

The Epistle to the Galatians, Chapter 6

ΠΡΟΣ ΓΑΛΑΤΑΣ Զ'

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 · 6:1–5

Bearing burdens: the law of Christ in the community

The Spirit-led life (5:25) becomes concrete: gently restore the one caught in sin (1) → bear one another's burdens and so fulfill Christ's law (2) → guard against self-deceiving conceit (3) → let each test his own work (4), for each will carry his own load (5).

B · 6:6–10

Sowing and reaping: do good to all

Share good things with the teacher (6) → the governing principle: God is not mocked; one reaps what one sows (7) → sowing to flesh reaps corruption, sowing to Spirit reaps eternal life (8) → so do not grow weary in well-doing, for a harvest is coming (9) → therefore work good toward all, especially the household of faith (10).

C · 6:11–16

Paul's own hand: the cross versus circumcision

Paul takes the pen (11) → the agitators compel circumcision to avoid the cross's offense and to boast in flesh (12–13) → but Paul boasts only in the cross, by which the world is crucified to him (14) → for neither circumcision nor uncircumcision counts, but new creation (15) → peace and mercy on all who walk by this rule, even the Israel of God (16).

The marks of Jesus and the closing grace

Let no one trouble Paul further — he bears the brand-marks of Jesus on his body (17) → the grace-benediction, addressed tenderly to the 'brothers,' closes the letter (18).

1 Ἀδελφοί, ἐὰν καὶ προλημφθῆ ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτὸν, μὴ καὶ σὺ πειρασθῆς.

Brothers, even if a person is caught in some trespass, you who are spiritual restore such a one in a spirit of gentleness, watching yourself, lest you too be tempted.

EXHORTATION (NEW SECTION) **ASYNDETON** The vocative Ἀδελφοί opens the closing paraenesis, applying 'walk by the Spirit' (5:25) to the offender: not condemnation but gentle restoration, with a sober eye to one's own frailty.

Ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; the affectionate familial address recurs through Galatians, softening the rebukes (cf. 1:11; 4:12).

ἐὰν

if

conditional conjunction (+ subj., 3rd-class)

καὶ

even

ascensive/concessive adverb

καὶ here is concessive with ἐὰν — 'even if,' granting the case as a real possibility.

προλημφθῆ

is caught/overtaken

Aor Pass Subj 3 Sg · προλαμβάνω

verb of 3rd-class conditional protasis

→ *ingressive aorist (a being-overtaken)*

προλαμβάνω: 'take beforehand, surprise, overtake'; the προ- suggests the sin caught the person off guard — a stumble, not premeditation.

ἄνθρωπος

a person

Nominative

subject of προλημφθῆ

ἄνθρωπος: 'human being'; indefinite here — 'anyone,' a fellow member of the body.

ἐν

in

preposition + dative (sphere)

τινι

some

Dative

indefinite adjective

παραπτώματι

trespass

Dative

object of ἐν (sphere of the fall)

παραπτώμα: 'false step, trespass' (παρά + πίπτω, 'fall beside'); a lapse pictured as a slip from the path.

ὕμεις

you

Nominative

subject (emphatic pronoun)

οἱ

the

Nominative

article (substantizes adj.)

πνευματικοὶ

spiritual ones

Nominative

apposition to ὑμεῖς (substantival adj.)

πνευματικός: 'spiritual,' belonging to/led by the Spirit; perhaps gently ironic toward any who claim the title, recalling 5:25.

καταρτίζετε

restore

Pres Act Impv 2 Pl · καταρτίζω

main verb (imperative)

→ customary present (ongoing duty)

καταρτίζω: 'mend, put in order, set right' — used of setting a broken bone or mending nets (Mark 1:19); the goal is repair, not punishment.

τὸν

the

Accusative

article

τοιοῦτον

such a one

Accusative

direct object (demonstrative adj.)

τοιοῦτος: 'such, of such a kind'; points back to the overtaken person without singling out.

ἐν

in

preposition + dative (manner)

πνεύματι

a spirit

Dative

dat. of manner

πνεῦμα: 'spirit'; 'in a spirit of gentleness' = with a gentle disposition, the Spirit's own fruit (5:23).

πραΰτητος

of gentleness

Genitive

attributive (genitive of quality)

πραΰτης: 'gentleness, meekness'; strength under control — listed among the Spirit's fruit just above (5:23).

σκοπῶν

watching/looking to

Pres Act Ptc · Nom Sg Masc · σκοπέω

adverbial ptc. (attendant circumstance)

→ present (concurrent)

σκοπέω: 'look at, keep one's eye on' (cf. 'scope'); the shift to the singular individualizes the warning — each restorer must watch himself.

σεαυτόν

yourself

Accusative

direct object (reflexive)

μή

lest

negative + subj. (clause of apprehension)

μή with the subjunctive marks fear/precaution — 'lest, in case.'

καὶ

also/too

ascensive adverb

σύ

you

Nominative

subject (emphatic)

πειρασθῆς

be tempted

Aor Pass Subj 2 Sg · πειράζω

verb of clause of apprehension

→ *ingressive aorist*

πειράζω: 'test, tempt'; the restorer is not immune — sin is contagious to the proud.

2 Ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ.

Bear one another's burdens, and thus you will fulfill the law of Christ.

EXHORTATION (POSITIVE COMMAND) **ASYNDETON** The governing imperative of the section: shared burden-bearing. The fronted Ἀλλήλων stresses mutuality, and 'so you will fulfill the law of Christ' interprets love (5:14) as Christ's own pattern of self-giving.

Ἀλλήλων

of one another

Genitive

possessive genitive (fronted, emphatic)

ἀλλήλων: 'one another' (reciprocal pronoun); its fronted position throws the weight on mutual, reciprocal care.

τὰ

the

Accusative

article

βάρη

burdens

Accusative

direct object

βάρος: 'weight, burden'; here a crushing, oppressive load — contrast the φορτίον ('pack') each carries in v.5.

βαστάζετε

bear

Pres Act Impv 2 Pl · βαστάζω

main verb (imperative)

→ *customary present (habitual practice)*

βαστάζω: 'carry, take up, bear'; the same verb used of carrying the cross (John 19:17) and reappearing at v.17 of Paul's marks.

καὶ
and
coordinating conjunction (result)

οὕτως
thus/in this way
adverb (manner pointing back)
οὕτως: 'so, in this manner'; identifies burden-bearing as the very means of fulfilling Christ's law.

ἀναπληρώσετε
you will fulfill
Fut Act Indic 2 Pl · ἀναπληρώω
main verb (future of result)
→ predictive future (logical consequence)
ἀναπληρώω: 'fill up, fulfill completely' (ἀνά-intensive of πληρώω); the future expresses the sure outcome of obeying the command.

τὸν
the
Accusative
article

νόμον
law
Accusative
direct object
νόμος: 'law'; here 'the law of Christ' = the principle of self-giving love (5:14), not the Mosaic code the agitators urge.

τοῦ
of
Genitive
article

Χριστοῦ
Christ
Genitive
genitive of source/possession
Χριστός: 'Christ'; the genitive may be possessive ('Christ's law') or of origin ('the law Christ embodies and gives').

3 εἰ γὰρ δοκεῖ τις εἶναι τι μηδὲν ὄν, φροναπατᾶ ἑαυτόν·

For if anyone thinks he is something when he is nothing, he deceives himself.

GROUND / WARNING γὰρ Grounds the command to bear burdens by exposing its enemy — self-importance. The proud man, who feels above another's load, deceives only himself.

εἰ

if

conditional conjunction (1st-class, assumed real)

γὰρ

for

explanatory conjunction

δοκεῖ

thinks/seems

Pres Act Indic 3 Sg · δοκέω

verb of protasis

→ customary present

δοκέω: 'suppose, think, seem'; here of self-estimation — imagining oneself to be of consequence.

τις

anyone

Nominative

subject (indefinite pronoun)

εἶναί

to be

Pres Act Inf · εἶμι

infinitive of indirect discourse (after δοκεῖ)

→ stative present

τι

something

Nominative

predicate of εἶναι (indefinite)

τις/τι 'someone/something' used absolutely = 'a person of importance' (cf. Acts 5:36).

μηδέν

nothing

Nominative

predicate of ὧν (negated)

μηδεῖς: 'no one, nothing'; the μη- form fits the participle's quasi-conditional sense — 'though he is nothing.'

ὧν

being

Pres Act Ptc · Nom Sg Masc · εἶμι

adverbial ptc. (concessive)

→ stative present

φρεναπατᾶ

he deceives

Pres Act Indic 3 Sg · φρεναπατᾶω

main verb (apodosis)

→ customary present

φρεναπατᾶω: 'deceive the mind' (φρήν 'mind' + ἀπατᾶω 'deceive'); a NT hapax — the proud man's only dupe is himself.

ἑαυτόν

himself

Accusative

direct object (reflexive)

4 τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει καὶ οὐκ εἰς τὸν ἕτερον·

But let each one test his own work, and then he will have his boast in regard to himself alone, and not in regard to the other;

CONTRAST / REMEDY **δέ** The cure for self-deceiving comparison: each tests his own work rather than measuring himself against a neighbor. Whatever 'boast' remains is private, before God, not won at another's expense.

<p>τὸ the Accusative article</p>	<p>δὲ but <i>adversative/developmental conjunction</i></p>	<p>ἔργον work Accusative <i>direct object (fronted for emphasis)</i> ἔργον: 'work, deed'; one's own conduct and labor as the proper object of scrutiny.</p>	<p>ἑαυτοῦ of himself/his own Genitive <i>possessive genitive (reflexive)</i></p>
<p>δοκιμαζέτω let test/examine Pres Act Impv 3 Sg · δοκιμάζω <i>main verb (3rd-person imperative)</i> → customary present δοκιμάζω: 'test, prove, approve'; assaying metal for genuineness — a wordplay with δοκεῖ (v.3), 'thinks' vs. 'proves.'</p>	<p>ἕκαστος each one Nominative <i>subject</i> ἕκαστος: 'each, every one'; the distributive emphasis (cf. v.5) — responsibility is individual.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>τότε then <i>adverb (temporal/logical)</i></p>

<p>εἰς</p> <p>in regard to</p> <p><i>preposition + accusative (reference)</i></p>	<p>ἑαυτὸν</p> <p>himself</p> <p>Accusative</p> <p><i>object of εἰς (reflexive)</i></p>	<p>μόνον</p> <p>alone/only</p> <p>Accusative</p> <p><i>adverbial accusative (limiting)</i></p> <p>μόνος: 'only, alone'; restricts the legitimate ground of boasting to oneself, before God.</p>	<p>τὸ</p> <p>the</p> <p>Accusative</p> <p><i>article</i></p>
<p>καύχημα</p> <p>boast/ground of boasting</p> <p>Accusative</p> <p><i>direct object of ἔξει</i></p> <p>καύχημα: 'boast, ground of boasting' (the thing boasted in, vs. καύχησις the act); here whatever cause for satisfaction the test yields.</p>	<p>ἔξει</p> <p>he will have</p> <p>Fut Act Indic 3 Sg · ἔχω</p> <p><i>main verb (future of consequence)</i></p> <p>→ predictive future</p> <p>ἔχω: 'have, hold'; the future marks what follows from honest self-examination.</p>	<p>καὶ</p> <p>and</p> <p><i>coordinating conjunction</i></p>	<p>οὐκ</p> <p>not</p> <p><i>negative adverb</i></p>
<p>εἰς</p> <p>in regard to</p> <p><i>preposition + accusative (reference)</i></p>	<p>τὸν</p> <p>the</p> <p>Accusative</p> <p><i>article</i></p>	<p>ἕτερον</p> <p>other</p> <p>Accusative</p> <p><i>object of εἰς (substantival adj.)</i></p> <p>ἕτερος: 'another (of a different kind)'; the neighbor against whom one is tempted to measure oneself.</p>	

5 ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.

for each will carry his own load.

GROUND (MAXIM) γὰρ A proverbial ground for v.4's self-examination — no tension with v.2: the crushing βάρος is shared, but the personal φορτίον of accountability before God is each one's own to carry.

ἕκαστος

each one

Nominative

subject (distributive)

ἕκαστος: 'each'; resumes v.4 — individual accountability is the keynote.

γὰρ

for

explanatory conjunction

τὸ

the

Accusative

article

ἴδιον

own

Accusative

attributive adjective

ἴδιος: 'one's own, private'; underscores the personal, non-transferable nature of the load.

φορτίον

load/pack

Accusative

direct object

φορτίον: 'load, pack' (diminutive of φόρτος); a soldier's kit or traveler's pack — the personal responsibility one bears, distinct from the βάρος of v.2.

βαστάσει

will carry/bear

Fut Act Indic 3 Sg · βαστάζω

main verb (gnomic future)

→ *gnomic future (proverbial truth)*

βαστάζω: 'bear, carry'; the same verb as v.2, now of the load no one else can shoulder — with an eye to final accountability.

6 Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς.

And let the one who is taught the word share in all good things with the one who teaches.

EXHORTATION (NEW APPLICATION) **δέ** A fresh concrete instance of burden-bearing: the taught are to share material 'good things' with their teachers — a partnership that prepares the sowing-and-reaping principle to follow.

Κοινωνεῖτω

let share

Pres Act Impv 3 Sg · κοινωνέω

main verb (3rd-person imperative)

→ customary present

κοινωνέω: 'share, have fellowship/partnership in'; the verb of common participation — often, as here, of sharing goods (cf. Phil 4:15).

δὲ

and/now

developmental conjunction

ὁ

the (one)

Nominative

article (substantizes ptc.)

κατηχούμενος

the one being taught

Pres Pass Ptc · Nom Sg Masc · κατηχέω

substantival participle (subject)

→ present (ongoing instruction)

κατηχέω: 'instruct orally, teach' (whence 'catechism, catechumen'); the learner under instruction in the gospel.

τὸν

the

Accusative

article

λόγον

word

Accusative

accusative of respect/content (with κατηχούμενος)

λόγος: 'word'; here the word taught — the Christian message in which the catechumen is instructed.

τῷ

the (one)

Dative

article (substantizes ptc.)

κατηχούντι

the one teaching

Pres Act Ptc · Dat Sg Masc · κατηχέω

dat. of association (object of κοινωνέω)

→ present (ongoing instruction)

κατηχέω: active here — the teacher; the dative names the partner with whom good things are shared.

ἐν

in

preposition + dative (respect/sphere)

πᾶσιν

all

Dative

attributive adjective

ἀγαθοῖς

good things

Dative

object of ἐν (substantival adj.)

ἀγαθός: 'good'; the neuter plural = 'good things' — chiefly material support, the proper return for spiritual instruction.

7 Μὴ πλανᾶσθε, θεὸς οὐ μυκτηρίζεται· ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει·

Do not be deceived: God is not mocked; for whatever a person sows, that he will also reap.

PRINCIPLE (WARNING + MAXIM) **ASYNDETON** The chapter's governing axiom. A sharp prohibition ('do not be deceived') guards the agricultural maxim: God will not be sneered at, and the moral universe yields a harvest matching the seed.

Μὴ

not

negative + imperative (prohibition)

πλανᾶσθε

be deceived

Pres Pass Impv 2 Pl · πλανᾶω

main verb (prohibition)

→ customary present (stop/do not be in the habit)

πλανᾶω: 'lead astray, deceive' (cf. 'planet,' the 'wanderer'); a standard formula warning against self-delusion (1 Cor 6:9).

θεὸς

God

Nominative

subject

θεός: God; anarthrous and fronted for emphasis — 'it is God who is not to be mocked.'

οὐ

not

negative adverb

μυκτηρίζεται

is mocked/sneered at

Pres Pass Indic 3 Sg · μυκτηρίζω

main verb

→ gnomic present (timeless truth)

μυκτηρίζω: lit. 'turn up the nose' (μυκτήρ 'nostril'), so 'sneer at, mock'; a NT hapax — God cannot be treated with such contempt and escape the harvest.

ὁ

what

Accusative

relative pronoun (object of σπείρῃ)

γὰρ

for

explanatory conjunction

ἐὰν

-ever

particle (generalizes the relative)

ἐάν after a relative (= ἄν) makes it indefinite — 'whatever.'

σπείρη

sows

Pres Act Subj 3 Sg · σπείρω

verb of indefinite relative clause

→ gnomic present

σπείρω: 'sow (seed)'; the agricultural image governs vv.7–9 — present choices are seed.

ἄνθρωπος

a person

Nominative

subject of σπείρη

τούτο

this

Accusative

direct object of θερίσει (resumptive demonstrative)

τούτο: 'this'; resumes the relative ὅ — exactly the same kind is harvested.

καὶ

also

adverbial (correspondence)

θερίσει

he will reap

Fut Act Indic 3 Sg · θερίζω

main verb (apodosis)

→ gnomic future (inevitable result)

θερίζω: 'reap, harvest' (θέρος 'summer/harvest'); the certain return on what is sown.

8 ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

because the one who sows to his own flesh will reap corruption from the flesh, but the one who sows to the Spirit will reap eternal life from the Spirit.

GROUND / EXPLANATION ὅτι Explains the maxim with the letter's great antithesis: flesh and Spirit are two fields, each yielding its own harvest — corruption or eternal life. The seed determines the crop.

ὅτι

because

causal conjunction

ὁ

the (one)

Nominative

article (substantizes ptc.)

σπείρων

who sows

Pres Act Ptc · Nom Sg Masc · σπείρω

substantival participle (subject)

→ gnostic present

σπείρω: 'sow'; the habitual sower characterizes the person by where he scatters his life.

εἰς

to/into

preposition + accusative (goal/sphere)

τὴν

the

Accusative

article

σάρκα

flesh

Accusative

object of εἰς (the field sown)

σάρξ: 'flesh'; in Galatians the self apart from the Spirit, the seat of the works of 5:19–21 — here the soil that yields decay.

ἑαυτοῦ

his own

Genitive

possessive genitive (reflexive)

ἐκ

from

preposition + genitive (source)

τῆς

the

Genitive

article

σαρκὸς

flesh

Genitive

object of ἐκ (source of the harvest)

σάρξ: the same field is the source — what the flesh produces is decay, not life.

θερίσει

will reap

Fut Act Indic 3 Sg · θερίζω

main verb

→ predictive future

θερίζω: 'reap'; the harvest verb of v.7 applied to each field.

φθοράν

corruption/decay

Accusative

direct object

φθορά: 'ruin, corruption, decay'; the perishing that flesh breeds — moral and eschatological destruction, opposite of ζωὴ αἰώνιος.

ὁ

the (one)

Nominative

article (substantizes ptc.)

δὲ

but

adversative conjunction

σπείρων

who sows

Pres Act Ptc · Nom Sg Masc · σπείρω

substantival participle (subject)

→ gnostic present

εἰς

to/into

preposition + accusative (goal/sphere)

<p>τὸ the Accusative article</p>	<p>πνεῦμα Spirit Accusative <i>object of εἰς (the field sown)</i> πνεῦμα: 'Spirit'; the Holy Spirit as the sphere into which the believer scatters his life (cf. 5:16–25).</p>	<p>ἐκ from <i>preposition + genitive (source)</i></p>	<p>τοῦ the Genitive article</p>
<p>πνεύματος Spirit Genitive <i>object of ἐκ (source of the harvest)</i> πνεῦμα: the Spirit is both field and source — the harvest of life flows from him.</p>	<p>θερίσει will reap Fut Act Indic 3 Sg · θερίζω <i>main verb</i> → predictive future</p>	<p>ζωὴν life Accusative <i>direct object</i> ζωή: 'life'; the harvest of the Spirit, qualified as eternal.</p>	<p>αἰώνιον eternal Accusative <i>attributive adjective</i> αἰώνιος: 'eternal, of the age (to come)'; the life of the coming age, opposite of φθορά.</p>

9 τὸ δὲ καλὸν ποιῶντες μὴ ἐγκακῶμεν, καιρῷ γὰρ ἰδίῳ θερίσομεν μὴ ἐκλύμενοι.

And let us not grow weary in doing good, for in due season we will reap, if we do not give up.

EXHORTATION (DRAWN FROM THE MAXIM) **δέ** The harvest principle becomes encouragement: keep sowing good. The promise of a harvest 'in due season' steadies the weary — provided they do not faint and abandon the field.

<p>τὸ the Accusative article</p>	<p>δὲ and <i>developmental conjunction</i></p>	<p>καλὸν good/noble (thing) Accusative <i>direct object of ποιῶντες (substantival adj.)</i> καλός: 'good, noble, beautiful'; the morally fine — doing what is intrinsically right and lovely.</p>	<p>ποιῶντες doing Pres Act Ptc · Nom Pl Masc · ποιέω <i>adverbial ptc. (concessive/temporal)</i> → present (ongoing action) ποιέω: 'do, make'; 'while doing the good' — the well-doing in which one might tire.</p>
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<p>μὴ not <i>negative + subj. (hortatory)</i></p>	<p>ἐγκακῶμεν let us grow weary/lose heart Pres Act Subj 1 Pl · ἐγκακέω <i>main verb (hortatory subjunctive)</i> → customary present ἐγκακέω: 'lose heart, grow weary, become discouraged' (ἐν + κακός); the temptation to slacken in protracted well-doing.</p>	<p>καιρῶ in season/at the right time Dative <i>dat. of time (when)</i> καιρός: 'appointed time, opportune season'; not mere chronology but the right, God-set moment of harvest.</p>	<p>γὰρ for <i>explanatory conjunction</i></p>
<p>ἰδίῳ its own/proper Dative <i>attributive adjective</i> ἴδιος: 'one's own, proper'; the harvest comes at its own appointed time, not on demand.</p>	<p>θερίσομεν we will reap Fut Act Indic 1 Pl · θερίζω <i>main verb (promise)</i> → predictive future θερίζω: 'reap'; the assured future harvest that motivates perseverance.</p>	<p>μὴ not <i>negative (with ptc., conditional)</i></p>	<p>ἐκλυόμενοι giving up/fainting Pres Pass Ptc · Nom Pl Masc · ἐκλύω <i>adverbial ptc. (conditional)</i> → present (concurrent) ἐκλύω: 'loosen, relax, become slack/exhausted'; 'if we do not collapse' — the proviso on the promised harvest.</p>

10 ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

So then, as we have opportunity, let us work good toward all, and especially toward those of the household of faith.

INFERENCE (CONCLUSION OF SECTION) **ἄρα οὖν** The doubled inferential 'so then' caps the sowing section: while the καιρὸς lasts, do good — universally to all, but with special priority for the family of faith.

ἄρα

so

inferential particle

ἄρα: 'then, consequently'; with οὖν a strong, emphatic 'so then.'

οὖν

then/therefore

inferential conjunction

ὥς

as

conjunction (temporal/comparative)

ὥς with the indicative here = 'as, while, inasmuch as' we have opportunity.

καιρὸν

opportunity/time

Accusative

direct object of ἔχομεν

καιρός: 'opportune time, opportunity'; the open window for doing good before the harvest of v.9.

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

verb of subordinate (ὥς) clause

→ *stative present*

ἔχω: 'have, hold'; possessing the opportunity while it lasts.

ἐργαζόμεθα

let us work/do

Pres Mid Subj 1 Pl · ἐργάζομαι

main verb (hortatory subjunctive)

→ *customary present*

ἐργάζομαι: 'work, perform, accomplish'; stronger than mere ποιέω — to put good actively to work.

τὸ

the

Accusative

article

ἀγαθὸν

good

Accusative

direct object (substantival adj.)

ἀγαθός: 'good'; the beneficial good done to others (cf. v.6).

πρὸς

toward

preposition + accusative (direction/relation)

πάντας

all

Accusative

object of πρὸς (substantival adj.)

πᾶς: 'all, everyone'; the scope of well-doing is universal — no one excluded.

μάλιστα

especially

adverb (superlative of degree)

μάλιστα: 'most of all, especially'; the priority within the universal — charity begins, though does not end, at the household.

δὲ

and

developmental conjunction

πρὸς

toward

preposition + accusative (direction/relation)

τοὺς

the

Accusative

article

οἰκείους

members of the household

Accusative

object of πρὸς (substantival adj.)

οἰκεῖος: 'belonging to the household, of the family' (οἶκος 'house'); fellow believers as God's family.

τῆς

of the

Genitive

article

πίστεως

of faith

Genitive

attributive genitive (defining the household)

πίστις: 'faith'; the household defined by faith — the believing community, bound not by blood but by trust in Christ.

11 Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ.

See with what large letters I have written to you with my own hand.

TRANSITION (PAUL TAKES THE PEN) ASYNDETON Paul takes the pen from the amanuensis for the emphatic, autograph conclusion. The 'large letters' underscore the urgency and personal weight of the summary that follows.

Ἴδετε

see/look

Aor Act Impv 2 Pl · ὁράω

main verb (imperative, calls attention)

→ *ingressive aorist (take note now)*

ὁράω (aor. εἶδον): 'see, look'; the imperative summons the readers to notice the change of hand.

πηλίκοις

how large/what big

Dative

interrogative-exclamatory adjective (attributive)

πηλίκος: 'how great, how large'; exclamatory here — the size of the script, written by Paul's own (perhaps unpracticed or ailing) hand.

ὑμῖν

to you

Dative

dat. of advantage/recipient

γράμμασιν

letters/characters

Dative

dat. of means (instrument of writing)

γράμμα: 'written character, letter (of the alphabet)'; the plural = the size of the handwriting, not the length of the epistle.

ἔγραψα

I have written/I write

Aor Act Indic 1 Sg · γράφω

main verb (epistolary aorist)

→ epistolary aorist (= present from the writer's standpoint)

γράφω: 'write'; the epistolary aorist looks at the act from the reader's perspective — 'I am writing.'

τῇ

the

Dative

article

ἐμῇ

my own

Dative

possessive adjective (emphatic)

ἐμός: 'my (own)'; the emphatic possessive stresses that this is Paul's personal autograph.

χειρί

hand

Dative

dat. of means (instrument)

χείρ: 'hand'; the authenticating signature-hand, as in 1 Cor 16:21; 2 Thess 3:17.

12 ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται·

As many as wish to make a good showing in the flesh, these compel you to be circumcised, only so that they may not be persecuted for the cross of Christ.

EXPOSURE OF OPPONENTS' MOTIVES **ASYNDETON** Paul names the agitators' real motive: a fair outward show and the avoidance of persecution. Forcing circumcision is a strategy to dodge the offense of the cross.

ὅσοι

as many as

Nominative

relative-correlative pronoun (subject)

ὅσος: 'as much/many as'; sweeps in the whole class of the agitators.

θέλουσιν

wish/want

Pres Act Indic 3 Pl · θέλω

verb of relative clause

→ customary present

θέλω: 'will, wish, desire'; their governing intent is the appearance, not the gospel.

εὐπροσωπῆσαι

to make a good showing

Aor Act Inf · εὐπροσωπέω

complementary infinitive (after θέλουσιν)

→ constative aorist

εὐπροσωπέω: 'put on a fair face, make a good showing' (εὖ + πρόσωπον 'face'); a NT hapax — to look good outwardly.

ἐν

in

preposition + dative (sphere)

σαρκί

flesh

Dative

dat. of sphere

σάρξ: 'flesh'; here the outward, human realm — circumcision as a fleshly credential to display.

οὗτοι

these

Nominative

subject (resumptive demonstrative)

οὗτος: 'this one'; resumes ὅσοι emphatically — 'these are the ones who...'

ἀναγκάζουσιν

compel/force

Pres Act Indic 3 Pl · ἀναγκάζω

main verb

→ conative present (try to compel)

ἀναγκάζω: 'compel, force, urge strongly'; the same verb as 2:3, 14 — pressure to be circumcised.

ὑμᾶς

you

Accusative

direct object

περιτέμνεσθαι

to be circumcised

Pres Pass Inf · περιτέμνω

complementary infinitive (object-complement)

→ present (ongoing)

περιτέμνω: 'circumcise' (περί + τέμνω 'cut around'); the rite at issue throughout the letter.

μόνον

only

adverb (limiting the purpose)

μόνον: 'only'; their sole real aim follows — self-preservation.

ἵνα

so that

conjunction + subj. (purpose)

τῷ

the

Dative

article

σταυρῷ

cross

Dative

dat. of cause/reference (persecuted for the cross)

σταυρός: 'cross'; the scandalous center of Paul's gospel — to confess it crucified invites persecution from Judaizing pressure.

τοῦ

of

Genitive

article

Χριστοῦ

Christ

Genitive

possessive/objective genitive

Χριστός: 'Christ'; 'the cross of Christ' — the crucified Messiah, offense to the circumcision party.

μὴ

not

negative (in purpose clause)

διώκονται

they may be persecuted

Pres Pass Subj 3 Pl · διώκω

verb of ἵνα purpose clause

→ present (ongoing)

διώκω: 'pursue, persecute'; the persecution they seek to escape by trimming the gospel's offense.

13 οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶνται.

For not even those who are circumcised themselves keep the law, but they want you to be circumcised so that they may boast in your flesh.

GROUND (EXPOSING INCONSISTENCY) **γὰρ** Drives the charge home: the agitators do not even keep the law they impose. Their aim is a numerical trophy — boasting in the readers' circumcised flesh.

οὐδὲ

not even

negative adverb (intensive)

οὐδέ: 'not even, nor'; sharpens the indictment — they fail at their own standard.

γὰρ

for

explanatory conjunction

οἱ

the (ones)

Nominative

article (substantizes ptc.)

περιτεμνόμενοι

those being circumcised

Pres Mid Ptc · Nom Pl Masc · περιτέμνω

substantival participle (subject)

→ present (the circumcision party)

περιτέμνω: middle here = 'those who have themselves circumcised / the circumcision advocates'; perhaps with iterative force of the ongoing campaign.

αὐτοὶ

themselves

Nominative

intensive pronoun (with subject)

αὐτός (intensive): 'themselves'; even they, the very advocates, do not keep it.

νόμον

law

Accusative

direct object

νόμος: 'law'; the Mosaic law in its entirety, which circumcision pledges one to keep (5:3).

φυλάσσουν

they keep/guard

Pres Act Indic 3 Pl · φυλάσσω

main verb

→ customary present

φυλάσσω: 'guard, keep, observe'; of keeping the law's commands — which they themselves fail to do.

ἀλλὰ

but

strong adversative conjunction

θέλουν

they want

Pres Act Indic 3 Pl · θέλω

main verb

→ customary present

θέλω: 'wish, want'; their true desire surfaces — a boast, not obedience.

ὑμᾶς

you

Accusative

accusative subject of infinitive

περιτέμνεσθαι

to be circumcised

Pres Pass Inf · περιτέμνω

complementary infinitive (object clause)

→ present (ongoing)

περιτέμνω: 'circumcise'; the readers' flesh is the trophy they covet.

ἵνα

so that

conjunction + subj. (purpose)

ἐν

in

preposition + dative (basis/sphere of boasting)

τῆ

the

Dative

article

ὑμετέρα

your

Dative

possessive adjective

ὑμέτερος: 'your (pl.)'; emphatic — they would boast in what was done to your bodies.

σαρκὶ

flesh

Dative

object of ἐν (ground of boasting)

σὰρξ: 'flesh'; here the literal flesh of circumcision — a fleshly statistic to parade.

καυχῶνται

they may boast

Aor Mid Subj 3 Pl · καυχάομαι

verb of ἵνα purpose clause

→ constative aorist

καυχάομαι: 'boast, glory'; the verb that turns, in v.14, to the cross as Paul's only boast.

14 ἔμοι δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἔμοι κόσμος ἐσταύρωται καὶ γὰρ κόσμῳ.

But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me, and I to the world.

CONTRAST (PAUL'S TRUE BOAST) **δέ** The emphatic counter to the agitators: Paul's only boast is the cross. The fronted ἔμοι and the optative μὴ γένοιτο make it personal and absolute; through the cross, he and the world are mutually crucified.

ἔμοι

for me/to me

Dative

dat. of reference (fronted, emphatic)

ἔγώ (emphatic dat. ἔμοι): the fronted pronoun sets Paul in sharp contrast to the boasters of v.13.

δέ

but

adversative conjunction

μὴ

not

negative (with optative, deprecation)

γένοιτο

may it be/let it be

Aor Mid Opt 3 Sg · γίνομαι

main verb (optative of deprecation)

→ *voluntative/deprecatory optative*

γίνομαι: in μὴ γένοιτο, 'may it never be! God forbid!' — the strongest Pauline negation (Rom 6:2, etc.); here, 'far be it from me.'

καυχᾶσθαι

to boast

Pres Mid Inf · καυχάομαι

exegetical infinitive (subject of γένοιτο)

→ *customary present*

καυχάομαι: 'boast, glory'; the very act the agitators prize — disowned except in one object.

εἰ

if

conjunction (with μὴ, exceptive)

μὴ

not

negative (εἰ μὴ = 'except')

εἰ μὴ: 'except, unless'; isolates the cross as the sole legitimate boast.

ἐν

in

preposition + dative (ground/basis)

τῷ

the

Dative

article

σταυρῷ

cross

Dative

object of ἐν (ground of boasting)

σταυρός: 'cross'; the instrument of shame becomes Paul's sole glory — the gospel's paradox.

τοῦ

of

Genitive

article

κυρίου

Lord

Genitive

possessive genitive

κύριος: 'Lord'; the full solemn title weights the boast — the cross of our Lord.

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Genitive

apposition

Χριστοῦ

Christ

Genitive

apposition

δι'

through

preposition + genitive (means/agency)

οὗ

whom/which

Genitive

relative pronoun (object of διὰ; antecedent cross/Christ)

ἐμοὶ

to me

Dative

dat. of reference/disadvantage

κόσμος

world

Nominative

subject

κόσμος: 'world'; the present order in rebellion against God — now dead to Paul, and he to it.

ἑσταύρωται

has been crucified

Perf Pass Indic 3 Sg · σταυρῶ

main verb (relative clause)

→ intensive perfect (abiding state)

σταυρῶ: 'crucify'; the perfect marks a decisive past event with a permanent result — the world stands crucified to Paul (cf. 2:20).

καὶ ἐγώ

and I

Nominative

subject (crasis καὶ + ἐγώ)

καὶ ἐγώ: crasis of καὶ ἐγώ, 'and I'; the crucifixion is mutual — Paul also dead to the world.

κόσμῳ

to the world

Dative

dat. of reference/disadvantage

κόσμος: 'world'; with ἑσταύρωται supplied — 'and I have been crucified to the world.'

15 οὔτε γὰρ περιτομή τί ἐστίν οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.

For neither circumcision is anything nor uncircumcision, but a new creation.

GROUND (THE NEW-CREATION THESIS) **γὰρ** The reason the cross is everything: in the new order inaugurated by it, the old marker of identity counts for nothing. What matters is καινὴ κτίσις — a new creation (cf. 5:6).

οὔτε

neither

correlative negative conjunction

οὔτε ... οὔτε: 'neither ... nor'; sets circumcision and its absence on the same level — both irrelevant.

γὰρ

for

explanatory conjunction

περιτομή

circumcision

Nominative

subject

περιτομή: 'circumcision'; the rite the agitators absolutize — here declared to count for nothing in Christ.

τί

anything

Nominative

predicate (indefinite pronoun)

τις/τι: 'something, anything'; 'is anything' = has any saving significance.

ἐστίν

is

Pres Act Indic 3 Sg · εἶμι

main verb (copula)

→ gnomic present

οὔτε

nor

correlative negative conjunction

ἀκροβυστία

uncircumcision

Nominative

subject (coordinate)

ἀκροβυστία: 'foreskin, uncircumcision'; the Gentile state — equally without saving value before God.

ἀλλὰ

but

strong adversative conjunction

καινὴ

new

Nominative

attributive adjective

καινός: 'new (in kind/quality),' not merely νέος ('new in time'); a qualitatively new order.

κτίσις

creation

Nominative

predicate nominative (with ἐστίν supplied)

κτίσις: 'creation, creature, that which is created'; 'new creation' — the eschatological re-creation begun in Christ (2 Cor 5:17).

16 καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.

And as many as will walk by this rule, peace be upon them and mercy, even upon the Israel of God.

BENEDICTORY PRONOUNCEMENT καὶ A blessing on all who order their lives by the new-creation 'rule': peace and mercy. The closing clause — 'even upon the Israel of God' — most likely identifies, rather than adds to, this believing people.

καὶ
and
coordinating conjunction

ὅσοι
as many as
Nominative
relative-correlative pronoun (subject)
ὅσος: 'as many as'; gathers all who live by the rule, of whatever background.

τῷ
the
Dative
article

κανόνι
rule/standard
Dative
dat. of rule/standard (with στοιχήσουσιν)
κανών: 'measuring rod, rule, standard' (whence 'canon'); the new-creation principle just stated as the norm of life.

τούτῳ
this
Dative
attributive demonstrative

οὗτος: 'this'; points back to v.15 — the rule of the new creation, not circumcision.

στοιχήσουσιν
will walk/keep in line
Fut Act Indic 3 Pl · στοιχέω
verb of relative clause
→ **predictive future** (those who will so order their lives)
στοιχέω: 'be in line, walk in step, conform' (military/marching imagery); the same verb as 5:25 — to keep ranks with the Spirit.

εἰρήνη
peace
Nominative
subject (nom. in blessing formula)
εἰρήνη: 'peace'; the Hebrew šālôm — wholeness and well-being, here invoked as a blessing.

ἐπ'
upon
preposition + accusative (direction of blessing)

αὐτούς

them

Accusative
object of ἐπί

καὶ

and

coordinating conjunction

ἔλεος

mercy

Nominative
subject (coordinate, in blessing)

ἔλεος: 'mercy, compassion'; the LXX rendering of ḥesed — covenant kindness, fittingly invoked on God's people.

καὶ

even/and

conjunction (epexegetical/ascensive — 'even')

καὶ here is most naturally epexegetic — 'and that, namely' / 'even' — identifying the foregoing 'them' as the Israel of God.

ἐπὶ

upon

preposition + accusative (direction of blessing)

τὸν

the

Accusative
article

Ἰσραήλ

Israel

Accusative
object of ἐπί (indeclinable)

Ἰσραήλ: 'Israel' (indeclinable Hebrew name); 'the Israel of God' — most read as the believing community, the true covenant people defined by faith.

τοῦ

of

Genitive
article

θεοῦ

God

Genitive
possessive genitive

θεός: God; 'of God' distinguishes this Israel — God's own — from Israel 'according to the flesh.'

17 Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω, ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.

From now on let no one cause me troubles, for I bear the marks of Jesus on my body.

PERSONAL APPEAL / CLOSING CLAIM **ASYNDETON** A firm closing demand: let the agitators cease their harassment. Paul's authority rests not on circumcision-marks but on the στίγματα of Jesus — the scars of suffering that brand him as Christ's own slave.

Τοῦ

the

Genitive

article (in adverbial gen. phrase)

λοιποῦ

henceforth/from now on

Genitive

genitive of time (within which)

λοιπός: 'remaining, rest'; τοῦ λοιποῦ = 'for the rest (of time), henceforth' — an idiomatic genitive of time.

κόπους

troubles/labors

Accusative

direct object

κόπος: 'toil, trouble, weariness'; here the harassment the agitators inflict — 'do not make trouble for me.'

μοι

for me

Dative

dat. of disadvantage

μηδεὶς

no one

Nominative

subject (negative pronoun)

μηδεὶς: 'no one'; the μη- form suits the imperative — 'let no one.'

παρεχέτω

let cause/provide

Pres Act Impv 3 Sg · παρέχω

main verb (3rd-person imperative)

→ customary present (let it cease as a practice)

παρέχω: 'present, offer, cause, bring about'; κόπους παρέχειν is an idiom, 'to cause trouble' (cf. Matt 26:10).

ἐγὼ

I

Nominative

subject (emphatic pronoun)

ἐγὼ (emphatic): sets Paul over against the troublers — 'I, for my part.'

γὰρ

for

explanatory conjunction

τὰ

the

Accusative

article

στίγματα

marks/brands

Accusative

direct object

στίγμα: 'mark, brand, tattoo' (from στίζω 'to prick'); the brand of a slave or devotee — Paul's scars from suffering mark him as Christ's possession, a pointed contrast to circumcision.

τοῦ

of

Genitive

article

Ἰησοῦ

Jesus

Genitive

possessive genitive (the owner whose brand)

Ἰησοῦ: 'Jesus'; the marks belong to and identify with Jesus — branding Paul as his slave.

ἐν

on/in

preposition + dative (location)

τῷ

the

Dative

article

σώματι

body

Dative

dat. of place (where the marks are borne)

σῶμα: 'body'; the physical body, scarred in Christ's service — the true 'mark in the flesh.'

μου

my

Genitive

possessive genitive

βαστάζω

I bear/carry

Pres Act Indic 1 Sg · βαστάζω

main verb

→ present (durative, abiding fact)

βαστάζω: 'bear, carry'; the verb of v.2 returns — Paul himself bears, in his body, the burden of cross-shaped fidelity.

18 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί· ἀμήν.

The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

BENEDICTION (CLOSING) **ASYNDETON** The grace-benediction that closes the letter. The tender final 'brothers' — placed emphatically last — recovers the family bond after a stern epistle; 'with your spirit' grounds the blessing in the inmost person.

<p>Ἡ the Nominative <i>article (with χάρις)</i></p>	<p>χάρις grace Nominative <i>subject (nom. in benediction; verb 'be' implied)</i> χάρις: 'grace, favor'; the letter that began with grace (1:3) ends with it — the unmerited favor of the Lord.</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>κυρίου Lord Genitive <i>possessive/source genitive</i> κύριος: 'Lord'; the grace flows from the Lord Jesus Christ.</p>
<p>ἡμῶν our Genitive <i>genitive of relationship</i></p>	<p>Ἰησοῦ Jesus Genitive <i>apposition</i></p>	<p>Χριστοῦ Christ Genitive <i>apposition</i></p>	<p>μετὰ with <i>preposition + genitive (accompaniment)</i></p>
<p>τοῦ the Genitive <i>article</i></p>	<p>πνεύματος spirit Genitive <i>object of μετὰ</i> πνεῦμα: here the readers' own spirit — the inmost self; the blessing reaches the interior person, not mere flesh.</p>	<p>ὑμῶν your Genitive <i>possessive genitive</i></p>	<p>ἀδελφοί brothers Vocative <i>vocative of address (emphatic, final)</i> ἀδελφός: 'brother'; the affectionate address that opened the chapter (6:1) closes the letter — warmth after rebuke.</p>

ἀμήν

amen

liturgical affirmation (indeclinable)

ἀμήν: transliterated Hebrew 'truly, so be it'; seals the benediction and the epistle.

On the text. The Greek follows the standard critical text of Galatians 6, 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. Where witnesses legitimately differ (e.g. the singular/plural of βασιτάζετε in v.2, the future/imperative reading at v.4–5, or 'Israel of God' in v.16), the more widely printed reading is given without a sigla-laden apparatus. The chapter has the customary eighteen verses; none is omitted by the critical text.

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.