

## [Galatians 6:1-16](#)

(6:1)

προλημφθῆ - aorist passive subjunctive - aorist passive subjunctive  
 προλαμβάνω = “to do something that involves some element of temporal priority, (with temporal force of προ felt rather strongly) **do something before the usual time, anticipate something**; (with temporal force of προ still felt) **take it upon oneself, undertake; take, get** (of a meal); to ascertain something by surprise, **detect, overtake, surprise** someone” under BDAG 872a.

πράπτωμα, τος, τό = “(in imagery of one making a false step so as to lose footing) a violation of moral standards, **offense, wrongdoing, sin**; (of offenses against humans); (ordinarily of offenses against God); (singular but collectively); (mostly plural)” under BDAG 770b.

πνευματικός, ἡ, ὅν = “pertaining to spirit as inner life of a human being, **spiritual**; (in the great majority of cases in reference to the divine πνεύμα) having to do with the (divine) spirit, **caused by** (or) **filled with the (divine) spirit, pertaining/corresponding to the (divine) spirit**; (as a rule it is used of impersonal things); (substantive) spiritual things; (masculine) Spirit, the one who possesses the Spirit; **pertaining to (evil) spirits**” under BDAG 837a.

καταρτίζω = “to cause to be in a condition to function well, **put in order, restore**; put into proper condition, adjust, complete, make complete something; to prepare for a purpose, **prepare, make, create, outfit**; (middle) prepare something for someone” under BDAG 526a.

πραΰτης, ητος, ἡ = “the quality of not being overly impressed by a sense of one’s self-importance, **gentleness, humility, courtesy, considerateness, meekness**” under BDAG 861a.

σκοπέω = “to pay careful attention to, **look (out) for, notice** (with accusative or person or thing) someone (or) something” under BDAG 931a.

πειρασθῆς – aorist passive subjunctive πειράζω = “to make an effort to do something, try, **attempt**; to endeavor to discover the nature or character of

something by testing, **try, make trial of, put to the test**; to attempt to entrap through a process of inquiry; to entice to improper behavior, **tempt**” under BDAG 792b.

**Grammatical note = Genitive Case. Attributive.** The attributive genitive is also called the “Hebrew genitive” or “genitive of quality”. It denotes an attribute of the head term, conveying an emphatic adjectival idea. This use of the genitive is common in Hebrew where a construct chain is used to describe an adjectival relationship... If you can take the genitival modifier and place it in adjectival form in front of the head noun in your English translation (and that construction conveys the biblical author’s meaning) then the genitive is rightly labeled as an attributive genitive. For more examples of the attributive genitive see... [Galatians 6:1](#).

Wallace distinguishes the *attributive* genitive from the *attributed* genitive... See KMP, 90-91 and n24.

(6:2)

βάρος, ους, τό = “experience of something that is particularly oppressive, **burden**; influence that someone enjoys or claims, **claim of importance**; a high point in a scale of evaluation, **fullness**” under BDAG 167a.

βαστάζω = “to cause to come to a higher position, **pick up, take up**; to sustain a burden, **carry, bear**; to carry something (frequently burdensome) from a place, **carry away, remove**” under BDAG 171a.

ἀναπληρώσετε – future active ἀναπληρώω = “to complete the quality of something, **make complete**; to carry out an agreement or obligation, **fulfill**; to supply what is lacking, **fill a gap, replace**; to occupy a place, **fill**” under BDAG 70b.<sup>1</sup>

(6:3)

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<sup>1</sup> {C} ἀναπληρώσατε B F G 1962 (I 921<sup>1/2</sup> ἀναπληροῦτε) it<sup>ar, b, d, f, g, o</sup> vg... Hesychius<sup>lat</sup> (Cyril) Proclus; Cyprian Ps-Cyprian Victorinus-Rome Ambrosiaster Pacian Jerime Pelagius Augustine Speculum. ἀποπληρώσατε Ɔ<sup>46</sup>. ἀναπληρώσατε x A C D Ψ... Byz [K L P] Lect arm geo Clement Basil Didymus<sup>dub</sup> Ammon Chrysostom<sup>gr</sup> BJ TOB.

φρενεπατάω = “mislead concerning the truth, **deceive** oneself” under BDAG 1065a. Hapax in the NT.

**Grammatical note = Reflexive Active.** The reflexive active signifies that the subject performs the action to himself. This construction functions similar to the middle voice but uses the active voice with a reflexive pronoun. Technically this usage is not a function of the verb’s voice but of the reflexive pronoun. For more examples of the reflexive use of the active voice see... [Galatians 6:3](#) (φρεναπαταῖ). See KMP, 194 and n14.

**Grammatical note = Indirect Discourse.** The infinitive is used with verbs of speaking or perception to communicate indirect discourse. In Greek this meaning can be communicated by using a few different grammatical expressions such as ὅτι + indicative, ἵνα + subjunctive, or an anarthrous infinitive. When the infinitive is used in indirect discourse the sentence often cannot be translated literally. For examples 1 John 2:6 could literally be translated, “The one who says in him to remain” but such a translation makes little sense. Instead we should render it “the one who says he remains in Him”. Notice that the infinitive is translated as a third person indicative verb (“he remains”). Some of the most common verbs used in this type of construction include δοκεω, ἔρωταω, καλεω, κρινω, λεγω, νομιζω, παραγγελλω, and παρακαλεω. For more examples of the infinitive used in indirect discourse see... [Galatians 6:3](#) (εἰναί). See KMP, 371-372 and n44.

(6:4)

δοκιμαζέτω – present active imperative δοκιμάζω = “put to the test, **examine** (so mostly LXX), prove by testing (of gold), accept as proved, **approve**” under BAGD 202b.

καύχημα, ατος, τό = “act of taking pride in something or that which constitutes a source of pride, **boast**; expression of pride, **boast, what is said in boasting**” under BDAG 537a.

τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει καὶ οὐκ εἰς τὸν ἕτερον – I find this verse difficult to parse not because of the words but in terms of what Paul is trying to say. Literally “and his

work let each test/examine, and then he will have boast in himself and not in his neighbor”.

<sup>ESV</sup> **Galatians 6:4** But let each one <sup>a</sup>test his own work, and then his reason to boast will be in himself alone and not in his neighbor.

<sup>NRS</sup> **Galatians 6:4** All must test their own work; then that work, rather than their neighbor's work, will become a cause for pride.

(6:5)

ἴδιος, ἴα, ον = “pertaining to belonging or being related to oneself, **one’s own**; private, one’s own; belonging to an individual; pertaining to a striking connection or an exclusive relationship; pertaining to a person, through substitution for a pronoun, **own**; (as substantive) person or thing associated with an entity; **associates, relations; home, possessions**; pertaining to a particular individual, **by oneself, privately**; pertaining to being distinctively characteristic of some entity, **belonging to/peculiar to an individual**” under BDAAG 466b.

φορτίον, ου, τό = “that which constitutes a load for transport, **load**; that which is carried and constitutes a burden, **burden**” under BDAG 1064a.

**Grammatical note = Gnostic Future.** The future tense-form is (rarely) used to express a timeless truth or something that will happen if certain circumstances are met. The present- and aorist tense-forms are used more often to convey a gnostic idea. ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει (Gal 6:5) For each one **will bear** his own load (NASB). It is possible that [Galatians 6:5](#) is an imperatival future. See KMP, 273 and n64.

(6:6)

κοινωνεῖτω – present active imperative κοινωνέω = “**share, have a share; give/contribute a share; make (ritually) unclean, defile**” under BDAG 552a.

κατηχούμενος – present passive participle κατηχέω = “to share a communication that one receives, **report, inform; teach, instruct** (in our literature only of instruction in theological matters); (in the specific sense of basic Christian

instruction for new converts) give instruction” under BDAG 534a. This is where the English words catechism, catechesis, catechist, catechize, catechumen come from. It is also the subject of one of the better papers I wrote in seminary = [“The Development of the Catechumenate from the New Testament to Hippolytus”](#).

κατηχοῦντι – present active participle κατηχέω.

(6:7)

πλανᾷσθε – present passive imperative πλανάω = “to cause to go astray from a specific way (active); **lead astray, cause to wander** (someone); **mislead, deceive**; to proceed without a sense of proper direction, **go astray, be misled, wander about aimlessly**; wander away; be mistaken (in one’s judgment), deceive oneself; be deceived, be misled” under BDAG 821b.

μυκτηρίζεται – present passive μυκτηρίζω = “**turn up the nose at, threat with contempt**” under BDAG 660b. Hapax in the NT.

σπείρη - aorist/present active subjunctive σπείρω = “**sow seed; scatter, disperse**” under BDAG 936a.

θερίσει – future active θερίζω = “to harvest a grain crop by reaping, **reap, harvest**; to gain results or benefits, **reap**” under BDAG 453b.

**Grammatical note = Coordinating Conjunctions.** A coordinating conjunction communicates a parallel (“equal rank”) relationship between the words phrases or clauses that it links... For pedagogical purposes an English gloss is given with each Greek conjunction but students should be forewarned: such glosses are simplistically misleading! Conjunctions have a wide range of meaning and function. The same Greek conjunction can mean nearly opposite things in different contexts. Also one illustrative text from the GNT is listed under each functional category. Note: some of the conjunctions listed are rarely found in isolation; they usually function as a unit together with other particles (such as μέν).

*Copulative (joining together)*

- ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει (“For whatever a man sows he will **also** reap”; [Galatians 6:7](#)). See KMP, 411-412.

(6:8)

φθοράς, ἄς, ἡ = “breakdown of organic matter, **dissolution, deterioration**; destruction of a fetus, **abortion**; ruination of a person through an immoral act, seduction (of a young woman); inward depravity, **depravity**; total destruction of an entity, **destruction** (in the last days)” under BDAG 1054b.

ζωή, ἥς, ἡ = “life in the physical sense, **life**; means of sustenance, **livelihood**; the course or mode of one’s life; **transcendent life, life**” under BDAG 430a.

αἰώνιος, α, ον = “pertaining to a long period of time, long ago; pertaining to a period of time without beginning or end, **eternal** (of God); pertaining to a period of unending duration, **without end**” under BDAG 33a.

(6:9)

ΠΟΙΟῦΝΤΕΣ – present active participles ΠΟΙΕΩ.

ἐγκακῶμεν – present active subjunctive ἐγκακέω = “to lose one’s motivation in continuing a desirable pattern of conduct or activity, **lose enthusiasm, be discouraged** (with participle following); to be afraid in the face of a great difficulty, **be afraid** (of women in childbirth)” under BDAG 272b.

καιρός, οὔ, ὁ = “a point of time or period of time, **time, period**; a defined period for an event, definite, fixed time; a period characterized by some aspect of special crisis, **time**” under BDAG 497b.

ἐκλυόμενοι – present passive participle ἐκλύομαι = “be exhausted in strength, **become weary, give out**” under BDAG 306b.

**Grammatical note = Condition.** This participle introduces a condition which if fulfilled will result in certain consequences indicated by the controlling verb. This construction is normally equivalent to a third class conditional clause expressing a sense of uncertainty. Thus the participial phrase functions as the protasis (“if”

clause) of a conditional statement. In translation the term “if” is added to convey the conditional idea. This usage is relatively common. For more examples of conditional participles see... [Galatians 6:9](#) (ἐκλυόμενοι). See KMP, 332 and n29.

(6:10)

ἐργαζώμεθα – present middle subjunctive ἐργάζομαι = “to engage in activity that involves effort, **work**, (intransitive) **work, be active**; to do or accomplish something through work, (transitive); **do, accomplish, carry out**; practice, perform, officiate at; bring about, give rise to (as proceeds from work); work for/earn food” 389a.<sup>2</sup>

μάλιστα = “to an unusual degree, **most of all, above all, especially, particularly**, (very) greatly; marker of high level of certitude, in answer to a question, **most assuredly, certainly**” under BDAG 613b.

οἰκεῖος, ου, ὅ = “persons who are related by kinship or circumstances and form a closely knit group, **members of a household**” under BDAG 694a. Very rare.

**Grammatical note = Independent Clause Subjunctives. Hortatory Subjunctive.**

Also known as the volitive subjunctive the hortatory subjunctive is used when the author wants to common his audience but also include himself in the command. Or better the author is urging his audience to join with him in a particular course of action. Normally the imperative is used for commands. The imperative however is found in only the second and third persons. The hortatory subjunctive is an exhortation in the *first person plural* (“let us”).

- **ἐργαζώμεθα** τὸ ἀγαθὸν πρὸς πάντας ([Galatians 6:10](#)) **Let us do** good to everyone (ESV). See KMP, 204.

**Grammatical note = Subjunctive Mood. Hortatory.** The author commands his audience but also includes himself in the command. ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας (“**Let us do** good to everyone”; [Galatians 6:10](#) ESV). See KMP, 215.

<sup>2</sup> {A} ἐργαζώμεθα κ B\* C D F G Ψ... Byz<sup>pt</sup> Lect<sup>pt</sup>, AD it<sup>ar</sup>, b, f, g, o, r vg eth slav Marcion<sup>acc. to Tertullian</sup> ... Theodore<sup>lat</sup> Nilus Cyril<sup>2/3</sup>; Cyprian Victorinus-Rome Ambrosiaster Jerome Pelagius Augustine Quodvultdeus Speculum. ἐργαζόμεθα A B<sup>2</sup> 075... Byz<sup>pt</sup> [L P] Lect<sup>pt</sup> Cyril<sup>1/3</sup>. ἐργαζώμεθα Ɔ<sup>46</sup> K / 596 Severian. ἐργασόμεθα 1912 2464.

(6:11)

ἴδετε – aorist active imperative ὁράω. Note the tense-form.

πηλίκος, η, ον = “pertaining to large size, **how large**; pertaining to extraordinary importance, **how great**” under BDAG 811a. Very rare.

γράμμα, τος, τό = “a unit of a alphabet, **letter**; a set of written characters forming a document or piece of writing, **a document, piece of writing**; (a piece of correspondence) letter, epistle; (a promissory) note; (a relatively long written publication) written, book; (plural) **learning, knowledge**” under BDAG 205b.

ἔγραψα – aorist active γράφω [γραφ] “to inscribe characters on a surface, **write**; to express thought in writing” under BDAG 206b.

**Grammatical note = Epistolary Aorist.** The aorist tense-form is sometimes used in epistles whereby the author writes from the perspective of the readers. In this case the present tense-form or the future tense-form is not used but rather the aorist tense-form is preferred. So although the author is currently writing something (or going to be sending someone in the future) by the time the recipients receive the letter it will already have been written (or the person will have already been sent). Exegetically this distinction is important because it makes a difference as to whether the author is referring to something that is currently being written (true epistolary aorist) something that was just written in the same epistle or something that was written in a previous epistle.

- ἴδετε πηλικοίς ὑμῖν γράμμασιν **ἔγραψα** τῇ ἐμῇ χειρὶ ([Galatians 6:11](#)) Look at what large letters **I have written** to you in my own handwriting. The ESV, NASB, and NRSV all have “I am writing” (the NIV states “as I write”). See KMP, 294.

(6:12)

εὐπροσωπῆσαι – aorist active infinitive εὐπροσωπέω = “**make a good showing**” under BDAG 411a. Hapax in the NT.



ἀναγκάζω = “to compel someone to act in a particular manner, **compel, force** (of inner and outer compulsion); (weakened) strongly urge/invite, **urge upon, press**” under BDAG 60b.

περιτέμνεσθαι – present passive infinitive περιτέμνω = “**circumcise**” under BDAG 806b.

σταυρός, οὗ, ὅ = “a pole to be placed in the ground and used for capital punishment, cross; the cross, with focus on the fate of Jesus Christ, **the cross**; the suffering/death which believers endure in following the crucified Lord, **cross**” under BDAG 941a.

διώκωντα – present passive subjunctive διώκω = “to move rapidly and decisively toward an objective, **hasten, run, press on**; to harass someone, especially because of beliefs, **persecute**; to cause to run or set in motion, **drive away, drive out**; to follow in haste in order to find something, **run after, pursue**; pursue, strive for, seek after, aspire to (something)” under BDAG 254a. In some ways overlaps with BH ἡτλ.

**Grammatical note = Dative Case. Cause.** The dative of cause indicates the grounds or reason of the action of a given verb. Robertson says it indicates “motive” or “occasion”. Brooks and Winbery simply note that the dative of cause “indicates what caused the action of the verb to be performed”. Wallace draws a helpful distinction between the datives of means and cause; the dative of *means* indicates *how* an action is performed whereas the dative of *cause* indicates the *basis* for an action.

- μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται ([Galatians 6:12](#)) but only to avoid being persecuted **for the cross** of Christ. See KMP, 134-135.

**Grammatical note = Tential Present.** The tential use of the present tense-form (non-past imperfective aspect) is found in contexts where an action was begun, attempted, or proposed, but not completed. Thus the action can be one that is being attempted but will not be completed or one that is being contemplated but may or may not be carried out. The use of the present tense-form is consistent with its imperfective or progressive aspect which views the action as in progress without regard to whether it is completed or not. Indeed oftentimes the action is attempted but not completed (although there are some

exceptions). The words “trying”, “attempting”, “going” or “intending” can be supplied in English to express the tendential idea. For more examples of the tendential present see... [Galatians 6:12](#) (ἀναγκάζουσιν). See KMP, 261-262 and n25.

(6:13)

φυλάσσω = “to carry out sentinel functions, **watch, guard**; guard someone; stand guard; to protect by taking careful measures, **guard, protect**; (with accusative) someone (or) something; to be on one’s guard against, **look out for, avoid** (middle); to hold in reserve, **keep, preserve** (passive) something for someone; to continue to keep a law or commandment from being broken, (active) **observe, follow**; (OT inflection is probably felt in the use of the middle for the active) keep, observe, follow; to store up, **lay up for oneself** (middle)” under BDAG 1068a.

περιτέμνεσθαι – see previous verse.

καυχῆσονται – aorist middle subjunctive καυχάομαι = to take pride in something, **boast, glory, pride oneself, brag**, (intransitive); to make a boast about something, **boast about, mention in order to boast of, be proud of**; act of taking pride in something or that which constitutes a source of pride, **boast**; expression of pride, **boast**, what is said in boasting” under BDAG 536b.

(6:14)

καυχᾶσθαι – present middle infinitive καυχάομαι.

ἐσταύρωται – perfect passive σταυρόω = “to fasten to a cross, **crucify**; destroy through connection with the crucifixion of Christ, **crucify**” under BDAG 941b.

**Grammatical note = Common Changes in Greek from Classical to Koine Period.**

Less common use of optative mood. Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ **may it never be** that I should boast except in the cross of our Lord Jesus Christ ([Galatians 6:14](#) NASB). See KMP, 36.

**Grammatical note = Optative Mood.** Whereas the subjunctive mood if sometimes describes as mood of *probability* the optative mood is the mood of *possibility*. Or

“the subjunctive expresses action which is objectively possible, the optative that which is subjectively possible”. Thus the optative is viewed as a “sort of weaker subjunctive” or “less assured in tone”. The optative was dying out in the Koine period becoming absorbed by the subjunctive. Consequently there are only 68 uses of the optative in the NT which can be used to express a wish, a prayer, or something that is potential.

*Voluntative Optative.* The voluntative optative is used to express a prayer/benediction, blessing, or wish. Negatively it can be used to express abhorrence (μὴ γένοιτο). The voluntative is the most common category of the optative including 35 of the 68 occurrences (15 of which includes μὴ γένοιτο). 14 of the 15 instances are found in Paul’s writings ([Galatians 6:14](#)). See KMP, 207 and n47.

(6:15)

περιτομή, ἥς, ἡ = “**circumcision**; (passive) the state of having been circumcised; (figurative, of spiritual circumcision); one who is circumcised (abstract for concrete); (of) Judeans; (figurative, of believers in Jesus Christ, as truly circumcised people of the promise)” under BDAG 807a.

ἀκροβυστία, ας, ἡ = “(literally) prepuce, foreskin; (figurative) **uncircumcision** (as a state of being); (abstract for concrete) noncircumcised, gentiles” under BDAG 39b.

καινός, ἡ, όν = “pertaining to being in existence for a relatively short time, **new, unused**; pertaining to being not previously present, unknown, strange, remarkable (also with the connotation of the marvelous or unheard of); pertaining to that which is recent in contrast to something old, **new**” under BDAG 496b.

κτίσις, εως, ἡ = “act of creation, **creation**; the result of a creative act, **that which is created**; system of established authority that is the result of some founding action, **governance system, authority system** (also the act by which an authoritative body is created)” under BDAG 572b.

οὔτε γάρ<sup>3</sup>

(6:16)

κανών, όνος, ή = “a means to determine the quality of something, **rule, standard**; set of directions or formulation for an activity, **assignment, formulation**; (in the second century of the Christian church κ came to stand for revealed truth) **rule of faith**” under BDAG 507b-.

στοιχέω = “to be in line with a person or thing considered as standard for one’s conduct, **hold to, agree with, follow, conform**” under BDAG 946b.

καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ - This seemingly innocent phrase has generated discussion and arguable some confusion among interpreters of the New Testament. So Israel = the Christian church right? I argue no it does not = “[All Israel Shall be Saved \(Romans 11:26\)](#)”.

**Grammatical note = Sphere.** The dative of sphere identifies the figurative or metaphorical location (the sphere) of a noun in the dative case. The boundaries established are “logical rather than spatial or temporal, confining one idea within the bounds of another, thus indicating the sphere within which the former idea is to be applied”. As mentioned some grammarians subsume this use under “dative of place”.

Although note that there is a considerable amount of discussion in the scholarly literature on how to interpret these two datives. In addition some grammarians identify a “dative of rule” indicating the standard according to which something conforms ([Galatians 6:16](#)) though some of these examples may be subsumed under the dative of sphere or classified in other ways. See KMP, 128-129 and n34.

(6:17)

λοιπός, ά, όν = “pertaining to that which remains over, especially after action has been taken, **left**; (substantive) the others; the other thigs, the rest; (adverbial

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<sup>3</sup> {A} οὔτε γάρ 46 B Ψ... it<sup>r</sup> (syr<sup>p, pal</sup>) cop<sup>samss</sup> arm<sup>mss</sup> geo<sup>1</sup> Gregory-Nyssa Chrysostom Theodore<sup>lat</sup>; Ambrosiaster Jerome<sup>1/3</sup> Augustine. ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε κ A C F G... Byz [K L P] Lect it<sup>ar, b,</sup> d, f, g, o vg syr<sup>h</sup> with \* cop<sup>samss, bo, fay</sup> arm<sup>mss</sup> geo<sup>2</sup> slav Victorinus-Rome Jerome<sup>2/3</sup> Pelagius LB.

uses) (of time) **from now on, in the future, henceforth; as far as the rest is concerned, beyond that, in addition, finally**” under BDAG 602a.

κόπος, ου, ὁ = “a state of discomfort or distress, **trouble, difficulty**; to engage in an activity that is burdensome, **work, labor, toil**” under BDAG 558b.

παρέχτω – present active imperative παρέχω = “to make available, **give up, offer, present**; to cause to experience something, **grant, show**; (middle) show; to cause to happen or be brought about, **cause, make happen**; (active) cause, bring about (something for someone); (middle) grant (something to someone)” under BDAG 776b.

στίγμα, ατος, τό = “**mark, brand**” under BDAG 945b.

σῶμα, ατος, τό = “body of a human being or animal, **body, dead body, corpse**; the living body (plural), slaves; plant and seed structure, **body**; substantive reality, the thing itself, the reality; a unified group of people, **body**” under BDAG 983a.

βαστάζων = “to cause to come to a higher position, **pick up, take up**; to sustain a burden, **carry, bear**; to carry something (frequently burdensome) from a place, **carry away, remove**” under BDAG 171a.

## Grammatical note = The Article and Adjective

### Adverbial Use

Frequently, an adjective will function adverbially rather than modifying a substantive. In such cases, the adjective is often (though not always) in the accusative case and in the neuter gender. This type of usage pertains to a limited number of Greek words (such as πρῶτον or μόνον) and has a certain affinity with the “accusative of respect” or “accusative of time”.

For more examples of the adverbial use of the adjective, see Galatians 6:17.

See KMP, 169-170 and 170n47.

(6:18)

χάρις, ἰσος, ἡ = “**graciousness, attractiveness, favor, grace, gracious care or help, good will**” under BAGD 877a.

πνεῦμα, αἶς, τό = “air in movement, **blowing, breathing**; that which animates or gives life to the body, **breath**; a part of human personality, **spirit**; an independent noncorporeal being, contrast to a being that can be perceived by the physical sense, **spirit**; God’s being as controlling influence, with focus on association with humans, **Spirit, spirit** (as that which differentiates God from everything that is not God); an activating spirit that is not from God, **spirit**; an independent transcendent personality, **the Spirit**” under BDAG 832b-.