

ΠΡΟΣ ΓΑΛΑΤΑΣ

GALATIANS CHAPTER 1

GALATIANS 1:1

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

Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου *Paul an apostle, not from men nor through a man*
ἀλλὰ διὰ Ἰησοῦ Χριστοῦ *but through Jesus Christ*
καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν *and God (the) Father the one having raised, the one who raised, him from, from out of, from among, (the) dead*

Παῦλος, -ου, ὁ, (a Latin name, *Paulus*), *Paul*. Two persons of this name are mentioned in the N.T., namely,

1. *Sergius Paulus*, a Roman propractor [proconsul], converted to Christ by the agency of the apostle Paul: Ac. 13:7.

2. *the apostle Paul*, whose Hebrew name was *Saul* and also the Graeco-Roman name *Paul*.

ἀπόστολος, -ου, ὁ;

1. *a delegate, messenger, envoy, one sent forth with orders*. In isolated cases it means *ambassador, delegate, messenger* ἀπόστολοι of ordinary messengers, **Phil. 2:25** ...

Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου, ... *Eraphroditus my brother and fellow-worker and fellow-soldier and your messenger and helper to my need*

2. especially applied to the twelve disciples whom Christ selected, out of the multitude of his adherents, to be his constant companions and the heralds to proclaim to men the kingdom of God, **Mt. 10:2** Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα ἔστιν ταῦτα ... *now of the twelve disciples the names are these, are as follows* ...

3. In a broader sense the name is transferred to other eminent Christian teachers; as Barnabas, **Ac. 14:14** Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρναβᾶς καὶ Παῦλος διαρρήξαντες τὰ ἱμάτια αὐτῶν, *now having heard the apostles, Barnabas and Paul having ripped their garments*

χριστός, -ή, -όν, (χρίω), *anointed, anointed one, Christ*. ὁ Χριστός is a proper name.

Ἰησοῦς, -οῦ, dative -οῦ, accusative -οῦν, vocative -οῦ, ὁ, *Jesus*. In the N.T.

1. *Joshua* [fully *Jehoshua*], the famous captain of the Israelites, Moses' successor.

2. *Jesus*, son of Eliezer, one of Christ's ancestors: Lk. 3:29.

3. *Jesus*, the Son of God, the Savior of mankind.

4. *Jesus Barabbas*; see Βαραββᾶς.

5. *Jesus*, surnamed *Justus*, a Jewish Christian, an associate with Paul in preaching the gospel: Col. 4:11.

ἐγείραντος 1 aor act ptc gen sing masc **ἐγείρω** *having raised, who raised*
ἐγείρω; *rise, i.e. up! come! to arouse, cause to rise*;

1. *to arouse from sleep, to awake; passive to be awakened, wake up* **Ac. 12:7** πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου ἤγειρεν αὐτὸν *and having nudged the side of Peter, he awakened him*

2. *to arouse from the sleep of death, to recall the dead to life, to raise (to life),* **Jn. 5:21** ὡςπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζῶοποιεῖ οὕτως καὶ ὁ υἱὸς οὓς θέλει ζῶοποιεῖ *for as the Father raises the dead and gives life so also the Son gives life (to) whom he wants*

3. *in later usage generally to cause to rise, raise, from a seat, bed, passive and middle to rise, arise* **Jn. 11:29** ἐκείνη δὲ ὡς ἤκουσεν ἠγέρθη ταχὺ *and that woman, when she heard, arose quickly*

4. *to raise up, produce, to cause to appear, bring before the public* **Mt. 11:11** οὐκ ἐγήγεραται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· *literally, not has been raised up among born ones of women (= among men born from women) none (is) greater than John the Baptist*

νεκρός, -ά, -όν, (from a root signifying ‘to disappear’), *dead, i.e.*

1. *dead, one that has breathed his last, lifeless; hyperbolically and proleptically as if already dead, sure to die, destined inevitably to die; deceased, departed, one whose soul is where God assigns it; destitute of life, without life, inanimate.*

2. *spiritually dead i.e. destitute of a life devoted to God, because given up to trespasses and sins; inactive as respects doing right. universal destitute of force or power, inactive, inoperative.*

GALATIANS 1:2

καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ ταῖς ἐκκλησίαις τῆς Γαλατίας,

καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ *and all the brothers, the ones (who are) with me*
ταῖς ἐκκλησίαις τῆς Γαλατίας *to the churches of Galatia*

ἐκκλησία, -ας, ἡ, (from ἐκκλητός *called out or forth*, and this from ἐκκαλέω); *a gathering of citizens called out from their homes into some public place; an assembly; so used*

1. *in the Christian sense, an assembly of Christians gathered for worship, church or a company of Christians* **Ac. 15:41** διήρχετο δὲ τὴν Συρίαν καὶ τὴν Κιλικίαν ἐπιστηρίζων τὰς ἐκκλησίας *and they traveled through Syria and Cilicia strengthening the churches*

2. *among the Greeks, an assembly of the people convened at the public place of council for the purpose of deliberating; any gathering or throng of men assembled by chance or disorderly, a mob,* **Ac. 19:32** ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη καὶ οἱ πλείους οὐκ ᾔδεισαν τίνας ἔνεκα συνελήλυθισαν *so then some (were shouting one accusation), another shouting something (else) for the mob was having been confused (= for the assembly was confused) and the many (= most, majority) had not known for what reason they had assembled = because most did not know the reason for the gathering, for the assembled protest*

3. *the assembly of the Israelites* **Ac. 7:38** οὗτος ἐστὶν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν *this one is the one having come in the congregation with the messenger, the one speaking to him on the Mount Sinai and with our fathers who received living words to give to us*

Γαλατία, -ας, ἡ, *Galatia, Gallogræcia, a region of Asia Minor, bounded by Paphlagonia, Pontus, Cappadocia, Lycaonia, Phrygia, and Bithynia.*

GALATIANS 1:3

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν *grace to you and peace from God our Father*
καὶ κυρίου Ἰησοῦ Χριστοῦ *and (the) Lord Jesus Christ*

χάρις: *grace, good-will, loving-kindness, unearned favor*

χάρις, -ιτος, accusative χάριν, and twice in some manuscripts the rarer form χάριτα (Ac. 24:27; Jude 4), grace;

1. that which affords joy, pleasure, delight *sweetness, charm, loveliness:* grace of speech, attractiveness, graciousness. **Lk. 4:22** Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ · *and all were speaking well about him and marveling at the gracious words coming out from his mouth*

2. *good-will, loving-kindness, favor, gracious care or help, the act of favoring, have favor with.* Moreover, the word χάρις contains the idea of *kindness which bestows upon one what he has not deserved:* **Ro. 11:6** εἰ δὲ χάριτι οὐκέτι ἐξ ἔργων ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις *and if by grace (it is) no longer from works otherwise the grace is no longer grace*

3. χάρις is used of *the merciful kindness by which God turns people to Christ, keeps, strengthens, increases them in faith, knowledge, affection, and enables them to demonstrate Christian virtues:* **2 Co. 6:5** Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς· *but working together we also urge you not to receive the grace of God in vain*

4. *thanks, gratitude, gratefulness* as a result of grace; the equivalent of *recompense, payment, reward.* **1 Co. 10:30** εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ *if I with thankfulness partake, why am I slandered on behalf of (that) for which I give thanks?*

1 Tim. 1:12 Χάριν ἔχω τῷ ἐνδυναμώσαντι με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν *I have thanks (= I give thanks, I thank, I am grateful) to the one having strengthened me Christ Jesus our Lord*

5. *grace is why Christians receive his favor and blessings* **2 Co. 9:8** δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν *and God (is) able (to make) all grace to abound to you so that in everything always having all self-sufficiency you may abound, overflow, spill over, in every good work, deed*

εἰρήνη: *peace, harmony, tranquility*

εἰρήνη, -ης, ἡ *peace, i. e.*

1. *a state of national tranquillity; exemption from the rage and havoc of war:*

Ac. 24:2 ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων· πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ *Tertullus began to accuse saying great peace attaining through you = because we attain much peace through you*

2. *peace between individuals, i. e. harmony, concord, where harmony prevails, a course of life promoting harmony, to promote concord, pursue good order*

Ro. 14:19 Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν *so then the (obligations, acts, factors) of peace let us keep on pursuing*

3. *security, safety, prosperity, free from danger, safe* (because peace and harmony make and keep life safe and prosperous):

1 Co. 16:11 προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ ἵνα ἔλθῃ πρὸς με· *but send him on his way in peace that he may come to me*

4. specifically *the Messiah's peace*:

Lk. 2:14 καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας *and on (the) earth peace among men of good will perhaps of (his) pleasure OR of (those with whom he is) pleased*

5. according to a conception distinctly peculiar to Christianity, *the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatever sort that is*:

Ro. 8:6 τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη *for the mind governed by the flesh (is) death but the mind governed by the Spirit (produces) life and peace*

6. of *the blessed state* of devout and upright men *after death*

Ro. 2:10 δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν *but glory and honor and peace to everyone who does good*

πατήρ literally, nourisher, protector, upholder; *a father*;

1. the same as *generator* or *male ancestor*; and either an immediate *father* or, distantly, *the founder of a race* or *tribe*, *progenitor of a people*, *forefather*; plural *fathers* i.e. *ancestors*, *forefathers*, *the founders of a race*. Also more rarely, *one advanced in years*, *a senior*.

2. metaphorically *teachers*, as those to whom pupils trace back the knowledge and training they have received; or *the members of the Sanhedrin*.

3. *God* is called *the Father*.

GALATIANS 1:4

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

τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν *the one having given, the one who gave, himself for our sins*

ὅπως ἐξέλῃται ἡμᾶς *so that he might set us free; might deliver us, rescue us*

ἐκ τοῦ αἰῶνος τοῦ ἐνεστώτος πονηροῦ, *from, out from, the present evil age*

κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν *according to the will of God and our Father*

δόντος 2 aor act ptc gen sing masc δίδωμι *having given, giving ἑαυτὸν himself; who gave himself*

δίδωμι *to give*;

1. *to bestow, give as a gift*: **Mt. 4:9** ταῦτα σοι πάντα δώσω ἐὰν πεσῶν προσκυνήσῃς μοι *these (kingdoms, splendors) all I will give if having fallen down you might worship me*

2. *to grant, let have*: **Mt. 12:39** καὶ σημεῖον οὐ δοθήσεται αὐτῇ *and a sign will not be given to it*

3. *to reach out, extend, present* **Mt. 14:19** καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους *and having broken (them) he gave the loaves to his disciples*

4. *to give to one's care, entrust, commit* **Lk. 12:48** παντὶ δὲ ᾧ ἐδόθη πολὺ πολὺ ζητηθήσεται παρ' αὐτοῦ *but to everyone to whom was given much, much will be required from him*

5. *to give what is due* or *obligatory, to pay*: wages or reward; λόγον, *render account*, **Ro.**

14:12 ἄρα ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ θεῷ *so then each of us concerning himself an account will give to God*

6. Joined with nouns denoting strength, faculty, power, virtue, is the equivalent of *to furnish, endue* (one with something) with the force of *to cause, produce, give forth from one's self*: ὑετόν, from heaven, Jas. 5:18. Lk. 21:15 (δώσω ὑμῖν στόμα κ. σοφίαν); Ac. 7:10; ἐξουσίαν, **Mt. 9:8** καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις *and they glorified God the one having given this kind of power, such authority, to men*

ἁμαρτία, -ας, ἡ, *a failing to hit the mark* (see ἁμαρτάνω). In Greek writers 1st, *an error of the understanding*. 2nd, *a bad action, evil deed*. In the N.T. always in an ethical sense, *that which is done wrong, committed or resultant sin, an offence, a violation of the divine law in thought or in act, some particular evil deed*, **1 Jn. 3:4** Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία, *everyone who practices sin also the lawlessness practices and sin is lawlessness*

ὅπως, (from πῶς and the relative ὅ), with the indicative, a relative adverb but assuming also the nature of a conjunction

As an Adverb; *as, in what manner, in what way, how* **Lk. 24:20** ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς *and how the chief priests delivered him up*

As a Conjunction, *that*; It denotes the purpose or end, *in order that; with the design or to the end that*

1. without ἄν **1 Co. 1:29** ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ *so that might not brag any man before God*; **Mt. 2:23** ὅπως πληρωθῇ τὸ ῥηθὲν *thus might be fulfilled the word having been spoken*

2. with ἄν = ὅπως ἄν, *that, if it be possible*, **Lk. 2:35** ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί *so that, so that if it is possible (the) thoughts from many hearts might be revealed*

3. ὅπως with the subjunctive is used after verbs of praying, entreating, asking, exhorting, to denote what one wishes to be done: **Mt. 8:34** καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῆ ἀπὸ τῶν ὁρίων αὐτῶν *and having seen him pleaded with (him) that he might depart from their borders*

ἐξέλθεται 3 p sing 2 aor mid subj **ἐξ-αιρέω** *he might rescue ἡμᾶς us; might set us free; might deliver us*

ἐξ-αιρέω, *to take out*

1. *to pluck out, draw out, i.e. to root out*: τὸν ὀφθαλμόν **Mt. 5:29** εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμα σου βληθῆ εἰς γέενναν *and if your eye the right one causes you to stumble, take it out, tear it out, gouge it out and throw (it) from you, for it is more profitable that might be lost one of your members and not your whole body might be thrown into hell*

2. Middle

a. *to choose out (for one's self), select*, one person from many **Ac. 26:17** ἐξαιρούμενος σε ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν εἰς οὓς ἐγὼ ἀποστέλλω σε *rescuing, delivering, you from the (Jewish) people and from the Gentiles to whom I am sending you*

b. *to rescue, deliver, (to cause to be rescued, but the middle force is lost)* **Ac. 7:34** ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα καὶ κατέβην

ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο ἀποστείλω σε εἰς Αἴγυπτον *having seen I have seen (= I have indeed seen) the affliction of my people in Egypt and their crying I have heard and I have come down to rescue, deliver, them and now come I am sending you to Egypt*

αἰών, -ῶνος, ὁ, In Greek authors

1. *age, a human lifetime, life itself*. This meaning is found in ancient Greek writers but not in the N.T.

2. *an unbroken age, perpetuity of time, very long time, eternity*, Jn. 6:51

3. by metonymy of the container for the contained, οἱ αἰῶνες denotes *the worlds, the universe*, i.e. the aggregate of creation contained within time, **Heb. 1:2** ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ ὃν ἔθηκεν κληρονόμον πάντων δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας *in these last days he spoke to us in (his) son whom he appointed heir of all (created entities) through whom he created the ages, the worlds, the universes*

ἐνεστῶτος perfect act ptc gen sing masc **ἐν-ίστημι** literally, *being present; present*

ἐν-ίστημι; "In our literature only in reference to circumstances prevailing or impending, with contextual stress on the temporal feature of an event taking place in a sequence" (BDAG)

1. Even when prefixed with the **παρ-**, **ίστημι** retains a present sense in its perfect tense and an imperfect sense in its pluperfect form, hence, *being present, present time*, rather than *having been present* **Gal 1:4** ὁ αἰὼν ὁ ἐνεστῶς *the present age*; **Hb 9:9** ὁ καιρὸς ὁ ἐνεστηκώς *the present time*

2. *close at hand, soon to occur, to stand in sight, stand near, immanent, impending*; **2 Ti 3:1** Τοῦτο δὲ γίνωσκε ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποὶ *now this you know that in (the) last days will come, will be present perilous times*

3. *stands present, has come about, has occurred* **2 Th. 2:2** εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς μηδὲ θροεῖσθαι μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου *literally, for the not quickly to be shaken you (= that you not be easily shaken) from your mind, nor to be troubled, not by a spirit nor by a report nor a letter as though (it came) from us as though it the day of the Lord happened, has happened, is present, already here, at hand*; **1 Co. 7:26** Νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι *I think therefore this to be good on account of the being present, present need, standing distress (= because of the distress now (on us)) that (it is) good for a man so to be, to be the same (= to stay, remain, as he is)*

4. *to place in or among, to put in*, these meanings come from the etymology of the word, not its usage in the N.T.

πονηρός, -ά, -όν; comparative **πονηρότερος**; (πονέω, πόνοσ);

1. *full of labors, annoyances, hardships; pressed and harassed by labors; bringing toils, annoyances, perils* **Eph. 5:16** ὅτι αἱ ἡμέραι πονηραὶ εἰσιν *because the days are evil*; **Eph. 6:13** ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ *so that you might be able to stand in the evil day*

2. *bad, of a bad nature or condition*

a. in a physical sense: *ὀφθαλμός, diseased or blind* **Lk. 11:34** ἐπὰν δὲ πονηρὸς ᾦ καὶ τὸ σῶμα σου σκοτεινόν *but when (the eye) might be evil, sick, unhealthy your body (is) also dark, full of darkness*

b. in an ethical sense, *evil, wicked, bad* **Ac. 17:5** καὶ προσλαβόμενοι τῶν ἀγοραίων ἀνδρας

τινάς πονηροὺς *and having taken, recruited, some evil men from the market places*

θέλημα, -τος, τὸ, (θέλω), *will*, i.e.

1. *what one wishes or has determined shall be done*, [i.e. objectively, *what is willed*]; plural *commands, precepts, desires*: **Ac. 13:22** εὑρον Δαυίδ τὸν τοῦ Ἰεσσαΐ ἄνδρα κατὰ τὴν καρδίαν μου ὃς ποιήσει πάντα τὰ θελήματα μου *I found David the (son) of Jessie a man after my heart who will do all my desires*

2. the same as τὸ θέλειν, i.e. the abstract of *willing*, the subjective *will, inclination, desire, choice, the act of willing or desiring*: the equivalent of *pleasure*: **Lk. 23:25** ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν ἠτοῦντο τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν *and he released the man (who) on account of the revolt and murder having been confined in prison whom they asked, they were requesting perhaps demanding (= and he released the one who had been thrown into prison for revolt and murder) but Jesus he handed over to their will*

GALATIANS 1:5

ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

ᾧ ἡ δόξα *to whom, to him, (is) the glory*

εἰς τοὺς αἰῶνας τῶν αἰώνων *for the ages of the ages = for ever and ever*

δόξα, -ης, ἡ, (δοκέω),

1. *splendor, brightness, radiance, majesty* **Ac. 22:11** ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκεῖνου *and when I did not see from the brightness, brilliance, of that light*; of the sun, moon, stars, **1 Co. 15:40** ἀλλὰ ἕτερα μὲν ἡ τῶν ἐπουρανίων δόξα *but others (with the) splendor of the heavens*

2. *magnificence, excellence, preëminence, dignity* **Mt. 4:8** καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν *and shows to him all the kingdoms of the world and their splendor*

3. *a most glorious condition, most exalted state* **Lk. 24:26** οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; *was it not necessary (for) the Christ to suffer these (agonies) and to enter into his glory?* **1Tim. 3:16** ἀνελήμφθη ἐν δόξῃ *was taken up in glory possibly taken up gloriously*

4. *opinion, judgment, view, estimate*, whether good or bad, concerning someone; but in the sacred writers always, *good opinion* concerning one, and as resulting from that, *praise, honor, glory*. *opinion, estimate*, whether good or bad, concerning someone; but in the sacred writers always, *good opinion* concerning one, and as resulting from that, *praise, honor, glory*: **Lk. 14:10** φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα *friend, move up to a more prominent position then honor will be (shown, given) to you*

5. *majesty*; that which belongs to God and to Christ; *majesty* in the sense of the absolute perfection of the deity. *the majesty (glory) of angels*, as apparent in their exterior brightness **Ro. 1:23** καὶ ἠλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ *and they changed the glory of the uncorrupted God*; angels are called δόξαι as being spiritual beings of preeminent dignity: Jud. 8; **2 Pet. 2:10** δόξας οὐ τρέμουσιν *glorious ones, angelic majesties, celestial beings they do not fear*

6. *the glorious condition of blessedness into which it is appointed and promised that true Christians shall enter after their Savior's return from heaven*: **Ro. 8:18** Λογίζομαι γὰρ ὅτι οὐκ

ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς *for I consider that not worthy (are) the sufferings of the present time to be compared to the glory about to come to be revealed in us*

GALATIANS 1:6

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

Θαυμάζω *I am astonished, breathless, I marvel, am shocked*

ὅτι οὕτως ταχέως μετατίθεσθε *that so quickly you are deserting, turning away, moving away ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ from the one who called you by (the) grace of Christ*

εἰς ἕτερον εὐαγγέλιον *to another, to a different, gospel*

Θαυμάζω 1 p sing pres act ind **θαυμάζω** *I am astonished, breathless, I marvel, am shocked*
θαυμάζω;

1. *to wonder, wonder at, marvel, be astonished, amazed, dumbfounded, speechless. Passive to be wondered at, to be had in admiration* **Mt. 8:10** ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν *and having heard Jesus marveled, felt amazement*

2. In the LXX in Lev 19:15; Dt 10:17, Job 22:8, Ps Sol 2:18 it indicates *show partiality, respect persons*. Dt 10:17 “For the LORD your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality (ὅστις οὐ θαυμάζει πρόσωπον), nor take a bribe,” Jud. 16.

οὕτω and **οὕτως**, *in this manner, thus, so;*

1. *thus, so, in this way; then:* Mt. 11:26. Closely related to this use is that of οὕτως in the sense of *consequently*.

2. *so; so greatly; οὕτως ... ὥστε.*

3. Further, the following special uses deserve notice:

a. *in that state in which one finds one’s self, such as one is.*

b. *thus forthwith, i.e. without hesitation.*

ταχέως, (ταχύς), adverb, *quickly, shortly, so soon, so readily;* with the added suggestion of *inconsiderateness hastily*.

μετατίθεσθε 2 p pl pres pass ind **μετα-τίθημι** *you are deserting, turning away, moving away*
μετα-τίθημι; *to transpose (two items, one of which is put in place of the other), i.e.*

1. *to transfer, take away, take back, return,* **Ac. 7:16** καὶ μετετέθησαν εἰς Συχέμ *and they were taken back to Shechem;* **Heb. 11:5** Πίστει Ἐνώχ μετετέθη *by faith Enoch was transferred, taken, taken away, taken up*

2. *to change, alter:* **Heb. 7:12** μετατιθεμένης γὰρ τῆς ἱερωσύνης ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται *for when the priesthood is changed out of necessity a change takes place in law also*

3. *to change, alter, transform figuratively, twist, pervert, subvert,* **Jud. 4** ἀσεβεῖς τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν

Χριστὸν ἀρνούμενοι *godless people the grace of our God perverting into promiscuity and our only Sovereign and Lord Jesus Christ repudiating*

4. passive or more commonly middle, *to transfer one's self or allow one's self to be transferred, i.e. to go or pass over; to fall away or desert from one person or influence to another, abandon, turn away, be removed from, Gal. 1:6* Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι [Χριστοῦ] εἰς ἕτερον εὐαγγέλιον *I am shocked that so quickly you are turning away from the one who called you by (the) grace of Christ to a different gospel*

καλέσαντος 1 aor act ptc gen sing masc **καλέω** *having called, him (or the one) who called*
καλέω,

1. *to call, call aloud, to call out, call forth from, Heb. 3:13* ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον καλεῖται, *but encourage one another every day as long as it is called today*

2. *to invite Lk. 14:13* ἀλλ' ὅταν δοχὴν ποιῆς, κάλει πτωχοὺς, ἀναπείρους, χωλοὺς, τυφλοὺς *but when a banquet you might make = you should throw, invite poor people, cripples, (the) maimed (and) (the) blind*

3. *to summon Mt. 20:8* λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· κάλεσον τοὺς ἐργάτας *the owner of the vineyard says to his steward, "Summon the laborers."*

4. *to name, receive a name or surname or title Mt 2:23* Ναζωραῖος κληθήσεται *a Nazarene he will be called*

ἕτερος, -έρα, -ερον, *the other; another, i.e. one not of the same nature, form, class, kind; different*

1. *another* as opposed to some former person or object;

Mt. 12:45 μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ *with himself seven other spirits more wicked than himself*

Mk. 16:12 ἐφανερώθη ἐν ἑτέρᾳ μορφῇ *he was manifested in another form*

Eph. 3:5 ὁ ἐτέρας γενεαῖς *which in other generations, ages*

2. *another* i.e. *one not of the same nature, form, class, kind; different*

Gal 1:6 εἰς ἕτερον εὐαγγέλιον ὃ οὐκ ἔστιν ἄλλο *to another (= to a different) gospel which is no (other) gospel at all*

εὐαγγέλιον, -ου, τό, (εὐάγγελος, compare εὐαγγελίζω),

1. *good tidings, good news, good report. In the N.T. specifically the glad tidings of the kingdom of God soon to be set up; the glad tidings of salvation through Christ; the proclamation of the grace of God manifested and pledged in Christ; the gospel Mk. 1:15* μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ *repent and believe in the good news, the gospel*

2. As the Messianic rank of Jesus was proved by his words, his deeds, and his death, *the narrative of the sayings, deeds, and death of Jesus Christ* came to be called εὐαγγέλιον.

GALATIANS 1:7

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

ὃ οὐκ ἔστιν ἄλλο *which is not another*

εἰ μὴ τινές εἰσιν *except there are certain people, there are some who, certain people that*
οἱ ταράσσοντες ὑμᾶς *the ones troubling, the ones who trouble, who are troubling, upsetting,*
you; trouble, upset, you; throwing you into confusion
καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ *and wanting, wishing, to pervert,*
distort, twist, the gospel of Christ

ἔστιν 3 p sing pres act ind **εἰμί** *is* frequently **ἔστιν** *is* translatable as *are*

ἄλλος, -η, -ο, another, *other*; ὁ ἄλλος *the other* (of two); οἱ ἄλλοι *all others, the remainder, the rest.*

ταράσσοντες pres act ptc nom pl masc **ταράσσω** *troubling, confusing, stirring up*
ταράσσω; *to agitate, trouble* (an object, by the movement of its parts to and fro);

1. *to cause inward commotion, take away calmness of mind, disturb; to disquiet, make restless; to stir up, agitate, unsettle* **Ac. 17:8** ἐτάραξαν δὲ τὸν ὄχλον *and they stirred up, unsettled, the mob = and the mob stirred up;* **Jn. 5:7** ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν παραχθῇ τὸ ὕδωρ βάλῃ με εἰς τὴν κολυμβήθραν· *responded to him the disabled man: sir, I do not have (the help of) a man that whenever the water is agitated, stirred up, he might put me into the pool;* **Mt. 14:26** οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι φάντασμα ἐστὶν καὶ ἀπὸ τοῦ φόβου ἔκραζαν *but the disciples having seen him on the sea walking were troubled, agitated, perplexed* (here perhaps = *deeply frightened, terrified*) *saying that it is a spirit and from fear they cried out*

2. *to render anxious or distressed, to perplex* the mind of one by suggesting scruples or doubts, *throw into confusion* **Gal. 1:7** εἰ μὴ τινές εἰσιν οἱ ταράσσοντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ *except there are certain people who are troubling, upsetting, you and wanting to distort the gospel of Christ*

θέλοντες pres act ptc nom pl masc θέλω *wishing; who wish, want, would*

μεταστρέψαι 1 aor act infinitive **μετα-στρέφω** *to pervert, distort, twist*
μετα-στρέφω: In the N.T. found only in Ac. 2:20 and Gal. 1:7.

1. *to turn about, turn around, to turn* one object into another, passive, **Ac. 2:20** (from Joel 2:31) ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα πρὶν ἔλθειν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ *the sun will be distorted, turned, to darkness and the moon into blood* literally, *before to come day of Lord the great = before the great day of the Lord* (is able, expected) *to come and glorious = the great and magnificent day of the Lord*

2. *to pervert, corrupt,* **Gal. 1:7** ὃ οὐκ ἔστιν ἄλλο εἰ μὴ τινές εἰσιν οἱ ταράσσοντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ *which is not another except there are certain people the ones troubling you and wanting to distort, twist, the gospel of Christ*

εὐαγγέλιον, -ου, τό, (εὐάγγελος, compare εὐαγγελίζω),

1. *good tidings, good news, good report.* In the N.T. specifically *the glad tidings of the kingdom of God soon to be set up; the glad tidings of salvation through Christ; the proclamation of the grace of God manifested and pledged in Christ; the gospel* **Mk. 1:15** μετανοεῖτε καὶ πιστεῦετε ἐν τῷ εὐαγγελίῳ *repent and believe in the good news, the gospel*

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