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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

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.

ἄνθρώπων

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.

ἄνθρώπου

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

παῖς: '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 χάρειν 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 ἀπό (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 ἀπό (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 ἐνεστῶτος
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)

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

ὑπὲρ

for

preposition + genitive (substitution/benefit)

ὑπέρ: '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 ὑπέρ (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 · ἐξαίρω

subjunctive verb (purpose clause)

→ constative aorist (purposive)

ἐξαίρω (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.)

ἐνεστώτος

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 Hebrew 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 ἀπό)

→ 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 ὃ 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>ὃ which Nominative <i>relative pronoun (refers to ἕτερον εὐαγγέλιον)</i></p>	<p>οὐκ not <i>negative particle</i></p>	<p>ἔστιν is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i> → stative present</p>	<p>ἄλλο 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>εἰ if <i>conjunction (in idiom εἰ μὴ)</i></p>	<p>μὴ 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>τινές some Nominative <i>subject (indefinite, dismissive)</i> τις: 'someone, certain ones'; the vague, contemptuous 'certain people' — the agitators left unnamed.</p>	<p>εἰσιν 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 · τaráσσω

substantival participle (predicate)

→ progressive present (ongoing agitation)

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

ὑμᾶς

you

Accusative

direct object of τaráσσοντες

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 εὐαγγελίζεται 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.

ἀλλὰ

but

adversative conjunction

ἀλλά: the strong adversative pivoting to the solemn pronouncement.

καὶ

even

ascensive conjunction ('even')

καί here = ascensive 'even,' heightening to the extreme case.

ἐὰν

if

conjunction (3rd-class condition, + subjunctive)

ἐάν: 'if (ever)'; introduces a hypothetical condition — a vivid 'suppose even that..!'

ἡμεῖς

we

Nominative

subject (emphatic pronoun)

ἡμεῖς: emphatic 'we' — Paul includes himself and his co-workers; no apostolic exemption.

ἢ

or

disjunctive conjunction

ἄγγελος

an angel

Nominative

subject (coordinate)

ἄγγελος: 'messenger, angel'; the highest conceivable authority short of God — even it is bound to the gospel.

ἐξ

from

preposition + genitive (source)

οὐρανοῦ

heaven

Genitive

object of ἐκ (source)

οὐρανός: 'heaven'; 'an angel from heaven' — the most exalted, unimpeachable origin imaginable.

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.'

ὕμιν

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.

ὕμιν

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 · εἰμί

main verb (3rd-person imperative)

→ imperatival (solemn pronouncement)

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

9 ὥς 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) ὥς 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.

εἴ

if

conjunction (1st-class condition, + indicative)

εἰ + indicative here treats the case as real — a present danger, sharper than the εἰάν 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

παράλαμβάνω: '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 · εἰμί

main verb (3rd-person imperative)

→ imperatival (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 ἤρεσκον

ἤρεσκον

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 · εἰμί

main verb (apodosis, contrary-to-fact)

→ imperfect (contrary-to-fact apodosis)

εἰμί: 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.

ὑπ'

by

preposition + genitive (agency)

ἐμοῦ

me

Genitive

genitive of agency

ὅτι

that

conjunction (content clause, resumes object)

ὅτι: introduces the content — the prolepsis ('the gospel... that it is not...') is good Koine syntax.

οὐκ

not

negative particle

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula, ὄτι clause)

→ stative present

κατὰ

according to

preposition + accusative (standard/norm)

κατὰ ἄνθρωπον: 'according to man' —
neither human in origin nor measured by
human standards.

ἄνθρωπον

man

Accusative

object of κατὰ (norm/standard denied)

ἄνθρωπος: 'human being'; the gospel does
not conform to any human pattern or
derive from human authority.

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.

οὐδὲ

neither

negative conjunction

γὰρ

for

explanatory conjunction

ἐγὼ

I

Nominative

subject (emphatic pronoun)

ἐγὼ: the emphatic 'I' — Paul's own case,
distinct from the Twelve who did receive
by handing-down.

παρὰ

from

preposition + genitive (source)

παρά + gen. = 'from (the side of)' —
marking a personal source, here denied.

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 διά (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 Ἦκούσατε 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.

Ἦκούσατε

you have heard

Aor Act Indic 2 Pl · ἀκούω

main verb

→ constative aorist

ἀκούω: 'hear'; appeals to what they already know of his reputation — common knowledge, not Paul's claim.

γὰρ

for

explanatory conjunction

τὴν

the

Accusative

article

ἐμὴν

my

Accusative

possessive adjective (attributive)

ἐμός: 'my'; the emphatic possessive — Paul's own notorious conduct.

ἀναστροφήν

way of life

Accusative

direct object

ἀναστροφή: 'conduct, manner of life'; one's whole habitual behavior.

ΠΟΤΕ

formerly

adverb/particle (past time)

ποτέ: 'once, formerly'; marks the decisive before/after of his conversion.

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

Ἰουδαϊσμῷ

Judaism

Dative

dat. of sphere (the realm of his old life)

Ἰουδαϊσμός: 'Judaism'; a rare term (cf. 2 Macc) for the zealous, observant Jewish way of life — the sphere Paul left.

ὅτι

that/how

conjunction (exegetical content)

ὅτι: here unpacking the content of what they heard — 'namely, how...'

καθ'

beyond

preposition + accusative (in idiom)

καθ' ὑπερβολήν: 'to an extraordinary degree, beyond measure' — an adverbial idiom (cf. 'hyperbole').

ὑπερβολήν

measure

Accusative

object of κατά (adverbial idiom)

ὑπερβολή: 'excess, surpassing degree'; here the intensity of his persecution.

ἔδιωκον

I was persecuting

Imperf Act Indic 1 Sg · διώκω

main verb

→ iterative/customary imperfect (sustained campaign)

διώκω: 'pursue, persecute'; the imperfect paints a sustained, repeated campaign against believers.

τὴν

the

Accusative

article

ἐκκλησίαν

church

Accusative

direct object

ἐκκλησία: 'church, assembly'; 'the church of God' — the very people he later serves, underscoring the reversal.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of possession

θεός: 'God'; 'the church of God' — to persecute it was, in effect, to fight God.

καὶ

and

coordinating conjunction

ἐπόρθουν

I was trying to destroy

Imperf Act Indic 1 Sg · πορθέω

main verb (coordinate)

→ conative/iterative imperfect (attempted ruin)

πορθέω: 'ravage, lay waste, destroy'; a violent word — the imperfect may be conative, 'kept trying to ruin' the church.

αὐτήν

it

Accusative

direct object (= the church)

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

περισσότερως

more abundantly

adverb (comparative degree)

περισσότερως: '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)

παραδόσεις: '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.

<p>Ὅτε when <i>temporal conjunction</i></p> <p>ὅτε: 'when'; marks the decisive turning point in the narrative.</p>	<p>δὲ but <i>adversative/developmental conjunction</i></p> <p>δέ: the contrastive 'but' that pivots from Paul's zeal to God's intervening grace.</p>	<p>εὐδόκησεν was pleased Aor Act Indic 3 Sg · εὐδοκέω <i>main verb (apodosis completed in v.16)</i></p> <p>→ constative aorist (the decisive good pleasure)</p> <p>εὐδοκέω: 'be well-pleased, choose gladly'; God's sovereign, gracious resolve — the divine initiative.</p>	<p>ὁ the Nominative <i>article</i></p>
<p>θεός God Nominative <i>subject</i></p> <p>θεός: God; the sole agent of Paul's calling — the emphatic subject of the whole sentence.</p>	<p>ὁ the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p>ἀφορίσας who set apart Aor Act Ptc · Nom Sg Masc · ἀφορίζω <i>attributive participle (modifies θεός)</i></p> <p>→ constative aorist</p> <p>ἀφορίζω: 'mark off, set apart' (ἀπό + ὀρίζω); echoes the prophetic call of Jer 1:5 / Isa 49:1 — Paul set apart before birth.</p>	<p>με me Accusative <i>direct object of ἀφορίσας</i></p>

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 διὰ (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.

ἐμοὶ

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 · ἱστορέω

infinitive of purpose

→ constative aorist (purposive)

ἱστορέω: '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 ἱστορῆσαι

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.

αὐτόν

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>οὐκ not <i>negative particle</i></p>	<p>εἶδον 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>εἰ if <i>conjunction (in idiom εἰ μὴ)</i></p>	<p>μὴ not <i>negative (εἰ μὴ = 'except')</i> εἰ μὴ: 'except'; introduces the sole exception — James.</p>
<p>Ἰάκωβον 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>τὸν the Accusative <i>article</i></p>	<p>ἀδελφὸν 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>τοῦ of the Genitive <i>article</i></p>
<p>κυρίου 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>ἃ the things which Accusative <i>relative pronoun (object of γράφω, fronted)</i></p>	<p>δὲ now <i>transitional conjunction</i></p>	<p>γράφω 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>ὕμῖν to you Dative <i>indirect object</i></p>
<p>ἰδοὺ behold <i>interjection (attention-marker)</i> ἰδοὺ: 'look! behold!'; a frozen aorist imperative of ὁράω used as an attention-grabbing particle.</p>	<p>ἐνώπιον 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>τοῦ the Genitive <i>article</i></p>	<p>θεοῦ 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>ὅτι that <i>conjunction (content of the oath)</i></p>	<p>οὐ not <i>negative particle</i></p>	<p>ψεύδομαι 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>ἔπειτα then <i>adverb (temporal sequence)</i></p> <p>ἔπειτα: 'then, next'; the next stage in the chronological chain of his movements.</p>	<p>ἦλθον 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>εἰς into <i>preposition + accusative (direction)</i></p>	<p>τὰ the Accusative <i>article</i></p>
<p>κλίματα 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>τῆς of Genitive <i>article</i></p>	<p>Συρίας 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>καὶ and <i>coordinating conjunction</i></p>
<p>τῆς of Genitive <i>article</i></p>	<p>Κιλικίας 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.

ἦμην

I was

Imperf Mid Indic 1 Sg · εἰμί

main verb (periphrastic with *ptc.*)

→ progressive imperfect (continuing state)

εἰμί: '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/ ἦμην)

→ 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 · εἶμι

main verb (periphrastic w/ ptc.)

→ progressive imperfect

εἶμι: '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 once <i>adverb (past time)</i></p> <p>ποτέ: 'once, formerly'; pins the persecution firmly in the past.</p>	<p>νῦν now <i>adverb (present time)</i></p> <p>νῦν: 'now'; the dramatic 'then/now' contrast at the heart of the report.</p>	<p>εὐαγγελίζεται is preaching Pres Mid Indic 3 Sg · εὐαγγελίζω <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 the Accusative <i>article</i></p>
<p>πίστιν faith Accusative <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 which Accusative <i>relative pronoun (object of ἐπόρθει)</i></p>	<p>ΠΟΤΕ once <i>adverb (past time)</i></p> <p>ποτέ: 'once'; again marking the now-abandoned past hostility.</p>	<p>ἐπόρθει he was trying to destroy Imperf Act Indic 3 Sg · πορθέω <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 ἑμοὶ 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.

καὶ
and

coordinating conjunction

ἐδόξαζον

they glorified

Imperf Act Indic 3 Pl · δοξάζω

main verb

→ iterative/inchoative imperfect (kept glorifying)

δοξάζω: 'glorify, praise'; the imperfect suggests repeated, ongoing praise — the proper response to God's work.

ἐν

because of

preposition + dative (cause/ground)

ἐν ἐμοί: here 'in/because of me' = on account of what God had done in Paul's case — the ground of their praise.

ἐμοί

me

Dative

object of ἐν (cause/ground)

τὸν

the

Accusative
article

θεόν

God

Accusative

direct object of ἐδόξαζον

θεός; God; the true object of glory — Paul's whole defense redounds not to himself but to God's grace.

On the text. 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.