως

faith

Genitive

object of ἐκ (source)

πίστις: 'faith, trust'; ἐκ πίστεως — the Galatians watchword (2:16; 3:7–11), faith as the wellspring, not law.

ἐλπίδα

hope

Accusative

direct object of ἀπεκδεχόμεθα

ἐλπίς: 'hope'; here the thing hoped for — the awaited verdict/state of righteousness, not yet fully realized.

δικαιοσύνης

of righteousness

Genitive

genitive (exegetical / objective: the hope that is righteousness)

δικαιοσύνη: 'righteousness'; the consummate acquittal awaited — present in faith, future in full hope.

ἀπεκδεχόμεθα

we eagerly await

Pres Mid Indic 1 Pl · ἀπεκδέχομαι

main verb

→ customary present (ongoing expectation)

ἀπεκδέχομαι: 'await eagerly, expectantly' (double-prefixed από-ἐκ-δέχομαι); the strenuous, hopeful waiting of Rom 8:19, 23.

6 ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.

For in Christ Jesus neither circumcision counts for anything nor uncircumcision, but faith working through love.

GROUNDING MAXIM γὰρ The deepest reason: in the sphere 'in Christ' the circumcision/uncircumcision axis is wholly powerless; the only operative reality is faith made active through love — the bridge to the love-ethic of vv.13–14.

ἐν

in

*preposition + dative (sphere)*

γὰρ

for

*explanatory conjunction*

Χριστῷ

Christ

Dative

*object of ἐν (sphere of incorporation)*

Χριστός: 'in Christ' — the new-creation sphere where the old religious markers lose all force (cf. 6:15).

Ἰησοῦ

Jesus

Dative

*apposition to Χριστῷ*

οὔτε

neither

*correlative negative (οὔτε ... οὔτε)*

περιτομή

circumcision

Nominative

*subject of ἰσχύει*

περιτομή: 'circumcision'; here the religious badge — abstract, the status, not the act.

τι

anything

Accusative

*accusative of respect / inner object ('in any respect')*

τις: indefinite 'anything'; the neuter object underlines the total impotence of the marker.

ἰσχύει

counts/avails

Pres Act Indic 3 Sg · ἰσχύω

*main verb*

→ gnomic present (abiding truth)

ἰσχύω: 'be strong, have force, avail'; in the new sphere circumcision exerts no power for or against standing.

οὔτε

nor

*correlative negative*

ἀκροβυστία

uncircumcision

Nominative

*subject (coordinate with περιτομή)*

ἀκροβυστία: 'foreskin, uncircumcision'; the Gentile status — equally powerless; the antithesis cancels out.

ἀλλὰ

but

*strong adversative conjunction*

πίστις

faith

Nominative

*subject (the one thing that avails)*

πίστις: 'faith'; the sole operative reality — but faith characterized by love, not bare assent.

δι'

through

*preposition + genitive (means/manner)*

ἀγάπης

love

Genitive

*object of διὰ (means/channel)*

ἀγάπη: 'love'; the medium through which faith expresses itself — the touchstone of authentic faith (cf. v.14, vv.22).

ἐνεργουμένη

working/being active

Pres Mid Ptc · Nom Sg Fem · ἐνεργέω

*attributive participle (modifies πίστις)*

→ present (continuous activity)

ἐνεργέω: 'be at work, be effective'; middle 'showing itself active' — faith that produces, energized in love (not 'made effective by,' but inherently operative).

## 7 Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψεν τῇ ἀληθείᾳ μὴ πείθεσθαι;

You were running well; who cut in on you so that you do not obey the truth?

**PASTORAL EXPOSTULATION** **ASYNDETON** An athletic image turned into rebuke and question: the Galatians' good progress was tripped up — Paul presses the 'who?' to expose the intruding agitators.

Ἐτρέχετε

you were running

Impf Act Indic 2 Pl · τρέχω

*main verb*

→ progressive imperfect (a course in progress)

τρέχω: 'run'; the footrace metaphor for the Christian life (cf. 2:2; 1 Cor 9:24) — they were on a good pace.

καλῶς

well

*adverb of manner*

καλῶς: 'well, nobly'; their earlier course was commendable — making the interruption all the more grievous.

τίς

who

Nominative

*interrogative pronoun (subject)*

τίς: 'who?'; a pointed, almost accusing question singling out the troublemaker(s).

ὑμᾶς

you

Accusative

*direct object of ἐνέκοψεν*

## ἐνέκοψεν

cut in / hindered

Aor Act Indic 3 Sg · ἐγκόπτω

*main verb*

→ *constative aorist*

ἐγκόπτω: 'cut into, impede' (a military term for breaking up a road to block pursuit); a runner cut off mid-race.

## τῇ

the

Dative

*article*

## ἀληθεία

truth

Dative

*dat. of object (of πείθεσθαι — 'obey the truth')*

ἀλήθεια: 'truth'; the truth of the gospel (2:5, 14) — obedience to it is the race they were running.

## μὴ

not

*negative (with infinitive)*

## πείθεσθαι

to obey

Pres Mid/Pass Inf · πείθω

*infinitive of result/purpose ('so as not to obey')*

→ *present (continued obedience)*

πείθω: act. 'persuade'; mid./pass. 'be persuaded, obey, trust'; here 'obey the truth' — the goal that was thwarted.

## 8 ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.

This persuasion is not from the one who calls you.

**DISQUALIFICATION OF THE SOURCE** **ASYNDETON** A terse verbless denial: whatever 'persuasion' is winning them does not originate with God, who is the one continually calling — so it cannot be of the gospel.

**ἡ**  
the  
Nominative  
*article*

**πεισμονή**  
persuasion  
Nominative  
*subject (verb 'is' implied)*  
πεισμονή: 'persuasion, enticement' (cognate with πείθω of v.7, perhaps coined here); the pressure being applied to them.

**οὐκ**  
not  
*negative*

**ἐκ**  
from  
*preposition + genitive (source)*

**τοῦ**  
the (one)  
Genitive  
*article (substantizes ptc.)*

**καλοῦντος**  
who calls  
Pres Act Ptc · Gen Sg Masc · καλέω  
*substantival participle (object of ἐκ; = God)*  
→ present (ongoing call)  
καλέω: 'call'; ὁ καλῶν is a Pauline title for God the caller (1:6; 5:13) — the present marks his continual summons.

**ὑμᾶς**  
you  
Accusative  
*direct object of καλοῦντος*

9 μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.

A little leaven leavens the whole lump.

PROVERB / WARNING ASYNDETON A maxim (also at 1 Cor 5:6): the error is small in apparent scope but pervasive in effect — a little false teaching will permeate the whole community.

**μικρὰ**  
a little  
Nominative  
*attributive adjective*  
μικρός: 'small, little'; the smallness is the point — a tiny portion, vast consequence.

**ζύμη**  
leaven  
Nominative  
*subject*  
ζύμη: 'leaven, yeast'; a stock image for pervasive influence, usually corrupting — here the agitators' teaching.

**ὅλον**  
whole  
Accusative  
*attributive adjective*  
ὅλος: 'whole, entire'; echoes ὅλον τὸν νόμον (v.3) — totality again, now of the affected mass.

**τὸ**  
the  
Accusative  
*article*

## φύραμα

lump/batch

Accusative

*direct object*

φύραμα: 'that which is mixed/kneaded,' a lump of dough; the community pictured as one batch.

## ζυμοῖ

leavens

Pres Act Indic 3 Sg · ζυμῶ

*main verb*

→ *gnomic present (proverbial truth)*

ζυμῶ: 'leaven, ferment'; the gnomic present states a law of nature applied to the spread of error.

10 ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταρασσῶν ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἐὰν ᾖ.

I am confident about you in the Lord that you will think nothing otherwise; but the one troubling you will bear the judgment, whoever he may be.

CONFIDENCE AND THREAT ASYNDETON A two-sided turn: warm confidence that the readers will not finally defect, set against a stern certainty that the agitator — anyone at all — will carry his own condemnation.

## ἐγὼ

I

Nominative

*subject (emphatic pronoun)*

## πέποιθα

I am confident

Perf Act Indic 1 Sg · πείθω

*main verb*

→ *intensive perfect (settled confidence)*

πείθω: perfect πέποιθα = 'I have come to trust, I am confident'; a stative perfect with present force, again the πειθ- root of vv.7–8.

## εἰς

about/toward

*preposition + accusative (reference/direction)*

## ὑμᾶς

you

Accusative

*object of εἰς*

ἐν

in

*preposition + dative (sphere)*

κυρίῳ

the Lord

Dative

*dat. of sphere (basis of confidence)*

κύριος: 'Lord'; the confidence is grounded not in the Galatians' resolve but in the Lord's keeping.

ὅτι

that

*conjunction (content clause)*

οὐδέν

nothing

Accusative

*direct object of φρονήσετε*

ἄλλο

otherwise/other

Accusative

*attributive (with οὐδέν: 'nothing different')*

ἄλλος: 'other, different'; 'no other view' than Paul's gospel.

φρονήσετε

you will think

Fut Act Indic 2 Pl · φρονέω

*main verb (content clause)*

→ *predictive future*

φρονέω: 'set the mind, be disposed'; the whole bent of thought — confidence they will hold the gospel view.

ὁ

the (one)

Nominative

*article (substantizes ptc.)*

δὲ

but

*adversative conjunction*

ταράσσω

troubling

Pres Act Ptc · Nom Sg Masc · τaráσσω

*substantival participle (subject)*

→ *present (ongoing disturbance)*

ταράσσω: 'agitate, throw into confusion' (cf. 1:7); the troubler of the church's peace.

ὕμᾱς

you

Accusative

*direct object of τaráσσω*

βαστάσει

will bear

Fut Act Indic 3 Sg · βαστάζω

*main verb*

→ *predictive future (certain judgment)*

βαστάζω: 'bear, carry'; he will shoulder his sentence himself — accountability is personal (cf. 6:5).

τὸ

the

Accusative

*article*

κρίμα

judgment

Accusative

*direct object of βαστάσει*

κρίμα: 'judgment, condemnatory sentence'; the verdict due his offense.

ὅστις

whoever

Nominative

*indefinite relative (subject of ἦ)*

ὅστις: 'whoever'; with ἐάν, fully generalizing — rank or reputation gives no immunity.

ἐάν

ever

*particle (generalizing, with relative)*

ἦ

he may be

Pres Act Subj 3 Sg · εἶμι

*verb of indefinite relative clause*

→ *present subjunctive (indefinite)*

11 ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ.

But I, brothers, if I still preach circumcision, why am I still being persecuted? In that case the offense of the cross has been abolished.

SELF-DEFENSE BY REDUCTIO **δέ** Paul rebuts a slander that he still endorses circumcision: were it so, the persecution he suffers would be inexplicable, and the cross's offense — its scandal — would have evaporated. His suffering proves his gospel.

ἐγὼ

I

Nominative  
subject (emphatic, contrastive)

δέ

but

adversative conjunction

ἀδελφοί

brothers

Vocative  
vocative of direct address

ἀδελφός: 'brother'; the affectionate address softening the polemic and reasserting kinship.

εἰ

if

conjunction (1st-class condition, for argument's sake)

εἰ: 'if'; assumed true for the sake of argument — 'if (as they allege) I preach circumcision.'

περιτομὴν

circumcision

Accusative  
direct object of κηρύσσω

περιτομή: 'circumcision'; here as a message preached — the very thing he opposes.

ἔτι

still

adverb of time (continuation)

ἔτι: 'still, yet'; perhaps glancing at his pre-conversion zeal — were he still that man.

κηρύσσω

I preach

Pres Act Indic 1 Sg · κηρύσσω

verb of protasis

→ customary present

κηρύσσω: 'proclaim, herald'; the verb of public preaching — the supposed content being circumcision.

τί

why

Accusative  
interrogative (adverbial accusative, 'why')

τίς: neuter 'why?'; the rhetorical question exposing the absurdity of the charge.

<p>ἔτι still <i>adverb of time</i></p>	<p>διώκομαι am I persecuted Pres Pass Indic 1 Sg · διώκω <i>main verb (apodosis question)</i> → present (ongoing experience) διώκω: 'pursue, persecute'; his ongoing persecution by Judaizers proves he does not preach their message.</p>	<p>ἄρα then/in that case <i>inferential particle (drawing the consequence)</i> ἄρα: 'so, consequently'; introduces the absurd corollary of the hypothesis.</p>	<p>κατήργηται has been abolished Perf Pass Indic 3 Sg · καταργέω <i>main verb</i> → intensive perfect (settled, supposed result) καταργέω: 'nullify, render void' (same verb as v.4); were the charge true, the cross's scandal would stand permanently abolished.</p>
<p>τὸ the Nominative <i>article</i></p>	<p>σκάνδαλον offense/stumbling-block Nominative <i>subject of κατήργηται</i> σκάνδαλον: 'trap-stick, stumbling-block, offense'; the cross as the thing that scandalizes — free grace without law-merit (cf. 1 Cor 1:23).</p>	<p>τοῦ of the Genitive <i>article</i></p>	<p>σταυροῦ cross Genitive <i>genitive (source/epexegetic: the offense that is the cross)</i> σταυρός: 'cross'; the crucified Messiah — folly to Greeks, scandal to Jews, and the heart of Paul's preaching.</p>

## 12 ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

Would that those who are unsettling you would even castrate themselves!

**BITTER WISH** **ASYNDETON** A caustic climax: with biting irony Paul wishes that the circumcision-zealots would not stop at cutting but go all the way and emasculate themselves — sardonic exasperation at agitators who disrupt the church.

ὄφελον

would that

*particle introducing an unattainable wish*

ὄφελον: a fixed particle (from ὀφείλω) introducing a wish — 'O that, I wish that'; here pungent.

καὶ

even

*adverbial/ascensive ('even, go so far as')*

καὶ: ascensive 'even'; pushes the irony to its extreme — beyond circumcision to mutilation.

ἀποκόψονται

they would castrate themselves

Fut Mid Indic 3 Pl · ἀποκόπτω

*main verb (in wish construction)*

→ future (volitive, in the wish)

ἀποκόπτω: 'cut off'; middle 'cut oneself off, emasculate' — biting wordplay on περιτέμνω, perhaps evoking the self-castrating priests of Cybele in Galatia.

οἱ

those

Nominative

*article (substantizes ptc.)*

ἀναστατοῦντες

who are unsettling

Pres Act Ptc · Nom Pl Masc · ἀναστατόω

*substantival participle (subject)*

→ present (ongoing agitation)

ἀναστατόω: 'upset, throw into turmoil, incite to revolt' (cf. Acts 17:6); stronger than ταρασσω — these are insurrectionists of the soul.

ὑμᾶς

you

Accusative

*direct object of ἀναστατοῦντες*

13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις.

For you were called to freedom, brothers; only do not use the freedom as an opportunity for the flesh, but through love serve one another.

**ETHICAL THESIS** γὰρ The pivot to the love-ethic: the calling itself is to freedom (echoing v.1), but Paul fences it at once — freedom is not a launchpad for the flesh; its true exercise is loving servitude to one another.

## ὑμεῖς

you

Nominative

*subject (emphatic pronoun)*

ὑμεῖς: emphatic — 'you, for your part,' the called community over against the agitators of v.12.

## γὰρ

for

*explanatory conjunction*

## ἐπ'

to/for

*preposition + dative (purpose/basis)*

ἐπ': with dative 'on the basis of, for the purpose of'; here the goal of the call.

## ἐλευθερία

freedom

Dative

*dat. of purpose (object of ἐπ')*

ἐλευθερία: 'freedom'; the chapter's keyword recurs — the very purpose of God's call (cf. v.1).

## ἐκλήθητε

you were called

Aor Pass Indic 2 Pl · καλέω

*main verb*

→ constative aorist (the call as event)

καλέω: 'call'; the divine effectual call (1:6; v.8) — the passive marks God as the unnamed caller.

## ἀδελφοί

brothers

Vocative

*vocative of address*

ἀδελφός: 'brother'; warm address framing the exhortation.

## μόνον

only

*adverb (limiting/qualifying)*

μόνον: 'only'; introduces the one qualification on freedom — a guardrail, not a retraction.

## μὴ

not

*negative (elliptical: 'do not use')*

## τὴν

the

Accusative

*article*

## ἐλευθερίαν

freedom

Accusative

*direct object (of implied verb 'turn/use')*

ἐλευθερία: 'freedom'; now the thing not to be abused.

## εἰς

as/into

*preposition + accusative (result/purpose)*

## ἀφορμὴν

an opportunity

Accusative

*object of εἰς (purpose/result)*

ἀφορμή: 'starting-point, base of operations, pretext'; a military term — freedom turned into a bridgehead for the flesh (cf. Rom 7:8).

## τῇ

for the

Dative

*article*

## σαρκί

flesh

Dative

*dat. of advantage (the flesh's interest)*

σὰρξ: 'flesh'; here the ethical sense — fallen human nature with its self-serving impulses, the antagonist of the Spirit (vv.16–24).

## ἀλλὰ

but

*strong adversative conjunction*

## διὰ

through

*preposition + genitive (means)*

τῆς

the

Genitive

article

ἀγάπης

love

Genitive

object of *διά* (means)

ἀγάπη: 'love'; the means by which freedom serves — the same love through which faith works (v.6).

δουλεύετε

serve

Pres Act Impv 2 Pl · δουλεύω

main verb (imperative)

→ customary present (habitual practice)

δουλεύω: 'serve as a slave'; the paradox — freedom expressed as voluntary slavery (cf. ζυγῶ δουλείας, v.1), now glad and mutual.

ἀλλήλοις

one another

Dative

dat. of indirect object (reciprocal pronoun)

ἀλλήλων: 'one another'; the reciprocal — mutual servanthood within the body.

14 ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

For the whole law has been fulfilled in one word, in this: 'You shall love your neighbor as yourself.'

GROUNDING FROM THE LAW γὰρ The basis for love-service: the entire law finds its fulfillment summed up in one command (Lev 19:18). Strikingly, the law Paul refuses as a means of justification he affirms as fulfilled by love.

ὁ

the

Nominative

article

γὰρ

for

explanatory conjunction

πᾶς

whole

Nominative

attributive adjective (predicate position, 'the whole')

πᾶς: 'all, whole'; ὁ πᾶς νόμος = 'the law in its entirety' — the totality theme (vv.3, 9) turned positive.

νόμος

law

Nominative

subject

νόμος: 'law'; the Mosaic Torah, whose ethical demand love discharges.

ἐν

in

*preposition + dative (sphere/means)*

ἐνὶ

one

Dative

*attributive numeral*

ἕξ: 'one'; the singular precept that gathers up the many.

λόγῳ

word/saying

Dative

*dat. of sphere (the locus of fulfillment)*

λόγος: 'word, statement'; here a single utterance/maxim that encapsulates the law.

πεπλήρωται

has been fulfilled

Perf Pass Indic 3 Sg · πληρώω

*main verb*

→ *consummative/resultative perfect*

πληρώω: 'fill, fulfill, bring to completion'; the perfect — the law's whole demand stands satisfied in this one command (cf. Rom 13:8–10).

ἐν

in

*preposition + dative (epexegetic)*

τῷ

this

Dative

*article (introduces the quotation as substantive)*

Ἀγαπήσεις

you shall love

Fut Act Indic 2 Sg · ἀγαπάω

*main verb (LXX quotation; future for imperative)*

→ *imperative future (legislative)*

ἀγαπάω: 'love'; the volitional future of LXX Lev 19:18 used as command — love willed and enacted, the heart of the law.

τὸν

the

Accusative

*article*

πλησίον

neighbor

Accusative

*direct object (indeclinable used substantively)*

πλησίον: adv. 'near,' here substantival 'neighbor'; the fellow human one is bound to love.

σου

your

Genitive

*genitive of relationship*

ὡς

as

*comparative particle (standard of measure)*

σεαυτόν

yourself

Accusative

*reflexive pronoun (object of comparison)*

σεαυτοῦ: 'yourself'; the measure of neighbor-love — the self's instinctive care turned outward.

# 15 εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ' ἀλλήλων ἀναλωθῆτε.

But if you bite and devour one another, watch out that you are not consumed by one another.

**NEGATIVE WARNING** **δέ** The dark alternative to love-service: a community that bites and devours is on a path to mutual destruction — bestial imagery for the strife the agitators have stirred.

εἰ

if

conjunction (1st-class condition, real)

εἰ: 'if'; assumes the biting is in fact happening among them.

δὲ

but

adversative conjunction

**ἀλλήλους**

one another

Accusative

direct object (reciprocal pronoun)

ἀλλήλων: 'one another'; the same reciprocal as v.13, now turned destructive.

**δάκνετε**

you bite

Pres Act Indic 2 Pl · δάκνω

verb of protasis

→ present (ongoing behavior)

δάκνω: 'bite'; of animals — and metaphorically of wounding speech and conduct.

καὶ

and

coordinating conjunction

**κατεσθίετε**

devour

Pres Act Indic 2 Pl · κατεσθίω

verb of protasis (coordinate)

→ present (ongoing behavior)

κατεσθίω: 'eat up, devour' (κατά intensive); escalation from biting to consuming — beasts at one another.

**βλέπετε**

watch out

Pres Act Impv 2 Pl · βλέπω

main verb (imperative of apodosis)

→ customary present (be on guard)

βλέπω: 'see, look'; here 'beware, take care' + μὴ — a warning to watch the trajectory.

μὴ

lest

negative conjunction (clause of apprehension)

ὑπ'

by

*preposition + genitive (agency)*

ἀλλήλων

one another

Genitive

*object of ὑπό (agent; reciprocal pronoun)*

ἀλλήλων: 'one another'; the agents of the feared destruction are themselves.

ἀναλωθῆτε

you are consumed

Aor Pass Subj 2 Pl · ἀναλίσκω

*verb of the μή-clause (apprehension)*

→ *ingressive/constative aorist (the dreaded outcome)*

ἀναλίσκω: 'consume, use up, destroy' (as fire consumes); the terminal point of mutual devouring — annihilation of the body.

## 16 Λέγω δέ, πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.

But I say, walk by the Spirit, and you will not carry out the desire of the flesh.

**GOVERNING COMMAND** **δέ** The chapter's controlling exhortation: the one imperative — walk by the Spirit — carries an emphatic promise (the double negative οὐ μὴ) that the flesh's craving will not be brought to completion. The Spirit is the answer to vv.13–15.

Λέγω

I say

Pres Act Indic 1 Sg · λέγω

*main verb (introductory)*

→ *performative present*

λέγω: 'say'; 'now I mean this' — introducing the positive solution after the warning.

δέ

but/now

*transitional conjunction (development)*

πνεύματι

by the Spirit

Dative

*dat. of means/rule (fronted for emphasis)*

πνεῦμα: 'Spirit'; the Holy Spirit as the agent and norm of conduct — the governing dative of the whole passage.

περιπατεῖτε

walk

Pres Act Impv 2 Pl · περιπατέω

*main verb (imperative)*

→ *customary present (continual manner of life)*

περιπατέω: 'walk about'; the Hebrew metaphor (hālak) for the conduct of life — habitual, directed living.

καὶ

and

*coordinating conjunction (result: 'and so')*

ἐπιθυμίαν

desire

Accusative

*direct object of τελέσητε*

ἐπιθυμία: 'strong desire, craving, lust'; here the flesh's compulsive appetite (cf. vv.19–21).

σαρκός

of the flesh

Genitive

*subjective/possessive genitive*

σάρξ: 'flesh'; the craving belongs to and arises from fallen nature.

οὐ

not

*negative (part of emphatic οὐ μή)*

μὴ

by no means

*negative (emphatic οὐ μή + subjunctive)*

οὐ μὴ: the strongest Greek negation — 'you will certainly not'; an emphatic promissory denial.

τελέσητε

you will carry out

Aor Act Subj 2 Pl · τελέω

*subjunctive of emphatic negation (future sense)*

→ constative aorist (with οὐ μὴ = strong future denial)

τελέω: 'complete, bring to fulfillment, carry out'; the flesh may crave, but Spirit-walking keeps the craving from reaching consummation in act.

17 ἢ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός· ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἂ ἐὰν θέλητε ταῦτα ποιῆτε.

For the flesh desires against the Spirit, and the Spirit against the flesh; for these are opposed to one another, so that you do not do the very things you would.

GROUND (THE CONFLICT EXPLAINED) γὰρ Why Spirit-walking checks the flesh: flesh and Spirit are locked in mutual antagonism, two contrary cravings, so that the believer cannot simply do whatever the will inclines to — the inner war that makes the Spirit's lead decisive.

ἡ

the

Nominative

article

γὰρ

for

explanatory conjunction

σὰρξ

flesh

Nominative

subject

σὰρξ: 'flesh'; here personified as an active principle with its own appetite.

ἐπιθυμεῖ

desires

Pres Act Indic 3 Sg · ἐπιθυμέω

main verb

→ customary present (constant craving)

ἐπιθυμέω: 'desire, long for, lust' (cognate with ἐπιθυμία, v.16); the flesh's ceaseless impulse.

κατὰ

against

preposition + genitive (opposition)

κατά: with genitive 'against, contrary to'; the hostile direction of the craving.

τοῦ

the

Genitive

article

πνεύματος

Spirit

Genitive

object of κατά (opposition)

πνεῦμα: 'Spirit'; the divine counter-principle the flesh resists.

τὸ

the

Nominative

article

δὲ

and

connective conjunction (parallel)

πνεῦμα

Spirit

Nominative

subject (verb ἐπιθυμεῖ implied)

πνεῦμα: 'Spirit'; in turn opposing the flesh — the antagonism is mutual.

κατὰ

against

preposition + genitive (opposition)

τῆς

the

Genitive

article

σαρκός

flesh

Genitive

object of κατά (opposition)

σὰρξ: 'flesh'; now the Spirit's target.

ταῦτα

these

Nominative

subject (demonstrative, neut. pl.)

οὗτος: 'these (two)'; flesh and Spirit taken together.

γὰρ

for

explanatory conjunction

ἀλλήλοις

to one another

Dative

dat. of object (with ἀντίκειται; reciprocal)

ἀλλήλων: 'one another'; the two principles set over against each other.

## ἀντίκειται

are opposed

Pres Mid Indic 3 Sg · ἀντίκειμαι

*main verb (neut. pl. subject, sg. verb)*

→ stative present (settled antagonism)

ἀντίκειμαι: 'lie opposite, be opposed, be hostile' (ἀντί + κείμαι); fixed mutual enmity.

## ἵνα

so that

*conjunction (result/purpose clause)*

ἵνα: 'so that'; here likely result — the practical upshot of the conflict.

## μὴ

not

*negative (with subjunctive)*

## ἃ

the things which

Accusative

*relative pronoun (object of θέλητε)*

## ἐάν

ever

*particle (generalizing with relative)*

## θέλητε

you would/will

Pres Act Subj 2 Pl · θέλω

*verb of indefinite relative clause*

→ present subjunctive (general willing)

θέλω: 'will, wish, want'; the impulses of the will, pulled in opposite directions by the two principles.

## ταῦτα

these (very) things

Accusative

*resumptive demonstrative (object of ποιῆτε)*

οὗτος: 'these'; resumes the relative ἃ for emphasis — 'these very things.'

## ποιῆτε

you do

Pres Act Subj 2 Pl · ποιέω

*verb of ἵνα-clause*

→ present subjunctive (ongoing doing)

ποιέω: 'do, practice'; the conflict frustrates a simple, unhindered following of the will's every inclination.

## 18 εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.

But if you are led by the Spirit, you are not under law.

**COROLLARY** **δέ** The freedom-thread rejoins the Spirit-thread: to be led by the Spirit is to stand outside the law's jurisdiction — the Spirit, not the law, governs the liberated life.

εἰ  
if  
conjunction (1st-class condition, real)  
| εἰ: 'if'; assumed true — 'since you are being led.'

δὲ  
but/now  
transitional conjunction

πνεύματι  
by the Spirit  
Dative  
dat. of agency/means (fronted)  
| πνεῦμα: 'Spirit'; the leading agent — the same governing dative as v.16.

ἄγεσθε  
you are led  
Pres Pass Indic 2 Pl · ἄγω  
verb of protasis  
→ present (ongoing leading)  
| ἄγω: 'lead, guide'; the passive marks the Spirit's active direction of the believer (cf. Rom 8:14).

οὐκ  
not  
negative

ἐστέ  
you are  
Pres Act Indic 2 Pl · εἰμι  
main verb (apodosis)  
→ stative present

ὑπὸ  
under  
preposition + accusative (subjection)  
| ὑπό: with accusative 'under (the authority of)'; the law's domain one has left (cf. 3:23; 4:4-5).

νόμον  
law  
Accusative  
object of ὑπό (subjection)  
| νόμος: 'law'; not under its custodial regime — yet not lawless, for the Spirit produces what the law sought (vv.22-23).

## 19 φανερά δέ ἐστιν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία, ἀσέλγεια,

| Now the works of the flesh are obvious, which are: sexual immorality, impurity, debauchery,

CATALOGUE (FLESH) δέ The flesh's output is exposed as 'manifest' — needing no hidden detection. The vice-list opens with the sexual sins, the first cluster of a fourfold catalogue running through v.21.

φανερά  
obvious/manifest  
Nominative  
predicate adjective (fronted)  
| φανερός: 'visible, evident, plain'; the flesh's works advertise themselves — in contrast to faith's hidden working through love (v.6).

δέ  
now  
transitional conjunction

ἐστιν  
are  
Pres Act Indic 3 Sg · εἰμι  
copula (sg. with neut. pl. subject)  
→ gnomic present

τὰ  
the  
Nominative  
article

## ἔργα

works

Nominative

*subject*

ἔργον: 'work, deed'; the plural 'works' — many, fragmented, self-produced — contrasts deliberately with the singular 'fruit' of v.22.

## τῆς

of the

Genitive

*article*

## σαρκός

flesh

Genitive

*subjective/possessive genitive (source)*

σάρξ: 'flesh'; the producing principle whose deeds these are.

## ἅτινά

which

Nominative

*qualitative relative pronoun (subject)*

ὅστις: 'which (of such a kind)'; introduces the illustrative list — representative, not exhaustive (cf. 'and things like these,' v.21).

## ἐστί

are

Pres Act Indic 3 Sg · εἰμί

*copula (rel. clause)*

→ *gnomic present*

## πορνεία

sexual immorality

Nominative

*predicate nominative (list item)*

πορνεία: 'fornication, sexual immorality'; the comprehensive term for illicit sexual conduct.

## ἀκαθαρσία

impurity

Nominative

*predicate nominative (list item)*

ἀκαθαρσία: 'uncleanness, impurity' (α-privative + καθάρσις); moral, often sexual, defilement.

## ἀσέλγεια

debauchery

Nominative

*predicate nominative (list item)*

ἀσέλγεια: 'licentiousness, debauchery'; shameless excess that flaunts decency without restraint.

## 20 εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις, ζῆλος, θυμοί, ἐριθειά, διχοστασίαι, αἰρέσεις,

idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, selfish ambitions, dissensions, factions,

CATALOGUE (FLESH, CONT.) **ASYNDETON** The list moves from religious sins (idolatry, sorcery) into the largest cluster — the social/relational vices that fracture community, the very strife the agitators provoked (v.15).

## εἰδωλολατρία

idolatry

Nominative

*predicate nominative (list item)*

εἰδωλολατρία: 'idol-worship' (εἶδωλον + λατρεία); service rendered to false gods.

## φαρμακεία

sorcery

Nominative

*predicate nominative (list item)*

φαρμακεία: 'use of drugs, magic, sorcery' (whence 'pharmacy'); occult practice often tied to potions and spells.

## ἔχθραι

enmities

Nominative

*predicate nominative (list item, plural)*

ἔχθρα: 'hostility, enmity'; the plural — repeated acts/states of hatred.

## ἔρις

strife

Nominative

*predicate nominative (list item)*

ἔρις: 'strife, contention, quarreling'; rivalry that breeds dispute.

## ζῆλος

jealousy

Nominative

*predicate nominative (list item)*

ζῆλος: 'zeal, jealousy'; here the bad sense — resentful envy of another's good.

## θυμοί

outbursts of anger

Nominative

*predicate nominative (list item, plural)*

θυμός: 'passion, rage'; the plural denotes repeated flares of temper, not settled wrath (ὀργή).

## ἐριθειαι

selfish ambitions

Nominative

*predicate nominative (list item, plural)*

ἐριθεία: 'selfish ambition, partisanship' (orig. of a hireling working for pay); self-seeking that builds a faction.

## διχοστασίαι

dissensions

Nominative

*predicate nominative (list item, plural)*

διχοστασία: 'division, dissension' (διχα- 'in two' + στάσις); the splitting of a group into camps.

## αἵρέσεις

factions

Nominative

*predicate nominative (list item, plural)*

αἵρεσις: 'choice, party, sect' (whence 'heresy'); hardened parties — the institutionalizing of division.

21 φθόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις, ἃ προλέγω ὑμῖν καθὼς προεῖπον ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.

envyings, drunkenness, carousings, and things like these — about which I warn you, as I warned before, that those who practice such things will not inherit the kingdom of God.

CATALOGUE CLOSE + VERDICT ASYNDETON The final cluster (excess) closes the open-ended list ('and things like these'), then delivers the solemn, already-given verdict: a life characterized by such practice forfeits the inheritance of God's kingdom.

## φθόνοι

envyings

Nominative

*predicate nominative (list item, plural)*

φθόνος: 'envy, ill-will'; grudging resentment of another's good — note the assonant pairing with φόνου ('murders') read by some witnesses.

## μέθαι

drunkenness

Nominative

*predicate nominative (list item, plural)*

μέθη: 'drunkenness'; the plural — bouts of intoxication.

## κῶμοι

carousings

Nominative

*predicate nominative (list item, plural)*

κῶμος: 'revel, carousing'; orig. a festal procession (esp. Dionysiac), then a drunken nocturnal orgy.

## καὶ

and

*coordinating conjunction*

## τὰ

the things

Nominative

*article (substantival)*

## ὅμοια

like

Nominative

*predicate adjective (substantival: 'things similar')*

ὅμοιος: 'like, similar'; the list is openly representative — the flesh's repertoire is not exhausted here.

## τούτοις

to these

Dative

*dat. of association (with ὅμοια)*

οὗτος: 'these'; the named vices as the reference-set.

## ᾧ

about which

Accusative

*relative pronoun (accusative of reference)*

## προλέγω

I forewarn

Pres Act Indic 1 Sg · προλέγω

*main verb*

→ present (the warning now given)

προλέγω: 'tell beforehand, forewarn' (προ- + λέγω); a solemn advance caution.

## ὑμῖν

you

Dative

*dat. of indirect object*

## καθὼς

as

*comparative conjunction*

καθώς: 'just as'; aligns the present warning with a prior one given in person.

## προεῖπον

I warned before

Aor Act Indic 1 Sg · προεῖπον

*main verb (comparison clause)*

→ constative aorist (the earlier warning)

προεῖπον: 'said beforehand' (aorist suppletive of προλέγω); recalls warnings given on a previous visit.

## ὅτι

that

*conjunction (content of the warning)*

## οἱ

those

Nominative

*article (substantizes ptc.)*

## τὰ

the

Accusative

*article*

## τοιαῦτα

such things

Accusative

*demonstrative adjective (object of πράσσοντες)*

τοιοῦτος: 'such, of this kind'; the catalogued vices as a settled pattern of life.

## πράσσοντες

practicing

Pres Act Ptc · Nom Pl Masc · πράσσω

*substantival participle (subject)*

→ present (habitual practice)

πράσσω: 'do, practice'; the present participle marks habitual, characteristic conduct — not a single lapse but a way of life.

## βασιλείαν

kingdom

Accusative

*direct object of κληρονομήσουσιν*

βασιλεία: 'kingdom, reign'; the eschatological inheritance of God's people.

## θεοῦ

of God

Genitive

*possessive/subjective genitive*

θεός: God; the kingdom is his — its inheritance his to grant or withhold.

## οὐ

not

*negative*

## κληρονομήσουσιν

will inherit

Fut Act Indic 3 Pl · κληρονομέω

*main verb (content clause)*

→ predictive future (the verdict)

κληρονομέω: 'inherit, obtain by lot'; the inheritance language of Abrahamic promise (3:18, 29) — forfeited by a flesh-ruled life.

22 ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις,

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

CATALOGUE (SPIRIT) **δέ** The decisive contrast: not 'works' (plural, manufactured) but 'fruit' (singular, organically grown). Love heads the list as the root of the rest (v.6, v.14); seven facets here, two more in v.23.

ὁ

the

Nominative

*article*

δὲ

but

*adversative conjunction (sharp contrast)*

καρπός

fruit

Nominative

*subject*

καρπός: 'fruit'; the singular is theologically weighted — one organic harvest of the Spirit, not a list of human achievements (ἔργα, v.19).

τοῦ

of the

Genitive

*article*

πνεύματος

Spirit

Genitive

*genitive of source/production*

πνεῦμα: 'Spirit'; the Spirit is the source that grows the fruit — these are his produce, not the law's.

ἐστίν

is

Pres Act Indic 3 Sg · εἶμι

*copula*

→ *gnomic present*

ἀγάπη

love

Nominative

*predicate nominative (first facet)*

ἀγάπη: 'love'; first and chief — the self-giving love that fulfills the law (v.14) and channels faith (v.6).

χαρά

joy

Nominative

*predicate nominative (facet)*

χαρά: 'joy'; gladness rooted in God, not circumstance (cf. χάρις, grace — the same root).

εἰρήνη

peace

Nominative

*predicate nominative (facet)*

εἰρήνη: 'peace'; the Hebrew šālôm — wholeness and concord, the antidote to the strife of vv.15, 20.

μακροθυμία

patience

Nominative

*predicate nominative (facet)*

μακροθυμία: 'long-suffering, patience' (μακρός 'long' + θυμός 'temper'); slowness to anger — opposite of θυμοί (v.20).

χρηστότης

kindness

Nominative

*predicate nominative (facet)*

χρηστότης: 'kindness, benignity'; gracious usefulness toward others, the disposition of God himself (Rom 2:4).

ἀγαθωσύνη

goodness

Nominative

*predicate nominative (facet)*

ἀγαθωσύνη: 'goodness'; active moral excellence and generosity — uprightness expressed in beneficence.

## πίστις

faithfulness

Nominative

*predicate nominative (facet)*

πίστις: here 'faithfulness, reliability, trustworthiness' (not 'faith' as a doctrine); fidelity in dealings with others.

## 23 πραΰτης, ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος.

gentleness, self-control; against such things there is no law.

CATALOGUE CLOSE + MAXIM ASYNDETON The last two facets complete the ninefold fruit, then a quiet, almost ironic clincher: no law stands against such qualities — the Spirit produces precisely what the law could only command. So the Spirit-led are 'not under law' (v.18) yet fully fulfill it (v.14).

## πραΰτης

gentleness

Nominative

*predicate nominative (facet)*

πραΰτης: 'gentleness, meekness'; strength under control, the temper that does not retaliate (cf. 6:1; Matt 5:5).

## ἐγκράτεια

self-control

Nominative

*predicate nominative (facet)*

ἐγκράτεια: 'self-mastery, self-control' (ἐν + κράτος, 'holding power within'); the rein on appetite — opposite of the excess of v.21.

## κατὰ

against

*preposition + genitive (opposition)*

κατά: with genitive 'against'; echoes the flesh-vs-Spirit κατά of v.17, now turned to the law's relation to the fruit.

## τῶν

the

Genitive

*article*

## ΤΟΙΟΥΤΩΝ

such things

Genitive

*object of κατά (the qualities just named)*

τοιοῦτος: 'such, of this kind'; the nine facets of the fruit — or such persons; the neuter is most likely.

## Οὐκ

no/not

*negative*

## ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

*main verb (existential)*

→ *gnomic present*

## νόμος

law

Nominative

*subject (of existential ἔστιν)*

νόμος: 'law'; no statute condemns these virtues — a litotes affirming that the Spirit fulfills the law's whole aim.

## 24 οἱ δὲ τοῦ Χριστοῦ Ἰησοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.

And those who belong to Christ Jesus have crucified the flesh with its passions and desires.

**DECISIVE PAST ACT** **δέ** The ground beneath the ethic: belonging to Christ means the flesh, with all its passions and cravings, has already been crucified — the believer's settled, accomplished break with the flesh's reign (cf. 2:20; 6:14).

## οἱ

those

Nominative

*article (substantizes the genitive phrase)*

## δὲ

and/now

*connective conjunction (development)*

## τοῦ

of

Genitive

*article*

## Χριστοῦ

Christ

Genitive

*genitive of possession (οἱ τοῦ Χριστοῦ = 'those of Christ')*

Χριστός: 'Christ'; 'those who are Christ's' — belonging to him by faith and Spirit.

<p><b>Ἰησοῦ</b> Jesus Genitive <i>apposition to Χριστοῦ</i></p>	<p><b>τήν</b> the Accusative <i>article</i></p>	<p><b>σάρκα</b> flesh Accusative <i>direct object of ἐσταύρωσαν</i></p> <p>σάρξ: 'flesh'; the whole fallen self-principle — put to death in union with the crucified Christ.</p>	<p><b>ἐσταύρωσαν</b> they crucified Aor Act Indic 3 Pl · σταυρώω <i>main verb</i></p> <p>→ <b>constative aorist</b> (the decisive event)</p> <p>σταυρώω: 'crucify'; the aorist points to the once-for-all death — believers' identification with the cross (cf. σταυρός, v.11; 2:19; 6:14).</p>
<p><b>σύν</b> with <i>preposition + dative (accompaniment)</i></p>	<p><b>τοῖς</b> the Dative <i>article</i></p>	<p><b>παθήμασιν</b> passions Dative <i>dat. of accompaniment (object of σύν)</i></p> <p>πάθημα: 'passion, suffering, strong feeling'; the flesh's driving emotions, crucified along with it.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>
<p><b>ταῖς</b> the Dative <i>article</i></p>	<p><b>ἐπιθυμίαις</b> desires Dative <i>dat. of accompaniment (object of σύν)</i></p> <p>ἐπιθυμία: 'craving, lust' (cf. v.16); the flesh's appetites — co-crucified, no longer the believer's master.</p>		

## 25 εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν.

If we live by the Spirit, let us also keep in step with the Spirit.

EXHORTATION FROM INDICATIVE **ASYNDETON** The indicative-imperative logic of the gospel: granted that the Spirit is our life, let our conduct fall into line with him — being matched to doing. A neat chiasm of πνεύματι frames the appeal.

εἰ

if

conjunction (1st-class condition, assumed true)

εἰ: 'if'; 'since (as is the case) we live by the Spirit.'

ζῶμεν

we live

Pres Act Indic 1 Pl · ζῶω

verb of protasis

→ stative/customary present (settled condition)

ζῶω: 'live'; the believer's very life is sourced in the Spirit (cf. 2:20; 3:11).

πνεύματι

by the Spirit

Dative

dat. of means/cause (source of life)

πνεῦμα: 'Spirit'; the life-giving agent — the indicative on which the imperative rests.

πνεύματι

by the Spirit

Dative

dat. of rule/standard (fronted, emphatic)

πνεῦμα: 'Spirit'; repeated and fronted — the Spirit as the line we are to march along.

καὶ

also

adverbial (ascensive: 'also, correspondingly')

στοιχῶμεν

let us keep in step

Pres Act Subj 1 Pl · στοιχέω

hortatory subjunctive

→ customary present (continual conformity)

στοιχέω: 'be in line, walk in a row, keep step' (from στοῖχος, 'a rank/file'); military/orderly imagery — march in formation behind the Spirit, distinct from the general περιπατέω of v.16.

## 26 μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

Let us not become conceited, provoking one another, envying one another.

**CLOSING PROHIBITION** **ASYNDETON** The keeping-in-step is fleshed out negatively: no vainglory, no provoking, no envying. The two participles name the social fallout of conceit — pointing ahead to the burden-bearing of 6:1–2.

μὴ

not

*negative (with hortatory subjunctive)*

γινώμεθα

let us become

Pres Mid Subj 1 Pl · γίνομαι

*hortatory subjunctive (prohibition)*

→ customary present (do not be becoming)

γίνομαι: 'become, come to be'; 'let us not turn into' — guarding against drift toward conceit.

κενόδοξοι

conceited

Nominative

*predicate nominative (adjective)*

κενόδοξος: 'vainglorious, conceited' (κενός 'empty' + δόξα 'glory'); craving an empty, baseless esteem — the root of the strife that follows.

ἄλλήλους

one another

Accusative

*direct object of προκαλούμενοι (reciprocal)*

ἄλλήλων: 'one another'; the reciprocal now in a vicious mode.

προκαλούμενοι

provoking

Pres Mid Ptc · Nom Pl Masc · προκαλέω

*adverbial participle (manner/result of conceit)*

→ present (ongoing)

προκαλέω: middle 'challenge, provoke, call out'; goading others to rivalry — the conceited person's challenge to combat.

ἄλλήλοις

one another

Dative

*dat. of object of φθονοῦντες (reciprocal)*

ἄλλήλων: 'one another'; the object of mutual envy — the community turned inward against itself.

φθονοῦντες

envying

Pres Act Ptc · Nom Pl Masc · φθονέω

*adverbial participle (manner/result of conceit)*

→ present (ongoing)

φθονέω: 'envy, begrudge' (cognate with φθόνος, v.21); the conceited person resents the success of others — the flesh resurfacing among the freed.

**On the text.** The Greek follows the standard critical text of Galatians 5, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation and paragraphing are editorial and conventional. Well-known variants (e.g. the word order and presence of ἢ ἐλευθερίᾳ in v.1; the addition of φόνοι in the vice-list of v.21) are not annotated; where editions legitimately differ the more widely printed reading is given.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.