

# The Epistle to the Galatians, Chapter 1

## ΠΡΟΣ ΓΑΛΑΤΑΣ Α'

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 · 1:1–5

#### Salutation: apostleship not from men

An epistolary opening loaded with polemic: Paul names himself apostle 'not from men nor through a man but through Jesus Christ and God the Father who raised him' (1) — his authority is the letter's first battlefield. With the brothers he greets the churches of Galatia (2) with grace and peace from the Father and the Lord Jesus Christ (3), who gave himself for our sins to rescue us from the present evil age according to God's will (4), to whom be glory forever (5).

B · 1:6–9

#### No other gospel: the astonished rebuke

Omitting the customary thanksgiving, Paul registers astonishment that they are so quickly deserting the one who called them, turning to a different gospel (6) — which is no gospel, but the work of agitators perverting the gospel of Christ (7). A double anathema follows: even an angel or Paul himself preaching another gospel is to be accursed (8); he repeats it for emphasis (9).

C • 1:10–12

### Thesis: the gospel by revelation, not from man

Is Paul a man-pleaser? If he still pleased men he would be no slave of Christ (10). The thesis of the autobiographical defense: the gospel he preached is not according to man (11), for he neither received it from a man nor was taught it, but through a revelation of Jesus Christ (12).

D • 1:13–17

### From persecutor to called by grace

Proof from his past: his former way of life in Judaism, his violent persecution of the church, his advance in zeal for the traditions (13–14). But God, who set him apart from the womb and called him through grace, was pleased to reveal his Son in him to preach among the nations (15–16a); immediately he conferred with no one, nor went to the Jerusalem apostles, but went to Arabia and back to Damascus (16b–17).

E • 1:18–24

### Independence from Jerusalem confirmed

Only after three years did he go up to Jerusalem to visit Cephas for fifteen days (18), seeing no other apostle except James the Lord's brother (19) — sworn before God (20). Then he went into the regions of Syria and Cilicia (21), still unknown by face to the Judean churches (22), who only heard 'the former persecutor now preaches the faith' (23) and glorified God because of him (24).

## 1 Παῦλος ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,

Paul, an apostle — not from men nor through a man, but through Jesus Christ and God the Father, who raised him from the dead —

LETTER OPENING **ASYNDETON** The superscription is already a defense: before greeting anyone, Paul stakes the divine, non-human origin of his apostleship — the contested point of the whole letter.

### Παῦλος

Paul

Nominative

subject (nominative of superscription)

Παῦλος: the apostle's Roman cognomen; the Greek letter-opening names the sender first.

### ἀπόστολος

apostle

Nominative

apposition to Παῦλος

ἀπόστολος: 'one sent,' commissioned envoy; from ἀποστέλλω (send with authority) — the title at issue throughout Galatians.

### οὐκ

not

negative particle

### ἀπ'

from

preposition + genitive (ultimate source)

ἀπό here marks origin/source — the apostleship's commissioning authority, denied of any human collective.

## ἀνθρώπων

men

Genitive

*object of ἀπό (source denied)*

ἄνθρωπος: 'human being'; plural here = a human body or collective as origin — not the source of his office.

## οὐδὲ

nor

*correlative negative conjunction*

## δι'

through

*preposition + genitive (mediation)*

διὰ here marks intermediate agency/mediation — distinguished from ἀπό (ultimate source); no human mediated his call.

## ἀνθρώπου

a man

Genitive

*object of διὰ (mediator denied)*

ἄνθρωπος: singular here = no individual human intermediary, e.g. no ordaining apostle, stood between him and his commission.

## ἀλλὰ

but

*adversative conjunction (strong contrast)*

ἀλλὰ: the strong adversative that pivots from the twofold denial to the divine source.

## διὰ

through

*preposition + genitive (mediation)*

## Ἰησοῦ

Jesus

Genitive

*object of διὰ (divine agent)*

## Χριστοῦ

Christ

Genitive

*apposition*

Χριστός: 'Anointed,' Messiah; here name-title for Jesus, the true mediator of Paul's call.

## καὶ

and

*coordinating conjunction*

## θεοῦ

God

Genitive

*object of διὰ (coordinate divine agent)*

θεός: God; Christ and the Father set together under the one preposition διὰ — the joint source of the apostleship.

## πατρὸς

the Father

Genitive

*apposition to θεοῦ*

πατήρ: 'Father'; the relational name for God, bound here to the resurrection act.

## τοῦ

the (one)

Genitive

*article (substantizes ptc.)*

## ἐγείραντος

who raised

Aor Act Ptc · Gen Sg Masc · ἐγείρω

*attributive participle (modifies πατρός)*

→ constative aorist

ἐγείρω: 'raise, awaken'; the resurrection of Jesus identifies the Father — the same power that stands behind Paul's call.

## αὐτὸν

him

Accusative

*direct object of ἐγείραντος*

## ἐκ

from

*preposition + genitive (separation)*

## νεκρῶν

the dead

Genitive

*object of ἐκ (separation)*

νεκρός: 'dead (one)'; 'from among the dead,' marking the bodily resurrection.

## 2 καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας·

and all the brothers who are with me, to the churches of Galatia:

**CO-SENDERS & ADDRESSEES** καὶ Co-senders and addressees: the assembled brothers join the greeting, and the recipients are named bluntly as 'the churches of Galatia' — no commendation, signaling the trouble ahead.

καὶ

and

*coordinating conjunction*

οἱ

the

Nominative

*article*

σὺν

with

*preposition + dative (association)*

ἐμοὶ

me

Dative

*object of σὺν (association)*

πάντες

all

Nominative

*attributive adjective*

πᾶς: 'all'; the whole company of brothers backs Paul — the rebuke is not idiosyncratic.

ἀδελφοί

brothers

Nominative

*subject (co-senders)*

ἀδελφός: 'brother'; fellow believers — the household-of-faith term for the Christian community.

ταῖς

to the

Dative

*article*

ἐκκλησίαις

churches

Dative

*indirect object (addressees)*

ἐκκλησία: 'assembly, congregation'; the called-out gathering — plural, the several Galatian congregations.

τῆς

of

Genitive

*article*

Γαλατίας

Galatia

Genitive

*genitive of place (location)*

Γαλατία: the Roman province (or ethnic region) of Galatia in Asia Minor — the letter's destination.

### 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ,

grace to you and peace from God our Father and the Lord Jesus Christ,

**GREETING** **ASYNDETON** The grace-and-peace blessing — the standard Pauline reshaping of the Greek greeting — naming Father and Lord together as one source.

**χάρις**

grace

Nominative

*subject (nom. in greeting formula)*

χάρις: 'grace'; Paul reshapes the Greek χαίρειν greeting into 'grace' — the keynote the Galatians risk abandoning.

**ὑμῖν**

to you

Dative

*dat. of recipient*

**καὶ**

and

*coordinating conjunction*

**εἰρήνη**

peace

Nominative

*subject (coordinate)*

εἰρήνη: 'peace'; the Hebrew šālôm — wholeness/well-being, the second half of the doubled blessing.

**ἀπὸ**

from

*preposition + genitive (source)*

**θεοῦ**

God

Genitive

*object of ἀπὸ (source)*

**πατρὸς**

Father

Genitive

*apposition to θεοῦ*

πατήρ: 'Father'; the relational name for God shared by Father and people.

**ἡμῶν**

our

Genitive

*genitive of relationship*

**καὶ**

and

*coordinating conjunction*

**κυρίου**

the Lord

Genitive

*object of ἀπὸ (coordinate source)*

κύριος: 'Lord'; the LXX rendering of YHWH, confessed of Jesus — set in parallel with the Father as one source of grace and peace.

**Ἰησοῦ**

Jesus

Genitive

*apposition*

**Χριστοῦ**

Christ

Genitive

*apposition*

4 τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστώτος πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν,

who gave himself for our sins, so that he might rescue us out of the present evil age, according to the will of our God and Father,

**CHRISTOLOGICAL EXPANSION** **ASYNDETON** A relative-style expansion on 'Lord Jesus Christ': his self-giving for sins aims at rescue from the present evil age — the gospel's heart, set against any 'gospel' of law-works.

**τοῦ**

the (one)

Genitive

article (substantizes ptc.)

**δόντος**

who gave

Aor Act Ptc · Gen Sg Masc · δίδωμι

attributive participle (modifies Χριστοῦ)

→ constative aorist

δίδωμι: 'give'; the self-surrender of Christ — the once-for-all act summed in a single aorist.

**ἑαυτὸν**

himself

Accusative

direct object (reflexive)

ἑαυτὸν: 'himself'; the reflexive stresses that the gift Christ gave was his own person, voluntarily.

**ὑπὲρ**

for

preposition + genitive (substitution/benefit)

ὑπὲρ: 'on behalf of, for'; here with sacrificial/substitutionary force — for the sake of dealing with sins.

**τῶν**

the

Genitive

article

**ἁμαρτιῶν**

sins

Genitive

object of ὑπὲρ (cause/reference)

ἁμαρτία: 'sin' (lit. 'missing the mark'); the plural denotes concrete transgressions Christ's death addresses.

**ἡμῶν**

our

Genitive

genitive of relationship

**ὅπως**

so that

purpose conjunction (+ subjunctive)

ὅπως: 'in order that'; introduces the saving purpose of the self-giving.

## ἐξέληται

he might rescue

Aor Mid Subj 3 Sg · ἐξαίρέω

*subjunctive verb (purpose clause)*

→ constative aorist (purposive)

ἐξαίρέω (mid.): 'take out, deliver, rescue' (ἐκ + αἰρέω); a rescue out of a domain — the present age.

## ἡμᾶς

us

Accusative

*direct object*

## ἐκ

out of

*preposition + genitive (separation)*

## τοῦ

the

Genitive

*article*

## αἰῶνος

age

Genitive

*object of ἐκ (the domain escaped)*

αἰών: 'age, epoch'; the present world-order under sin — the apocalyptic 'this age' from which Christ delivers.

## τοῦ

the

Genitive

*article (substantizes ptc.)*

## ἐνεστῶτος

present

Perf Act Ptc · Gen Sg Masc · ἐνίστημι

*attributive participle (modifies αἰῶνος)*

→ intensive perfect (present, standing reality)

ἐνίστημι: 'be present, have come'; the perfect ptc. = 'the now-standing age,' the era currently in force.

## πονηροῦ

evil

Genitive

*attributive adjective (modifies αἰῶνος)*

πονηρός: 'evil, wicked'; actively malignant — the present age is not neutral but evil, requiring rescue.

## κατὰ

according to

*preposition + accusative (standard/norm)*

## τὸ

the

Accusative

*article*

## θέλημα

will

Accusative

*object of κατὰ (norm/standard)*

θέλημα: 'will'; the rescue is grounded in God's purpose, not human merit — already undercutting works-righteousness.

## τοῦ

of

Genitive

*article*

θεοῦ

God

Genitive

*subjective/possessive genitive*

καὶ

and

*coordinating conjunction (one referent)*

πατρός

Father

Genitive

*apposition to θεοῦ (single article)*

πατήρ: 'Father'; 'our God and Father,' a single referent under one article — God's fatherly will is the rescue's ground.

ἡμῶν

our

Genitive

*genitive of relationship*

## 5 ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

to whom be the glory forever and ever. Amen.

**DOXOLOGY** ᾧ A brief doxology closes the salutation — glory ascribed to the God whose will accomplishes the rescue; the 'Amen' seals it.

ᾧ

to whom

Dative

*relative pronoun (dat. of possession/advantage)*

ἡ

the

Nominative

*article (anaphoric, 'the glory due')*

δόξα

glory

Nominative

*subject (of implied verbless ascription)*

δόξα: 'glory, honor'; the worship owed to God — the article marks it as the glory rightly his.

εἰς

to/for

*preposition + accusative (extent of time)*

τοὺς

the

Accusative

*article*

αἰῶνας

ages

Accusative

*object of εἰς (extent of time)*

αἰών: 'age'; εἰς τοὺς αἰῶνας τῶν αἰώνων = the Hebraic superlative 'forever and ever.'

τῶν

of the

Genitive

*article*

αἰώνων

ages

Genitive

*attributive genitive (Hebraic superlative)*

αἰών: 'age'; the doubled phrase intensifies — endless, unbounded duration.

ἀμήν

amen

*responsory particle (affirmation)*

ἀμήν: transliterated Hebrew 'truly, so be it'; the liturgical seal affirming the doxology.

## 6 Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον,

I am astonished that you are so quickly deserting the one who called you in the grace of Christ for a different gospel —

REBUKE (IN PLACE OF THANKSGIVING) **ASYNDETON** Where a thanksgiving normally stands, Paul substitutes alarm: 'I am astonished.' The desertion is not from a doctrine but from a Person — the God who called them in grace.

**Θαυμάζω**

I am astonished

Pres Act Indic 1 Sg · θαυμάζω

*main verb*

→ dramatic present (rhetorical shock)

θαυμάζω: 'wonder, be amazed'; a pointed substitute for the expected εὐχαριστῶ — astonishment, even reproach.

**ὅτι**

that

*conjunction (content of astonishment)*

**οὕτως**

so

*adverb (degree, modifies ταχέως)*

οὕτως: 'thus, so'; intensifies the suddenness — 'so quickly.'

**ταχέως**

quickly

*adverb (manner/time)*

ταχέως: 'quickly, soon'; the alarming speed of their defection — whether soon after conversion or after the agitators' arrival.

## μετατίθεσθε

you are deserting

Pres Mid/Pass Indic 2 Pl · μετατίθημι

*main verb (ὄτι clause)*

→ progressive present (defection in progress)

μετατίθημι (mid.): 'transfer oneself, change sides, desert'; used of turncoats and apostates — a defection still underway, not yet complete.

## ἀπὸ

from

*preposition + genitive (separation)*

## τοῦ

the (one)

Genitive

*article (substantizes ptc.)*

## καλέσαντος

who called

Aor Act Ptc · Gen Sg Masc · καλέω

*substantival participle (object of ἀπὸ)*

→ constative aorist

καλέω: 'call'; the divine effectual call — they are deserting the Caller (God/Christ), not a mere message.

## ὑμᾶς

you

Accusative

*direct object of καλέσαντος*

## ἐν

in

*preposition + dative (sphere/means)*

## χάριτι

the grace

Dative

*dat. of sphere/means (the realm of the call)*

χάρις: 'grace'; the call came in the sphere of grace — precisely what the rival gospel forfeits.

## Χριστοῦ

of Christ

Genitive

*genitive of source (grace from Christ)*

Χριστός: here the source/sphere of grace — 'the grace of Christ.'

## εἰς

to/for

*preposition + accusative (goal/direction)*

## ἕτερον

a different

Accusative

*attributive adjective*

ἕτερος: 'another of a different kind'; deliberately not ἄλλος ('another of the same kind') — a gospel different in nature, qualified at once in v.7.

## εὐαγγέλιον

gospel

Accusative

*object of εἰς (the goal of defection)*

εὐαγγέλιον: 'good news'; here used ironically — the thing they turn toward only bears the name.

7 ὁ οὐκ ἔστιν ἄλλο, εἰ μὴ τινές εἰσιν οἱ ταρασσόντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ.

which is not another — except that there are some who are troubling you and wanting to pervert the gospel of Christ.

**CORRECTION / CLARIFICATION** ὅ Paul retracts the word 'gospel' he just used: it is no real alternative. The fault lies with agitators who unsettle and twist the one gospel of Christ.

<p><b>ὁ</b> which Nominative <i>relative pronoun (refers to ἕτερον εὐαγγέλιον)</i></p>	<p><b>οὐκ</b> not <i>negative particle</i></p>	<p><b>ἔστιν</b> is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i> → stative present</p>	<p><b>ἄλλο</b> another Nominative <i>predicate nominative</i> ἄλλος: 'another of the same kind'; Paul denies even this — the rival is not a second valid gospel of any sort.</p>
<p><b>εἰ</b> if <i>conjunction (in idiom εἰ μὴ)</i></p>	<p><b>μὴ</b> not <i>negative (εἰ μὴ = 'except')</i> εἰ μὴ: 'except, only'; here exceptive — 'it is no other; the only reality is that some are troubling you.'</p>	<p><b>τινές</b> some Nominative <i>subject (indefinite, dismissive)</i> τις: 'someone, certain ones'; the vague, contemptuous 'certain people' — the agitators left unnamed.</p>	<p><b>εἰσιν</b> are Pres Act Indic 3 Pl · εἰμί <i>main verb (copula)</i> → stative present</p>

οἱ

the (ones)

Nominative

article (substantizes ptc.)

ταράσσοντες

troubling

Pres Act Ptc · Nom Pl Masc · τάρασσω

substantival participle (predicate)

→ progressive present (ongoing agitation)

τάρασσω: 'stir up, disturb, throw into confusion'; the agitators destabilize the churches.

ὑμᾶς

you

Accusative

direct object of ταρασσοντες

καὶ

and

coordinating conjunction

θέλοντες

wanting

Pres Act Ptc · Nom Pl Masc · θέλω

substantival participle (coordinate)

→ progressive present (settled intent)

θέλω: 'will, want, intend'; their aim is deliberate — to alter the gospel itself.

μεταστρέψαι

to pervert

Aor Act Inf · μεταστρέφω

complementary infinitive (of θέλοντες)

→ constative aorist

μεταστρέφω: 'turn around, change into the opposite, pervert'; to reverse the gospel into its contrary.

τὸ

the

Accusative

article

εὐαγγέλιον

gospel

Accusative

direct object of μεταστρέψαι

εὐαγγέλιον: the one true gospel — articular and singular, over against the counterfeit of v.6.

τοῦ

of

Genitive

article

Χριστοῦ

Christ

Genitive

genitive (source/content: from and about Christ)

Χριστός: 'Christ'; 'the gospel of Christ' — both from him and about him, the standard against which all is judged.

8 ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.

But even if we, or an angel from heaven, should preach to you a gospel contrary to what we preached to you, let him be accursed.

ANATHEMA (FIRST) **ἀλλὰ** The first curse, framed as an extreme hypothetical: not even Paul himself nor a heavenly angel may stand above the gospel once delivered. The message, not the messenger, is supreme.

<p>ἀλλὰ</p> <p>but</p> <p><i>adversative conjunction</i></p> <p>ἀλλὰ: the strong adversative pivoting to the solemn pronouncement.</p>	<p>καὶ</p> <p>even</p> <p><i>ascensive conjunction ('even')</i></p> <p>καὶ here = ascensive 'even,' heightening to the extreme case.</p>	<p>ἐὰν</p> <p>if</p> <p><i>conjunction (3rd-class condition, + subjunctive)</i></p> <p>ἐάν: 'if (ever)'; introduces a hypothetical condition — a vivid 'suppose even that...'</p>	<p>ἡμεῖς</p> <p>we</p> <p>Nominative</p> <p><i>subject (emphatic pronoun)</i></p> <p>ἡμεῖς: emphatic 'we' — Paul includes himself and his co-workers; no apostolic exemption.</p>
<p>ἢ</p> <p>or</p> <p><i>disjunctive conjunction</i></p>	<p>ἄγγελος</p> <p>an angel</p> <p>Nominative</p> <p><i>subject (coordinate)</i></p> <p>ἄγγελος: 'messenger, angel'; the highest conceivable authority short of God — even it is bound to the gospel.</p>	<p>ἐξ</p> <p>from</p> <p><i>preposition + genitive (source)</i></p>	<p>οὐρανοῦ</p> <p>heaven</p> <p>Genitive</p> <p><i>object of ἐκ (source)</i></p> <p>οὐρανός: 'heaven'; 'an angel from heaven' — the most exalted, unimpeachable origin imaginable.</p>

## εὐαγγελίζεται

should preach

Pres Mid Subj 3 Sg · εὐαγγελίζω

*subjunctive verb (protasis)*

→ progressive present (in hypothesis)

εὐαγγελίζω (mid.): 'announce good news, preach the gospel'; the very verb turned against a false 'gospel.'

## ὑμῖν

to you

Dative

*indirect object*

## παρ'

contrary to

*preposition + accusative (contrariety/beyond)*

παρά + acc. here = 'contrary to, beyond, in violation of' — not merely 'in addition to.'

## ὅ

what

Accusative

*relative pronoun (object of παρά)*

## εὐηγγελισάμεθα

we preached

Aor Mid Indic 1 Pl · εὐαγγελίζω

*main verb (rel. clause)*

→ constative aorist (the original proclamation)

εὐαγγελίζω (mid.): here the completed original preaching — the fixed standard.

## ὑμῖν

to you

Dative

*indirect object*

## ἀνάθεμα

accursed

Nominative

*predicate nominative (devoted to destruction)*

ἀνάθεμα: 'devoted to destruction, accursed'; the LXX ἕρεμ — handed over to God's judgment.

## ἔστω

let him be

Pres Act Impv 3 Sg · εἶμι

*main verb (3rd-person imperative)*

→ imperatival (solemn pronouncement)

εἶμι (impv.): 'let him be'; the formal, judicial 'let it be so' of a curse.

9 ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω· εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

As we have said before, so now I say again: if anyone preaches to you a gospel contrary to what you received, let him be accursed.

ANATHEMA (REPEATED) ὡς The curse is repeated for emphasis and to fix it as settled policy — not heat of the moment. The shift to the indicative 'preaches' makes it a real, present danger, not a remote hypothesis.

ὡς

as

*comparative conjunction*

προειρήκαμεν

we have said before

Perf Act Indic 1 Pl · προερέω

*main verb*

→ *consummative perfect (a standing prior word)*

προερέω/προλέγω: 'say beforehand'; the perfect marks the earlier word as still in force — perhaps v.8, perhaps a past visit.

καὶ

and

*coordinating conjunction*

ἄρτι

now

*adverb (time)*

ἄρτι: 'just now, at this moment'; the immediacy of the repetition.

πάλιν

again

*adverb (repetition)*

πάλιν: 'again'; signals deliberate restatement for emphasis.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

*main verb*

→ *instantaneous present (performative)*

λέγω: 'say'; the shift to the singular 'I' makes Paul personally responsible for the repeated curse.

εἰ

if

*conjunction (1st-class condition, + indicative)*

εἰ + indicative here treats the case as real — a present danger, sharper than the ἐάν of v.8.

τις

anyone

Nominative

*subject (indefinite)*

τις: 'anyone'; now narrowed from angels to the actual human agitators.

ὑμᾶς

you

Accusative

*direct object*

εὐαγγελίζεται

preaches

Pres Mid Indic 3 Sg · εὐαγγελίζω

*main verb (protasis, indicative)*

→ *progressive present (real activity)*

εὐαγγελίζω (mid.): the indicative presents the false preaching as actually occurring among them.

παρ'

contrary to

*preposition + accusative (contrariety)*

ὅ

what

Accusative

*relative pronoun (object of παρά)*

## παρελάβετε

you received

Aor Act Indic 2 Pl · παραλαμβάνω

*main verb (rel. clause)*

→ **constative aorist**

παραλαμβάνω: 'receive (a tradition)'; the technical term for receiving handed-down teaching — the gospel they were given.

## ἀνάθεμα

accursed

Nominative

*predicate nominative*

ἀνάθεμα: 'devoted to destruction, accursed'; the repeated verdict.

## ἔστω

let him be

Pres Act Impv 3 Sg · εἶμι

*main verb (3rd-person imperative)*

→ **imperative (solemn pronouncement)**

## 10 Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην.

For am I now seeking the approval of men, or of God? Or am I trying to please men? If I were still pleasing men, I would not be a slave of Christ.

**RHETORICAL SELF-DEFENSE** **γὰρ** The double anathema answers the charge of man-pleasing: such severity proves Paul serves God, not human approval. A man-pleaser could never pronounce a curse — and could be no slave of Christ.

## Ἄρτι

now

*adverb (time)*

ἄρτι: 'just now'; perhaps pointed — 'now,' in this very letter, with its curses.

## γὰρ

for

*explanatory conjunction*

γάρ: 'for'; links the question to the curse just uttered as its evidence.

## ἀνθρώπους

men

Accusative

*direct object (fronted, emphatic)*

ἄνθρωπος: 'human beings'; the fronted object sharpens the contrast with τὸν θεόν.

## πείθω

do I seek to win

Pres Act Indic 1 Sg · πείθω

*main verb (rhetorical question)*

→ **conative present (attempted action)**

πείθω: 'persuade, win over, conciliate'; here likely 'seek the favor of' — do I court men's approval?

ἢ

or

*disjunctive conjunction*

τὸν

the

Accusative

*article*

θεόν

God

Accusative

*direct object (coordinate)*

θεός: God; the true object of Paul's persuasion-seeking — God's verdict, not men's.

ἢ

or

*disjunctive conjunction*

ζητῶ

am I seeking

Pres Act Indic 1 Sg · ζητέω

*main verb (rhetorical question)*

→ progressive present

ζητέω: 'seek, strive after'; the question expects the answer 'no.'

ἀνθρώποις

men

Dative

*dat. complement of ἀρέσκειν*

ἄνθρωπος: 'people'; the dative object of pleasing.

ἀρέσκειν

to please

Pres Act Inf · ἀρέσκω

*complementary infinitive (of ζητῶ)*

→ progressive present

ἀρέσκω: 'please, accommodate'; 'man-pleasing' as a charge of compromising the message for approval.

εἰ

if

*conjunction (2nd-class/contrary-to-fact condition)*

εἰ + imperfect with ἄν in apodosis = contrary-to-fact — 'if I were (which I am not).'

ἔτι

still

*adverb (time, 'as in my pre-Christian past')*

ἔτι: 'still, yet'; hints at a former life of pleasing men — now decisively past.

ἀνθρώποις

men

Dative

*dat. complement of ἠρέσκον*

ἠρέσκον

I were pleasing

Imperf Act Indic 1 Sg · ἀρέσκω

*main verb (protasis, contrary-to-fact)*

→ imperfect (contrary-to-fact, ongoing)

ἀρέσκω: the imperfect frames a hypothetical continuing state — were he still a man-pleaser.

Χριστοῦ

of Christ

Genitive

*genitive of possession (fronted, emphatic)*

Χριστός: the fronting stresses whose slave he is — total belonging to Christ excludes man-pleasing.

δοῦλος

a slave

Nominative

*predicate nominative*

δοῦλος: 'slave, bondservant'; total ownership by a master — incompatible with serving human opinion.

οὐκ

not

*negative particle*

ἄν

would

*particle (marks contingent apodosis)*

ἄν: the contingency particle marking the unreal apodosis — 'I would not be.'

ἤμην

I would be

Imperf Mid Indic 1 Sg · εἶμι

*main verb (apodosis, contrary-to-fact)*

→ imperfect (contrary-to-fact apodosis)

εἶμι: the contrary-to-fact apodosis — the conclusion he firmly denies.

11 Γνωρίζω γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον·

For I make known to you, brothers, that the gospel preached by me is not according to man.

THESIS STATEMENT **γὰρ** The thesis of the autobiographical section: the gospel Paul preaches is not of human origin or standard. Everything in 1:13–2:21 will demonstrate this.

**Γνωρίζω**

I make known

Pres Act Indic 1 Sg · γνωρίζω

*main verb (disclosure formula)*

→ instantaneous present (declarative)

γνωρίζω: 'make known, declare'; a formula introducing a weighty disclosure.

**γὰρ**

for

*explanatory conjunction*

**ὑμῖν**

to you

Dative

*indirect object*

**ἀδελφοί**

brothers

Vocative

*vocative of direct address*

ἀδελφός: 'brother'; the affectionate address softens the preceding severity — they are still family.

**τὸ**

the

Accusative

*article*

**εὐαγγέλιον**

gospel

Accusative

*direct object (topic of disclosure)*

εὐαγγέλιον: 'gospel'; the subject of the whole defense — its origin, not its content, is the focus here.

**τὸ**

the (one)

Accusative

*article (substantizes ptc.)*

**εὐαγγελισθὲν**

preached

Aor Pass Ptc · Acc Sg Neut · εὐαγγελίζω

*attributive participle (modifies εὐαγγέλιον)*

→ constative aorist

εὐαγγελίζω: 'preach as good news'; the passive points to the message as received and proclaimed, not invented.

<p>ὕπ'</p> <p>by</p> <p><i>preposition + genitive (agency)</i></p>	<p>ἐμοῦ</p> <p>me</p> <p>Genitive</p> <p><i>genitive of agency</i></p>	<p>ὅτι</p> <p>that</p> <p><i>conjunction (content clause, resumes object)</i></p> <p>ὅτι: introduces the content — the prolepsis ('the gospel... that it is not...') is good Koine syntax.</p>	<p>οὐκ</p> <p>not</p> <p><i>negative particle</i></p>
<p>ἔστιν</p> <p>is</p> <p>Pres Act Indic 3 Sg · εἰμι</p> <p><i>main verb (copula, ὄτι clause)</i></p> <p>→ stative present</p>	<p>κατὰ</p> <p>according to</p> <p><i>preposition + accusative (standard/norm)</i></p> <p>κατὰ ἄνθρωπον: 'according to man' — neither human in origin nor measured by human standards.</p>	<p>ἄνθρωπον</p> <p>man</p> <p>Accusative</p> <p><i>object of κατὰ (norm/standard denied)</i></p> <p>ἄνθρωπος: 'human being'; the gospel does not conform to any human pattern or derive from human authority.</p>	

12 οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

For neither did I receive it from a man, nor was I taught it, but it came through a revelation of Jesus Christ.

GROUND OF THE THESIS γὰρ The thesis is grounded by stating the gospel's mode of transmission: not by human handing-down (παρέλαβον) nor by instruction (ἐδιδάχθην), but by direct revelation — the same two channels he will deny throughout.

<p>οὐδὲ</p> <p>neither</p> <p><i>negative conjunction</i></p>	<p>γὰρ</p> <p>for</p> <p><i>explanatory conjunction</i></p>	<p>ἐγὼ</p> <p>I</p> <p>Nominative</p> <p><i>subject (emphatic pronoun)</i></p> <p>ἐγώ: the emphatic 'I' — Paul's own case, distinct from the Twelve who did receive by handing-down.</p>	<p>παρὰ</p> <p>from</p> <p><i>preposition + genitive (source)</i></p> <p>παρὰ + gen. = 'from (the side of)' — marking a personal source, here denied.</p>
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## ἄνθρωπου

a man

Genitive

*object of παρά (source denied)*

ἄνθρωπος: 'human being'; no human source handed Paul the gospel.

## παρέλαβον

did I receive

Aor Act Indic 1 Sg · παραλαμβάνω

*main verb*

→ *constative aorist*

παραλαμβάνω: 'receive (by tradition)'; the technical term for receiving handed-down teaching — denied of his gospel's origin.

## αὐτό

it

Accusative

*direct object (= the gospel)*

## οὔτε

nor

*correlative negative conjunction*

## ἔδιδάχθην

was I taught

Aor Pass Indic 1 Sg · διδάσκω

*main verb*

→ *constative aorist*

διδάσκω: 'teach'; the passive — Paul was not catechized into the gospel by any human teacher.

## ἀλλά

but

*adversative conjunction (strong contrast)*

ἀλλά: pivots from the twofold denial to the divine source.

## δι'

through

*preposition + genitive (means/mediation)*

## ἀποκαλύψεως

a revelation

Genitive

*object of διὰ (means)*

ἀποκάλυψις: 'unveiling, revelation' (cf. 'apocalypse'); a direct disclosure from God — the gospel's true mode of receipt.

## Ἰησοῦ

of Jesus

Genitive

*genitive (source and/or content of the revelation)*

Ἰησοῦ Χριστοῦ: likely both subjective ('Jesus revealed it') and objective ('a revelation whose content is Christ').

## Χριστοῦ

Christ

Genitive

*apposition*

# 13 Ἡκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν,

For you have heard of my former way of life in Judaism, how I was persecuting the church of God beyond measure and trying to destroy it,

**BIOGRAPHICAL PROOF (PAST LIFE)** **γὰρ** First exhibit: Paul's pre-Christian life refutes any human origin of his gospel. A violent persecutor of the church could not have absorbed it from the believers he was destroying.

<p><b>Ἡκούσατε</b> you have heard Aor Act Indic 2 Pl · ἀκούω <i>main verb</i> → <b>constative aorist</b> ἀκούω: 'hear'; appeals to what they already know of his reputation — common knowledge, not Paul's claim.</p>	<p><b>γὰρ</b> for <i>explanatory conjunction</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>ἐμὴν</b> my Accusative <i>possessive adjective (attributive)</i> ἐμός: 'my'; the emphatic possessive — Paul's own notorious conduct.</p>
<p><b>ἀναστροφήν</b> way of life Accusative <i>direct object</i> ἀναστροφή: 'conduct, manner of life'; one's whole habitual behavior.</p>	<p><b>ΠΟΤΕ</b> formerly <i>adverb/particle (past time)</i> ποτέ: 'once, formerly'; marks the decisive before/after of his conversion.</p>	<p><b>ἐν</b> in <i>preposition + dative (sphere)</i></p>	<p><b>τῷ</b> the Dative <i>article</i></p>
<p><b>Ἰουδαϊσμῷ</b> Judaism Dative <i>dat. of sphere (the realm of his old life)</i> Ἰουδαϊσμός: 'Judaism'; a rare term (cf. 2 Macc) for the zealous, observant Jewish way of life — the sphere Paul left.</p>	<p><b>ὅτι</b> that/how <i>conjunction (exegetical content)</i> ὅτι: here unpacking the content of what they heard — 'namely, how...'</p>	<p><b>καθ'</b> beyond <i>preposition + accusative (in idiom)</i> καθ' ὑπερβολὴν: 'to an extraordinary degree, beyond measure' — an adverbial idiom (cf. 'hyperbole').</p>	<p><b>ὑπερβολὴν</b> measure Accusative <i>object of καθά (adverbial idiom)</i> ὑπερβολή: 'excess, surpassing degree'; here the intensity of his persecution.</p>

<p><b>ἐδίωκον</b></p> <p>I was persecuting</p> <p>Imperf Act Indic 1 Sg · διώκω</p> <p><i>main verb</i></p> <hr/> <p>→ iterative/customary imperfect (sustained campaign)</p> <p>δίωκω: 'pursue, persecute'; the imperfect paints a sustained, repeated campaign against believers.</p>	<p><b>τὴν</b></p> <p>the</p> <p>Accusative</p> <p><i>article</i></p>	<p><b>ἐκκλησίαν</b></p> <p>church</p> <p>Accusative</p> <p><i>direct object</i></p> <p>ἐκκλησία: 'church, assembly'; 'the church of God' — the very people he later serves, underscoring the reversal.</p>	<p><b>τοῦ</b></p> <p>of</p> <p>Genitive</p> <p><i>article</i></p>
<p><b>θεοῦ</b></p> <p>God</p> <p>Genitive</p> <p><i>genitive of possession</i></p> <p>θεός: 'God'; 'the church of God' — to persecute it was, in effect, to fight God.</p>	<p><b>καὶ</b></p> <p>and</p> <p><i>coordinating conjunction</i></p>	<p><b>ἐπόρθουν</b></p> <p>I was trying to destroy</p> <p>Imperf Act Indic 1 Sg · πορθέω</p> <p><i>main verb (coordinate)</i></p> <hr/> <p>→ conative/iterative imperfect (attempted ruin)</p> <p>πορθέω: 'ravage, lay waste, destroy'; a violent word — the imperfect may be conative, 'kept trying to ruin' the church.</p>	<p><b>αὐτήν</b></p> <p>it</p> <p>Accusative</p> <p><i>direct object (= the church)</i></p>

14 καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.

and I was advancing in Judaism beyond many of my contemporaries in my nation, being far more zealous for the traditions of my fathers.

**BIOGRAPHICAL PROOF (ZEAL)** **καὶ** The persecution flowed from extraordinary zeal: Paul outstripped his peers in devotion to ancestral tradition. His old commitments make a self-generated turn to a law-free gospel inconceivable — only God could account for it.

καὶ

and

*coordinating conjunction*

προέκοπτον

I was advancing

Imperf Act Indic 1 Sg · προκόπτω

*main verb*

→ progressive imperfect (steady advance)

προκόπτω: 'progress, advance' (lit. 'cut forward'); Paul was outpacing his peers in zeal.

ἐν

in

*preposition + dative (sphere)*

τῷ

the

Dative

*article*

Ἰουδαϊσμῷ

Judaism

Dative

*dat. of sphere*

Ἰουδαϊσμός: 'Judaism'; repeated from v.13 — the realm of his consuming advancement.

ὑπὲρ

beyond

*preposition + accusative (comparison)*

ὑπὲρ + acc. here = 'beyond, more than' — comparative.

πολλοὺς

many

Accusative

*attributive adjective*

συνηλικιώτας

contemporaries

Accusative

*object of ὑπὲρ (comparison)*

συνηλικιώτης: 'one of the same age, contemporary'; his Jewish age-mates, whom he surpassed.

ἐν

in

*preposition + dative (sphere)*

τῷ

the

Dative

*article*

γένει

nation/race

Dative

*dat. of sphere (his people)*

γένος: 'race, kindred, nation'; his own Jewish people — the field of his rivalry in zeal.

μου

my

Genitive

*genitive of relationship*

περισσοτέρως

more abundantly

*adverb (comparative degree)*

περισσοτέρως: 'more exceedingly'; intensifies the zeal — far beyond the ordinary.

ζηλωτής

zealot

Nominative

*predicate nominative (with ptc. ὑπάρχων)*

ζηλωτής: 'zealot, enthusiast'; passionately committed — possibly with the militant overtones of the term.

ὑπάρχων

being

Pres Act Ptc · Nom Sg Masc · ὑπάρχω

*causal/circumstantial participle*

→ progressive present (concurrent state)

ὑπάρχω: 'be, exist (in a state)'; a fuller copula than εἰμί — Paul existed as a zealot by settled disposition.

τῶν

of the

Genitive

*article*

## πατρικῶν

ancestral

Genitive

*attributive adjective*

πατρικός: 'of the fathers, ancestral'; the inherited traditions — handed down by his forefathers.

## μου

my

Genitive

*genitive of relationship*

## παραδόσεων

traditions

Genitive

*objective genitive (zealous for the traditions)*

παράδοσις: 'tradition, what is handed down'; the Pharisaic ancestral teachings — ironic foil to the gospel he did NOT receive by handing-down (v.12).

## 15 Ὅτε δὲ εὐδόκησεν ὁ θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ

But when God, who set me apart from my mother's womb and called me through his grace, was pleased

THE TURNING POINT (CALL) **δὲ** The great reversal: against the backdrop of zeal, God acts. The temporal 'when' opens the decisive event; God is described as the one who pre-set Paul apart from birth — sheer grace, echoing the prophetic call narratives.

## Ὅτε

when

*temporal conjunction*

ὅτε: 'when'; marks the decisive turning point in the narrative.

## δὲ

but

*adversative/developmental conjunction*

δέ: the contrastive 'but' that pivots from Paul's zeal to God's intervening grace.

## εὐδόκησεν

was pleased

Aor Act Indic 3 Sg · εὐδοκέω

*main verb (apodosis completed in v.16)*

→ constative aorist (the decisive good pleasure)

εὐδοκέω: 'be well-pleased, choose gladly'; God's sovereign, gracious resolve — the divine initiative.

## ὁ

the

Nominative

*article*

## θεός

God

Nominative

*subject*

θεός: God; the sole agent of Paul's calling — the emphatic subject of the whole sentence.

## ὁ

the (one)

Nominative

*article (substantizes ptc.)*

## ἀφορίσας

who set apart

Aor Act Ptc · Nom Sg Masc · ἀφορίζω

*attributive participle (modifies θεός)*

→ constative aorist

ἀφορίζω: 'mark off, set apart' (ἀπό + ὀρίζω); echoes the prophetic call of Jer 1:5 / Isa 49:1 — Paul set apart before birth.

## με

me

Accusative

*direct object of ἀφορίσας*

## ἐκ

from

*preposition + genitive (source/time)*

## κοιλίας

womb

Genitive

*object of ἐκ (point of origin in time)*

κοιλία: 'belly, womb'; 'from my mother's womb' = from birth/conception — a prophetic-call idiom (Jer 1:5).

## μητρός

mother

Genitive

*genitive of relationship*

μήτηρ: 'mother'; the phrase locates the setting-apart before any human merit or decision.

## μου

my

Genitive

*genitive of relationship*

## καὶ

and

*coordinating conjunction*

## καλέσας

called

Aor Act Ptc · Nom Sg Masc · καλέω

*attributive participle (coordinate, modifies θεός)*

→ constative aorist

καλέω: 'call'; the effectual summons — God's calling, not human persuasion, turned Paul.

## διὰ

through

*preposition + genitive (means)*

## τῆς

the

Genitive

*article*

## χάριτος

grace

Genitive

*object of διά (means of the call)*

χάρις: 'grace'; the call came by sheer grace — the persecutor summoned by unmerited favor.

## αὐτοῦ

his

Genitive

*genitive of possession*

## 16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι,

to reveal his Son in me, so that I might preach him among the nations, immediately I did not confer with flesh and blood,

CONTENT & PURPOSE OF THE CALL **ASYNDETON** The good pleasure of v.15 completes here: God revealed his Son in Paul for the Gentile mission. The apodosis follows — Paul's immediate refusal to consult any human authority, the heart of his claim to independence.

## ἀποκαλύψαι

to reveal

Aor Act Inf · ἀποκαλύπτω

*complementary infinitive (of εὐδόκησεν, v.15)*

→ constative aorist

ἀποκαλύπτω: 'unveil, reveal'; the content of God's good pleasure — the revelation that grounds Paul's gospel (v.12).

## τὸν

the

Accusative

*article*

## υἱὸν

Son

Accusative

*direct object of ἀποκαλύψαι*

υἱός: 'Son'; the content of the revelation is a Person — God's Son, the gospel's center.

## αὐτοῦ

his

Genitive

*genitive of relationship*

ἐν

in

*preposition + dative (sphere; possibly 'to/within me')*

ἐν ἐμοί: 'in me' — either the inward locus of revelation, or 'in/through my case' as the vehicle to the nations.

ἐμοί

me

Dative

*object of ἐν (sphere)*

ἵνα

so that

*purpose conjunction (+ subjunctive)*

ἵνα: 'in order that'; the revelation's purpose — the Gentile mission, not private illumination.

εὐαγγελίζωμαι

I might preach

Pres Mid Subj 1 Sg · εὐαγγελίζω

*subjunctive verb (purpose clause)*

→ progressive present (ongoing mission)

εὐαγγελίζω (mid.): 'preach the gospel'; the present aspect fits the continuing missionary task.

αὐτόν

him

Accusative

*direct object (= the Son)*

the object of preaching is the Son himself — 'preach him,' a person, not a system.

ἐν

among

*preposition + dative (sphere)*

τοῖς

the

Dative

*article*

ἔθνεσιν

nations/Gentiles

Dative

*dat. of sphere (scope of mission)*

ἔθνος: 'nation'; plural = the Gentiles — Paul's distinctive commission, given in the call itself.

εὐθέως

immediately

*adverb (time)*

εὐθέως: 'at once, immediately'; the key word of the defense — no interval for human consultation.

οὐ

not

*negative particle*

προσανεθέμην

I conferred

Aor Mid Indic 1 Sg · προσανατίθημι

*main verb (apodosis of the ὅτε clause)*

→ constative aorist

προσανατίθημι (mid.): 'consult with, lay before for advice'; Paul sought no human ratification of his revelation.

σαρκί

flesh

Dative

*dat. complement of προσανεθέμην*

σάρξ: 'flesh'; 'flesh and blood' is a Semitic idiom for human beings as such — no mere mortal was consulted.

καὶ

and

*coordinating conjunction*

αἵματι

blood

Dative

*dat. complement (coordinate)*

αἷμα: 'blood'; with σάρξ forms the idiom 'flesh and blood' = humanity in its frailty.

17 οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.

nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus.

INDEPENDENCE FROM THE APOSTLES οὐδὲ The independence is made concrete: Paul did not even travel to Jerusalem to consult the senior apostles. Instead he went to Arabia and back to Damascus — far from the supposed source of his message.

οὐδὲ

nor

*negative conjunction*

ἀνῆλθον

did I go up

Aor Act Indic 1 Sg · ἀνέρχομαι

*main verb*

→ constative aorist

ἀνέρχομαι: 'go up' (ἀνά + ἔρχομαι); 'up' to Jerusalem, both geographically and in status — he did not seek it.

εἰς

to

*preposition + accusative (direction)*

Ἱεροσόλυμα

Jerusalem

Accusative

*object of εἰς (destination)*

Ἱεροσόλυμα: Jerusalem; the seat of the mother church and the senior apostles — pointedly not Paul's first resort.

πρὸς

to

*preposition + accusative (toward persons)*

τοὺς

the

Accusative

*article*

πρὸ

before

*preposition + genitive (priority in time)*

πρὸ: 'before'; concedes the others' temporal priority as apostles — without conceding dependence.

ἐμοῦ

me

Genitive

*object of πρὸ*

## ἀποστόλους

apostles

Accusative

object of *πρός* (the persons not consulted)

ἀπόστολος: 'apostle'; the Jerusalem apostles — Paul acknowledges them yet asserts he owed his gospel to none of them.

## ἀλλὰ

but

adversative conjunction

## ἀπῆλθον

I went away

Aor Act Indic 1 Sg · ἀπέρχομαι

main verb

→ constative aorist

ἀπέρχομαι: 'go away, depart'; away from Jerusalem, the opposite direction from the apostles.

## εἰς

into

preposition + accusative (direction)

## Ἀραβίαν

Arabia

Accusative

object of *εἰς* (destination)

Ἀραβία: Arabia (the Nabatean kingdom); a region outside apostolic oversight — perhaps for reflection, perhaps early mission.

## καὶ

and

coordinating conjunction

## πάλιν

again

adverb (repetition)

πάλιν: 'again'; implies Damascus was where his Christian life began (cf. Acts 9).

## ὑπέστρεψα

I returned

Aor Act Indic 1 Sg · ὑποστρέφω

main verb (coordinate)

→ constative aorist

ὑποστρέφω: 'turn back, return'; back to Damascus, still nowhere near the Jerusalem authorities.

## εἰς

to

preposition + accusative (direction)

## Δαμασκόν

Damascus

Accusative

object of *εἰς* (destination)

Δαμασκός: Damascus; the city of his conversion and earliest preaching — outside Judea's apostolic center.

18 Ἐπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε·

Then after three years I went up to Jerusalem to get acquainted with Cephas, and I stayed with him fifteen days;

FIRST JERUSALEM VISIT (LIMITED) Ἐπειτα The first visit, finally, came only after three years — and was a brief, private acquaintance with Cephas, not a commissioning. The timeline itself disproves dependence: too late and too brief to be the source of his gospel.

Ἐπειτα

then

*adverb (temporal sequence)*

ἔπειτα: 'then, next'; one of the time-markers (cf. v.21; 2:1) structuring Paul's verifiable itinerary.

μετὰ

after

*preposition + accusative (subsequent time)*

ἔτη

years

Accusative

*object of μετὰ (extent of intervening time)*

ἔτος: 'year'; the three-year gap underscores how long Paul operated without Jerusalem's input.

τρία

three

Accusative

*attributive numeral*

ἀνῆλθον

I went up

Aor Act Indic 1 Sg · ἀνέρχομαι

*main verb*

→ constative aorist

ἀνέρχομαι: 'go up'; now at last he does go up — but on his own terms and long after his call.

εἰς

to

*preposition + accusative (direction)*

Ἱεροσόλυμα

Jerusalem

Accusative

*object of εἰς (destination)*

ἱστορῆσαι

to get acquainted with

Aor Act Inf · ιστορέω

*infinitive of purpose*

→ constative aorist (purposive)

ιστορέω: 'visit to get to know, make the acquaintance of' (cf. 'history'); a personal visit, not a fact-finding or accrediting mission.

## Κηφᾶν

Cephas

Accusative

*direct object of ιστορήσαι*

Κηφᾶς: 'Cephas,' the Aramaic 'rock' (= Πέτρος, Peter); even the chief apostle Paul merely 'got to know,' not consulted for his gospel.

καὶ

and

*coordinating conjunction*

## ἐπέμεινα

I stayed

Aor Act Indic 1 Sg · ἐπιμένω

*main verb (coordinate)*

→ *constative aorist*

ἐπιμένω: 'remain, stay on'; the short duration is the point — too brief to be a course of instruction.

πρὸς

with

*preposition + accusative (in company with)*

πρὸς + acc. here = 'with, in the company of Cephas.'

## αὐτὸν

him

Accusative

*object of πρὸς (= Cephas)*

## ἡμέρας

days

Accusative

*accusative of duration (extent of time)*

ἡμέρα: 'day'; the accusative of extent measures the brief stay.

## δεκαπέντε

fifteen

Accusative

*attributive numeral*

δεκαπέντε: 'fifteen'; a deliberately small, verifiable number — emphasizing how little time there was for tutelage.

19 ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου.

but I saw none of the other apostles except James the Lord's brother.

SCOPE OF CONTACTS (RESTRICTION) **δὲ** Further restriction: besides Cephas, Paul met only James. The limited list closes off any claim that he was extensively briefed by the apostolic college.

## ἕτερον

another

Accusative

*direct object (substantival adj.)*

ἕτερος: 'another'; 'no other of the apostles' — the field of contact is tightly bounded.

δὲ

but

*developmental/contrastive conjunction*

τῶν

of the

Genitive

*article*

ἀποστόλων

apostles

Genitive

*partitive genitive*

ἀπόστολος: 'apostle'; the partitive 'of the apostles' — none others were seen.

<p><b>οὐκ</b> not <i>negative particle</i></p>	<p><b>εἶδον</b> I saw Aor Act Indic 1 Sg · ὁράω <i>main verb</i> → <i>constative aorist</i> ὁράω: 'see'; the simple 'saw' — even mere sight, let alone tutelage, was confined to two men.</p>	<p><b>εἰ</b> if <i>conjunction (in idiom εἰ μὴ)</i></p>	<p><b>μὴ</b> not <i>negative (εἰ μὴ = 'except')</i> εἰ μὴ: 'except'; introduces the sole exception — James.</p>
<p><b>Ἰάκωβον</b> James Accusative <i>direct object (exception)</i> Ἰάκωβος: 'James' (Jacob); here the Lord's brother, leader of the Jerusalem church — counted among 'the apostles' in a broad sense.</p>	<p><b>τὸν</b> the Accusative <i>article</i></p>	<p><b>ἀδελφὸν</b> brother Accusative <i>apposition to Ἰάκωβον</i> ἀδελφός: 'brother'; identifies which James — the Lord's own brother, distinguishing him from James son of Zebedee.</p>	<p><b>τοῦ</b> of the Genitive <i>article</i></p>
<p><b>κυρίου</b> Lord Genitive <i>genitive of relationship</i> κύριος: 'Lord'; 'the Lord's brother' — the family tie that identifies and authenticates this James.</p>			

20 ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι.

Now in what I am writing to you, behold, before God, I am not lying.

**OATH (VERIFYING THE ACCOUNT)** δὲ A solemn oath punctuates the narrative: Paul swears before God that his account is true. The interjection underscores how much rides on the factual itinerary just given.

<p><b>ἃ</b> the things which Accusative <i>relative pronoun (object of γράφω, fronted)</i></p>	<p><b>δὲ</b> now <i>transitional conjunction</i></p>	<p><b>γράφω</b> I am writing Pres Act Indic 1 Sg · γράφω <i>main verb (rel. clause)</i> → progressive present (act of writing) γράφω: 'write'; the present of the very letter in hand — what he is now putting down.</p>	<p><b>ὑμῖν</b> to you Dative <i>indirect object</i></p>
<p><b>ἰδοὺ</b> behold <i>interjection (attention-marker)</i> ἰδοὺ: 'look! behold!'; a frozen aorist imperative of ὁράω used as an attention-grabbing particle.</p>	<p><b>ἐνώπιον</b> before <i>improper preposition + genitive (in the presence of)</i> ἐνώπιον: 'in the sight/presence of; invokes God as witness — the language of an oath.</p>	<p><b>τοῦ</b> the Genitive <i>article</i></p>	<p><b>θεοῦ</b> God Genitive <i>object of ἐνώπιον (the divine witness)</i> θεός: God; the one before whom Paul swears — the guarantor of his truthfulness.</p>
<p><b>ὅτι</b> that <i>conjunction (content of the oath)</i></p>	<p><b>οὐ</b> not <i>negative particle</i></p>	<p><b>ψεύδομαι</b> I am lying Pres Mid Indic 1 Sg · ψεύδομαι <i>main verb (ὅτι clause)</i> → stative/progressive present ψεύδομαι: 'lie, speak falsely'; the oath's content — a sworn denial of any falsehood in his report.</p>	

## 21 ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας.

Then I went into the regions of Syria and Cilicia.

CONTINUED ITINERARY **ἔπειτα** The itinerary resumes: after the brief Jerusalem visit, Paul withdrew to distant regions, again far from Judea — keeping the geographic distance that supports his independence.

<p><b>ἔπειτα</b> then <i>adverb (temporal sequence)</i></p> <p>ἔπειτα: 'then, next'; the next stage in the chronological chain of his movements.</p>	<p><b>ἦλθον</b> I went Aor Act Indic 1 Sg · ἔρχομαι <i>main verb</i></p> <p>→ <i>constative aorist</i></p> <p>ἔρχομαι: 'come, go'; the plain verb of travel continuing the verifiable itinerary.</p>	<p><b>εἰς</b> into <i>preposition + accusative (direction)</i></p>	<p><b>τὰ</b> the Accusative <i>article</i></p>
<p><b>κλίματα</b> regions Accusative <i>object of εἰς (destination)</i></p> <p>κλίμα: 'region, district' (lit. a slope/zone; cf. 'climate'); the territories of his early ministry.</p>	<p><b>τῆς</b> of Genitive <i>article</i></p>	<p><b>Συρίας</b> Syria Genitive <i>genitive of place (location)</i></p> <p>Συρία: Syria; the province whose center was Antioch — Paul's missionary base, well north of Judea.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>
<p><b>τῆς</b> of Genitive <i>article</i></p>	<p><b>Κιλικίας</b> Cilicia Genitive <i>genitive of place (location)</i></p> <p>Κιλικία: Cilicia; the region of Paul's home city Tarsus — again, away from Jerusalem's orbit.</p>		

22 ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ.

And I was still unknown by face to the churches of Judea that are in Christ.

**PROOF: UNKNOWN IN JUDEA** δὲ A clinching detail: even the Judean churches did not know Paul personally.

He could not have derived his gospel from a Judean Christianity he had never even met face to face.

ἤμην

I was

Imperf Mid Indic 1 Sg · εἰμι

*main verb (periphrastic with ptc.)*

→ progressive imperfect (continuing state)

εἰμι: 'be'; with the participle forms a periphrastic imperfect — 'I was continuing unknown.'

δὲ

and

*developmental conjunction*

ἀγνοούμενος

unknown

Pres Pass Ptc · Nom Sg Masc · ἀγνοέω

*predicate participle (periphrastic w/ ἤμην)*

→ progressive present (ongoing state)

ἀγνοέω: 'not know, be ignorant of'; the passive 'being unknown' — Paul remained a stranger to them.

τῷ

by

Dative

*article*

προσώπῳ

face

Dative

*dat. of reference ('as to face')*

πρόσωπον: 'face, countenance'; 'unknown by face' = they had never met him in person, though they knew of him (v.23).

ταῖς

to the

Dative

*article*

ἐκκλησίαις

churches

Dative

*dat. of reference (to whom unknown)*

ἐκκλησία: 'church'; the Judean congregations — the very heartland from which dependence might be alleged.

τῆς

of

Genitive

*article*

Ἰουδαίας

Judea

Genitive

*genitive of place (location)*

Ἰουδαία: Judea; the region of Jerusalem and the mother churches.

ταῖς

those

Dative

*article (attributive, modifies ἐκκλησίαις)*

ἐν

in

*preposition + dative (union)*

Χριστῷ

Christ

Dative

*object of ἐν (sphere of union)*

ἐν Χριστῷ: 'in Christ'; marks them as genuine Christian assemblies — distinguishing them from non-believing Judea.

## 23 μόνον δὲ ἀκούοντες ἦσαν ὅτι ὁ διώκων ἡμᾶς ποτε νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει,

they only kept hearing, "The one who once persecuted us is now preaching the faith he once tried to destroy,"

REPORT RECEIVED ABOUT PAUL δὲ All the Judean churches had was a report — and a striking one: the persecutor turned preacher. Even at second hand, Paul's transformation testified to a divine, not human, origin of his message.

μόνον

only

*adverb (restriction)*

μόνον: 'only'; sharpens the restriction — their sole contact was hearsay, not acquaintance.

δὲ

but

*developmental conjunction*

ἀκούοντες

hearing

Pres Act Ptc · Nom Pl Masc · ἀκούω

*predicate participle (periphrastic w/ ἦσαν)*

→ iterative present (kept hearing)

ἀκούω: 'hear'; the periphrastic 'were hearing' = they repeatedly received reports about him.

ἦσαν

they were

Imperf Act Indic 3 Pl · εἰμί

*main verb (periphrastic w/ ptc.)*

→ progressive imperfect

εἰμί: 'be'; forms the periphrastic imperfect with ἀκούοντες.

ὅτι

that

*conjunction (introduces quoted report)*

ὅτι: here recitative — introducing the substance of the report, nearly a direct quotation.

ὁ

the (one)

Nominative

*article (substantizes ptc.)*

διώκων

persecuting

Pres Act Ptc · Nom Sg Masc · διώκω

*substantival participle (subject of report)*

→ customary present (substantival, 'the persecutor')

διώκω: 'persecute'; the substantival 'the one persecuting us' = 'our former persecutor' — his old identity.

ἡμᾶς

us

Accusative

*direct object of διώκων*

<p>ΠΟΤΕ</p> <p>once</p> <p><i>adverb (past time)</i></p> <p>ποτέ: 'once, formerly'; pins the persecution firmly in the past.</p>	<p>Νῦν</p> <p>now</p> <p><i>adverb (present time)</i></p> <p>νῦν: 'now'; the dramatic 'then/now' contrast at the heart of the report.</p>	<p>εὐαγγελίζεται</p> <p>is preaching</p> <p>Pres Mid Indic 3 Sg · εὐαγγελίζω</p> <p><i>main verb (within the report)</i></p> <p>→ progressive present (ongoing now)</p> <p>εὐαγγελίζω (mid.): 'preach the gospel'; the persecutor is now the evangelist — the reversal that glorified God.</p>	<p>τὴν</p> <p>the</p> <p>Accusative</p> <p><i>article</i></p>
<p>πίστιν</p> <p>faith</p> <p>Accusative</p> <p><i>direct object of εὐαγγελίζεται</i></p> <p>πίστις: here objectivized — 'the faith,' i.e. the Christian message/gospel he now proclaims.</p>	<p>ἣν</p> <p>which</p> <p>Accusative</p> <p><i>relative pronoun (object of ἐπόρθει)</i></p>	<p>ΠΟΤΕ</p> <p>once</p> <p><i>adverb (past time)</i></p> <p>ποτέ: 'once'; again marking the now-abandoned past hostility.</p>	<p>ἐπόρθει</p> <p>he was trying to destroy</p> <p>Imperf Act Indic 3 Sg · πορθέω</p> <p><i>main verb (rel. clause)</i></p> <p>→ conative/iterative imperfect</p> <p>πορθέω: 'ravage, destroy'; the same violent verb as v.13 — the faith he once savaged he now proclaims.</p>

## 24 καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.

and they glorified God because of me.

**DOXOLOGICAL CONCLUSION** καὶ The section closes on worship: the Judean churches glorified God for what he had done in Paul. The transformation points away from Paul to its true author — God — sealing the case that the gospel is divine in origin.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐδόξαζον they glorified Imperf Act Indic 3 Pl · δοξάζω <i>main verb</i> → <i>iterative/inchoative imperfect (kept glorifying)</i> δοξάζω: 'glorify, praise'; the imperfect suggests repeated, ongoing praise — the proper response to God's work.</p>	<p>ἐν because of <i>preposition + dative (cause/ground)</i> ἐν ἐμοί: here 'in/because of me' = on account of what God had done in Paul's case — the ground of their praise.</p>	<p>ἐμοὶ me Dative <i>object of ἐν (cause/ground)</i></p>
<p>τὸν the Accusative <i>article</i></p>	<p>θεόν God Accusative <i>direct object of ἐδόξαζον</i> θεός: God; the true object of glory — Paul's whole defense redounds not to himself but to God's grace.</p>		

**On the text.** The Greek follows the standard critical text of Galatians 1, 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 is editorial and conventional. The chapter has 24 verses, all present in the critical text. Minor orthographic and word-order variants (e.g. the position of πατὴρ ἡμῶν in v.4, or the spelling Ἰουδαϊσμῶ) are not noted.

**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.