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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Epistle to the Galatians, Chapter 2

## ΠΡΟΣ ΓΑΛΑΤΑΣ Β΄

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 · 2:1–5

#### **Up to Jerusalem with Titus: the truth of the gospel guarded**

After fourteen years Paul goes up again to Jerusalem with Barnabas and Titus, by revelation (1–2), laying his gospel before the leaders privately lest his running prove vain. Titus, a Greek, was not compelled to be circumcised (3); the pressure came from 'false brothers' smuggled in to spy out freedom and enslave (4); to them Paul yielded not even for an hour, that the gospel's truth might remain for the Galatians (5).

B · 2:6–10

#### **The Jerusalem 'pillars' add nothing and extend fellowship**

The reputed leaders imposed nothing further on Paul (6); rather, recognizing the gospel to the uncircumcised entrusted to him as Peter's was to the circumcised (7–8), James, Cephas, and John gave Paul and Barnabas the right hand of fellowship, dividing the mission fields (9), asking only that they remember the poor — the very thing Paul was eager to do (10).

C · 2:11–14

### Paul withstands Cephas at Antioch

At Antioch Paul opposed Cephas to his face, for he stood condemned (11): having eaten with Gentiles, Cephas drew back and separated himself when men came from James, fearing the circumcision party (12); the rest of the Jews — even Barnabas — joined his hypocrisy (13). Seeing they did not walk straight toward the gospel's truth, Paul confronted Cephas publicly: why compel Gentiles to live as Jews? (14).

D · 2:15–18

### Justified by faith, not by works of law

We Jews by birth, not Gentile sinners (15), knowing that a person is justified not by works of law but through faith in Jesus Christ — so we too believed, that we might be justified by faith and not by works of law, since by works of law no flesh will be justified (16). But if, seeking justification in Christ, we ourselves were found sinners, is Christ then a servant of sin? By no means (17). For if I rebuild what I tore down, I prove myself a transgressor (18).

E · 2:19–21

### Crucified with Christ: I live by faith, and grace is not nullified

Through the law I died to the law, that I might live to God (19): I have been crucified with Christ; I no longer live, but Christ lives in me, and the life I now live in the flesh I live by faith in the Son of God who loved me and gave himself for me (20). I do not nullify the grace of God; for if righteousness comes through law, then Christ died for nothing (21).

## 1 Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ, συμπαραλαβὼν καὶ Τίτον·

Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also;

**NARRATIVE SEQUENCE** Ἐπειτα The next stage of Paul's autobiographical defense (continuing 1:18, 21): a second Jerusalem visit, dated and accompanied — establishing his independence yet his contact with the leaders.

Ἐπειτα

then

*adverb (temporal sequence)*

ἔπειτα: 'thereupon, next'; the serial connective of Paul's narrative (1:18, 21; 2:1), marking successive episodes.

διὰ

after

*preposition + genitive (interval of time)*

διὰ + gen. of time: 'after an interval of' — the lapse of fourteen years.

δεκατεσσάρων

fourteen

*Genitive*

*attributive numeral*

δεκατέσσαρες: 'fourteen'; the interval reckoned either from his conversion or from the visit of 1:18 — a debated chronological datum.

ἐτῶν

years

*Genitive*

*object of διὰ (extent of time)*

ἔτος: 'year'.

πάλιν

again

*adverb (repetition)*

πάλιν: 'again'; marks a second ascent to Jerusalem (cf. 1:18).

ἀνάβην

I went up

Aor Act Indic 1 Sg · ἀναβαίνω

*main verb*

→ constative aorist

ἀναβαίνω: 'go up, ascend'; the standard idiom for travel to Jerusalem, set on its heights.

εἰς

to

*preposition + accusative (direction)*

Ἱεροσόλυμα

Jerusalem

Accusative

*object of εἰς (goal of motion)*

Ἱεροσόλυμα: the Greek (neuter pl.) form of the city's name; the seat of the mother church and its leaders.

μετά

with

*preposition + genitive (accompaniment)*

Βαρναβᾶ

Barnabas

Genitive

*object of μετά (companion)*

Βαρναβᾶς: 'son of encouragement' (Acts 4:36); Paul's senior partner in the Antioch mission.

συμπααραλαβών

taking along

Aor Act Ptc · Nom Sg Masc · συμπααραλαμβάνω

*adverbial participle (attendant circumstance)*

→ constative aorist (coincident)

συμπααραλαμβάνω: 'take along with' (σύν + παρά + λαμβάνω); deliberately bringing a companion on the journey.

καί

also

*adverbial (ascensive)*

Τίτον

Titus

Accusative

*direct object of συμπααραλαβών*

Τίτος: a Greek (uncircumcised) co-worker; his presence becomes the test-case for the gospel of freedom (v.3).

2 ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, μή πως εἰς κενὸν τρέχω ἢ ἔδραμον.

and I went up by revelation; and I laid before them the gospel that I proclaim among the Gentiles, but privately to those of repute, lest somehow I should be running, or had run, in vain.

EXPLANATION OF THE VISIT **δὲ** The motive and manner: he went by revelation, not summons, and consulted the leaders privately — not to seek their authorization but to secure unhindered continuance of his mission.

**ἀνέβην**

I went up

Aor Act Indic 1 Sg · ἀναβαίνω

main verb

→ constative aorist

ἀναβαίνω: resumed from v.1 to attach the qualifying phrase 'by revelation.'

**δὲ**

and

continuative conjunction

**κατὰ**

by

preposition + accusative (norm/cause)

**ἀποκάλυψιν**

revelation

Accusative

object of κατὰ (prompting cause)

ἀποκάλυψις: 'unveiling, revelation'; Paul went at divine prompting, not by human convocation — guarding his independence.

**καὶ**

and

coordinating conjunction

**ἀνεθέμην**

I laid before

Aor Mid Indic 1 Sg · ἀνατίθημι

main verb

→ constative aorist

ἀνατίθημι (mid.): 'set forth, lay before for consideration'; to submit a matter for discussion, not for approval.

**αὐτοῖς**

to them

Dative

indirect object (the Jerusalem leaders)

**τὸ**

the

Accusative

article

## εὐαγγέλιον

gospel

Accusative

direct object of ἀνεθέμην

εὐαγγέλιον: 'good news'; here Paul's distinctive law-free message to the nations.

## ὃ

which

Accusative

relative pronoun (object of κηρύσσω)

## κηρύσσω

I proclaim

Pres Act Indic 1 Sg · κηρύσσω

main verb (relative clause)

→ customary present

κηρύσσω: 'herald, proclaim'; the ongoing public announcement that defines Paul's ministry.

## ἐν

among

preposition + dative (sphere)

## τοῖς

the

Dative

article

## ἔθνεσιν

Gentiles

Dative

dat. of sphere (mission field)

ἔθνος: 'nation'; plural τὰ ἔθνη = the Gentiles — Paul's appointed sphere.

## κατ'

in

preposition + accusative (idiom)

κατ' ἰδίαν: an idiom, 'privately, in private.'

## ἰδίαν

private

Accusative

object of κατά (in the idiom κατ' ἰδίαν)

ἴδιος: 'one's own, private'; the consultation was confidential, with the leaders only.

## δὲ

but

conjunction (qualifying)

## τοῖς

to those

Dative

article (substantizes ptc.)

## δοκοῦσιν

of repute

Pres Act Ptc · Dat Pl Masc · δοκέω

substantival participle (indir. obj.)

→ customary present

δοκέω: 'seem, be reputed'; οἱ δοκοῦντες = 'those held in esteem,' the recognized leaders — a phrase Paul uses pointedly (vv.6, 9).

## μή

lest

negative particle (apprehension)

μή πως: 'lest somehow,' introducing a clause of fear/concern.

πως  
somehow

particle (indefinite)

εἰς  
in

preposition + accusative (idiom: 'in vain')

εἰς κενόν: an idiom, 'to no purpose, in vain!'

κενὸν  
vain

Accusative

object of εἰς (in the idiom εἰς κενόν)

κενός: 'empty, fruitless'; the dreaded outcome — a ministry running to nothing if disowned and divided.

τρέχω

I am running

Pres Act Indic/Subj 1 Sg · τρέχω

verb in clause of apprehension

→ athletic-metaphor present

τρέχω: 'run'; the athletic image for apostolic labor (cf. 5:7; Phil 2:16) — present, the race still under way.

ἢ  
or

disjunctive conjunction

ἔδραμον

had run

Aor Act Indic 1 Sg · τρέχω

verb in clause of apprehension (past aspect)

→ constative aorist (completed course)

τρέχω (aor. ἔδραμον): the past reach of the same metaphor — the labor already expended would prove fruitless.

### 3 ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὢν, ἠναγκάσθη περιτμηθῆναι·

But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised;

RESULT / VINDICATION ἀλλ' The outcome that vindicates Paul's gospel: the test-case, an uncircumcised Greek, was not forced to be circumcised — the leaders did not require it.

ἀλλ'

but

adversative conjunction

ἀλλά: strong 'but'; turning from the feared outcome to the actual, favorable result.

οὐδὲ

not even

negative adverb (emphatic)

οὐδέ: 'not even'; heightens the point — circumcision was not so much as imposed.

Τίτος

Titus

Nominative

subject

Τίτος: the Greek co-worker (v.1), now the decisive proof that the gospel requires no circumcision.

ὁ

the (one)

Nominative

article (substantizes the phrase)

σύν  
with  
*preposition + dative (association)*

ἐμοί  
me  
Dative  
*object of σύν (the one 'with me')*

Ἕλληνα  
a Greek  
Nominative  
*predicate nom. (of ὧν)*  
Ἕλληνα: 'Greek', i.e. a Gentile by birth — hence uncircumcised, the crux of the matter.

ὧν  
being  
Pres Act Ptc · Nom Sg Masc · εἰμί  
*concessive participle ('though being')*  
→ stative present  
εἰμί (ptc. ὧν): here concessive — 'although he was a Greek, precisely the kind the agitators wanted circumcised.'

ἠναγκάσθη  
was compelled  
Aor Pass Indic 3 Sg · ἀναγκάζω  
*main verb*  
→ constative aorist  
ἀναγκάζω: 'compel, force'; the same verb returns at v.14 — no compulsion was applied, and Paul will charge Peter with applying it.

περιτεμηθῆναι  
to be circumcised  
Aor Pass Inf · περιτέμνω  
*complementary infinitive*  
→ constative aorist  
περιτέμνω: 'circumcise' (περί + τέμνω, 'cut around'); the covenant rite the agitators sought to impose on Gentile believers.

4 διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν,

but it was because of the false brothers secretly brought in — who slipped in to spy out the freedom we have in Christ Jesus, so that they might enslave us —

CAUSE / PARENTHETICAL **δὲ** Why the question even arose: infiltrating 'false brothers' came to spy out gospel freedom and reduce believers to bondage — the pressure Paul resisted.

διὰ

because of

*preposition + accusative (cause)*

δὲ

but

*conjunction (continuative/explanatory)*

τοὺς

the

Accusative

*article*

παρεῖσάκτους

secretly brought in

Accusative

*attributive adjective*

παρεῖσακτος: 'smuggled in, brought in alongside'; a rare word connoting clandestine, unauthorized introduction.

ψευδαδέλφους

false brothers

Accusative

*object of διὰ (cause)*

ψευδάδελφος: 'false brother' (ψευδής + ἀδελφός); professing believers whose gospel-denying agenda unmasks them (cf. 2 Cor 11:26).

οἵτινες

who

Nominative

*relative pronoun (qualitative: 'such as')*

οἷστις: the qualitative relative — 'people of the sort who...!', characterizing the class.

παρεῖσῆλθον

slipped in

Aor Act Indic 3 Pl · παρεῖσέρχομαι

*main verb (relative clause)*

→ constative aorist

παρεῖσέρχομαι: 'come in alongside, slip in' (cf. Rom 5:20); furtive intrusion into the community.

κατασκοπήσαι

to spy out

Aor Act Inf · κατασκοπέω

*infinitive of purpose*

→ constative aorist

κατασκοπέω: 'spy out, reconnoiter' (cf. κατάσκοπος, 'spy'); espionage imagery — freedom treated as enemy territory.

τὴν

the

Accusative

*article*

ἐλευθερίαν

freedom

Accusative

*direct object of κατασκοπήσαι*

ἐλευθερία: 'freedom, liberty'; the watchword of Galatians (5:1, 13) — emancipation from law-bondage in Christ.

ἡμῶν

our

Genitive

*genitive of possession*

ἣν

which

Accusative

*relative pronoun (object of ἔχομεν)*

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

*main verb (relative clause)*

→ stative present

ἔχω: 'have, hold'; the freedom is a present possession, grounded in union with Christ.

ἐν

in

*preposition + dative (union/sphere)*

ἐν Χριστῷ: the sphere of union with Christ — the ground and locus of the freedom.

Χριστῷ

Christ

Dative

*object of ἐν*

Ἰησοῦ

Jesus

Dative

*apposition to Χριστῷ*

ἵνα

so that

conjunction (purpose)

ἵνα: introduces the agitators' purpose — enslavement.

ἡμᾶς

us

Accusative

direct object of καταδουλώσουσιν

καταδουλώσουσιν

they might enslave

Fut Act Indic 3 Pl · καταδουλώω

verb of purpose (ἵνα + future indic.)

→ predictive future (intended result)

καταδουλώω: 'enslave utterly' (κατά intensive); the antithesis of ἐλευθερία — to re-impose the yoke of law (cf. 5:1).

## 5 οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνη πρὸς ὑμᾶς.

to whom we did not yield in submission, not even for an hour, so that the truth of the gospel might remain for you.

RESOLUTION / PURPOSE ASYNDETON Paul's unbending response and its stake: no momentary concession, so that the gospel's truth might be preserved intact for the Galatians themselves.

οἷς

to whom

Dative

relative pronoun (indir. obj. of εἴξαμεν)

οὐδὲ

not even

negative adverb (emphatic)

οὐδέ: 'not even'; with 'for an hour,' it denies the briefest concession.

πρὸς

for

preposition + accusative (duration)

πρὸς ὥραν: an idiom, 'for a while, for a moment.'

ὥραν

an hour

Accusative

accusative of extent of time

ὥρα: 'hour, brief time'; here 'not even momentarily.'

εἴξαμεν

we yielded

Aor Act Indic 1 Pl · εἴκω

main verb

→ constative aorist

εἴκω: 'give way, yield' (a NT hapax); to retreat under pressure — which Paul flatly refused.

τῇ

in

Dative

article

ὑποταγῇ

submission

Dative

dat. of manner/respect (the submission demanded)

ὑποταγή: 'subjection, submission'; the demanded compliance Paul withheld.

ἵνα

so that

conjunction (purpose)

<p><b>ἡ</b> the</p> <p>Nominative <i>article</i></p>	<p><b>ἀλήθεια</b> truth</p> <p>Nominative <i>subject of διαμείνη</i></p> <p>ἀλήθεια: 'truth'; ἡ ἀλήθεια τοῦ εὐαγγελίου, the gospel's integrity, is the value at stake (cf. v.14).</p>	<p><b>τοῦ</b> of the</p> <p>Genitive <i>article</i></p>	<p><b>εὐαγγελίου</b> gospel</p> <p>Genitive <i>exegetical/possessive genitive</i></p> <p>εὐαγγέλιον: 'gospel'; the genitive defines the truth — 'the truth that is the gospel!'</p>
<p><b>διαμείνη</b> might remain</p> <p>Aor Act Subj 3 Sg · διαμείνω <i>verb of purpose (ἵνα + subjunctive)</i></p> <p>→ constative aorist (durative force)</p> <p>διαμείνω: 'remain throughout, continue' (διά perfective); the gospel was to abide unaltered with the Gentile churches.</p>	<p><b>πρὸς</b> for/with</p> <p><i>preposition + accusative (reference/benefit)</i></p>	<p><b>ὑμᾶς</b> you</p> <p>Accusative <i>object of πρὸς (the Galatians)</i></p> <p>ὑμᾶς: the Galatian readers — Paul's firmness then is for their benefit now.</p>	

6 ἀπὸ δὲ τῶν δοκούντων εἶναί τι—ὅποιοί ποτε ἦσαν οὐδὲν μοι διαφέρει· πρόσωπον ὁ θεὸς ἀνθρώπου οὐ λαμβάνει—ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο,

And from those reputed to be something — what they once were makes no difference to me; God shows no partiality — for those of repute added nothing to me,

THE LEADERS' VERDICT **δὲ** The crucial concession: the esteemed leaders imposed no addition on Paul. The broken syntax (an aside on God's impartiality) underscores his calculated indifference to mere reputation.

ἀπὸ

from

preposition + genitive (source; sentence resumed at γάρ)

ἀπό: begins a construction Paul breaks off and resumes — 'from those reputed... they added nothing to me.'

δὲ

and

continuative conjunction

τῶν

those

Genitive

article (substantizes ptc.)

δοκούντων

reputed

Pres Act Ptc · Gen Pl Masc · δοκέω

substantival participle (object of ἀπό)

→ customary present

δοκέω: 'be reputed, seem'; οἱ δοκούντες, the men of standing — repeated for rhetorical effect (vv.2, 9).

εἶναί

to be

Pres Act Inf · εἰμί

complementary infinitive (of δοκούντων)

→ stative present

εἰμί: 'be'; with τι, 'to be something' — to count for much.

τι

something

Nominative

predicate of εἶναί (indefinite)

τις: 'someone, something'; here 'persons of consequence.'

ὁποῖοί

what sort

Nominative

predicate adj. (indirect question)

ὁποῖος: 'of what kind'; introduces the parenthetical aside on their former status.

ποτε

once

particle (temporal indefinite)

ποτέ: 'at one time, formerly'; perhaps glancing at the leaders' relationship to the earthly Jesus.

ἦσαν

they were

Impf Act Indic 3 Pl · εἰμί

main verb (parenthesis)

→ descriptive imperfect

εἰμί (impf.): of their past standing — irrelevant to Paul's gospel authority.

οὐδέν

nothing

Accusative

accusative of respect / adverbial

οὐδείς: 'nothing'; 'it matters not at all to me.'

μοι

to me

Dative

dat. of reference

διαφέρει

it makes difference

Pres Act Indic 3 Sg · διαφέρω

main verb (impersonal)

→ gnomic present

διαφέρω: 'differ, matter'; impersonally 'it makes a difference' — here negated, 'it is all one to me.'

πρόσωπον

face

Accusative

direct object (in the idiom)

πρόσωπον λαμβάνω: a Semitism, 'receive the face,' i.e. show favoritism; renders Hebrew nāśā' pānīm.

ὁ

the

Nominative

article

θεός

God

Nominative

subject of λαμβάνει

θεός: God; his impartiality (cf. Rom 2:11) underwrites Paul's indifference to human standing.

ἀνθρώπου

of a person

Genitive

genitive (possessive, of πρόσωπον)

ἄνθρωπος: 'human being'; God does not assess by a person's outward rank.

<p>οὐ not negative particle</p>	<p><b>λαμβάνει</b> receives Pres Act Indic 3 Sg · λαμβάνω main verb (parenthesis) → gnomic present λαμβάνω: 'take, receive'; in the idiom, to 'accept the face' = to favor by status — which God never does.</p>	<p><b>ἐμοὶ</b> to me Dative indirect object (emphatic, fronted) ἐμοί: the emphatic pronoun resumes the suspended thought from ἀπό.</p>	<p><b>γὰρ</b> for conjunction (resumptive) γὰρ: here resumptive after the parenthesis, picking up the broken sentence.</p>
<p><b>οἱ</b> those Nominative article (substantizes ptc.)</p>	<p><b>δοκοῦντες</b> of reputed Pres Act Ptc · Nom Pl Masc · δοκέω substantival participle (subject) → customary present δοκέω: again 'those reputed' — the threefold repetition (vv.2, 6, 9) keeps a faint irony in play.</p>	<p><b>οὐδὲν</b> nothing Accusative direct object of προσανέθεντο οὐδεῖς: 'nothing'; no requirement was added to Paul's gospel.</p>	<p><b>προσανέθεντο</b> added Aor Mid Indic 3 Pl · προσανατίθημι main verb → constative aorist προσανατίθημι (mid.): 'add besides, impose further'; the leaders laid no extra burden (e.g. circumcision) on Paul's converts.</p>

## 7 ἀλλὰ τὸναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς,

but on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter to the circumcised —

POSITIVE COUNTERPART **ἀλλὰ** Far from adding requirements, the leaders recognized Paul's commission: the gospel to the uncircumcised entrusted to him as the gospel to the circumcised was to Peter — two spheres, one gospel.

ἀλλὰ

but

*adversative conjunction*

ἀλλὰ: 'but'; turning to the positive — recognition rather than addition.

τοῦναντίον

on the contrary

Accusative

*adverbial accusative (crasis τὸ ἐναντίον)*

τοῦναντίον: crasis of τὸ ἐναντίον, 'the opposite, on the contrary!'

ἰδόντες

having seen

Aor Act Ptc · Nom Pl Masc · ὄραω

*causal/temporal participle*

→ constative aorist

ὄραω (aor. εἶδον): 'see, perceive'; the leaders' recognition of the evident facts of Paul's mission.

ὅτι

that

*conjunction (content of ἰδόντες)*

πεπίστευμαι

I have been entrusted with

Perf Pass Indic 1 Sg · πιστεύω

*main verb (ὅτι clause)*

→ intensive perfect (standing commission)

πιστεύω (pass.): 'be entrusted with'; the perfect marks an abiding stewardship — Paul's gospel is a trust, not a self-appointment.

τὸ

the

Accusative

*article*

εὐαγγέλιον

gospel

Accusative

*accusative of thing entrusted*

εὐαγγέλιον: the single gospel, here distinguished by mission field, not by content.

τῆς

of the

Genitive

*article*

ἀκροβυστίας

uncircumcision

Genitive

*objective genitive (the gospel directed to)*

ἀκροβυστία: lit. 'foreskin,' metonym for the uncircumcised = the Gentiles; Paul's assigned field.

καθὼς

just as

*comparative conjunction*

καθὼς: 'just as'; sets Paul's commission in exact parallel to Peter's.

Πέτρος

Peter

Nominative

*subject (of an implied 'was entrusted')*

Πέτρος: the Greek name ('rock') for Cephas; here in his apostleship to Israel.

τῆς

of the

Genitive

*article*

## περιτομῆς

circumcision

Genitive

*objective genitive (the gospel directed to)*

περιτομή: 'circumcision,' metonym for the circumcised = the Jews; Peter's assigned field.

8 ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη,

for he who worked in Peter for an apostleship to the circumcised worked also in me for the Gentiles

—

GROUND OF RECOGNITION **γὰρ** The basis of that recognition: the same God who empowered Peter's apostolate to Israel empowered Paul's to the nations — one divine energy validating both.

ὁ

the (one)

Nominative

*article (substantizes ptc.)*

γὰρ

for

*explanatory conjunction*

ἐνεργήσας

who worked

Aor Act Ptc · Nom Sg Masc · ἐνεργέω

*substantival participle (subject = God)*

→ constative aorist

ἐνεργέω: 'be at work, energize'; God's effectual operation behind the apostolic mission (cf. Phil 2:13).

Πέτρῳ

in Peter

Dative

*dat. of advantage/sphere ('in/for Peter')*

Πέτρος; dative of the one in whom God worked effectually.

εἰς

for

*preposition + accusative (goal/purpose)*

ἀποστολὴν

apostleship

Accusative

*object of εἰς (goal)*

ἀποστολή: 'apostleship, commission'; the office God's energy effected.

τῆς

of the

Genitive

*article*

περιτομῆς

circumcision

Genitive

*objective genitive (apostleship to)*

περιτομή: the circumcised, i.e. Israel — Peter's field.

## ἐνήργησεν

worked

Aor Act Indic 3 Sg · ἐνεργέω

main verb

→ constative aorist

ἐνεργέω: the finite verb matching the participle — the same divine working extended to Paul.

## καὶ

also

adverbial (ascensive)

## ἐμοὶ

in me

Dative

dat. of advantage/sphere (parallel to Πέτρῳ)

ἐμοί: Paul set in exact parallel with Peter — the same God, the same energy.

## εἰς

for

preposition + accusative (goal)

## τὰ

the

Accusative

article

## ἔθνη

Gentiles

Accusative

object of εἰς (goal: apostleship to)

ἔθνος: 'nation'; τὰ ἔθνη, the Gentiles — Paul's field, balancing Peter's περιτομή.

9 καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρναβᾶ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν·

and recognizing the grace given to me, James and Cephas and John, those reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles, and they to the circumcised;

FORMAL AGREEMENT καὶ The handshake that seals the accord: the three 'pillars' acknowledge Paul's grace and ratify a division of mission fields — full fellowship, not subordination.

καὶ  
and

*coordinating conjunction*

**γνόντες**

recognizing

Aor Act Ptc · Nom Pl Masc · γινώσκω

*causal/temporal participle*

→ constative aorist (ingressive)

γινώσκω: 'come to know, recognize'; the leaders perceived the grace evident in Paul's ministry.

**τὴν**

the

Accusative

*article*

**χάριν**

grace

Accusative

*direct object of γνόντες*

χάρις: 'grace, gift'; here the gracious apostolic commission given to Paul (cf. 1:15; Rom 1:5).

**τὴν**

the

Accusative

*article (attributive, w/ ptc.)*

**δοθεῖσάν**

given

Aor Pass Ptc · Acc Sg Fem · δίδωμι

*attributive participle*

→ constative aorist

δίδωμι (pass.): 'be given'; the grace is a divine gift — the passive points to God as giver.

**μοι**

to me

Dative

*dat. of recipient*

**Ἰάκωβος**

James

Nominative

*subject (first of three)*

Ἰάκωβος: James the Lord's brother, head of the Jerusalem church — named first, perhaps by precedence there.

καὶ  
and

*coordinating conjunction*

**Κηφᾶς**

Cephas

Nominative

*subject (coordinate)*

Κηφᾶς: the Aramaic name (kêphâ', 'rock') for Peter; the form Paul prefers in this chapter (vv.9, 11, 14).

καὶ  
and

*coordinating conjunction*

**Ἰωάννης**

John

Nominative

*subject (coordinate)*

Ἰωάννης: John the son of Zebedee, the third 'pillar.'

**οἱ**

those

Nominative

*article (substantizes ptc.)*

**δοκοῦντες**

reputed

Pres Act Ptc · Nom Pl Masc · δοκέω

*substantival participle (apposition)*

→ customary present

δοκέω: 'be reputed'; the third occurrence (cf. vv.2, 6), here with the honorific 'pillars.'

**στῦλοι**

pillars

Nominative

*predicate nom. (of εἶναι)*

στῦλος: 'pillar, column'; a metaphor for foundational leaders, perhaps evoking the temple's supporting columns.

**εἶναι**

to be

Pres Act Inf · εἶμι

*complementary infinitive (of δοκοῦντες)*

→ stative present

εἶμι: 'be'; 'reputed to be pillars.'

## δεξιὰς

right hands

Accusative

direct object of ἔδωκαν

δεξιὰ: 'right hand'; giving the right hand was the recognized gesture of pledged partnership.

## ἔδωκαν

they gave

Aor Act Indic 3 Pl · δίδωμι

main verb

→ constative aorist

δίδωμι: 'give'; here the act of extending fellowship's pledge.

## ἐμοὶ

to me

Dative

indirect object

## καὶ

and

coordinating conjunction

## Βαρναβᾶ

Barnabas

Dative

indirect object (coordinate)

Βαρναβᾶς: Paul's partner, included in the pledge of fellowship.

## κοινωνίας

of fellowship

Genitive

genitive of quality (defining δεξιὰς)

κοινωνία: 'fellowship, partnership'; 'the right hand of fellowship' = a pledge of shared, equal mission.

## ἵνα

that

conjunction (content/purpose of the pact)

ἵνα: introduces the substance of the agreement — the division of fields (verb 'go/preach' supplied).

## ἡμεῖς

we

Nominative

subject (Paul and Barnabas; verb elided)

## εἰς

to

preposition + accusative (direction/field)

## τὰ

the

Accusative

article

## ἔθνη

Gentiles

Accusative

object of εἰς (Paul's field)

ἔθνος: the Gentiles — Paul and Barnabas's appointed mission.

## αὐτοὶ

they

Nominative

subject (the pillars; verb elided)

## δὲ

and

conjunction (contrastive distribution)

## εἰς

to

preposition + accusative (field)

## τὴν

the

Accusative

article

## περιτομήν

circumcision

Accusative

object of εἰς (the pillars' field)

περιτομή: the circumcised, i.e. Israel — the pillars' sphere.

## 10 μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

only that we should remember the poor — the very thing I was eager to do.

**SINGLE PROVISIO** **μόνον** The sole stipulation, far from a doctrinal addition: to keep remembering the poor — a charge Paul affirms he had already made his own concern.

**μόνον**

only

*adverb (limiting)*

μόνον: 'only'; marks the one proviso — significantly not theological but practical.

**τῶν**

the

*Genitive*

*article*

**πτωχῶν**

poor

*Genitive*

*objective genitive (object of μνημονεύωμεν)*

πτωχός: 'poor, destitute'; likely the impoverished Jerusalem saints — the object of Paul's later collection (Rom 15:26).

**ἵνα**

that

*conjunction (content of the request)*

**μνημονεύωμεν**

we should remember

*Pres Act Subj 1 Pl · μνημονεύω*

*verb (ἵνα + subjunctive)*

→ customary present (ongoing remembrance)

μνημονεύω: 'remember, be mindful of'; the present subjunctive implies continued, practical care, not a single act.

**ὃ**

which

*Accusative*

*relative pronoun (object of ἐσπούδασα/ποιῆσαι)*

**καὶ**

also/indeed

*adverbial (emphatic)*

**ἐσπούδασα**

I was eager

*Aor Act Indic 1 Sg · σπουδάζω*

*main verb (relative clause)*

→ constative aorist

σπουδάζω: 'be zealous, make every effort'; Paul did not merely comply but had already embraced the concern.

**αὐτὸ**

this very

*Accusative*

*intensive pronoun (w/ τοῦτο)*

αὐτός: intensive — 'this very thing,' emphasizing his prior commitment.

**τοῦτο**

thing

*Accusative*

*direct object of ποιῆσαι (resumes ὃ)*

οὗτος: 'this'; αὐτὸ τοῦτο, 'this very thing.'

**ποιῆσαι**

to do

*Aor Act Inf · ποιέω*

*complementary infinitive (of ἐσπούδασα)*

→ constative aorist

ποιέω: 'do, make'; what Paul was eager to carry out — care for the poor.

## 11 Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν.

But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.

NEW EPISODE / CONFRONTATION **δὲ** A sharp turn from accord to conflict: at Antioch Paul confronts Cephas openly. The clause 'he stood condemned' states the verdict before narrating the offense.

<p><b>Ὅτε</b> when <i>temporal conjunction</i></p> <p>ὅτε: 'when'; introduces the Antioch incident.</p>	<p><b>δὲ</b> but <i>conjunction (contrastive/transitional)</i></p>	<p><b>ἦλθεν</b> came Aor Act Indic 3 Sg · ἔρχομαι <i>main verb (temporal clause)</i></p> <p>→ constative aorist</p> <p>ἔρχομαι: 'come, go'; Cephas's arrival at the mixed Antioch church sets the scene.</p>	<p><b>Κηφᾶς</b> Cephas Nominative <i>subject</i></p> <p>Κηφᾶς: Peter, here named by his Aramaic title — the very 'pillar' now in the wrong.</p>
<p><b>εἰς</b> to <i>preposition + accusative (direction)</i></p>	<p><b>Ἀντιόχειαν</b> Antioch Accusative <i>object of εἰς (destination)</i></p> <p>Ἀντιόχεια: Antioch in Syria, the first mixed Jew-Gentile church and base of the Gentile mission.</p>	<p><b>κατὰ</b> to <i>preposition + accusative (idiom)</i></p> <p>κατὰ πρόσωπον: an idiom, 'face to face, openly!'</p>	<p><b>πρόσωπον</b> face Accusative <i>object of κατὰ (in the idiom)</i></p> <p>πρόσωπον: 'face'; the confrontation was direct and public, not behind his back.</p>
<p><b>αὐτῷ</b> him Dative <i>dat. complement of ἀντέστην</i></p>	<p><b>ἀντέστην</b> I opposed Aor Act Indic 1 Sg · ἀνθίστημι <i>main verb</i></p> <p>→ constative aorist</p> <p>ἀνθίστημι: 'set oneself against, oppose, resist'; Paul withstood Peter to his face — apostle against apostle on principle.</p>	<p><b>ὅτι</b> because <i>causal conjunction</i></p>	<p><b>κατεγνωσμένος</b> condemned Perf Pass Ptc · Nom Sg Masc · καταγινώσκω <i>perfect periphrastic (w/ ἦν): 'he stood condemned'</i></p> <p>→ intensive perfect (settled state)</p> <p>καταγινώσκω: 'condemn, find at fault'; the periphrastic perfect marks a state — Peter stood self-convicted by his own conduct.</p>

ἦν

he was

Impf Act Indic 3 Sg · εἰμί

auxiliary (periphrastic w/ κατεγνωσμένος)

→ stative imperfect

εἰμί: forms the periphrastic perfect — 'he had become and remained condemned.'

12 πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου μετὰ τῶν ἔθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστειλεν καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς.

For before certain men came from James, he used to eat with the Gentiles; but when they came, he began to draw back and separate himself, fearing those of the circumcision.

GROUND: THE OFFENSE NARRATED γὰρ The conduct that condemned him: having freely eaten with Gentiles, Peter withdrew when men from James arrived — table-fellowship abandoned out of fear.

πρὸ

before

preposition + genitive (time)

πρὸ τοῦ + inf.: 'before' — a temporal articular-infinitive construction.

τοῦ

the

Genitive

article (w/ infinitive)

γὰρ

for

explanatory conjunction

ἐλθεῖν

coming

Aor Act Inf · ἔρχομαι

articular infinitive (temporal, w/ πρό)

→ constative aorist

ἔρχομαι: 'come'; the arrival of the men from James marks the turning point.

## τινας

certain men

Accusative

*accusative subject of the infinitive*

τις: 'someone, certain'; the unnamed emissaries whose coming triggered Peter's retreat.

## ἀπὸ

from

*preposition + genitive (source)*

## Ἰακώβου

James

Genitive

*object of ἀπό (source/associated with)*

Ἰάκωβος: James of Jerusalem; whether the men carried his authorization or merely came from his circle is debated.

## μετὰ

with

*preposition + genitive (association)*

## τῶν

the

Genitive

*article*

## ἐθνῶν

Gentiles

Genitive

*object of μετὰ (table companions)*

ἔθνος: the Gentile believers — sharing meals symbolized full, undivided fellowship.

## συνήσθιεν

he used to eat with

Impf Act Indic 3 Sg · συνεσθίω

*main verb (first clause)*

→ customary imperfect

συνεσθίω: 'eat together with'; the imperfect marks Peter's habitual practice — open table-fellowship with Gentiles.

## ὅτε

when

*temporal conjunction*

## δὲ

but

*conjunction (contrastive)*

## ἦλθον

they came

Aor Act Indic 3 Pl · ἔρχομαι

*main verb (temporal clause)*

→ constative aorist

ἔρχομαι: their actual arrival — the moment of Peter's change.

## ὑπέστειλεν

he began to draw back

Impf Act Indic 3 Sg · ὑποστέλλω

*main verb*

→ inceptive imperfect

ὑποστέλλω: 'draw back, withdraw' (a term for furling sail or shrinking in fear); the imperfect marks the onset of retreat.

## καὶ

and

*coordinating conjunction*

**ἀφώριζεν**

separated

Impf Act Indic 3 Sg · ἀφορίζω

*main verb (coordinate)*

→ *inceptive imperfect*

ἀφορίζω: 'mark off, separate'; the same verb as Paul's being 'set apart' (Rom 1:1) — here a wrongful self-segregation.

**ἐαυτόν**

himself

Accusative

*reflexive direct object*

ἐαυτοῦ: reflexive — Peter withdrew himself from the common table.

**φοβούμενος**

fearing

Pres Mid Ptc · Nom Sg Masc · φοβέομαι

*causal participle (motive)*

→ *present (concurrent cause)*

φοβέομαι: 'fear, be afraid'; the motive was not conviction but fear of the circumcision party.

**τούς**

those

Accusative

*article (substantizes the phrase)*

**ἐκ**

of

*preposition + genitive (origin/party)*

οἱ ἐκ περιτομῆς: 'those of the circumcision' — the Jewish-Christian party insisting on the law.

**περιτομῆς**

the circumcision

Genitive

*object of ἐκ (the party)*

περιτομή; here the pro-circumcision faction whose disapproval Peter feared.

13 καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρναβᾶς συναπήχθη αὐτῶν τῇ ὑποκρίσει.

And the rest of the Jews joined him in his hypocrisy, so that even Barnabas was carried away with them by their hypocrisy.

SPREAD OF THE OFFENSE **καὶ** The contagion: Peter's withdrawal swept up the other Jewish believers, and even Barnabas — Paul's own partner — was drawn into the pretense.

**καὶ**

and

*coordinating conjunction*

**συνυπεκρίθησαν**

joined in hypocrisy

Aor Pass Indic 3 Pl · συνυποκρίνομαι

*main verb*

→ *constative aorist*

συνυποκρίνομαι: 'play a part together, join in hypocrisy' (a NT hapax); the conduct denied in act what they professed in faith.

**αὐτῷ**

with him

Dative

*dat. of association (with Peter)*

**καὶ**

also

*adverbial (ascensive)*

οἱ

the

Nominative

article

λοιποὶ

rest

Nominative

attributive adjective (subject)

λοιπός: 'remaining, rest'; the other Jewish believers at Antioch.

Ἰουδαῖοι

Jews

Nominative

subject

Ἰουδαῖος: 'Jew, Judean'; the Jewish-Christian members who followed Peter's lead.

ὥστε

so that

conjunction (result)

ὥστε: 'so that'; introduces the culminating result — even Barnabas.

καὶ

even

adverbial (ascensive)

Βαρναβᾶς

Barnabas

Nominative

subject (result clause)

Βαρναβᾶς: Paul's mission partner; his defection shows how far the pressure reached — and may foreshadow their later parting.

συναπήχθη

was carried away with

Aor Pass Indic 3 Sg · συναπάγω

main verb (result clause)

→ constative aorist

συναπάγω: 'lead/carry away together'; passive — swept along by the current of the others' pretense.

αὐτῶν

their

Genitive

genitive of possession (of ὑποκρίσει)

τῇ

the

Dative

article

ὑποκρίσει

hypocrisy

Dative

dat. of means/cause

ὑπόκρισις: 'play-acting, hypocrisy' (from the actor's role); their behavior contradicted their gospel conviction.

14 ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾶ ἔμπροσθεν πάντων· Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐκ Ἰουδαϊκῶς ζῆς, πῶς τὰ ἔθνη ἀναγκάζεις ἰουδαΐζειν;

But when I saw that they were not walking straight toward the truth of the gospel, I said to Cephas before them all: "If you, being a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?"

**PUBLIC REBUKE** ἀλλ' Paul's open challenge, the hinge of the chapter: the conduct contradicted the gospel, so he exposes Peter's inconsistency — a Jew living as a Gentile cannot coerce Gentiles to Judaize.

ἀλλ'

but

*adversative conjunction*

ἀλλά: 'but'; Paul's response over against the spreading hypocrisy.

ὅτε

when

*temporal conjunction*

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

*main verb (temporal clause)*

→ constative aorist

ὁράω (aor. εἶδον): 'see, perceive'; Paul discerned the doctrinal stakes of the table-conduct.

ὅτι

that

*conjunction (content of εἶδον)*

οὐκ

not

*negative particle*

ὀρθοποδοῦσιν

they walk straight

Pres Act Indic 3 Pl · ὀρθοποδέω

*main verb (ἔτι clause)*

→ descriptive present

ὀρθοποδέω: 'walk straight, go on a right course' (ὀρθός + πούς; a NT hapax); their gait did not run true toward the gospel.

πρὸς

toward

*preposition + accusative (standard/direction)*

τὴν

the

*Accusative*

*article*

## ἀλήθειαν

truth

Accusative

object of *πρός* (the standard)

ἀλήθεια: 'truth'; ἡ ἀλήθεια τοῦ εὐαγγελίου again (cf. v.5) — the measure their conduct failed.

## τοῦ

of the

Genitive

article

## εὐαγγελίου

gospel

Genitive

*epexegetic genitive*

εὐαγγέλιον: the gospel whose truth was being practically denied.

## εἶπον

I said

Aor Act Indic 1 Sg · λέγω

*main verb*

→ *constative aorist*

λέγω (aor. εἶπον): 'say'; introduces Paul's reported speech to Peter.

## τῷ

to

Dative

article

## Κηφᾶ

Cephas

Dative

*indirect object (addressee)*

Κηφᾶς: Peter, addressed by name in the public rebuke.

## ἔμπροσθεν

before

*preposition + genitive (place/presence)*

ἔμπροσθεν: 'in front of, before'; the rebuke was public, matching the public wrong.

## πάντων

all

Genitive

*object of ἔμπροσθεν*

πάς: 'all'; the whole assembly witnessed the confrontation.

## εἰ

if

*conjunction (first-class condition)*

εἰ: introduces a condition assumed true — 'since you, as is the case, live like a Gentile.'

## σὺ

you

Nominative

*subject (emphatic pronoun)*

σὺ: emphatic — 'you, of all people, a Jew.'

## Ἰουδαῖος

a Jew

Nominative

*predicate nom. (of ὑπάρχων)*

Ἰουδαῖος: 'Jew'; Peter's ethnic-covenantal identity, which makes his coercion the more inconsistent.

## ὑπάρχων

being

Pres Act Ptc · Nom Sg Masc · ὑπάρχω

*concessive/causal participle*

→ *stative present*

ὑπάρχω: 'be, exist (as)'; a near-synonym of εἶμι stressing inherent status — 'being by nature a Jew.'

## ἐθνικῶς

like a Gentile

*adverb (manner)*

ἐθνικῶς: 'in Gentile fashion'; Peter's prior free table-fellowship was itself 'living like a Gentile.'

## καὶ

and

*coordinating conjunction*

## οὐκ

not

*negative particle*

## Ἰουδαϊκῶς

like a Jew

*adverb (manner)*

Ἰουδαϊκῶς: 'in Jewish fashion'; i.e. not by strict observance of the food/separation laws.

ζῆς

you live

Pres Act Indic 2 Sg · ζάω

*main verb (protasis)*

→ customary present

ζάω: 'live'; here 'conduct one's life,' the daily practice in question.

πῶς

how

*interrogative adverb*

πῶς: 'how?'; a rhetorical question exposing the contradiction.

τὰ

the

Accusative

*article*

ἔθνη

Gentiles

Accusative

*direct object of ἀναγκάζεις*

ἔθνος: the Gentile believers whom Peter's withdrawal effectively pressured.

ἀναγκάζεις

do you compel

Pres Act Indic 2 Sg · ἀναγκάζω

*main verb (apodosis, rhetorical)*

→ conative present (attempted compulsion)

ἀναγκάζω: 'compel, force'; the same verb as v.3 — what was refused for Titus, Peter's example now effectively imposes.

ἰουδαΐζειν

to live as Jews

Pres Act Inf · ἰουδαΐζω

*complementary infinitive*

→ customary present

ἰουδαΐζω: 'live as a Jew, adopt Jewish customs'; to require Gentiles to keep the law is to nullify the gospel of grace.

## 15 Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἀμαρτωλοί,

We ourselves are Jews by birth and not Gentile sinners,

SHARED PREMISE **ASYNDETON** The pivot from narrative to theology (whether still addressed to Peter or to the readers is unmarked): Paul begins from the common Jewish-Christian standpoint, only to overturn its complacency.

Ἡμεῖς

we

Nominative

*subject (emphatic pronoun)*

ἡμεῖς: emphatic 'we' — Paul, Peter, and Jewish believers by birth.

φύσει

by birth

Dative

*dat. of respect/manner*

φύσις: 'nature, birth'; 'by nature/birth Jews,' i.e. born within the covenant people.

Ἰουδαῖοι

Jews

Nominative

*predicate nominative*

Ἰουδαῖος: 'Jew'; the privileged covenant identity that nevertheless cannot justify (v.16).

καὶ

and

*coordinating conjunction*

οὐκ

not

*negative particle*

ἐξ

from among

*preposition + genitive (origin)*

ἔθνῶν

Gentiles

Genitive

*object of ἐξ (origin)*

ἔθνος: 'nation'; 'sinners from among the Gentiles' was a standard Jewish description of the lawless nations.

ἁμαρτωλοί

sinners

Nominative

*predicate nom. (apposition)*

ἁμαρτωλός: 'sinner'; here echoing the Jewish label for Gentiles — a category Paul will subvert (vv.16–17).

16 εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεῦσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ.

yet knowing that a person is not justified by works of the law but through faith in Jesus Christ, even we believed in Christ Jesus, so that we might be justified by faith in Christ and not by works of the law, because by works of the law no flesh will be justified.

THESES: JUSTIFICATION BY FAITH δὲ The doctrinal heart of the letter: justification is by faith in Christ, not by works of law — stated, applied ('even we believed'), and clinched by an echo of Psalm 143:2. Note the πίστις Χριστοῦ debate at the genitive phrases.

εἰδότες

knowing

Perf Act Ptc · Nom Pl Masc · οἶδα

*concessive/causal participle*

→ intensive perfect (settled knowledge)

οἶδα: 'know' (perfect with present sense); the shared, settled conviction from which the argument proceeds.

δὲ

yet

*conjunction (mildly adversative)*

ὅτι

that

*conjunction (content of εἰδότες)*

οὐ

not

*negative particle*

## δικαιοῦται

is justified

Pres Pass Indic 3 Sg · δικαιοῶ

*main verb (ὅτι clause)*

→ **gnomic present**

δικαιοῶ: 'declare righteous, justify'; a forensic verb — God's acquitting verdict, the controlling term of the argument.

## ἄνθρωπος

a person

Nominative

*subject (generic)*

ἄνθρωπος: 'human being'; the principle holds for anyone, Jew or Gentile.

## ἐξ

by

*preposition + genitive (source/basis)*

ἐξ ἔργων νόμου: 'on the basis of works of law' — the denied ground of justification.

## ἔργων

works

Genitive

*object of ἐξ (basis)*

ἔργων: 'work, deed'; ἔργα νόμου, 'works of the law' — deeds the law prescribes, whether as covenant-markers or as obedience generally.

## νόμου

of law

Genitive

*genitive (source/definition of ἔργων)*

νόμος: 'law'; the Mosaic law, whose 'works' cannot be the basis of acquittal.

## ἐὰν

except

*conjunction (ἐὰν μὴ, 'except, but only')*

ἐὰν μὴ: 'unless, except'; here contrastive — 'not... but rather through faith' (an exceptive idiom, not a partial concession).

## μὴ

not

*negative particle (w/ ἐὰν)*

## διὰ

through

*preposition + genitive (means)*

διὰ πίστεως: 'through faith' — faith as the instrument, not the ground, of justification.

## πίστεως

faith

Genitive

*object of διὰ (means)*

πίστις: 'faith, trust'; the means by which Christ's saving benefit is received.

## Ἰησοῦ

of Jesus

Genitive

*genitive: objective ('faith in Jesus') or subjective ('Jesus' faithfulness')*

πίστις Ἰησοῦ Χριστοῦ: the disputed phrase. Traditionally an objective genitive, 'faith in Jesus Christ'; the 'subjective' reading takes it as 'the faithfulness of Jesus Christ! The objective sense is followed here, supported by the explicit 'we believed in Christ' that follows.

## Χριστοῦ

Christ

Genitive

*apposition to Ἰησοῦ*

## καὶ

even

*adverbial (ascensive)*

## ἡμεῖς

we

Nominative

*subject (emphatic)*

ἡμεῖς: 'we' Jewish believers acted on this knowledge — even we, who had the law, turned to faith.

## εἰς

in

*preposition + accusative (direction of faith)*

ἐπιστεύσαμεν εἰς: 'believed into/in' — faith directed toward and resting on Christ.

## Χριστὸν

Christ

Accusative

*object of εἰς (the object of faith)*

Χριστός: 'Christ'; the explicit object 'we believed in Christ' favors reading the πίστις-genitives objectively.

## Ἰησοῦν

Jesus

Accusative

*apposition to Χριστὸν*

## ἐπιστεύσαμεν

we believed

Aor Act Indic 1 Pl · πιστεύω

*main verb*

→ constative aorist (ingressive: came to faith)

πιστεύω: 'believe, trust'; the decisive act of coming to faith in Christ.

## ἵνα

so that

*conjunction (purpose)*

## δικαιωθῶμεν

we might be justified

Aor Pass Subj 1 Pl · δικαιώω

*verb of purpose (ἵνα + subjunctive)*

→ constative aorist

δικαιώω: 'justify'; the purpose of believing — to be acquitted by faith, not by law-works.

## ἐκ

by

*preposition + genitive (basis)*

ἐκ πίστεως: 'on the basis of faith' (cf. Hab 2:4; Gal 3:11) — the saving principle.

## πίστεως

faith

Genitive

*object of ἐκ (basis)*

πίστις: 'faith'; here the means/basis of the verdict.

## Χριστοῦ

of Christ

Genitive

*genitive: objective ('in Christ') or subjective ('Christ's faithfulness')*

πίστις Χριστοῦ: the phrase recurs; the same objective/subjective debate applies. The flow 'we believed... that we might be justified by faith' supports 'faith in Christ.'

## καὶ

and

*coordinating conjunction*

## οὐκ

not

*negative particle*

## ἐξ

by

*preposition + genitive (basis, denied)*

## ἔργων

works

Genitive

*object of ἐξ*

ἔργων: 'work'; the denied ground, repeated for emphasis.

## νόμου

of law

Genitive

*genitive (definition of ἔργων)*

νόμος: 'law'.

## ὅτι

because

*causal conjunction*

<p>ἐξ by <i>preposition + genitive (basis, denied)</i></p>	<p>ἔργων works Genitive <i>object of ἐξ</i></p>	<p>νόμου of law Genitive <i>genitive (definition)</i></p>	<p>οὐ not <i>negative particle</i></p>
<p><b>δικαιωθήσεται</b> will be justified Fut Pass Indic 3 Sg · δικαιώω <i>main verb (causal clause)</i> → <b>gnomic/predictive future</b> δικαιώω: 'justify'; the future echoes Ps 143:2 (LXX 142:2), 'no living being is righteous before you.'</p>	<p><b>πᾶσα</b> all/any Nominative <i>attributive adjective (w/ negative: 'no')</i> πᾶς: 'all'; with the negation, the Semitic 'all... not' = 'no flesh whatever!'</p>	<p><b>σὰρξ</b> flesh Nominative <i>subject</i> σὰρξ: 'flesh'; here 'no human being,' a Hebraism (kol bāśār) for all mortals – echoing the Psalm.</p>	

17 εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἄρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο.

But if, while seeking to be justified in Christ, we ourselves also were found to be sinners, is Christ then a servant of sin? By no means!

OBJECTION REBUTTED **δὲ** An anticipated objection: if justification by faith puts Jews in the 'sinner' category alongside Gentiles, does Christ thereby promote sin? Paul recoils with his strongest denial.

<p>εἰ if <i>conjunction (conditional)</i></p>	<p>δὲ but <i>conjunction (transitional)</i></p>	<p><b>ζητοῦντες</b> seeking Pres Act Ptc · Nom Pl Masc · ζητέω <i>temporal/concessive participle</i> → <b>present (concurrent)</b> ζητέω: 'seek'; the very pursuit of justification in Christ raised the objection.</p>	<p><b>δικαιωθῆναι</b> to be justified Aor Pass Inf · δικαιώω <i>complementary infinitive (of ζητοῦντες)</i> → <b>constative aorist</b> δικαιώω: 'justify'; the object of the seeking.</p>
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<p>ἐν in</p> <p><i>preposition + dative (sphere/means)</i></p> <p>ἐν Χριστῷ: the sphere in which justification is sought and found.</p>	<p><b>Χριστῷ</b> Christ</p> <p>Dative</p> <p><i>object of ἐν</i></p>	<p><b>εὑρέθημεν</b> we were found</p> <p>Aor Pass Indic 1 Pl · εὐρίσκω</p> <p><i>main verb (protasis)</i></p> <p>→ constative aorist</p> <p>εὐρίσκω (pass.): 'be found, prove to be'; if seeking Christ exposes Jews too as 'sinners' (needing grace, not law).</p>	<p>καὶ also</p> <p><i>adverbial (ascensive)</i></p>
<p><b>αὐτοὶ</b> ourselves</p> <p>Nominative</p> <p><i>intensive pronoun (subject)</i></p> <p>αὐτοί: intensive — 'we ourselves,' the Jews by birth, found in the same need as Gentile 'sinners.'</p>	<p><b>ἁμαρτωλοὶ</b> sinners</p> <p>Nominative</p> <p><i>predicate nominative</i></p> <p>ἁμαρτωλός: 'sinner'; picks up v.15 — the law-keeper proves to stand with the 'Gentile sinner' before God.</p>	<p>ἄρα then</p> <p><i>interrogative particle (expecting denial)</i></p> <p>ἄρα: introduces a question, here inferential and rhetorical — 'does it then follow that...?'</p>	<p><b>Χριστὸς</b> Christ</p> <p>Nominative</p> <p><i>subject (of implied εἶπιν)</i></p> <p>Χριστός: 'Christ'; the absurd conclusion the objector would draw.</p>
<p><b>ἁμαρτίας</b> of sin</p> <p>Genitive</p> <p><i>objective/descriptive genitive (of διάκονος)</i></p> <p>ἁμαρτία: 'sin'; would Christ then be sin's agent — promoting the very thing he saves from?</p>	<p><b>διάκονος</b> servant</p> <p>Nominative</p> <p><i>predicate nominative</i></p> <p>διάκονος: 'servant, minister'; the blasphemous notion Paul raises only to crush.</p>	<p>μὴ not</p> <p><i>negative particle (w/ optative)</i></p>	<p><b>γένοιτο</b> may it be</p> <p>Aor Mid Opt 3 Sg · γίνομαι</p> <p><i>main verb (volitive optative)</i></p> <p>→ optative of strong denial</p> <p>γίνομαι: 'become, happen'; μὴ γένοιτο, 'God forbid! By no means!' — Paul's emphatic repudiation (cf. Rom 3:4).</p>

18 εἰ γὰρ ἅ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνιστάνω.

For if I rebuild the very things that I tore down, I prove myself a transgressor.

GROUND FOR THE DENIAL **γὰρ** Why Christ is no servant of sin: the real transgression would be to rebuild the law-system once demolished — turning back, not faith, is the sin.

εἰ

if

conjunction (conditional)

γάρ

for

explanatory conjunction

ἃ

the things which

Accusative

relative pronoun (object of κατέλυσα)

κατέλυσα

I tore down

Aor Act Indic 1 Sg · καταλύω

main verb (relative clause)

→ constative aorist

καταλύω: 'demolish, abolish'; the architectural image — the law as the dismantled structure.

ταῦτα

these things

Accusative

resumptive direct object (of οἰκοδομῶ)

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

πάλιν

again

adverb (repetition)

πάλιν: 'again'; to reconstruct what one rightly destroyed.

οἰκοδομῶ

I build

Pres Act Indic 1 Sg · οἰκοδομέω

main verb (protasis)

→ present (vivid/hypothetical)

οἰκοδομέω: 'build (a house)'; reversing the demolition would re-erect the law as the basis of standing.

παραβάτην

transgressor

Accusative

object complement (of ἐμαυτόν)

παραβάτης: 'transgressor' (one who steps across a line); ironically, the law-rebuilder, not the believer, becomes the lawbreaker.

ἐμαυτόν

myself

Accusative

reflexive direct object

ἐμαυτοῦ: 'myself'; Paul applies the case to himself, sharpening the warning to Peter.

συνιστάνω

I prove/establish

Pres Act Indic 1 Sg · συνίστημι

main verb (apodosis)

→ present (consequent)

συνίστημι: 'commend, demonstrate, prove'; to rebuild the law would be self-incriminating evidence of transgression.

## 19 ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον ἵνα θεῷ ζήσω. Χριστῷ συνεσταύρωμαι

For through the law I died to the law, so that I might live to God. I have been crucified with Christ;

PERSONAL GROUND / TESTIMONY **γὰρ** Paul's own case put paradoxically: the law itself brought about his death to the law, freeing him for God — a death realized in being crucified with Christ.

### ἐγὼ

I

Nominative

subject (emphatic pronoun)

ἐγὼ: emphatic — Paul makes the argument personal and exemplary.

### γὰρ

for

explanatory conjunction

### διὰ

through

preposition + genitive (means)

διὰ νόμου: 'through the law' — the law itself, by its sentence of death (cf. 3:13), was the means.

### νόμου

law

Genitive

object of διὰ (means)

νόμος: 'law'; the very law condemned him to a death that ended the law's claim.

### νόμῳ

to the law

Dative

dat. of reference/disadvantage ('died to')

νόμος: dative — 'died with reference to the law,' its jurisdiction over him ended.

### ἀπέθανον

I died

Aor Act Indic 1 Sg · ἀποθνήσκω

main verb

→ constative aorist (decisive event)

ἀποθνήσκω: 'die'; a definitive death to the law's domain, accomplished in Christ's death.

### ἵνα

so that

conjunction (purpose)

### θεῷ

to God

Dative

dat. of advantage ('live to/for God')

θεός: God; the goal of the death — a new life lived toward God, not under law.

### ζήσω

I might live

Aor Act Subj 1 Sg · ζάω

verb of purpose (ἵνα + subjunctive)

→ ingressive aorist (enter life)

ζάω: 'live'; the purpose of dying to law — life for God, the true end of the gospel.

### Χριστῷ

with Christ

Dative

dat. of association (w/ συνεσταύρωμαι)

Χριστός: dative of association built into the σύν-verb — 'crucified together with Christ.'

### συνεσταύρωμαι

I have been crucified with

Perf Pass Indic 1 Sg · συσταυρόω

main verb

→ intensive perfect (abiding result)

συσταυρόω: 'crucify together with' (σύν + σταυρόω); the perfect marks a past crucifixion-with-Christ whose effect abides — the old 'I' is dead.

20 ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός· ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῆ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

and it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

**NEW LIFE DEFINED** δὲ The resurrection side of the paradox: the crucified self is replaced by the indwelling Christ; present bodily life is lived by faith in the self-giving Son — the affective climax of the chapter.

ζῶ

I live

Pres Act Indic 1 Sg · ζάω

main verb

→ stative present

ζάω: 'live'; the new existence following the death of v.19.

δὲ

and yet

conjunction (mildly adversative)

οὐκέτι

no longer

adverb (negation of time)

οὐκέτι: 'no longer'; the autonomous self has ceased to be the living agent.

ἐγώ

I

Nominative

subject (emphatic, now negated)

ἐγώ: the old 'I' that died with Christ — no longer the one who lives.

ζῆ

lives

Pres Act Indic 3 Sg · ζάω

main verb (contrastive clause)

→ stative present

ζάω: 'live'; now with Christ as subject — he is the life within.

δὲ

but

conjunction (contrastive)

ἐν

in

preposition + dative (indwelling)

ἐν ἐμοί: 'in me' — the indwelling of the risen Christ.

ἐμοί

me

Dative

object of ἐν

## Χριστός

Christ

Nominative

subject of ζῆ

Χριστός: the living subject of the believer's new existence.

## ὃ

that which

Accusative

relative/accusative of respect ('the life that')

ὃ: 'what!'; an accusative of respect — 'as for what I now live!'

## δὲ

and

conjunction (continuative)

## νῦν

now

adverb (time)

νῦν: 'now!'; the present, post-conversion life.

## ζῶ

I live

Pres Act Indic 1 Sg · ζάω

main verb (relative clause)

→ stative present

ζάω: 'live!'; the ongoing bodily life.

## ἐν

in

preposition + dative (sphere)

ἐν σαρκί: 'in the flesh' — in the body, ordinary earthly existence (not the ethical 'flesh').

## σαρκί

flesh

Dative

dat. of sphere (bodily existence)

σάρξ: 'flesh!'; here neutral — embodied, mortal life still to be lived out.

## ἐν

by

preposition + dative (means/manner)

ἐν πίστει: 'by faith! — the principle and atmosphere of the new life.

## πίστει

faith

Dative

dat. of means (governs τῆ τοῦ υἱοῦ)

πίστις: 'faith!'; the life now lived is sustained by faith directed to the Son.

## ζῶ

I live

Pres Act Indic 1 Sg · ζάω

main verb (resumed)

→ stative present

ζάω: repeated to attach the qualifying 'by faith in the Son of God!'

## τῆ

the

Dative

article (resumes πίστει, governs gen.)

## τοῦ

of the

Genitive

article

## υἱοῦ

Son

Genitive

genitive: objective ('faith in the Son') or subjective ('the Son's faithfulness')

πίστις τοῦ υἱοῦ τοῦ θεοῦ: the πίστις-genitive again. Objective ('faith in the Son of God') is followed here; a subjective reading ('the faithfulness of the Son') is the alternative in the same debate as v.16.

## τοῦ

of

Genitive

article

## θεοῦ

God

Genitive

genitive of relationship (Son of God)

θεός: God; 'the Son of God', the supreme object of saving faith.

## τοῦ

the (one)

Genitive

article (substantizes ptc.)

## ἀγαπήσαντός

who loved

Aor Act Ptc · Gen Sg Masc · ἀγαπάω

*attributive participle (of υἱοῦ)*

→ constative aorist (the love shown at the cross)

ἀγαπάω: 'love'; the aorist points to the decisive act of love — the self-giving of the cross.

## με

me

Accusative

*direct object of ἀγαπήσαντος*

ἐγώ (acc.): 'me'; Paul makes the universal gospel intensely personal — 'loved me!'

## καὶ

and

*coordinating conjunction*

## παραδόντος

gave up

Aor Act Ptc · Gen Sg Masc · παραδίδωμι

*attributive participle (coordinate)*

→ constative aorist

παραδίδωμι: 'hand over, give up'; the surrender of himself to death — voluntary self-giving (cf. 1:4).

## ἑαυτὸν

himself

Accusative

*reflexive direct object*

ἑαυτοῦ: 'himself'; the Son gave his very self, not merely something of his.

## ὑπὲρ

for

*preposition + genitive (substitution/benefit)*

ὑπέρ: 'on behalf of, in place of'; the substitutionary 'for me!'

## ἐμοῦ

me

Genitive

*object of ὑπέρ (beneficiary)*

ἐγώ (gen.): 'me'; the personal appropriation of Christ's atoning death.

21 οὐκ ἄθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

I do not nullify the grace of God; for if righteousness comes through the law, then Christ died for nothing.

CONCLUSION: GRACE NOT NULLIFIED **ASYNDETON** The chapter's clinching reductio: to seek righteousness by law is to nullify grace and render the cross pointless. The stakes could not be higher — Christ's death itself.

οὐκ

not

*negative particle*

ἀθετῶ

I nullify

Pres Act Indic 1 Sg · ἀθετέω

*main verb*

→ *descriptive present*

ἀθετέω: 'set aside, nullify, declare void'; Paul refuses to treat God's grace as if it were of no effect — the charge he turns back on the law-keepers.

τὴν

the

Accusative

*article*

χάριν

grace

Accusative

*direct object of ἀθετῶ*

χάρις: 'grace'; God's unmerited saving favor — the principle that law-righteousness would void.

τοῦ

of

Genitive

*article*

θεοῦ

God

Genitive

*genitive of source/possession*

θεός: God; the grace is his, given in Christ.

εἰ

if

*conjunction (conditional, contrary-to-fact in force)*

εἰ: introduces a supposition Paul regards as false — 'if (which is not so) righteousness were by law!'

γάρ

for

*explanatory conjunction*

διὰ

through

*preposition + genitive (means)*

διὰ νόμου: 'through the law' — the rejected channel of righteousness.

νόμου

law

Genitive

*object of διὰ (means)*

νόμος: 'law'; if it could confer righteousness, the cross would be superfluous.

δικαιοσύνη

righteousness

Nominative

*subject (verb 'comes/is' elided)*

δικαιοσύνη: 'righteousness'; the right standing before God that only grace, through faith, can grant.

ἄρα

then

*inferential particle (apodosis)*

ἄρα: 'then, consequently'; draws the unacceptable conclusion.

## Χριστός

Christ

Nominative

*subject*

Χριστός: 'Christ'; his death is the decisive datum that exposes the falsehood of law-righteousness.

## δωρεάν

for nothing

Accusative

*adverbial accusative ('without cause/in vain')*

δωρεάν: 'as a gift, gratuitously,' hence 'needlessly, to no purpose'; the cross would be a pointless waste.

## ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

*main verb (apodosis)*

→ *constative aorist*

ἀποθνήσκω: 'die'; the historical fact of Christ's death — rendered meaningless if the law could justify. So righteousness must be by grace through faith.

**On the text.** Verse punctuation is editorial and conventional. Galatians 2 has 21 verses; none is omitted in the critical text. A long-recognized open question is where Paul's reported speech to Cephas ends: the quotation may close anywhere from the end of v.14 to the end of v.21, since the earliest manuscripts carry no quotation marks; the rendering here lets the address run on without forcing a closing point. At v.16 and v.20 the phrase πίστις Χριστοῦ (lit. 'faith of Christ') is grammatically ambiguous — an objective genitive ('faith in Christ') or a subjective genitive ('the faithfulness of Christ'); the more traditional objective reading is followed in the translation, with the debate noted at the word level. Minor manuscript variation (e.g. the word order and the presence of ἀλλ' at v.16; οὐδέ / οὐ at v.5) is not annotated.

**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.