

# Galatians

## Personal: Defense of Apostleship [1:11-2:14]

- Divine Origin of Paul's gospel [1:11-17]
  - Received Directly from God [1:11-12]
    - Indeed, I want you to know, brethren,  
Γνωρίζω γὰρ ὑμῖν, ἀδελφοί,
      - The word “for” is γὰρ (gar) meaning “for/because”.
      - This word is used here as a marker of clarification as a follow up to verse 10.
      - To better convey this meaning, we will translate this word “indeed”.
      - The phrase “I would have you know” is Γνωρίζω ὑμῖν (Gnōrizō humin) which is literally “I know to you”.
      - This is an idiom meaning “I want you to know” and we will translate it that way.
      - The word “brethren” is from ἀδελφός (adelphos) which means “brother”.
      - This word does not refer to Paul's Jewish brethren, but rather his brothers and sisters in Christ in the Galatian churches.
    - that the gospel which was proclaimed by me is not of human origin.  
τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον.
      - The phrase “the gospel which was preached” contains the verb εὐαγγελίζω (euaggelizō) which we have translated “proclaim the gospel”.
      - The phrase “according to man” is κατὰ ἄνθρωπον (kata anthrōpon) which is literally “according to man” or “in accordance with man”.
      - However, this phrase is used as an idiom meaning “something which originates from mankind”.
      - We will translate this “of human origin”.
    - For I neither received the gospel from a human source, nor was I taught it by people,  
οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ οὔτε ἐδιδάχθην,
      - Once again, the word “for” is γὰρ (gar) here.
      - This time this word is used to give additional details regarding the statement made in verse 11.
      - The phrase “For I neither received it from man” reinforces the previous verse by indicating that the gospel did not come to Paul from a human source.
      - The phrase “nor was I taught it” implies that Paul was not taught the gospel by people.
      - We will add those words to the translation.

- but *I received it* through a revelation from Jesus Christ.  
ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.
  - The phrase “I received it” is not in the original text.
  - However, it is implied by the first part of this verse, so the NASB translators were correct in adding it here.
  - The word “revelation” is from ἀποκάλυψις (apokalupsis) which means “disclosure/revelation”.
  - This word is used here of something being revealed directly from God Himself [Eph 3:2-3].
  - The phrase “of Jesus Christ” is a genitive which could be either “of/from” Jesus Christ.
  - The context of a revelation being received indicates that “from Jesus Christ” is preferred.
- Principles of Galatians 1:11-12
  - Man-made human religions emphasize human good and the necessity of works to attain whatever form of “salvation” they espouse.
  - In contrast, the true gospel message of salvation from condemnation by grace through faith did not originate from human imagination [2 Pet 1:20-21].
  - Paul heard Stephen speak [Acts 7:1-60], but his knowledge of spiritual truth did not come from him.
  - Paul was taught by the Pharisee Gamaliel, but he never learned the gospel from him [Acts 22:3-10].
  - Paul received the gospel message directly from Jesus Christ in a spectacular way [Acts 26:12-18].
  - In addition, the Scriptures that teach everyone about salvation today are not from men but are God-breathed and inspired [2 Tim 3:16-17].
  - **IMPORTANT NOTE:** this passage absolutely confirms the deity of Jesus Christ.

- Paul's Conversion [1:13-17]
  - For you have heard of my former behavior in Judaism,  
Ἡκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ,
    - Once again, the word “for” is γὰρ (gar) here.
    - This word is used to give additional information supporting the statements made in vv. 11-12.
    - The phrase “manner of life” is from ἀναστροφή (anastrophē) which means “conduct” or “behavior”.
    - We will translate this word “behavior” here.
    - The word “Judaism” is from Ἰουδαϊσμός (ioudaismos) which means “the Jewish religion”.
    - This word is used only here and in v. 14.
    - It appears in some apocryphal texts (2/4 Macc) in contrast to Seleucid Hellenism.
    - This word became an honored title for the Jews.
  - how I used to aggressively persecute the Church of God and tried to destroy it;  
ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν,
    - The word “persecute” is from διώκω (diōkō) which means “pursue” or “persecute”.
    - The context determines the meaning.
    - This word is most often used in the negative sense [2 Tim 3:12] as it is here, but is used in the positive sense as well [1 Tim 6:11; 2 Tim 2:22].
    - The phrase “the church of God” is a term Paul uses for the universal Church [Acts 20:28] as well as local churches [1 Cor 1:2; 2 Cor 1:1].
    - It is used here as it is in 1 Cor 15:9 to describe the universal Church (the believers that comprise the Church).
    - The phrase “beyond measure” is from ὑπερβολή (hyperbolē) which means “exceeding to an extraordinary degree”.
    - This word is describing the way Paul engaged in persecuting the Church, so we will translate this “aggressively” here.
    - The phrase “tried to destroy” is from πορθέω (portheō) which means “annihilate” or “destroy”.
    - Paul did not succeed, so “tried to” is appropriate.
  - and I was progressing in Judaism beyond many of my contemporaries among my countrymen,  
καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου,
    - The word “advancing” is from προκόπτω (prokoptō) which means “progress” or “advance”.
    - This word is used here of making progress in the ranks of Judaism, so we will go with “progressing”.

- The word “countrymen” is from γένος (genos) which means “family”, “nation” or “people”.
- This is clearly referring to the Jewish people, so “countrymen” is a decent translation.
- being much more committed to the traditions of my fathers.  
περισσότερως ζηλωτής ὑπάρχων τῶν πατρικῶν μου παραδόσεων.
  - The phrase “more extremely” is from περισσοτέρως (perissoterōs) which means “more” or “especially”.
  - The meaning here is similar to 2 Cor 11:23 and Phil 1:14 which are translated “far more”, but we will translate this “much more” here.
  - The word “zealous” is ζηλωτής (zēlōtēs) which means “one who is earnestly committed to a cause”.
  - To capture this meaning, we will translate the phrase “zealous for” as “committed to”.
  - The word “ancestral” is from πατρικός (patrikos) which means “handed down by one’s father”.
  - The word “traditions” is from παράδοσις (paradosis) which means “content of instruction that has been handed down”.
  - To better capture the meaning of the phrase “my ancestral traditions”, we will translate this “the traditions of my fathers”.
- But when God, who had set me apart *even* from before my birth  
Ὅτε δὲ ... [ὁ θεὸς] ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου
  - The Greek words ὁ θεὸς (ho theos) are not in some of the manuscripts, but is likely in the original text.
  - That God is the subject of this verse is implied, so like 99.9% of all text questions, the meaning is unchanged either way.
  - The phrase “set me apart” is from ἀφορίζω (aphorizō) which means “set apart” or “appointed”.
  - This word describes selecting one person out of a group for a particular purpose – in this case for proclaiming the gospel [Rom 1:1].
  - The phrase “from my mother’s womb” is a Septuagintalism that means “from before my birth”, so we will translate it that way.
- and called me through His grace, was well pleased to reveal His Son to me  
εὐδόκησεν...καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί,
  - The phrase “and called me through His grace” completes the couplet “set apart” and “called” just as in Rom 1:1.
  - The phrase “was please” is from εὐδοκέω (eudokeō) which means “take delight” or “be well pleased”.
  - This speaks of God’s good pleasure, and so we will translate it “was well pleased”.

- The phrase “to reveal” is from ἀποκαλύπτω (apokaluptō) which means “reveal/bring to light”.
- This corresponds to the “revelation” (ἀποκάλυψις, apokalupsis) from Jesus Christ described in v. 12.
- The word “in” is ἐν (en) which typically means “in” or “by”.
- In some contexts, this word has the sense of “to” [Matt 3:9; 9:3, 21; 17:12; Luke 3:8; 7:39, 49; 12:17; 16:3; 18:4; Acts 12:11; 1 Co 14:11; 2 Co 4:3; 5:19].
- This is another verse where that sense of this word is present in the context, so we will translate this word “to” here.
- so that I might proclaim Him among the Gentiles,  
ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν,
  - The phrase “so that” is ἵνα (hina) which introduces a purpose clause.
  - God’s purpose in revealing Jesus Christ to Paul was that he might spread the gospel message.
  - The phrase “might preach” is a subjunctive of the verb εὐαγγελίζω (euaggelizō) which we have previously translated “proclaim the gospel”.
  - The subjunctive is a mood of doubtful assertion which is why we see the word “might” here and clearly indicates that Paul’s volition was involved.
  - The phrase “among the Gentiles” describes the primary audience for Paul’s divine commission [Gal 2:7-9] which also included bearing the name of Jesus among the sons of Israel [Acts 9:15].
- I did not immediately engage in discussions with other people,  
εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι
  - The word “immediately” is εὐθέως (eutheōs) which means “at once” or “immediately”.
  - This word describes taking swift action without any delay [Matt 4:18-22].
  - The phrase “consult with” is from προσανατίθημι (prosanatithēmi) which means “take up a matter with”.
  - The idea here is that Paul did not engage in discussions with anyone, so we will translate this that way.
  - The phrase “flesh and blood” is used idiomatically here to describe other people.
- nor did I go up to Jerusalem to those who were apostles before me;  
οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους,
  - By stating that he did not have discussions with the other apostles (or any other people), Paul is further establishing the divine origin of his gospel.
  - This statement clarifies his point even further since his gospel message was not influenced by other people before, during *or after* his conversion.

- but instead I *immediately* went to Arabia, and returned once more to Damascus.  
ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.
  - The word “but” is ἀλλὰ (alla) which is used here to introduce a strong contrast.
  - We will translate this “but instead”.
  - After his conversion, Paul travelled to Arabia for some undefined amount of time before returning to the city of Damascus.
  - The sense of “immediately” from verse 16 is carried over to this verse, so we will add that to our translation.
- Principles of Galatians 1:13-17
  - Prior to his conversion, Paul’s only interaction with the Church was that he was a persecutor of it [Acts 8:3; 22:4-5; 26:9-11].
  - He was so committed to his advancement as a Pharisee in Judaism [Acts 22:3] that he excelled within that realm by far in comparison to his peers.
  - By citing this, Paul is establishing with certainty that had not learned the true gospel of grace prior to his conversion.
  - This also emphasizes that, of all people, Paul was intimately familiar with the Law of Moses and the Rabbinical traditions.
  - Given that, who was better equipped to properly evaluate the teachings of Judaism than Paul who understood them better than the Judaizers?
  - But God knew Paul even prior to his birth [Psalm 71:6; cp. Luke 1:15] and had plans for him to be His chosen instrument [Acts 9:15].
  - Given his background, the call of God on the Damascus Road could be nothing other than a call of grace [1 Cor 15:10; 1 Tim 1:12-14].
  - In addition to the events on the Damascus Road, God the Father fully revealed His Son to Paul (likely during his stay in Arabia/Damascus).
  - It was this working of God in Paul that enabled him to become a powerful minister to the Gentiles and write the message of Romans [Rom 15:15-18].
  - Had Paul gone to Jerusalem right away, he would likely have been influenced by the other apostles and might not have fully understood God’s grace.
  - While in Arabia/Damascus, Paul had time for personal study, reflection and further revelations from God about Jesus Christ.
  - He was also able to use that time to dig into the Scriptures and find references to Christ throughout the Old Testament [cf. Luke 24:27].
  - In this passage, Paul has outlined his life before, during, and immediately after his conversion on the Damascus Road.
  - By doing so, he has proven beyond a shadow of doubt that his gospel message came from God Himself.

- Relationship to Other Apostles [1:18-2:14]
  - Paul's Early Years of Ministry [1:18-24]
    - Then three years later I went up to Jerusalem to visit Cephas and get to know him,  
Ἐπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν
      - The phrase “Then three years later” is relative to Paul’s conversion on the Damascus Road, not his return to Damascus mentioned in v. 17.
      - The phrase “I went up to Jerusalem” refers to Paul’s escape to Jerusalem after being threatened by the Jews in Damascus [Acts 9:22-26].
      - The phrase “become acquainted with” is from ἱστορέω (historeō) which means “visit” or “see”.
      - This word describes “getting to know” someone.
      - The name “Cephas” (Κηφᾶς, Kēphas) is a transliteration of the Aramaic word כִּפְיָא (ceypha) which means “rock”.
      - This is the name Jesus gave to Simon, Andrew’s brother [John 1:40-42].
      - The Greek equivalent of the name Cephas is Peter (Πέτρος, Petros) which means “small rock” or “piece of a rock”.
      - Peter’s Hebrew name was Simeon (שִׁמְעוֹן (shim’ōn) which means “listening” [Acts 15:14] but often called by the Greek variant Simon.
    - and stayed with him fifteen days.  
καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε,
      - The visit with Peter lasted only 15 days, but this was long enough to get to know Peter and to discuss spiritual matters.
      - As we will see, Paul left Jerusalem because of threats made against his life.
    - But I did not see any other of the apostles except James, the Lord’s half-brother.  
ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου.
      - In making this statement, Paul declared that James was an apostle.
      - While James was not one of the twelve apostles of the Lamb, he was an apostle of the Church.
      - James was the son of Mary and Joseph, so he was technically the half-brother of Jesus Christ.
    - (Now in what I am writing to you, I assure you before God that I am not lying.)  
ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι.
      - The phrase “what I am writing to you” refers to what Paul has just written in verses 11-19.
      - In those verses Paul established that his gospel message came directly from God and that he was not influenced by people, including the apostles.
      - By declaring this in the form of an oath, Paul implies that he would be willing to stand before a judge to defend his statements.

- Then I went into the regions of Syria and Cilicia.  
Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας·
  - While in Jerusalem, Paul once again found himself threatened with his life, this time by Hellenistic Jews [Acts 9:28-29].
  - As a result, Paul departed to Caesarea and Tarsus in the regions of Syria and Cilicia [Acts 9:30].



- I was still personally unknown by the churches of Judea which were in Christ;  
ἡμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ.
  - The phrase “unknown by sight” is literally “unknown by face”.
  - This is an idiomatic phrase which means “personally unknown” because they had not met face-to-face.
  - The word “still” is not in the Greek text, but is implied by the context where Paul is emphasizing his lack of influence by the Judean churches.
  - The phrase “the churches of Judea which were in Christ” is very interesting because it implies that there were churches in Judea *not* in Christ.
  - It is unclear what Paul means by that, but the key in this passage is that the leaders of the churches in Judea held no sway over Paul and his teaching.



- but they simply kept hearing, “The one who used to persecute us is now proclaiming the faith which he formerly tried to destroy.”

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

- The word “only” is from μόνος (monos) which means “alone” or “only”.
  - This word is used here just as it is in Gal 6:12 where it is best translated “simply”.
  - The word “once” is ποτε (pote) which means “at one time” or “formerly”.
  - We will translate “He who once persecuted” as “The one who used to persecute”.
  - The word “preaching” is from εὐαγγελίζω (euaggelizō) which means “proclaim the gospel”.
  - The phrase “the faith” here describes the doctrines of the Christian faith, including the gospel.
  - Again, the word “once” is ποτε (pote) which means “at one time” or “formerly”.
  - This time we will translate this word “formerly”.
  - The phrase “tried to destroy” is πορθέω (portheō) which we saw back in verse 13.
  - As we noted then, this word means to “annihilate” which was Paul’s intention, but he did not succeed.
- And they were praising God because of me.

καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.

- The word “glorifying” is from δοξάζω (doxazō) which means “praise” or “glorify”.
- The meaning here is to praise God by speaking of how glorious He is.
- The phrase “because of me” is literally “in me”.
- This use of “in” (ἐν, en) here is to describe the basis of an action (praising), so the translation “because of” is appropriate.
- The Judean Christians were praising God because of Paul’s conversion and the free grace gospel he was proclaiming.
- The Judaizers sought to undermine his gospel message, so this had to be a devastating blow.

- Summary of Galatians 1:18-24
  - During the three years in Arabia/Damascus, Paul was increasing in his spiritual understanding.
  - Toward the end of that time, Paul began proclaiming to the Jews that Jesus is the Christ.
  - Finding himself under threat from these Jews, Paul departed to Jerusalem and paid a visit to Peter.
  - For fifteen days, Paul got to know Peter and had spiritual discussions with him.
  - Peter almost certainly told Paul many things about the events of the life of Jesus during this time.
  - While in Jerusalem, Paul also saw James and Barnabas.
  - Barnabas was not yet considered to be an apostle, but would eventually be [Acts 14:14].
  - Although the visit was brief, it was Paul's first interaction with the apostles since his conversion.
  - While in Jerusalem, Paul continued to proclaim the message that Jesus is the Christ.
  - As a result, Paul once again found himself under threat from the Jews and had to leave Jerusalem, first going to Caesarea and then on to Tarsus.
  - Paul had not yet visited the churches of Judea, but the believers in those churches heard about the events of his conversion on the Damascus Road.
  - These Judean believers rejoiced about Paul's conversion and praised God for his grace gospel message.
  - All of this information about Paul's early ministry serves to solidify the divine source of his gospel and further defends his apostleship.

- The Trip to Jerusalem [2:1-5]
  - Then fourteen years later I went up again to Jerusalem with Barnabas,
 

Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ

    - The phrase “after an interval of fourteen years” is literally “fourteen years later”.
    - As in Gal 1:18, this time frame is relative to Paul’s conversion, so this would be in 48 A.D.
    - The phrase “I went up again to Jerusalem” tells us that this is Paul’s second trip to Jerusalem after his conversion.
    - The Book of Acts mentions five visits to Jerusalem by Paul after his conversion.
      - First, the visit we have already looked at which came after Paul left Damascus [Acts 9:26-30].
      - Second, the “famine visit” [Acts 11:27-30].
      - Third, the Jerusalem Counsel visit [Acts 15:1-30].
      - Fourth, the visit at the end of the 2<sup>nd</sup> missionary journey [Acts 18:22].
      - Fifth, the final visit which resulted in Paul’s imprisonment [Acts 21:15-23:35].
    - This visit lines up with the “famine visit” which came after Paul’s 1<sup>st</sup> missionary journey.
    - Traveling with Paul to Jerusalem was Barnabas whose Jewish name was Joseph [Acts 4:36].
  - taking Titus along also. It was because of a revelation that I went up;
 

συμπαλαβὼν καὶ Τίτον· ἀνέβην δὲ κατὰ ἀποκάλυψιν·

    - Also traveling with Paul to Jerusalem was Titus, a Gentile believer [v. 3], to whom Paul wrote a canonical epistle.
    - Paul states that he went up to Jerusalem because of a revelation.
    - Note that Paul did not say that *he* received the revelation.
    - This is a reference to the revelation that Agabus received regarding the famine [Acts 11:28].
  - and I proffered to them the gospel which I proclaim among the Gentiles,
 

καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν,

    - The word “submitted” is from ἀνατίθημι (anatithēmi) which means “communicate” or “declare”.
    - This word carries the connotation of making a request for someone’s opinion, so we will translate this as “proffered”.
    - The word “preach” is κηρύσσω (kērussō) which means “announce” or “proclaim”.
    - We will translate this “proclaim” to be consistent with our translations of εὐαγγελίζω (euaggelizō) in previous verses.

- but *I did so* in a private setting with those who were of reputation, κατ' ιδίαν δὲ τοῖς δοκοῦσιν,
  - The phrase “in private” is κατ' ιδίαν (kat' idian) which means “by oneself” or “privately”.
  - Paul is indicating that these conversations took place in a private setting.
  - The phrase “those who were of reputation” is from δοκέω (dokeō) which means “be recognized as”.
  - This phrase is idiomatic for “someone who is recognized as being somebody important”.
  - We will see this term used three more times in verses 6 and 9 of this chapter.
- for fear that I might be running, or had run, in vain. μή πως εἰς κενὸν τρέχω ἢ ἔδραμον.
  - The phrase “for fear that” is μή πως (mē pōs) which literally means “not to any degree”.
  - This phrase is used here as in 1 Thess 3:5 where Paul is concerned about laboring in vain.
  - The words “running” and “run” are from τρέχω (trechō) which means “exert effort” or “run”.
  - In the gospels, this word is used for literal running [Matt 27:48; Mark 5:6; Luke 24:12; John 20:2-5].
  - Paul used this word as a sports metaphor for strenuous exertion in the living out of the Christian life [1 Cor 9:24-27; Gal 5:7; Phil 2:14-16].
  - The author of Hebrews did so as well [Heb 12:1].
  - Paul used the phrase “in vain” to mean “uselessly” or “without effect” [1 Cor 15:1-2, 58; 2 Cor 6:1; Gal 3:4; 4:11; Phil 2:14-16; 1 Thess 2:1; 3:5].
- (But not even Titus, who was with me, though he was a Gentile, was compelled to be circumcised. ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλληνα ὄν, ἠναγκάσθη περιτμηθῆναι.
  - Verses 3-5 form an extended parenthesis in this passage.
  - We will indicate that here.
  - The word “Greek” is Ἕλληνα (Hellēn) which means “Greek”.
  - This word is used here to refer to him as a Gentile.
  - The word “compelled” is from ἀναγκάζω (anagkazō) which means “compel” or “force”.
  - This word implies that pressure was being applied.
- But there was pressure because of the false brethren with devious motives, διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους,
  - The phrase “it was” is not in the Greek text but was added by the NASB translators.

- We will change this to “there was pressure” because that makes more sense in the context.
- The phrase “false brethren” is from ψευδάδελφος (pseudadelphos) which means “false brother”.
- In his second epistle to Corinth, Paul spoke of the dangers he faced from false brethren [2 Co 11:26].
- In that same epistle, Paul spoke of the dangers of false apostles [2 Cor 11:13-15].
- In his second epistle, Peter spoke of the dangers of false teachers [2 Pet 2:1-3].
- The phrase “secretly brought in” is from παρείσακτος (pareisaktos) which describes someone who joins a group under false pretenses.
- We will translate this “with devious motives”.
- who had slipped in unnoticed to spy out our freedom which we have in Christ Jesus, οἵτινες παρεισήλθον κατασκοπήσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ,
  - The phrase “sneaked in” is from παρεισέρχομαι (pareiserchomai) which means “slip in”.
  - We will translate this “slipped in unnoticed”.
  - The phrase “spy out” is from κατασκοπέω (kataskopeō) which means “spy out”.
  - This word describes inspecting to plot against.
  - The word “liberty” is from ἐλευθερία (eleutheria) which means “freedom” or “liberty”.
  - This word is translated “freedom” in Gal 5:1, 13.
- in order to enslave us. ἵνα ἡμᾶς καταδουλώσουσιν,
  - The phrase “in order to” is ἵνα (hina).
  - This word introduced a purpose clause.
  - The underlying purpose of the false brethren was to bring Christians into bondage.
  - The phrase “bring ... into bondage” is from καταδουλόω (katadouloō) which means “enslave”.
  - We will use that translation here to capture the full meaning of this word.
- But we did not yield in subjection to them for even a second, οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ,
  - The word “yield” is from εἴκω (eikō) which means “give in” or “yield”.
  - This is the only use of this word in the N.T.
  - The typical word for “yield” is ὑποτάσσω (hypotassō) which the NASB translates “submit”.
  - This word means to give in because of external pressure of some kind.

- The word “subjection” is ὑποταγή (hupotagē) which means “submission” or “subjection”.
- This word means to subordinate oneself to another.
- The phrase “for even an hour” is a Greek idiom which means “for even a short period of time”.
- We will translate this “for even a second” to capture this meaning.
- so that the *unadulterated* truth of the *grace* gospel would remain with you.)  
ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνη πρὸς ὑμᾶς.
  - The phrase “so that” is ἵνα (hina) which introduces a purpose clause.
  - Paul’s purpose in refusing to yield to the false brethren was to maintain the truth of the gospel.
  - The phrase “the truth of the gospel” is used only here and in v. 14 in the N.T.
  - Eph 1:13 describes the gospel as the message of truth and Col 1:5 as the word of truth.
  - This phrase is used to describe the unadulterated truth of the grace gospel message.
  - We will add those words here to make this clear.
  - The phrase “would remain with you” describes preserving the pure gospel for the believers in the Galatian churches, but this applies to the entire Christian Church.
  - This concludes the three-verse parenthesis, so we will add that to our translation.
- Summary of Galatians 2:1-5
  - Earlier in the same year that Paul wrote this letter to the Galatian churches, he went up to Jerusalem with Barnabas and Titus.
  - This was Paul’s second visit to Jerusalem and was prompted by a revelation that Agabus had regarding an impending famine [Acts 11:28-30].
  - In a private meeting with those who were of high reputation within the Church, Paul presented the grace gospel message which he was proclaiming among the Gentiles.
  - He did so, looking to get a response from these leaders regarding the grace gospel message.
  - Paul was concerned that, while he was proclaiming the true gospel, others might be sullyng the purity of the message of salvation by grace through faith in Jesus Christ [Eph 2:8-9; Acts 4:12].
  - Meanwhile, some false brethren with devious motives slipped into the meeting unnoticed.
  - These false brethren applied pressure to Titus (and other Gentiles attending the meeting) to be circumcised and follow the Law.
  - No one yielded to the pressure from these false brethren for even an instant, thus avoiding being hypocritical and preserving the purity of the gospel.

- Paul's Sanction [2:6-10]
  - But from those who were of high reputation  
 Ἀπὸ δὲ τῶν δοκούντων εἶναί τι,
    - The phrase “those who were of high reputation” is once again from δοκέω (dokeō).
    - As we saw back in verse 2, this phrase is idiomatic for “someone who is recognized as being somebody important”.
    - In this case we have the additional words εἶναί τι (einai ti) which add the sense of “high” here.
    - This adds emphasis regarding their reputation, but the same people are in view.
  - (what they were does not matter to me; God shows no partiality among men)  
 - ὅποιοί ποτε ἦσαν οὐδέν μοι διαφέρει· πρόσωπον [ὁ] θεὸς ἀνθρώπου οὐ λαμβάνει -
    - The phrase “makes no difference” is from διαφέρω (diapherō) which means “differ” or “be different”.
    - This word is used here in the sense of “does not matter”, so we will translate this that way.
    - The phrase “God shows no partiality” is literally “God does not receive the face of man”.
    - This is an idiom for not showing favoritism or partiality, but we will add the phrase “among men” to fully capture the meaning.
  - ‘— well, those who were of reputation contributed nothing to my message.  
 - ὅποιοί ποτε ἦσαν οὐδέν μοι διαφέρει· πρόσωπον [ὁ] θεὸς ἀνθρώπου οὐ λαμβάνει -
    - The phrase “those who were of reputation” is once again from δοκέω (dokeō).
    - We do not have the additional words εἶναί τι (einai ti) here, but again the same people are in view.
    - The word “contributed” is from προσανατίθημι (prosanatithēmi) which means “add/contribute”.
    - This is the word we saw back in Gal 1:16 where we translated as “engage in discussions”.
    - Because of this connection back to Gal 1:16 we know that the phrase “to me” here is referring to Paul’s gospel message.
    - We will translate this as “to my message”.
  - But on the contrary, recognizing that I had been entrusted with the gospel to the uncircumcised,  
 ἀλλὰ τοὐναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας
    - The word “seeing” is from εἶδον (eidon) which means “see” or “perceive”.
    - This word is used over 200X for literal seeing.
    - However, this word is used here as in Mark 12:28 where it is translated “recognizing”.

- We will use that translation here as well.
- The word “entrusted” is from πιστεύω (pisteuō) which means “believe” or “trust”.
- This word is most often translated “believe”.
- Here, as in 1 Thess 2:4 and 1 Tim 1:11, this word is associated with the gospel and describes being entrusted with that message.
- The word “uncircumcised” is from ἀκροβυστία (akrobustia) which means “non-circumcised”.
- This word is used to refer to Gentiles.
- just as Peter *had been entrusted with the gospel* to the circumcised  
καθὼς Πέτρος τῆς περιτομῆς,
  - The words “had been” are not in the Greek text.
  - However, they are implied by the previous phrase.
  - We will use the verbose translation “had been entrusted with the gospel” here.
  - The word “uncircumcised” is from περιτομή (peritomē) which means “one who is circumcised”.
  - This word is used to refer to Jews.
- (for He who has worked effectively for Peter in *his* apostleship to the circumcised  
ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς
  - The phrase “effectually worked” is from ἐνεργέω (energeō) which means “work” or “be effective”.
  - We will translate this “has worked effectively”.
  - Paul acknowledges Peter as an apostle of the Church and that God had given Peter success in his apostolic ministry to the Jews.
- has worked effectively for me also to the Gentiles),  
ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη,
  - The phrase “effectually worked” is once again from ἐνεργέω (energeō).
  - We will translate this “has worked effectively” here also.
  - Paul uses a form of ἔθνος (ethnos = Gentile) here, not ἀκροβυστία (akrobustia = uncircumcised).
  - There is no special significance to this as these words are used interchangeably.
- and recognizing the grace that had been given to me,  
καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι,
  - The word “recognizing” is from γινώσκω (ginōskō) which means “know” or “know about”.
  - This is used in the same sense as εἶδον (eidon = see) in verse 7.
  - As Paul would acknowledge twice in his letter to the Romans, his ministry was a direct result of the grace given to him by God [Rom 12:3; 15:15].
  - This means that God was behind his ministry.



- James and Cephas and John, who were reputed to be pillars,  
Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στῦλοι εἶναι,
  - Paul now names the three people of high reputation he has been talking about.
  - Paul uses Peter and Cephas interchangeably.
  - The phrase “were reputed” is from δοκέω (dokeō) which we have seen throughout this passage in verse 2 and twice in verse 6.
  - The word “pillars” is from στῦλος (stulos) which means “pillar” or “support”.
  - This same word is used in 1 Tim 3:15.
  - This word describes leaders within a community and was used in some rabbinical writings to refer to Abraham, Isaac and Jacob as pillars of Israel.
- gave to me and Barnabas the right hand of fellowship,  
δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρναβᾶ κοινωνίας,
  - The phrase “the right hand” is δεξιὰς (dexias) which means “right”.
  - This was a common expression of the time referring to the right hand (like “high five” today).
  - This is the only place in the N.T. where the phrase “the right hand of fellowship” is used.
  - However, we see a similar idea described in the O.T. in 2 Kings 10:15.
- so that we *might go* to the Gentiles and they to the circumcised.  
ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν·
  - The phrase “so that” is ἵνα (hina) which introduces a purpose clause.
  - The purpose in giving the right hand was for each group to continue their respective ministries.
  - The phrase “might go” is not in the Greek text.
  - However, it is implied by the language of “to the Gentiles” and “to the circumcised”.
- *They only asked* us to remember the poor—the very thing I also was eager to do.  
μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.
  - The phrase “They only asked us to remember the poor” is literally “only that we would remember the poor”.
  - The NASB translators rephrased this but did so in a way that fits very well with what Paul is expressing here.
  - It is interesting that this was the only request from the three given that very thing was what had brought them to Jerusalem in the first place.
  - The word “eager” is from σπουδάζω (spoudazō) which means “be eager” or “make every effort”.
  - Paul had a heart of compassion for the poor.

- Summary of Galatians 2:6-10
  - While in Jerusalem, Paul met with James, Peter and John – three men who had a reputation as pillars of the Christian faith.
    - Peter & John were apostles of the Lamb [Mt 10:2].
    - All three, including James, the Lord's half-brother, were apostles of the Church [Acts 8:14; Gal 1:19].
  - While Paul respected these three men, he was not awed by their reputation because he knew that God shows no favoritism [Deut 10:17; 2 Chr 19:7; Job 34:19; Rom 2:9-11; Eph 6:9; 1 Pet 1:17].
  - These three recognized that Paul had been sent by God to give the gospel to Gentiles [Acts 9:15].
  - They also recognized that God had been working effectively through Paul in his apostleship to the Gentiles [1 Cor 12:6; Phil 2:13; Heb 13:20-21].
  - They offered Paul the right hand of fellowship, acknowledging him as a peer and fellow worker in the gospel of Christ [1 Thess 3:1-3].
  - This acknowledgment also indicated approval of the gospel of grace which Paul had been proclaiming among the Gentiles [Eph 2:8-9].
  - This gospel of grace was the exact same gospel message that James, Peter and John had been proclaiming among the Jews.
  - In the early days of the Church, Peter had been commissioned by God to proclaim the gospel to the Gentiles [Acts 15:7].
  - It is not clear when or exactly how that changed, but at this point Peter was considered God's chosen vessel to deliver the gospel to the Jews.
  - James, Peter and John made one request of Paul in his ministry – that he would always remember the poor.
  - Paul was in Jerusalem for that very purpose and had a heart for those in need throughout his ministry [Acts 24:17; Rom 15:25-27; 1 Cor 16:1-4].

- Rebuke of Peter [2:11-14]
  - But when Cephas came to Antioch, I stood up against him to his face,
 

Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην,

    - At some point Peter came to visit Antioch.
    - This visit is not mentioned anywhere in the book of Acts, so the exact time of this visit is unknown.
    - It seems possible that this visit may have occurred in 48 A.D. soon after Paul and Barnabas returned from their trip to Jerusalem.
    - Whenever the visit took place, Peter and Paul met in person and Paul confronted Peter face-to-face regarding a spiritual matter.
    - The word “opposed” is from ἀνθίστημι (anthistēmi) which means “set oneself against” or “oppose”.
    - We will translate this “stood up against”.
  - because he was guilty of doing wrong.
 

ὅτι κατεγνωσμένος ἦν.

    - The phrase “stood condemned” is from καταγινώσκω (kataginōskō) which means “condemn” or “convict”.
    - This word is formed from the verb γινώσκω (ginōskō) plus the prefix κατα (kata).
    - The verb γινώσκω (ginōskō) means “know” and the prefix κατα (kata) means “against”.
    - The combination results in a word meaning “against knowing” or “against knowledge”.
    - The idea is doing something against knowledge (or against truth), as in doing something wrong.
    - We will translate this word “was guilty of doing wrong”.
  - For prior to the coming of certain men from James, he used to eat with the Gentile believers;
 

πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν·

    - After a period of time had elapsed following Peter’s arrival in Antioch, “certain men from James” came.
    - We do not know who these men were.
    - James is once again the Lord’s half-brother, so these men came from Jerusalem.
    - There is no reason to think they are Judaizers.
    - All we know for sure is that a delegation from Jerusalem came to Antioch, possibly to express some concerns about the church at Antioch.
    - During the time period before the delegation came to Antioch, Peter would enjoy meals with the Gentiles.
    - In this context, the phrase “the Gentiles” refers to Gentile believers in Antioch.

- but when they came, he *began* to withdraw and separate himself from the Gentiles,  
 ὅτε δὲ ἦλθον, ὑπέστειλλον καὶ ἀφορίζεν ἑαυτὸν
  - The word “withdraw” is from ὑποστέλλω (hupostellō) which means “draw oneself back”.
  - This word is used in a military context of drawing back from a previously held position.
  - This word has the same root as ἀποστέλλω (apostellō) which means to “send out/away”.
  - Instead of going out to fellowship with the Gentile believers, Peter began to avoid them.
  - The phrase “hold himself aloof” is from ἀφορίζω (aphorizō) which means “separate”.
  - We will translate this as “separate himself from the Gentiles”.
- being afraid of the party of the circumcision.  
 φοβούμενος τοὺς ἐκ περιτομῆς.
  - The word “fearing” is a participle of φοβέω (phobeō) which means “be afraid”.
  - This word can also mean to “have reverence” for someone, but it is not used that way here.
  - We will translate this “being afraid of”.
  - The phrase “the party of the circumcision” is literally “those from the circumcision”.
  - These were not the men from James, but were unbelieving Jewish leaders in Jerusalem who did not approve of Jews socializing with Gentiles.
  - Peter might have been concerned that when the delegation from Jerusalem reported back about his associations with Gentile believers, they might inadvertently stir up strife with these unbelieving Jewish leaders.
- The rest of the believing Jews in Antioch joined him in hypocrisy,  
 καὶ συνυπεκρίθησαν αὐτῷ [καὶ] οἱ λοιποὶ Ἰουδαῖοι,
  - The phrase “The rest of the Jews” refers to other Jewish believers in Antioch.
  - We will translate this accordingly.
  - The phrase “joined him in hypocrisy” is from συνυποκρίνομαι (sunupokrinomai).
  - This word describes participating in pretense.
  - This makes it clear that Peter’s actions were not in accordance with his true beliefs.
  - Now these other believers were guilty of the same.
  - The word καὶ (kai) is a text question here.
  - If it was in the original text, it would just add the word “also” and would not change the meaning.

- with the result that even Barnabas was carried away by their hypocrisy.  
ὥστε καὶ Βαρναβᾶς συναπήχθη αὐτῶν τῇ ὑποκρίσει.
  - The phrase “with the result that” is ὥστε (hōste) which means “so that”.
  - This word highlights a cause leading to a result.
  - The phrase “even Barnabas” tells us that it was especially egregious for Barnabas to join in.
  - Barnabas was from Cyprus, a Gentile center.
  - He was also heavily involved with Paul in his ministry to bring the gospel to the Gentiles.
  - This tells us that there was a lot of peer pressure.
  - The phrase “carried away” is from συναπάγω (sunapagō) which means “lead away”.
  - This word means to go astray from one’s beliefs.
  - The word “hypocrisy” is from ὑπόκρισις (hupokrisis) which means “pretense/hypocrisy”.
  - This word describes putting on an outward show.
- But when I recognized that they were not behaving in a manner consistent with the *unadulterated* truth of the *grace* gospel,  
ἀλλ’ ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου,
  - The word “saw” is εἶδον (eidon) which means “see” or “perceive”.
  - We will translate this “recognized” as before.
  - This verb εἶδον (eidon) is in the aorist tense.
  - In conjunction with ὅτε (hote = when) this indicates that Paul came to recognize this at a point in time.
  - Peter’s behavior had taken place over some time.
  - It is unclear why Paul did not realize what Peter had been doing and how that had affected others.
  - One possibility is that Paul was away from Antioch when Peter arrived and found out what was going on when he returned.
  - The phrase “straightforward about” is literally “walking straight toward”.
  - The “walking” aspect highlights ongoing conduct.
  - To better capture that meaning we will translate this “behaving in a manner consistent with”.
  - We saw the only other N.T. occurrence of the phrase “the truth of the gospel” back in v. 5.
  - We will translate this phrase “the *unadulterated* truth of the *grace* gospel” as we did back in v. 5.

- I said to Cephas in the presence of all,  
εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων·
  - When Paul decided to address this issue, he spoke directly to Peter.
  - However, he did so publicly in the presence of all in order for his message to be heard by everyone who had joined Peter in his hypocrisy.
- “Since you, being a Jewish believer, live like the Gentiles and not like the Jews,  
εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐχὶ Ἰουδαϊκῶς ζῆς,
  - The word “if” is a 1<sup>st</sup> class conditional here meaning “if, and it is true”.
  - We will translate this “since” here.
  - The phrase “being a Jew” is used by Paul here to highlight Peter as a Jewish believer in Christ.
  - We will translate this “being a Jewish believer”.
  - The phrase “live like the Gentiles and not like the Jews” refers to following the Jewish or Gentile customs, in particular dietary restrictions.
  - This implies that while Peter was eating with the Gentiles [v. 12] he had enjoyed some pork or other foods that were restricted under the Mosaic Law.
- how is it that you try to compel the Gentile believers to embrace the Jewish customs?'  
πῶς τὰ ἔθνη ἀναγκάζεις ἰουδαΐζειν;
  - The word “how” is πῶς (pōs) which means “how” or “in what way”.
  - This word expresses Paul’s surprise and even astonishment regarding what Peter had done.
  - The word “compel” is from ἀναγκάζω (anagkazō) which means “compel” or “force”.
  - In this case it indicates the intent of actions, not the actual outcome, so we will add “try to”.
  - The phrase “the Gentiles” is used by Paul here in parallel to the phrase “being a Jew” we saw earlier, so it refers to the Gentile believers in Antioch.
  - The phrase “to live like Jews” is from ἰουδαΐζω (ioudaizō) which means “live in a Jewish fashion”.
  - This word is only used here in the N.T. but is found in contemporary Greek writings.
  - As an example, Josephus used this word in the sense of “to become a Jew”.
  - The essence of the meaning in these writings is “to embrace the customs of the Jewish faith”.
  - Some, like the NASB translators, see the quotation continuing on through verse 21.
  - However, verses 15 through 21 contain a written synopsis of Paul’s reasoning in rebuking Peter.

- Summary of Galatians 2:11-14
  - Either prior to Paul's trip to Jerusalem or shortly after his return, Peter came to Antioch.
  - During the first part of this visit, Peter freely associated with the Gentile believers there.
  - These fellowship times involved meals which included food not permitted under Mosaic Law.
  - Peter learned from Jesus that the food restrictions of the Mosaic Law had been lifted [Mk 7:18-19].
  - Peter was also taught that what God had cleansed he should no longer consider unholy [Acts 11:9].
  - This lesson included food items as well as Gentile believers [Acts 10:1-48].
  - His actions in Antioch demonstrated that Jew and Gentile are one in Christ [1 Cor 12:13; Col 3:11].
  - After Peter had been in Antioch for a while, a group of men from the Jerusalem church arrived.
  - Upon their arrival, Peter changed his behavior and began avoiding the Gentiles altogether.
  - Peter feared the unbelieving Jewish leaders and their utter disdain for anyone who follows Christ [Matt 26:69-75].
  - The group of men who came from Jerusalem were not associated with those Jewish leaders, but their presence concerned Peter, nonetheless.
  - Apparently, Peter was concerned that news of his associating with Gentiles would make its way back to Jerusalem and the Jewish leaders.
  - However, in distancing himself from the Gentiles Peter was putting on a hypocritical display for the men from Jerusalem.
  - In doing so, Peter was sending a message to the Gentile believers in Antioch that they were not fully accepted in Christ [Rom 15:7].
  - The other Jewish believers in Antioch foolishly joined Peter in his hypocrisy, including Barnabas.
  - When Paul found out that Peter and the others were not behaving in a manner consistent with the gospel, he confronted Peter face-to-face.
  - Paul called out Peter on his hypocrisy and warned him that his actions were applying pressure upon the Gentile believers to embrace Jewish customs.
  - Paul did so in the presence of the entire church at Antioch so that everyone would understand the seriousness of this hypocrisy [1 Tim 5:20].
  - In this way, Paul staunchly defended the purity of the gospel message, preventing the perversion of the gospel by adding works [Rom 3:28; Eph 2:8-9].