



Sunday School Lesson
Gal. 1:1-2:21
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Apostolic Authority



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With this lesson we continue a five part study of Galatians in the Smyth-Helwys Formations Sunday School lessons under the central theme of "Galatians: Freedom in Christ." The study calls for lessons in all six chapters with the exception of chapter four. This study summarizes the content of chapters one and two of Paul's letter.

This document in the NT has been perhaps the single most influential document of the entire Bible in Christian tradition. It provided the German Catholic monk, Martin Luther, with the scripture challenge that led to his conversion and subsequently laid the foundation -- along with Romans -- for the Protestant Reformation in the early 1500s in central Europe. The other reformers of that beginning era such as John Calvin also paid especially close attention to Galatians. Consequently, it has become one of the most frequently studied books of the Bible, particularly among Protestant Christians. Galatians over the following centuries stands virtually synonymous with the idea of spiritual freedom, in terms of deliverance from religious legalism.

I. Context

Because of the highly historical nature of this letter, an exploration of both the historical and literary backgrounds becomes especially helpful in understanding the content of the letter. Fortunately, that background is one of the easier ones in the NT to determine.

a. Historical

That Paul is responsible for the composition of this letter has remained virtually unquestioned throughout the nearly 2,000 years of interpretative history. Even the radical Tübingen School (Tübingen Schule) of the 1800s under F.C. Baur, who questioned the authenticity of all but four of the Pauline letters, included Galatians in the so-called Big Four - Romans, 1/2 Corinthians and Galatians -- of the authentic Pauline Letters.

What has remained unclear



is the additional external history issues of when, where and to whom was this letter written. These issues revolve largely around the intended meaning of the word “Galatians” (Γαλατίας) in 1:2. The Greek word could designate either (see **E** on map) an ethnic group of people called the Gauls, who had migrated into the central mountainous region of modern Turkey some time prior to the beginning of the Christian era. Or, (see **P** on map) it could designate the Roman province called Galatia at the beginning of the Christian era. The ethnic understanding will lead to the setting of Galatians on the third missionary journey written at Corinth in Greece during the late 50s. The provincial understanding leads to two options: (1) Galatians was written at Antioch of Syria at the close of the first missionary journey about 48 AD; or, (2) it was written from Macedonia in Greece during the second missionary journey during the late 40s to early 50s. This third option is the one that I’m convinced is the correct identification, and will be the basis for the following interpretation. For more details, see my article “A Rhetorical Reading of Galatians” originally published in the [Southwestern Journal of Theology](#) in the fall of 1994. Also helpful is the [Timeline of Pauline Ministry](#) available at Cranfordville.com

Thus, Galatians is Paul’s letter of concern written to the churches established on the [first missionary journey](#) (AD 46-47) after he had revisited them on the [second missionary journey](#) (AD 48-51). Somewhere in Macedonia, he received word that teachers had arrived at Galatia from Palestine and were teaching that the apostolic gospel actually demanded that non-Jews must first convert to Judaism (circumcision and Torah obedience pledge) and then put their faith in Christ in order to become Christians. This violated the agreement reached at the Jerusalem Council meeting in AD 48, as well as represented a fatal misrepresentation of the revelation that Paul had received concerning the content of the gospel. Circumstances prevented Paul from traveling back to Galatia to confront these false teachers. So he did the next best thing; he wrote them a letter addressing the issues of his authority to preach the gospel as an apostle (1:11-2:21) and a defense of the content of the gospel message that he preached (3:1-6:10).

b. Literary

The literary structure of the letter is reasonably clear, especially in light of the scholarship from the second half of the twentieth century, particularly the work of [Hans Dieter Betz](#) on Galatians in the Hermeneia commentary series. In the larger internet version of this study is a detailed [rhetorical outline](#) of Galatians, which I originally published in the 1980s in a [massive study manual](#) on Galatians for use in advanced Greek exegesis courses at Southwestern Baptist Seminary. The first part of it, covering the first two chapters of Galatians, will be reproduced here for our consideration:

HEADING:	STATEMENT:	REFERENCE:
PRAESCRIPTIO		1.1-5
Superscriptio		1.1-2a
Adscriptio	1.2b	
Salutatio		1.3-5
PROPOSITIO (PROEM)	1-7	1.6-10
BODY	8-192	1.11-6.10
Narratio	8-52	1.11-2.21
Thesis	8-11	1.11-12
Evidences	12-52	1.13-2.21
1 Conversion	12-16	1.13-17
2 1st Jerusalem Visit	17-20	1.18-20
3 Return Home	21-24	1.21-24
4 Later Jerusalem Visit	25-35	2.1-10
5 Antioch Confrontation	36-41	2.11-14
Conclusion	42-52	2.15-21

From this one can tell the layout of our passage for this study. Three major segments comprise the first two chapters of Galatians: (1) the Praescriptio (1:1-5), the Propositio (1:6-10), and the Narratio section of

the letter body (1:11-2:21). In our exposition of these sections we will examine these three segments briefly.

II. Message

The above structure will serve as the foundation of our study, with major emphasis upon the Narratio section in this second study on Galatians.

a. Praescriptio, 1:1-5

GNT	NASB	NRSV	NLT
<p>¹Παῦλος ἀπόστολος οὐκ ἀπ’ ἀνθρώπων οὐδὲ δι’ ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, ²καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ ταῖς ἐκκλησίαις τῆς Γαλατίας, ³χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ ⁴τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν, ὅπως ἐξέλῃται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, ⁵ὃ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.</p>	<p>1.1 Paul, an apostle (not sent from men nor through the agency of man, but through Jesus Christ and God the Father, who raised Him from the dead), 2 and all the brethren who are with me, To the churches of Galatia: 3 Grace to you and peace from God our Father and the Lord Jesus Christ, 4 who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father, 5 to whom be the glory forevermore. Amen.</p>	<p>1.1 Paul an apostle— sent neither by human commission nor from human authorities, but through Jesus Christ and God the Father, who raised him from the dead— 2 and all the members of God's family who are with me, To the churches of Galatia: 3 Grace to you and peace from God our Father and the Lord Jesus Christ, 4 who gave himself for our sins to set us free from the present evil age, according to the will of our God and Father, 5 to whom be the glory forever and ever. Amen.</p>	<p>1.1 This letter is from Paul, an apostle. I was not appointed by any group or by human authority. My call is from Jesus Christ himself and from God the Father, who raised Jesus from the dead. 2 All the brothers and sisters here join me in sending greetings to the churches of Galatia. 3 May grace and peace be yours from God our Father and from the Lord Jesus Christ. 4 He died for our sins, just as God our Father planned, in order to rescue us from this evil world in which we live. 5 That is why all glory belongs to God through all the ages of eternity. Amen.</p>

Notes:

The standard ancient letter structure is followed here with some expansions added in that identify some major points of discussion coming in the letter body. The letter is sent (Superscriptio, 1:1-2a) from both Paul and “all the brethren who are with me.” In our assumption of time and place for this letter, discussed in the [external history](#) segment, the other senders would include at least Silas and Timothy who were with Paul on the second missionary journey by the time he reached Macedonia. Probably unnamed other brothers should be included in this designation as well.

The letter is addressed (Adscriptio, 1:2b) to the churches in the province of Galatia, that were established on the first missionary journey of Paul. These towns include Antioch, Iconium, Lystra, and Derbe. This work is described in Acts 13:1-14:20.

The letter greeting (Salutatio, 1:3-5) has the [typical core elements](#) but also with some important expan-



sion elements. The core elements are “Grace to you and peace from God our Father and the Lord Jesus Christ.” This pattern is basic to virtually all the Pauline letters. It is the expansion elements that pose the more interesting aspect: “4 who gave himself for our sins to set us free from the present evil age, according to the will of our God and Father, 5 to whom be the glory forever and ever. Amen.” In using a piece of preformed Christian confessional tradition, Paul linked God the Father to Jesus Christ the Son in an inseparable connection as the Deliverer of believers out of this Present Evil Age. Then a doxological word of praise is offered to the Father for setting up this deliverance.

This works in close coordination with the expansion elements in the Superscriptio: “an apostle—sent neither by human commission nor from human authorities, but through Jesus Christ and God the Father, who raised him from the dead.” Paul, at the outset, asserts his claim to apostleship to be based upon divine revelation and not through human authorization -- most likely this reference alludes to Peter and the Twelve. The Father and the Son are also linked as the Father having raised the Son from the dead, another piece of preformed Christian tradition.

With these expansion elements we begin getting signals of what the entire letter is about: Paul’s apostleship and the content of the gospel that Paul preached.

b. Propositio, 1:6-10

GNT

^{1.6}Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπο. τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον, ^{1.7}ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινές εἰσιν οἱ ταρασσόντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. ^{1.8}ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ’ ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. ^{1.9}ὡς προειρήκαμεν καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ’ ὃ παρελάβετε, ἀνάθεμα ἔστω. ^{1.10}Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην.

Notes:

Ordinarily, at this point Paul moves to a prayer of Thanksgiving and usually then to a prayer of Intercession for his readers. This section is labeled a Proem. In Galatians, however, no such segment was written. Instead of saying, “I thank God for you...” Paul instead says, “I am astonished that you are...” His honesty

NASB

6 I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; 7 which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ. 8 But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! 9 As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed! 10 For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ.

NRSV

6 I am astonished that you are so quickly deserting the one who called you in the grace of Christ and are turning to a different gospel — 7 not that there is another gospel, but there are some who are confusing you and want to pervert the gospel of Christ. 8 But even if we or an angel from heaven should proclaim to you a gospel contrary to what we proclaimed to you, let that one be accursed! 9 As we have said before, so now I repeat, if anyone proclaims to you a gospel contrary to what you received, let that one be accursed! 10 Am I now seeking human approval, or God's approval? Or am I trying to please people? If I were still pleasing people, I would not be a servant of Christ.

NLT

6 I am shocked that you are turning away so soon from God, who in his love and mercy called you to share the eternal life he gives through Christ. You are already following a different way 7 that pretends to be the Good News but is not the Good News at all. You are being fooled by those who twist and change the truth concerning Christ. 8 Let God's curse fall on anyone, including myself, who preaches any other message than the one we told you about. Even if an angel comes from heaven and preaches any other message, let him be forever cursed. 9 I will say it again: If anyone preaches any other gospel than the one you welcomed, let God's curse fall upon that person. 10 Obviously, I'm not trying to be a people pleaser! No, I am trying to please God. If I were still trying to please people, I would not be Christ's servant.

and bluntness is unavoidable. Paul substitutes the Proem with what in ancient Greek rhetoric was called a Propositio, or sometimes an Exordium. The purpose of this was to “make one’s case” both in the court room, and in letters of exhortation attempting to persuade readers to adopt a different viewpoint, the one held by the letter sender. The propositio summarized the basic view of the sender, something like the modern day “opening arguments” by lawyers in a court case.

Several important ideas emerge in verses 6-10. (1) Paul puts his relationship with the Galatians on the line with a powerful opening declaration of astonishment at the craziness of their actions. Throughout the letter he will play off both a positive and a negative expression of relationship with his readers. This was typical ancient argumentation strategy. (2) The Galatians’ action of “so quickly deserting the one who called you in the grace of Christ and are turning to a different gospel” is couched in terms not of having already been done, but in terms of a growing tendency. This is the heart of the problem to be addressed in the letter body. The Christian communities of Derbe, Lystra etc. are facing pressure to abandon the understanding of the gospel that Paul preached earlier in establishing the churches. (3) The source of this pressure is defined as “not that there is another gospel, but there are some who are confusing you and want to pervert the gospel of Christ.” Paul never names his opponents by name, but will allude to the essentials of this alternative gospel repeatedly throughout the body of the letter. Most believe that this was a “Judaizing” gospel which was emerging in the middle of the first century because of rising tensions in the Jewish world due to the Zealot revolt which ignited in civil war against the Romans in the 40s and 50s. Jewish Christians came under enormous pressure because the apostolic gospel made no distinctions religiously between Jews and non-Jews. Paul’s ministry contributed mightily to this erosion of ethnic distinctions. As such he became a major target of some Jewish Christians who wanted to insist that one had to first convert to Judaism before becoming a Christian. See [Acts 15:1ff.](#) for one example of this. (4) Paul bluntly denounces these false teachers, while asserting the sincerity of his commitment to God: “8 But even if we or an angel from heaven should proclaim to you a gospel contrary to what we proclaimed to you, let that one be accursed! 9 As we have said before, so now I repeat, if anyone proclaims to you a gospel contrary to what you received, let that one be accursed! 10 Am I now seeking human approval, or God's approval? Or am I trying to please people? If I were still pleasing people, I would not be a servant of Christ.” The declaration “let him be accursed” is the prayer of anathema: ἀνάθεμα ἔστω. That is, such a one has done something so vile that his banishment to the fires of Hell brings glory to God! Paul makes that declaration twice, first an unlikely hypothetical situation regarding himself or an angel (3rd class conditional protasis in the Greek of verse 8), then assuming the situation regarding these teachers in verse 9 (1st class conditional protasis in the Greek). He then asserts his own sincerity (v. 10) through a series of rhetorical questions, which appeal to his facing opposition from others as indication of the genuineness of his commitment to God.

Thus, we now understand what to expect in the body of the letter, 1:11-6:10. Paul is going to argue passionately for both his apostleship and his gospel. He will employ every available tool in both ancient Greek rhetoric and in his scribal Jewish training as a Pharisee in order to persuade the Galatian Christians to reject this false gospel and to reaffirm their commitment to the apostolic gospel they first heard from him.

c. Narratio, 1:11-2:21

Because of the length of this section I will include subunits of scripture text, as we come to them in the process of summarizing this material. As is reflected in the [earlier outline](#), 1:11-2:21 collectively comprise what is labeled a Narratio in ancient Greek rhetoric. This was a series of evidential proofs providing validation of a central argument. That central argument is set forth in 1:11-12, and then is followed by five proofs with a concluding summary at the end (1:13-2:21). The central argument is important to grasp.

GNT	NASB	NRSV	NLT
<p>¹¹Γνωρίζω γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ’ ἐμοῦ ὅτι οὐκ ἔστιν κατὰ</p>	<p>11 For I would have you know, brethren, that the gospel which was preached by me is not according to man. 12</p>	<p>11 For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; 12</p>	<p>11 Dear brothers and sisters, I solemnly assure you that the Good News of salvation which I preach is not based on</p>

ἄνθρωπον·^{1,12} οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό οὔτε ἐδιδάχθην ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

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

for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ.

mere human reasoning or logic. 12 For my message came by a direct revelation from Jesus Christ himself. No one else taught me.

Notes:

The basic argument to be defended is what we saw in the Superscriptio: Paul's claim to apostleship comes by divine revelation, not through human authorization. This is the foundation of his gospel message. If his claim to be an apostle with direct commissioning from God is rejected, then his gospel message is suspect.

What will follow, then, is a series of five proofs indicating both his divine commissioning and his independency from Peter and the Twelve as authorizing human agents in the preaching of the gospel to non-Jews. Paul has a careful line to follow here. He must affirm the legitimacy of the Twelve, but without characterizing them as standing in authority over him and his Gentile mission. Because of this objective, his depiction of some events also described by Luke in Acts is going to take a very different tone than that found in Acts. There, Luke is affirming the unity and continuity between Jewish Christians symbolized by Peter and Gentile Christians symbolized by Paul. Failure to recognize these very different purposes has led to substantial difficulties in trying to reconcile different narrative details between Acts and Galatians.

We will now briefly summarize each of these "proofs."

Proof One: Paul's Conversion (1:13-17):

GNT

^{1,13}Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν, ^{1,14}καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων. ^{1,15}ὅτε δὲ εὐδόκησεν ὁ θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ ^{1,16}ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι ^{1,17}οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.

NASB

13 For you have heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure and tried to destroy it; 14 and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions. 15 But when God, who had set me apart even from my mother's womb and called me through His grace, was pleased 16 to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood, 17 nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus.

NRSV

13 You have heard, no doubt, of my earlier life in Judaism. I was violently persecuting the church of God and was trying to destroy it. 14 I advanced in Judaism beyond many among my people of the same age, for I was far more zealous for the traditions of my ancestors. 15 But when God, who had set me apart before I was born and called me through his grace, was pleased 16 to reveal his Son to me, so that I might proclaim him among the Gentiles, I did not confer with any human being, 17 nor did I go up to Jerusalem to those who were already apostles before me, but I went away at once into Arabia, and afterwards I returned to Damascus.

NLT

13 You know what I was like when I followed the Jewish religion – how I violently persecuted the Christians. I did my best to get rid of them. 14 I was one of the most religious Jews of my own age, and I tried as hard as possible to follow all the old traditions of my religion. 15 But then something happened! For it pleased God in his kindness to choose me and call me, even before I was born! What undeserved mercy! 16 Then he revealed his Son to me so that I could proclaim the Good News about Jesus to the Gentiles. When all this happened to me, I did not rush out to consult with anyone else; 17 nor did I go up to Jerusalem to consult with those who were apostles before I was. No, I went away into Arabia and later returned to the city of Damascus.

Notes:

In describing his conversion, Paul follows here his typical BC/AD pattern, but with a distinctive twist. The **Before Christ** segment, vv. 13-14, -- one long sentence in the Greek -- stresses his persecution of Christians and his rapid advancement as a Pharisee in Judaism. The AD (**After Christ** segment) in verses 15-17, also one long sentence in the Greek, has as its core declaration "I did not confer with any human being, 17 nor did I go up to Jerusalem to those who were already apostles before me, but I went away at once into Arabia, and afterwards I returned to Damascus." The conversion aspect is contained in the temporal dependent clause "when God, who had set me apart before I was born and called me through his grace, was pleased to reveal his Son to me, so that I might proclaim him among the Gentiles..." The point of this distinctive twist is Paul's purpose: to assert the independency of his conversion and calling from human authorization. Elsewhere, e.g., [Phil. 3:4-14](#), Paul will focus upon his conversion, and certainly that is Luke's point in [Acts 9](#). Here in Galatians that Damascus Road encounter with the resurrected Christ came directly from God and the commissioning to preach a message of good news about that salvation experience didn't depend upon Peter's or the Twelve's approval, only upon God's approval.

Proof Two: First Visit to Jerusalem as a Christian, 1:18-20

GNT	NASB	NRSV	NLT
<p>^{1.18}Ἐπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε, ^{1.19}ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου. ^{1.20}Ἄ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι.</p>	<p>18 Then three years later I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days. 19 But I did not see any other of the apostles except James, the Lord's brother. 20 (Now in what I am writing to you, I assure you before God that I am not lying.)</p>	<p>18 Then after three years I did go up to Jerusalem to visit Cephas and stayed with him fifteen days; 19 but I did not see any other apostle except James the Lord's brother. 20 In what I am writing to you, before God, I do not lie!</p>	<p>18 It was not until three years later that I finally went to Jerusalem for a visit with Peter and stayed there with him for fifteen days. 19 And the only other apostle I met at that time was James, our Lord's brother. 20 You must believe what I am saying, for I declare before God that I am not lying.</p>

Notes:

Paul now relates his first visit to Jerusalem as a Christian some three years after his conversion in AD 33. He stresses the minimal contact that he had with Peter (Cephas, his Aramaic name) and the Twelve. The only other leader he contacted was James, the local leader of the various house church leaders in Jerusalem. This is consistent with Paul's objective to establish the independency of his apostleship and gospel.

To be sure, this stands in some tension with Luke's emphasis in [Acts 9:26-29](#): "26 When he had come to Jerusalem, he attempted to join the disciples; and they were all afraid of him, for they did not believe that he was a disciple. 27 But Barnabas took him, brought him to the apostles, and described for them how on the road he had seen the Lord, who had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus. 28 So he went in and out among them in Jerusalem, speaking boldly in the name of the Lord. 29 He spoke and argued with the Hellenists; but they were attempting to kill him." But one must remember the different purpose that Luke had in recounting this visit. He wants to stress the connectedness between Paul and the Twelve.

Paul affirms the accuracy of his statement of minimal contact with a solemn oath in verse 20. Can both accounts be accurate? Probably so; it all depends on how much contact is intended by both writers, each with their very different objectives.

Not to be lost in this is the marvelous reality that the former persecutor of Christians came back from Damascus as a Christian! One of the most unlikely conversions in the history of Christianity! God's grace is a powerful persuasive presence, even to hardened sinners -- something that Paul never forgot, e.g., [1 Tim. 1:12-13a](#): "2 I am grateful to Christ Jesus our Lord, who has strengthened me, because he judged me faithful and appointed me to his service, 13 even though I was formerly a blasphemer, a persecutor, and a man of violence."

Proof Three: The Return Home, 1:21-24

GNT
1.21 ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας· 1.22 ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ . 1.23 μόνον δὲ ἀκούοντες ἦσαν ὅτι Ὁ διώκων ἡμᾶς ποτε νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει, 1.24 καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.

NASB
21 Then I went into the regions of Syria and Cilicia. 22 I was still unknown by sight to the churches of Judea which were in Christ; 23 but only, they kept hearing, "He who once persecuted us is now preaching the faith which he once tried to destroy." 24 And they were glorifying God because of me.

NRSV
21 Then I went into the regions of Syria and Cilicia, 22 and I was still unknown by sight to the churches of Judea that are in Christ; 23 they only heard it said, "The one who formerly was persecuting us is now proclaiming the faith he once tried to destroy." 24 And they glorified God because of me.

NLT
21 Then after this visit, I went north into the provinces of Syria and Cilicia. 22 And still the Christians in the churches in Judea didn't know me personally. 23 All they knew was that people were saying, "The one who used to persecute us now preaches the very faith he tried to destroy!" 24 And they gave glory to God because of me.

Notes:

This third evidence of his independency focuses upon his departure from Judea and the return home to Tarsus, the capital city of the Roman province of Cilicia. He did this by way of Antioch in Syria, where a Christian community was already thriving. Paul's emphasis is upon the limited direct contact with Christians in Jerusalem and Judea. Word about his conversion spread rapidly among the various groups of Christians, but he had little opportunity to personally visit many of them. Their reaction was very positive when they heard the word about his conversion.

Luke gives a complementary account in Acts 9:29-31: "29 He spoke and argued with the Hellenists; but they were attempting to kill him. 30 When the believers learned of it, they brought him down to Caesarea and sent him off to Tarsus. 31 Meanwhile the church throughout Judea, Galilee, and Samaria had peace and was built up. Living in the fear of the Lord and in the comfort of the Holy Spirit, it increased in numbers." He adds a motivation for the departure from Jerusalem that lies beyond Paul's purpose in his account: the attempted assassination of Paul.

Proof Four: A Later Visit to Jerusalem, 2:1-10

GNT
2.1 Ἐπειτα διὰ δεκατεσσάρων ἐτῶν ἀλὶν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ συμπαραλαβὼν καὶ Τίτον· 2.2 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. 2.3 ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλληνας ὄν, ἠναγκάσθη περιτμηθῆναι· 2.4 διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἳ τινες παρεισῆλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν, 2.5 οἷς οὐδὲ πρὸς ὄραν εἵξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς

NASB
2.1 Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also. 2 It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain. 3 But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised. 4 But it was because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to

NRSV
2.1 Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. 2 I went up in response to a revelation. Then I laid before them (though only in a private meeting with the acknowledged leaders) the gospel that I proclaim among the Gentiles, in order to make sure that I was not running, or had not run, in vain. 3 But even Titus, who was with me, was not compelled to be circumcised, though he was a Greek. 4 But because of false believers secretly brought in, who slipped in to spy on the freedom we have in Christ Jesus, so that they might enslave us — 5 we did not

NLT
2.1 Then fourteen years later I went back to Jerusalem again, this time with Barnabas; and Titus came along, too. 2 I went there because God revealed to me that I should go. While I was there I talked privately with the leaders of the church. I wanted them to understand what I had been preaching to the Gentiles. I wanted to make sure they did not disagree, or my ministry would have been useless. 3 And they did agree. They did not even demand that my companion Titus be circumcised, though he was a Gentile. 4 Even that question wouldn't have come up except for some so-called

ὕμῃς.²⁶ ἀπὸ δὲ τῶν δοκούντων εἶναι τι, -- ὅποιοι ποτε ἦσαν οὐδέν μοι διαφέρει πρόσωπον ὁ θεὸς ἀνθρώπου οὐ λαμβάνει -- ἐμοὶ γὰρ οἱ δοκῶντες οὐδὲν προσανέθεντο, ²⁷ἀλλὰ τοῦναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς,²⁸ ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη,²⁹ καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκῶντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρναβᾶ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν· ³⁰μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

Notes:

This fourth proof raises the tension level considerably between Paul and the Christian community in Jerusalem. Clearly the objective of the later visit to

Jerusalem for Paul was to get clarified where the apostles stood on the nature of the gospel message, as his purpose statement indicates: “in order to make sure that I was not running, or had not run, in vain.” There was tension in the meeting and prior tension that prompted the meeting. Some in Jerusalem were advocating a gospel message similar to that of the Judaizers in Galatia. Paul wanted to make sure its source did not stem from Peter or the Twelve. After a tense closed door debate that centered over whether or not the Gentile Christian Titus should be circumcised -- that is become a convert to Judaism -- Paul and Barnabas worked out an agreement with the apostolic leaders and James that the gospel of “justification by faith apart from works of law” was the correct version of the gospel that all would support.

Luke presents a much more detailed account of this meeting in [Acts 15:1-35](#), with an emphasis upon the public side of the meeting in Jerusalem. The problem originated in Antioch (vv. 1-2) when Jewish Christians claiming to be authorized by James came to Antioch saying that Jewish conversion was necessary to become a Christian. Paul and Barnabas were a part of the group sent by the church to Jerusalem to confer with the apostles and elders to see what their view was. Peter, speaking for the apostles (vv. 7-11), and James, speaking for the pastoral leaders of the various house churches (vv. 13-21), both agreed with Paul’s view of the gospel. The community then affirmed Paul’s gospel and a letter to that effect was written by James to the church at Antioch (vv. 22-29) and was taken by a delegation from the Jerusalem believers to Antioch. The community there rejoiced when they received this letter and verbal confirmation from the members of the Jerusalem delegation (vv. 30-32). This was a great day for the gospel message.

bring us into bondage. 5 But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you. 6 But from those who were of high reputation (what they were makes no difference to me; God shows no partiality) -- well, those who were of reputation contributed nothing to me. 7 But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised 8 (for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles), 9 and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we might go to the Gentiles and they to the circumcised. 10 They only asked us to remember the poor -- the very thing I also was eager to do.

submit to them even for a moment, so that the truth of the gospel might always remain with you. 6 And from those who were supposed to be acknowledged leaders (what they actually were makes no difference to me; God shows no partiality) — those leaders contributed nothing to me. 7 On the contrary, when they saw that I had been entrusted with the gospel for the uncircumcised, just as Peter had been entrusted with the gospel for the circumcised 8 (for he who worked through Peter making him an apostle to the circumcised also worked through me in sending me to the Gentiles), 9 and when James and Cephas and John, who were acknowledged pillars, recognized the grace that had been given to me, they gave to Barnabas and me the right hand of fellowship, agreeing that we should go to the Gentiles and they to the circumcised. 10 They asked only one thing, that we remember the poor, which was actually what I was eager to do.

Christians there – false ones, really – who came to spy on us and see our freedom in Christ Jesus. They wanted to force us, like slaves, to follow their Jewish regulations. 5 But we refused to listen to them for a single moment. We wanted to preserve the truth of the Good News for you. 6 And the leaders of the church who were there had nothing to add to what I was preaching. (By the way, their reputation as great leaders made no difference to me, for God has no favorites.) 7 They saw that God had given me the responsibility of preaching the Good News to the Gentiles, just as he had given Peter the responsibility of preaching to the Jews. 8 For the same God who worked through Peter for the benefit of the Jews worked through me for the benefit of the Gentiles. 9 In fact, James, Peter, and John, who were known as pillars of the church, recognized the gift God had given me, and they accepted Barnabas and me as their co-workers. They encouraged us to keep preaching to the Gentiles, while they continued their work with the Jews. 10 The only thing they suggested was that we remember to help the poor, and I have certainly been eager to do that.

Proof Five: the Confrontation with Peter at Antioch, 2:11-14

GNT

^{2.11}Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἄντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν. ^{2.12}πρὸ τοῦ γὰρ ἔλθειν τινας ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστειλεν καὶ ἀφώριζεν ἑαυτόν φοβούμενος τοὺς ἐκ περιτομῆς. ^{2.13}καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρναβᾶς συναπήχθη αὐτῶν τῇ ὑποκρίσει. ^{2.14}ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾶ ἔμπροσθεν πάντων, Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐχὶ Ἰουδαϊκῶς ζῆς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν.

Notes:

The tension level sky rockets with this subsequent visit of Peter at Antioch, while Paul was still there before the launching of the second missionary journey with Silas. This occurred some time after the Jerusalem Council meeting (proof four) in the late 40s. Only Paul narrates this episode. Luke doesn't simply because it ran contrary to his purpose of emphasizing unity between Paul and Peter. But it serves Paul's purpose of independency quite well, and so he recounts the confrontation.

Peter came to Antioch to visit the Christians there, and initially was observing the principle of no distinction between Jews and non-Jews inside the community of believers. This was most visible at meal time when everyone sat at a common table and ate from common dishes. But when a delegation of Jewish Christian arrived from Jerusalem, they strenuously objected to Peter's table fellowship with non-Jews, even though they were fellow Christians. Their arguments eventually persuaded Peter and he then withdrew table fellowship with the Gentile Christians. When Barnabas, Paul's long time co-worker and the spiritual father of the Christian community at Antioch, joined Peter in this, Paul was incensed. He then verbally condemned Peter publicly, accusing Peter of hypocrisy. Nothing could demonstrate the independency of Paul's commissioning to preach his gospel any more than this public condemnation of Peter!

Conclusion: Summing up, 2:15-21

GNT

^{2.15}Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἀμαρτωλοί· ^{2.16}εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ

NASB

11 But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. 12 For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision. 13 The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy. 14 But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews?"

NASB

15 We are Jews by nature and not sinners from among the Gentiles; 16 nevertheless knowing that a man is not justified by the works of the Law

NRSV

11 But when Cephas came to Antioch, I opposed him to his face, because he stood self-condemned; 12 for until certain people came from James, he used to eat with the Gentiles. But after they came, he drew back and kept himself separate for fear of the circumcision faction. 13 And the other Jews joined him in this hypocrisy, so that even Barnabas was led astray by their hypocrisy. 14 But when I saw that they were not acting consistently with the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?"

NRSV

15 We ourselves are Jews by birth and not Gentile sinners; 16 yet we know that a person is justified not by the works of the law but through faith

NLT

11 But when Peter came to Antioch, I had to oppose him publicly, speaking strongly against what he was doing, for it was very wrong. 12 When he first arrived, he ate with the Gentile Christians, who don't bother with circumcision. But afterward, when some Jewish friends of James came, Peter wouldn't eat with the Gentiles anymore because he was afraid of what these legalists would say. 13 Then the other Jewish Christians followed Peter's hypocrisy, and even Barnabas was influenced to join them in their hypocrisy. 14 When I saw that they were not following the truth of the Good News, I said to Peter in front of all the others, "Since you, a Jew by birth, have discarded the Jewish laws and are living like a Gentile, why are you trying to make these Gentiles obey the Jewish laws you abandoned?"

NLT

15 You and I are Jews by birth, not 'sinners' like the Gentiles. 16 And yet we Jewish Christians know that we become right with God, not by doing what the

πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπίστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ. ^{2.17}εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοὶ, ἄρα Χριστὸς ἁμαρτίας διάκονος, μὴ γένοιτο. ^{2.18}εἰ γὰρ ἂ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνιστάνω. ^{2.19}ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῶ ζήσω. Χριστῷ συνεσταυρωμαι. ^{2.20}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 ἐαυτὸν ὑπὲρ ἐμοῦ. ^{2.21}οὐκ ἄθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified. 17 But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be! 18 For if I rebuild what I have once destroyed, I prove myself to be a transgressor. 19 For through the Law I died to the Law, so that I might live to God. 20 I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. 21 I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly."

in Jesus Christ. And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law. 17 But if, in our effort to be justified in Christ, we ourselves have been found to be sinners, is Christ then a servant of sin? Certainly not! 18 But if I build up again the very things that I once tore down, then I demonstrate that I am a transgressor. 19 For through the law I died to the law, so that I might live to God. I have been crucified with Christ; 20 and it is no longer I who live, but it is 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. 21 I do not nullify the grace of God; for if justification comes through the law, then Christ died for nothing.

law commands, but by faith in Jesus Christ. So we have believed in Christ Jesus, that we might be accepted by God because of our faith in Christ – and not because we have obeyed the law. For no one will ever be saved by obeying the law." 17 But what if we seek to be made right with God through faith in Christ and then find out that we are still sinners? Has Christ led us into sin? Of course not! 18 Rather, I make myself guilty if I rebuild the old system I already tore down. 19 For when I tried to keep the law, I realized I could never earn God's approval. So I died to the law so that I might live for God. I have been crucified with Christ. 20 I myself no longer live, but Christ lives in me. So I live my life in this earthly body by trusting in the Son of God, who loved me and gave himself for me. 21 I am not one of those who treats the grace of God as meaningless. For if we could be saved by keeping the law, then there was no need for Christ to die.

Notes:

One of the interpretative issues here is just where does what Paul said to Peter at Antioch end and Paul's comments to his Galatian readers begin. In 2:14, he is clearly speaking to Peter at Antioch, but clearly by 2:17, he is clearly speaking mostly to his Galatians readers. The above three translations reflect this difficulty with their placing of quotation marks for direct speech: NASB, vv. 14-21; NRSV, v. 14; NLT, vv. 14-16. With no such thing as quotation marks in ancient Greek, we can only guess. I have argued for a long time that the nature of vv. 15-21 is transitional. Beginning in verse 15 Paul begins gradually shifting from the Antioch episode back to his readers. Unquestionably he has done this by verse 21, but even then some faint echoes of the Antioch episode are still present. Notice the shift in verb person from "you" singular (v. 14) to "we" plural (vv. 15-16) to "I" singular (vv. 17-21). This gradual shift back to the readers allows Paul to sum up his evidentiary proofs, as well as lay a foundation for the second set of arguments in 3:1-4:31 (the [Probatio section](#)).

In vv. 15-21, Paul declares the Protestant Reformation principle of "justification by faith apart from works of Law." Peter is reminded of his agreement with this principle. The Galatians are reminded of this as the basis of their initial confession of faith. For Paul to revert back to Judaism (vv. 17-21) would make no sense, just as it did not either for Peter or for the Galatians. If salvation could be achieved by keeping the Law, then Christ's death was pointless (v. 21). Thus for us to seek a legalistic version of Christianity makes no more sense today than it did for Paul almost two thousand years ago! We are still saved by grace through faith, just as Paul preached to the Gentiles at Galatia.

GNT

^{1.1} Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγειραντος αὐτὸν ἐκ νεκρῶν, ^{1.2} καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ ταῖς ἐκκλησίαις τῆς Γαλατίας, ^{1.3} χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ ^{1.4} τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέλθῃται ἡμᾶς ἐκ τοῦ αἵωνος τοῦ ἐνεστῶτος πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, ^{1.5} ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων, ἀμήν.

^{1.6} Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπο. τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον, ^{1.7} ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινές εἰσιν οἱ ταράσσοντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. ^{1.8} ἀλλὰ καὶ ἐὰν ἡμεῖς ἡ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. ^{1.9} ὡς προειρήκαμεν καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

^{1.10} Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἠρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην.

^{1.11} Γνωρίζω γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον. ^{1.12} οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό οὔτε ἐδιδάχθην ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

^{1.13} Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν, ^{1.14} καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων. ^{1.15} ὅτε δὲ εὐδόκησεν ὁ θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρὸς μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ ^{1.16} ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι ^{1.17} οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.

^{1.18} Ἐπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε, ^{1.19} ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου. ^{1.20} ἀ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι. ^{1.21} ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας. ^{1.22} ἦμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ. ^{1.23} μόνον δὲ ἀκούοντες ἦσαν ὅτι Ὁ διώκων ἡμᾶς ποτε νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει, ^{1.24} καὶ ἐδόξαζον ἐν ἐμοί τὸν θεόν.

^{2.1} Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ συμπαραλαβὼν καὶ Τίτον. ^{2.2} ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, μὴ πως εἰς κενὸν τρέχω ἢ ἔδραμον. ^{2.3} ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἑλλήν ὢν, ἠναγκάσθη περιτμηθῆναι. ^{2.4} διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν, ^{2.5} οἷς οὐδὲ πρὸς ὥραν εἵξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς. ^{2.6} ἀπὸ δὲ τῶν δοκούντων εἶναι τι, -- ὁποῖοι ποτε ἦσαν οὐδὲν μοι διαφέρει πρόσωπον ὁ θεὸς ἀνθρώπου οὐ λαμβάνει -- ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο, ^{2.7} ἀλλὰ τὸναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς, ^{2.8} ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη, ^{2.9} 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. ^{2.10} μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

^{2.11} Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν. ^{2.12} πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιν· ὅτε δὲ ἦλθον, ὑπέστειλλεν καὶ ἀφώριζεν ἑαυτὸν φοβούμενος τοὺς ἐκ περιτομῆς. ^{2.13} καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρναβᾶς συναπήχθη αὐτῶν τῇ ὑποκρίσει. ^{2.14} ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾶ ἔμπροσθεν πάντων, Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐχὶ Ἰουδαϊκῶς ζῆς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν.

^{2.15} Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί. ^{2.16} εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπίστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ. ^{2.17} εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἅρα Χριστὸς ἁμαρτίας διάκονος. μὴ γένοιτο. ^{2.18} εἰ γὰρ ἂ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνιστάνω. ^{2.19} ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω. Χριστῷ συνεσταυρωμαι. ^{2.20} ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

^{2.21} οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἅρα Χριστὸς δωρεὰν ἀπέθανεν.

NASB

1.1 Paul, an apostle (not sent from men nor through the agency of man, but through Jesus Christ and God the Father, who raised Him from the dead), 2 and all the brethren who are with me, To the churches of Galatia: 3 Grace to you and peace from God our Father and the Lord Jesus Christ, 4 who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father, 5 to whom be the glory forevermore. Amen.

6 I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; 7 which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ. 8 But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! 9 As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed! 10 For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ.

11 For I would have you know, brethren, that the gospel which was preached by me is not according to man. 12 For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ.

13 For you have heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure and tried to destroy it; 14 and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions. 15 But when God, who had set me apart even from my mother's womb and called me through His grace, was pleased 16 to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood, 17 nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus.

18 Then three years later I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days. 19 But I did not see any other of the apostles except James, the Lord's brother. 20 (Now in what I am writing to you, I assure you before God that I am not lying.) 21 Then I went into the regions of Syria and Cilicia. 22 I was still unknown by sight to the churches of Judea which were in Christ; 23 but only, they kept hearing, "He who once persecuted us is now preaching the faith which he once tried to destroy." 24 And they were glorifying God because of me.

2.1 Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also. 2 It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain. 3 But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised. 4 But it was because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage. 5 But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you. 6 But from those who were of high reputation (what they were makes no difference to me; God shows no partiality) -- well, those who were of reputation contributed nothing to me. 7 But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised 8 (for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles), 9 and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we might go to the Gentiles and they to the circumcised. 10 They only asked us to remember the poor -- the very thing I also was eager to do.

11 But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. 12 For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision. 13 The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy. 14 But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews? 15 We are Jews by nature and not sinners from among the Gentiles; 16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified. 17 But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be! 18 For if I rebuild what I have once destroyed, I prove myself to be a transgressor. 19 For through the Law I died to the Law, so that I might live to God. 20 I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. 21 I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly."

NRSV

1.1 Paul an apostle—sent neither by human commission nor from human authorities, but through Jesus Christ and God the Father, who raised him from the dead— 2 and all the members of God's family who are with me,

To the churches of Galatia: 3 Grace to you and peace from God our Father and the Lord Jesus Christ, 4 who gave himself for our sins to set us free from the present evil age, according to the will of our God and Father, 5 to whom be the glory forever and ever. Amen.

6 I am astonished that you are so quickly deserting the one who called you in the grace of Christ and are turning to a different gospel— 7 not that there is another gospel, but there are some who are confusing you and want to pervert the gospel of Christ. 8 But even if we or an angel from heaven should proclaim to you a gospel contrary to what we proclaimed to you, let that one be accursed! 9 As we have said before, so now I repeat, if anyone proclaims to you a gospel contrary to what you received, let that one be accursed! 10 Am I now seeking human approval, or God's approval? Or am I trying to please people? If I were still pleasing people, I would not be a servant of Christ.

11 For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; 12 for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ.

13 You have heard, no doubt, of my earlier life in Judaism. I was violently persecuting the church of God and was trying to destroy it. 14 I advanced in Judaism beyond many among my people of the same age, for I was far more zealous for the traditions of my ancestors. 15 But when God, who had set me apart before I was born and called me through his grace, was pleased 16 to reveal his Son to me, so that I might proclaim him among the Gentiles, I did not confer with any human being, 17 nor did I go up to Jerusalem to those who were already apostles before me, but I went away at once into Arabia, and afterwards I returned to Damascus.

18 Then after three years I did go up to Jerusalem to visit Cephas and stayed with him fifteen days; 19 but I did not see any other apostle except James the Lord's brother. 20 In what I am writing to you, before God, I do not lie! 21 Then I went into the regions of Syria and Cilicia, 22 and I was still unknown by sight to the churches of Judea that are in Christ; 23 they only heard it said, "The one who formerly was persecuting us is now proclaiming the faith he once tried to destroy." 24 And they glorified God because of me.

2.1 Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. 2 I went up in response to a revelation. Then I laid before them (though only in a private meeting with the acknowledged leaders) the gospel that I proclaim among the Gentiles, in order to make sure that I was not running, or had not run, in vain. 3 But even Titus, who was with me, was not compelled to be circumcised, though he was a Greek. 4 But because of false believers secretly brought in, who slipped in to spy on the freedom we have in Christ Jesus, so that they might enslave us — 5 we did not submit to them even for a moment, so that the truth of the gospel might always remain with you. 6 And from those who were supposed to be acknowledged leaders (what they actually were makes no difference to me; God shows no partiality) — those leaders contributed nothing to me. 7 On the contrary, when they saw that I had been entrusted with the gospel for the uncircumcised, just as Peter had been entrusted with the gospel for the circumcised 8 (for he who worked through Peter making him an apostle to the circumcised also worked through me in sending me to the Gentiles), 9 and when James and Cephas and John, who were acknowledged pillars, recognized the grace that had been given to me, they gave to Barnabas and me the right hand of fellowship, agreeing that we should go to the Gentiles and they to the circumcised. 10 They asked only one thing, that we remember the poor, which was actually what I was eager to do.

11 But when Cephas came to Antioch, I opposed him to his face, because he stood self-condemned; 12 for until certain people came from James, he used to eat with the Gentiles. But after they came, he drew back and kept himself separate for fear of the circumcision faction. 13 And the other Jews joined him in this hypocrisy, so that even Barnabas was led astray by their hypocrisy. 14 But when I saw that they were not acting consistently with the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?"

15 We ourselves are Jews by birth and not Gentile sinners; 16 yet we know that a person is justified not by the works of the law but through faith in Jesus Christ. And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law. 17 But if, in our effort to be justified in Christ, we ourselves have been found to be sinners, is Christ then a servant of sin? Certainly not! 18 But if I build up again the very things that I once tore down, then I demonstrate that I am a transgressor. 19 For through the law I died to the law, so that I might live to God. I have been crucified with Christ; 20 and it is no longer I who live, but it is 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. 21 I do not nullify the grace of God; for if justification comes through the law, then Christ died for nothing.

NLT

1.1 This letter is from Paul, an apostle. I was not appointed by any group or by human authority. My call is from Jesus Christ himself and from God the Father, who raised Jesus from the dead. 2 All the brothers and sisters here join me in sending greetings to the churches of Galatia. 3 May grace and peace be yours from God our Father and from the Lord Jesus Christ. 4 He died for our sins, just as God our Father planned, in order to rescue us from this evil world in which we live. 5 That is why all glory belongs to God through all the ages of eternity. Amen.

6 I am shocked that you are turning away so soon from God, who in his love and mercy called you to share the eternal life he gives through Christ. You are already following a different way 7 that pretends to be the Good News but is not the Good News at all. You are being fooled by those who twist and change the truth concerning Christ. 8 Let God's curse fall on anyone, including myself, who preaches any other message than the one we told you about. Even if an angel comes from heaven and preaches any other message, let him be forever cursed. 9 I will say it again: If anyone preaches any other gospel than the one you welcomed, let God's curse fall upon that person. 10 Obviously, I'm not trying to be a people pleaser! No, I am trying to please God. If I were still trying to please people, I would not be Christ's servant.

11 Dear brothers and sisters, I solemnly assure you that the Good News of salvation which I preach is not based on mere human reasoning or logic. 12 For my message came by a direct revelation from Jesus Christ himself. No one else taught me.

13 You know what I was like when I followed the Jewish religion – how I violently persecuted the Christians. I did my best to get rid of them. 14 I was one of the most religious Jews of my own age, and I tried as hard as possible to follow all the old traditions of my religion. 15 But then something happened! For it pleased God in his kindness to choose me and call me, even before I was born! What undeserved mercy! 16 Then he revealed his Son to me so that I could proclaim the Good News about Jesus to the Gentiles. When all this happened to me, I did not rush out to consult with anyone else; 17 nor did I go up to Jerusalem to consult with those who were apostles before I was. No, I went away into Arabia and later returned to the city of Damascus.

18 It was not until three years later that I finally went to Jerusalem for a visit with Peter and stayed there with him for fifteen days. 19 And the only other apostle I met at that time was James, our Lord's brother. 20 You must believe what I am saying, for I declare before God that I am not lying. 21 Then after this visit, I went north into the provinces of Syria and Cilicia. 22 And still the Christians in the churches in Judea didn't know me personally. 23 All they knew was that people were saying, "The one who used to persecute us now preaches the very faith he tried to destroy!" 24 And they gave glory to God because of me.

2.1 Then fourteen years later I went back to Jerusalem again, this time with Barnabas; and Titus came along, too. 2 I went there because God revealed to me that I should go. While I was there I talked privately with the leaders of the church. I wanted them to understand what I had been preaching to the Gentiles. I wanted to make sure they did not disagree, or my ministry would have been useless. 3 And they did agree. They did not even demand that my companion Titus be circumcised, though he was a Gentile. 4 Even that question wouldn't have come up except for some so-called Christians there – false ones, really – who came to spy on us and see our freedom in Christ Jesus. They wanted to force us, like slaves, to follow their Jewish regulations. 5 But we refused to listen to them for a single moment. We wanted to preserve the truth of the Good News for you. 6 And the leaders of the church who were there had nothing to add to what I was preaching. (By the way, their reputation as great leaders made no difference to me, for God has no favorites.) 7 They saw that God had given me the responsibility of preaching the Good News to the Gentiles, just as he had given Peter the responsibility of preaching to the Jews. 8 For the same God who worked through Peter for the benefit of the Jews worked through me for the benefit of the Gentiles. 9 In fact, James, Peter, and John, who were known as pillars of the church, recognized the gift God had given me, and they accepted Barnabas and me as their co-workers. They encouraged us to keep preaching to the Gentiles, while they continued their work with the Jews. 10 The only thing they suggested was that we remember to help the poor, and I have certainly been eager to do that.

11 But when Peter came to Antioch, I had to oppose him publicly, speaking strongly against what he was doing, for it was very wrong. 12 When he first arrived, he ate with the Gentile Christians, who don't bother with circumcision. But afterward, when some Jewish friends of James came, Peter wouldn't eat with the Gentiles anymore because he was afraid of what these legalists would say. 13 Then the other Jewish Christians followed Peter's hypocrisy, and even Barnabas was influenced to join them in their hypocrisy. 14 When I saw that they were not following the truth of the Good News, I said to Peter in front of all the others, "Since you, a Jew by birth, have discarded the Jewish laws and are living like a Gentile, why are you trying to make these Gentiles obey the Jewish laws you abandoned? 15 You and I are Jews by birth, not 'sinners' like the Gentiles. 16 And yet we Jewish Christians know that we become right with God, not by doing what the law commands, but by faith in Jesus Christ. So we have believed in Christ Jesus, that we might be accepted by God because of our faith in Christ – and not because we have obeyed the law. For no one will ever be saved by obeying the law."

17 But what if we seek to be made right with God through faith in Christ and then find out that we are still sinners? Has Christ led us into sin? Of course not! 18 Rather, I make myself guilty if I rebuild the old system I already tore down. 19 For when I tried to keep the law, I realized I could never earn God's approval. So I died to the law so that I might live for God. I have been crucified with Christ. 20 I myself no longer live, but Christ lives in me. So I live my life in this earthly body by trusting in the Son of God, who loved me and gave himself for me. 21 I am not one of those who treats the grace of God as meaningless. For if we could be saved by keeping the law, then there was no need for Christ to die.

Appendix 5:¹
STRUCTURAL OUTLINE OF GALATIANS

HEADING:	STATEMENT:	REFERENCE:
PRESCRIPTIO		1.1-5
Superscriptio		1.1-2a
Adscriptio	1.2b	
Salutatio		1.3-5
PROPOSITIO (PROEM)	1-7	1.6-10
BODY	8-192	1.11-6.10
Narratio	8-52	1.11-2.21
Thesis	8-11	1.11-12
Evidences	12-52	1.13-2.21
1 Conversion	12-16	1.13-17
2 1st Jerusalem Visit	17-20	1.18-20
3 Return Home	21-24	1.21-24
4 Later Jerusalem Visit	25-35	2.1-10
5 Antioch Confrontation	36-41	2.11-14
Conclusion	42-52	2.15-21
Probatio	53-139	3.1-4.31
Conversion (1)	53-59	3.1-5
Abraham (2)	60-69	3.6-14
Law (3)	70-78	3.15-18
Excursus A	79-89	3.19-25
Baptism (4)	90-104	3.26-4.7
Experience (5)	105-108	4.8-11
Friendship (6)	109-121	4.12-20
Allegory (7)	122-139	4.21-31
Exhortatio	140-191	5.1-6.10
Admonition 1	140-159	5.1-12
Admonition 2	160-173	5.13-24
Admonition 3	174-191	5.25-6.10
CONCLUSIO (ESCHOTOKOLL)	192-204	6.11-18
Seal	192	6.11
Synopsis	193-201	6.12-16
Request	202-203	6.17
Benediction	204	6.18

¹Taken from Lorin L. Cranford, A Study Manual of Paul's Letter to the Galatians: English Text (Fort Worth: Scripta Publishing, Inc., 1982), 159. All rights reserved.

ΠΡΟΣ ΓΑΛΑΤΑΣ

1.1 *Παῦλος*

ἀπόστολος

οὐκ ἀπ' ἀνθρώπων

οὐδὲ δι' ἀνθρώπου

ἀλλὰ διὰ Ἰησοῦ Χριστοῦ

καὶ

θεοῦ πατρὸς

τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,

1.2 καὶ

οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ

ταῖς ἐκκλησίαις τῆς Γαλατίας,

1.3 *χάρις ὑμῖν καὶ εἰρήνη*

ἀπὸ θεοῦ πατρὸς ἡμῶν

καὶ

κυρίου Ἰησοῦ Χριστοῦ

1.4

τοῦ δόντος ἑαυτὸν

ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν,

ὅπως ἐξέληται ἡμᾶς

ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ
κατὰ τὸ θέλημα τοῦ θεοῦ

καὶ

πατρὸς

ἡμῶν,

1.5

/-----|
ὣ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων, ἀμήν.

(1) 1.6 *θαυμάζω*

οὕτως ταχέως

ὅτι...μετατίθεσθε

ἀπὸ τοῦ καλέσαντος ὑμᾶς

ἐν χάριτι Χριστοῦ

εἰς ἕτερον εὐαγγέλιον,

1.7

ὃ οὐκ ἔστιν ἄλλο,

εἰ μὴ τινές εἰσιν οἱ ταρασσόντες ὑμᾶς

καὶ

θέλοντες μεταστρέψαι τὸ

/-----|
εὐαγγέλιον τοῦ Χριστοῦ.

1.8

ἀλλὰ

καὶ ἐὰν ἡμεῖς

ἢ

ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζεται ὑμῖν

παρ' ὃ εὐηγγελισάμεθα ὑμῖν,

(2) *ἀνάθεμα ἔστω.*

1.9

ὡς προειρήκαμεν

καὶ ἄρτι πάλιν

(3) λέγω,
εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε,
ἀνάθεμα ἔστω.

1.10 γὰρ

Ἄρτι

(4) ἀνθρώπους πείθω

ἢ

(5) ----- τὸν θεόν;

ἢ

(6) ζητῶ ἀνθρώποις ἀρέσκειν;

εἰ ἔτι ἀνθρώποις ἤρεσκον,

(7) Χριστοῦ δοῦλος οὐκ ἂν ἦμην.

1.11 γὰρ

(8) Γνωρίζω ὑμῖν,

ἀδελφοί,

τὸ εὐαγγέλιον

τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ

ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον·

1.12

γὰρ

οὐδὲ

παρὰ ἀνθρώπου

(9) ἐγὼ... παρέλαβον αὐτό

οὔτε

(10) ἐδιδάχθην

ἀλλὰ

(11) -----

δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

1.13

γὰρ

(12) Ἰκούσατε τὴν ἐμὴν ἀναστροφὴν

ποτε

ἐν τῷ Ἰουδαϊσμῷ,

καθ' ὑπερβολὴν

ὅτι... ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ

καὶ

ἐπόρθουν αὐτήν,

καὶ

προέκοπτον

ἐν τῷ Ἰουδαϊσμῷ

ὑπὲρ πολλοὺς συνηλικιώτας

ἐν τῷ γένει μου,

περισσότερος ζηλωτὴς ὑπάρχων

/-----|

τῶν πατρικῶν μου παραδόσεων.

1.14

1.15

δὲ
ὅτε εὐδόκησεν ὁ θεὸς
ὁ ἀφορίσας με
ἐκ κοιλίας μητρός μου
καὶ

1.16

καλέσας
διὰ τῆς χάριτος αὐτοῦ

ἀποκαλύψαι τὸν
/-----|
υἱὸν αὐτοῦ
ἐν ἐμοί,
/-----|
ἵνα εὐαγγελίζωμαι αὐτὸν
ἐν τοῖς ἔθνεσιν,

(13)

οὐ προσανεθέμην

εὐθέως
σαρκὶ καὶ αἵματι
οὐδὲ

1.17

(14)

ἀνῆλθον

εἰς Ἱεροσόλυμα
πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους,
ἀλλὰ

(15)

ἀπῆλθον

εἰς Ἀραβίαν
καὶ
πάλιν

(16)

ὑπέστρεψα

εἰς Δαμασκόν.

1.18

(17)

ἀνῆλθον

Ἐπειτα
μετὰ ἔτη τρία
εἰς Ἱεροσόλυμα
ἱστορῆσαι Κηφᾶν
καὶ

(18)

ἐπέμεινα

πρὸς αὐτὸν
ἡμέρας δεκαπέντε,
δὲ

1.19

(19)

ἕτερον τῶν ἀποστόλων οὐκ εἶδον

εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου.

1.20

(20)

ἰδὸν

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

1.21

(21)

ἦλθον

ἔπειτα
εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας·

1.22

δὲ

(22) ἡμην ἀγνοούμενος
τῷ προσώπῳ
ταῖς ἐκκλησίαις τῆς Ἰουδαίας
ταῖς ἐν Χριστῷ.

1.23 δὲ
μόνον
(23) ἀκούοντες ἦσαν

ὅτι Ὁ διώκων ἡμᾶς ποτε
νῦν εὐαγγελίζεται τὴν πίστιν
/-----|
ἦν ποτε ἐπόρθει,

1.24 καὶ
(24) ἐδόξαζον... τὸν θεόν.
ἐν ἐμοὶ

2.1 Ἔπειτα
διὰ δεκατεσσάρων ἐτῶν
πάλιν
(25) ἀνέβην
εἰς Ἱεροσόλυμα
μετὰ Βαρναβᾶ
συμπααραλαβὼν καὶ Τίτον·

2.2 δὲ
(26) ἀνέβην
κατὰ ἀποκάλυψιν·
καὶ

(27) ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον
ὃ κηρύσσω
ἐν τοῖς ἔθνεσιν,

δὲ
(28) ----- τοῖς δοκοῦσιν,
κατ' ἰδίαν
μὴ πως εἰς κενὸν τρέχω
ἢ
ἔδραμον.

2.3 ἀλλ' οὐδὲ
(29) Τίτος . . . ἠναγκάσθη περιτμηθῆναι·
ὁ σὺν ἐμοί, Ἕλληνας ὄν,

2.4 δὲ
(30) -----

διὰ τοὺς παρεισάκτους ψευδαδέλφους,
οἵτινες παρεισῆλθον
κατασκοπῆσαι τὴν ἐλευθερίαν
ἡμῶν
ἣν ἔχομεν
/-----|
ἐν Χριστῷ Ἰησοῦ,

2.5

ἵνα ἡμᾶς καταδουλώσουσιν,
οὐδὲ πρὸς ὥραν
οἷς...εἵξαμεν τῇ ὑποταγῇ,
/-----|
ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνη
πρὸς ὑμᾶς.

2.6

δὲ

(31)

ἀπὸ τῶν δοκούντων εἶναι τι,

-- ὁποῖοί ποτε ἦσαν

(32)

οὐδέν μοι διαφέρει

(33)

πρόσωπον ὁ θεὸς ἀνθρώπου οὐ λαμβάνει --

γὰρ

(34)

ἐμοὶ οἱ δοκῶντες οὐδὲν προσanéθεντο,

2.7

ἀλλὰ

τούναντίον

ιδόντες

/-----|

ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας
καθὼς Πέτρος τῆς περιτομῆς,

/-----|

2.8

γὰρ ὁ ἐνεργήσας Πέτρῳ

εἰς ἀποστολὴν τῆς περιτομῆς

2.9

ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη,

καὶ

γνόντες τὴν χάριν

τὴν δοθεῖσάν μοι,

Ἰάκωβος

καὶ

Κηφᾶς

καὶ

Ἰωάννης,

οἱ δοκῶντες στῦλοι εἶναι,

(35)

δεξιὰς ἔδωκαν ἐμοὶ...κοινωνίας,

καὶ

Βαρναβᾶ

ἵνα ἡμεῖς εἰς τὰ ἔθνη,

δὲ

αὐτοὶ εἰς τὴν περιτομὴν·

2.10

μόνον τῶν πτωχῶν

ἵνα μνημονεύωμεν,

/---|

ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

2.11

δὲ

Ὅτε ἦλθεν Κηφᾶς

εἰς Ἀντιόχειαν,

κατὰ πρόσωπον
(36) *αὐτῷ ἀντέστην,*
ὅτι κατεγνωσμένος ἦν.

2.12 γὰρ
πρὸ τοῦ ἐλθεῖν τινὰς
ἀπὸ Ἰακώβου
μετὰ τῶν ἐθνῶν

(37) *συνήσθιεν·*

δὲ
ὅτε ἦλθον,

(38) *ὑπέστελλεν*

καὶ

(39) *ἀφώριζεν ἑαυτόν*

φοβούμενος τοὺς ἐκ περιτομῆς.

2.13 καὶ

(40) *συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι,*

ὥστε καὶ Βαρναβᾶς συναπήχθη αὐτῶν τῇ ὑποκρίσει.

2.14 ἀλλ’

ὅτε εἶδον

ὅτι οὐκ ὀρθοδοοῦσιν

πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου,

(41) *εἶπον τῷ Κηφᾶ*

ἔμπροσθεν πάντων,

Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς
καὶ

οὐχὶ Ἰουδαϊκῶς ζῆς,

πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν.

2.15 Ἡμεῖς φύσει Ἰουδαῖοι (ὄντες)
καὶ

οὐκ ἐξ ἐθνῶν ἀμαρτωλοί·

δὲ

2.16 εἰδότες

ὅτι οὐ δικαιоῦται ἄνθρωπος

ἐξ ἔργων νόμου

ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ,

καὶ

εἰς Χριστὸν Ἰησοῦν

(42) *ἡμεῖς...ἐπιστεῦσαμεν,*

ἵνα δικαιωθῶμεν

ἐκ πίστεως Χριστοῦ

καὶ

οὐκ ἐξ ἔργων νόμου,

ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ.

2.17 δὲ

ζητοῦντες δικαιωθῆναι

ἐν Χριστῷ

εἰ...εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοί,
(43) ἄρα Χριστὸς (ἐστὶν) ἁμαρτίας διάκονος;

(44) μὴ γένοιτο.

2.18 γὰρ

ἃ κατέλυσα
εἰ ταῦτα πάλιν οἰκοδομῶ,
(45) παραβάτην ἑμαυτὸν συνιστάνω.

2.19 γὰρ

διὰ νόμου
(46) ἐγὼ... νόμφ ἀπέθανον,
ἵνα θεῷ ζήσω.

(47) Χριστῷ συνεσταυρωμαί·

2.20 δὲ

(48) ζῶ οὐκέτι ἐγώ,

δὲ

(49) ζῆ... Χριστός·

ἐν ἐμοὶ

δὲ

(50) ὁ νῦν ζῶ ἐν σαρκί,

ἐν πίστει

ζῶ

τῇ τοῦ υἱοῦ τοῦ θεοῦ

τοῦ ἀγαπήσαντός με

καὶ

παραδόντος ἑαυτὸν

ὑπὲρ ἐμοῦ.

(51) 2.21 οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ·

γὰρ

διὰ νόμου

εἰ...δικαιοσύνη,

(52) ἄρα Χριστὸς δωρεὰν ἀπέθανεν.