

Galatians 1

written and compiled by Gary Kukis

Galatians 1:1–24

Greeting the Galatians/Paul's Personal History

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, **“For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.”** (John 3:16–18). **“I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!”** (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Galatians 1 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Galatians, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: After a brief greeting, Paul immediately launches into the reason for this letter, that the Galatians were pulled away from grace and into legalism. Paul gives them an account of some of his early experiences as a new believer.

*Bible Summary: Paul, to the churches of Galatia. You are already turning to a different gospel! The gospel I preached came by revelation from Christ.*¹

This should be the most extensive examination of Galatians 1 available, where you will be able to examine in depth every word of the original text.

Brief Overview:²

Date	Acts	Events	Historical Events	Rome
51–54 AD	Acts 16:1–18:23	2 nd Missionary Journey Paul & Silas (2 yrs in Corinth)	Paul wrote 1&2Thessalonians	Claudius (41–54 AD)
54–57 AD	Acts 18:23–19:41	3 rd Missionary Journey (in Ephesus 2 yrs and 3 mo)	Paul wrote 1Corinthians (from Ephesus)	Nero (54–68 AD)

Paul wrote Galatians after he wrote both epistles to the Thessalonians. He was possibly still in Ephesus at that time. One source suggests the date of writing to be A.D. 53–54; another A.D. 55–57 (I would lean toward the earlier date; but one source even suggests A.D. 48³, which seems to be too learly). Galatians is one of Paul's earliest epistles. Paul would be martyred in Rome about A.D. 67.

Quotations:

Outline of Chapter 1:

Preface Introduction

- vv. 1–2 Paul Greets the Galatians
- vv. 3–5 Paul blesses the Galatians
- vv. 6–10 There is One Gospel Only
- vv. 11–12 The Gospel of Jesus Christ Is Not of Human Origin
- vv. 13–24 Paul's First Years as a Believer

Chapter Summary Addendum

Charts, Graphics and Short Doctrines:

Preface **Preface**

¹ From <https://biblesummary.info/galatians> accessed August 18, 2022.

² Light of World chart, from <https://www.lightofword.org/images/stories/teachings/Acts/timeline4.pdf>

³ From <https://www.esv.org/resources/esv-global-study-bible/introduction-to-galatians/> accessed August 14, 2022. ESV.org also suggests that Paul *probably wrote the letter from his home church in Antioch in Syria, sometime before the Jerusalem council (Acts 15:1–1)*. Had Paul written this epistle *before* the Jerusalem council, I don't think that he would have agreed to the document which came out of that council. Logically, it makes more sense to me that this is written later.

Doctrines Covered or Alluded To

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Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter

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Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms

Rebound (Restoration to fellowship with God)

In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The **Doctrine of Rebound** ([HTML](#)) ([PDF](#)).

Some of these definitions are taken from

<https://www.gotquestions.org/>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/terms-and-definitions/>
<http://www.theopedia.com/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to Galatians 1

Introduction: Galatians 1 has a much different feel to it than 1 & 2Thessalonians, even though they were written about the same time (I would suggest that 1 & 2Thessalonians were written first and then Galatians was written 6 months or a year or two later). Both epistles to the Thessalonians are immensely personal (*you [all]* and *your* are found an great number of times in these epistles). Paul did not seem to want to spend a lot of time chit-chatting with the Galatians about the *good old days*. Paul gets right down to business with the Galatians.

The big problem is this: soon after Paul left, the Galatians were seduced by the Judaizers. In many places where Paul went, he was often opposed right from the beginning from the Jews who rejected his message. However, some Jews became decidedly more insidious. They would follow Paul and teach circumcision and the Law were necessary to be kept by Paul's converts. So, without necessarily speaking badly about Jesus, these Judaizers (who may have been a mixed group of Jewish believers and unbelievers) quickly guided Paul's new converts right back to the Mosaic Law.

Bear in mind, there was no New Testament at this point in time. There was not a clear message from the original Apostles (remember the legalistic compromise which was sent to some of the churches in Acts?). So these Judaizers could take the exact same Scriptures used by Paul and guide the sheep back to the Law of Moses.

It is possible that Paul was so upset that he did not dwell on pleasant memories of the Galatians, but that he gets right after the problem. That makes this letter more interesting than the ones to the Thessalonians. For those who went to Berachah Church when R. B. Thieme, Jr. was teaching, we often knew that we were in for a good sermon when he took a long time to **rebound**.

A title or one or two sentences which describe Galatians 1.

Titles and/or Brief Descriptions of Galatians 1 (by Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Galatians 1 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Galatians 1

Some of these questions may not make sense unless you have read Galatians 1. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Galatians 1

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know who the people are who populate this chapter.

The Principals of Galatians 1

Characters

Biographical Material

Characters	Biographical Material

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Galatians 1

Place

Description

Place	Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

[Chapter Outline](#)

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At this point, we begin to gather up more details on this chapter.

A Synopsis of Galatians 1

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Galatians 1 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Galatians 1 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Galatians 1 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Galatians 1–24)

Scripture	Text/Commentary
Galatians 1	
Galatians 2	
Galatians 3A	
Galatians 3B	

The Big Picture (Galatians 1–24)

Scripture	Text/Commentary
Galatians 4A	
Galatians 4B	
Galatians 5A	
Galatians 5B	

[Chapter Outline](#)

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Changes—additions and subtractions:

For a very short time, I tested the Hebrew Names Version (which is equivalent to the World English Bible—Messianic Edition). It really did not provide any alternate approach beyond the translations I was using, so I stopped using it partway through this chapter. Similarly, I decided to stop referencing the Numeric New Testament.

I began to include Benjamin Brodie's original translation. I placed it under the Translations with Many Footnotes, although it could have been placed with the Expanded Translations or the Nearly Literal translations (most Bible translations fall under more than one category).

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Paul Greet the Galatians

If I chose vv. 1–2, nearly every Bible translation would show a continuation into v. 3; therefore, I chose vv. 1–5.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

Paulos, an Apostle, not from men neither through men, but through Jesus Christ and [through] God a Father, the One Who raised Him from dead ones; and the (ones) with me, all brothers, to the ekklesiāi of the Galatia. Grace to you (all) and peace, from God, a Father of us and [from] a Lord Jesus Christ, the One having given Him because of the sins of us, in order that He might deliver us out from the perpetuity of the impending evil according to the will of the God and Father of us, to Whom [is] the glory toward the ages of the ages. Amen!

Galatians
1:1–5

Kukis nearly literal:

[From] Paul, an Apostle (not from [will] of men nor on account of men) but [made an Apostle] by Jesus Christ and [by] God the Father, the [God] Who raised Him [Jesus] from the dead and [from] all the brothers with me, to the churches of Galatia. Grace to you (all) and peace, from God, our Father, and (from) the Lord Jesus Christ, the One [God] Who Himself gave [Him, Jesus] because of our sins, so that He might deliver us out from the perpetuity of impending evil, according to the will of God, even our Father, to Whom honor [is due], toward the [future] ages from the [current] ages. Amen.

Kukis paraphrase

The letter is from the desk of Paul an Apostle—not by a popular vote or by any other human means—but I was give this spiritual gift from Jesus Christ and from God the Father (Who raised His Son back from the dead); and this letter is also from those believers who are traveling and working with me. We send greetings to the royal family attending the local churches in Galatia. We commend God’s grace, His tranquility and His prosperity to you all, which comes from God our father and from the Lord Jesus Christ. Do not forget that God the Father gave His Son as an offering for our sins so that He might be able to deliver us from the perpetuity of impending evil, according to the sovereign will of God, our Father, to Whom honor is due throughout all eternity.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that test primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong’s #’s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁴ and George Lamsa’s translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	Paulos, an Apostle, not from men neither through men, but through Jesus Christ and [through] God a Father, the One Who raised Him from dead ones; and the (ones) with me, all brothers, to the ekklēsiāi of the Galatia. Grace to you (all) and peace, from God, a Father of us and [from] a Lord Jesus Christ, the One having given Him because of the sins of us, in order that He might deliver us out from the perpetuity of the impending evil according to the will of the God and Father of us, to Whom [is] the glory toward the ages of the ages. Amen!
Complete Apostles' Bible	Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead), and all the brothers with me, to the churches of Galatia: Grace to you and peace from God the Father and our Lord Jesus Christ, who gave Himself for our sins, so that He might deliver us from this present evil age, according to the will of our God and Father, to whom be glory forever and ever. Amen.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Paul, an apostle, not of men, neither by man, but by Jesus Christ and God the Father, who raised him from the dead: And all the brethren who are with me: to the churches of Galatia. Grace be to you, and peace from God the Father and from our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present wicked world, according to the will of God and our Father: To whom is glory for ever and ever. Amen.
V. Alexander's Aramaic T. Eastern Aramaic Mnscrip ⁵ James Murdock's Syriac NT	. Paul, a legate, not from men, nor by man, but by Jesus the Messiah, and God his Father, who raised him from the dead; and all the brethren who are with me; unto the churches which are in Galatia. Grace be with you, and peace, from God the Father, and from our Lord Jesus the Messiah; who gave himself for our sins, that he might deliver us from this evil world, agreeably to the pleasure of God our Father: to whom be glory for ever and ever. Amen.
Original Aramaic NT ⁶	Paulus an Apostle, not by the children of men, neither by a son of man, but by Yeshua The Messiah and God his Father, he who raised him from among the dead, And all the brethren who are with me, to the assembly that is in Galatia. Grace be with you and peace from God The Father and from Our Lord Yeshua The Messiah, He who gave himself for the sake of our sins to set us free from this evil world, according to the will of God Our Father, To whom be glory to the eternity of eternities. Amen.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

⁵ From <https://www.thearamaicscriptures.com/>

⁶ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English	<p>Paul, an Apostle <i>not from men, and not through man, but through Jesus Christ, and God the Father, who made him come back from the dead, And all the brothers who are with me, to the churches of Galatia:</i></p> <p>Grace to you and peace from God the Father and our Lord Jesus Christ, Who gave himself for our sins, so that he might make us free from this present evil world, after the purpose of our God and Father: To whom be the glory for ever and ever. So be it.</p>
Bible in Worldwide English	<p>I am Paul the apostle, a messenger from God. Men did not call me to be an apostle. Men did not make me an apostle. Jesus Christ and God the Father made me an apostle. It was the same God the Father who raised Jesus from death.</p> <p>All the Christian brothers who are with me and I, send greetings. To the churches in the province of Galatia:</p> <p>May God our Father and the Lord Jesus Christ bless you with his loving kindness and give you peace.</p> <p>Christ gave his life to pay for the wrong things we have done. He did this to set us free from the wrong ways of this world. This is what our God and Father wanted him to do.</p> <p>All the praise for this belongs to God for ever and ever. Yes, it does!</p>
Easy English Easy-to-Read Version–2008	<p>.</p> <p>Greetings from Paul, an apostle. I was chosen to be an apostle, but not by any group or person here on earth. My authority came from none other than Jesus Christ and God the Father, who raised Jesus from death. Greetings also from all those in God's family who are with me. To the churches in Galatia:</p> <p>I pray that God our Father and the Lord Jesus Christ will be good to you and give you peace. Jesus gave himself for our sins to free us from this evil world we live in. This is what God our Father wanted. The glory belongs to God forever and ever. Amen.</p>
<i>God's Word™</i>	<p>From Paul-an apostle chosen not by any group or individual but by Jesus Christ and God the Father who brought him back to life- and all the believers who are with me. To the churches in Galatia.</p> <p>Good will and peace from God the Father and our Lord Jesus Christ are yours! In order to free us from this present evil world, Christ took the punishment for our sins, because that was what our God and Father wanted. Glory belongs to our God and Father forever! Amen.</p>
Good News Bible (TEV)	<p>From Paul, whose call to be an apostle did not come from human beings or by human means, but from Jesus Christ and God the Father, who raised him from death. All the believers who are here join me in sending greetings to the churches of Galatia:</p> <p>May God our Father and the Lord Jesus Christ give you grace and peace. In order to set us free from this present evil age, Christ gave himself for our sins, in obedience to the will of our God and Father. To God be the glory forever and ever! Amen.</p>
<i>The Message</i>	.
NIRV	.
New Life Version	.

New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

From the apostle Paul and from all the Lord's followers with me. I was chosen to be an apostle by Jesus Christ and by God the Father, who raised him from death. No mere human chose or appointed me to this work. To the churches in Galatia. I pray that God the Father and our Lord Jesus Christ will be kind to you and will bless you with peace! Christ obeyed God our Father and gave himself as a sacrifice for our sins to rescue us from this evil world. God will be given glory forever and ever. Amen.

The Living Bible .

New Berkeley Version .

New Living Translation .

The Passion Translation

Dear friends, My name is Paul and I have been commissioned as an apostle of the Lord Jesus, the Messiah. My apostleship was not granted to me by any council of men, for I was appointed by Jesus, the Anointed One, and God the Father, who raised him from the dead. I am joined by all the brothers and sisters who are here with me as I write you this letter, which is to be distributed to the churches throughout the region of central Turkey.

I pray over you a release of the blessings of God's undeserved kindness and total well-being that flows from our Father - God and from the Lord Jesus. He's the Anointed Messiah who offered himself as the sacrifice for our sins! He has taken us out of this evil world system and set us free through our salvation, just as God desired. All the glory will go to God alone, throughout time and eternity. Amen!

UnfoldingWord Simplified T.

I pray that God, our Father, and the Lord Jesus the Messiah will kindly help you and give you peace. The Messiah sacrificed himself to God for our sins, in order to take us away from this world in which people act in such evil ways. He did this because God, our Father, wanted him to. Because that is true, let us now praise God forever and ever. [For whatever reason, the first two verses are missing from the UST.]

Williams' New Testament⁷

Paul, an apostle sent not from men or by any man, but by Jesus Christ and God the Father who raised Him from the dead -- and all the brothers who are here with me -- to the churches of Galatia:

spiritual blessing and peace to you from God the Father and the Lord Jesus Christ, who gave Himself for our sins, to save us from the present wicked world in accordance with the will of our God and Father; to Him be glory forever and ever. Amen.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

From: Paul (a missionary not out from people, nor through a person, but through Jesus, *the* Anointed King, and *through* Father God, the One who got Him up from *the* dead) and all the brothers together with me. To: the assemblies in Galatia.

Generosity to you and peace out from our Father God and from the Master Jesus, *the* Anointed King, the One who gave Himself on behalf of our sins in order that He might take us out of the evil span of time that has stood here, in line with what our God and Father wants, to whom the magnificence *belongs* for the spans of time of the spans of time. Amen.

Common English Bible .

⁷ William's New Testament - 1937 by Charles B. Williams.

Len Gane Paraphrase⁸

Paul, an apostle, ([an office not given to me] by men or a man, but by Jesus Christ and God the Father, who raised him from the dead), and all the brethren who are with me, to the churches of Galatia.

May grace and peace be yours from God the Father and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world according to the will of God and our Father, to whom be glory forever and ever. Amen.

A. Campbell's Living Oracles

Paul, an Apostle, not from men, neither by man; but by Jesus Christ, and God the Father who raised him from the dead; and all the brethren who are with me, to the congregations of Galatia:

Favor to you, and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from the present evil age, according to the will of our God and Father, to whom be the glory for ever and ever. Amen.

New Advent (Knox) Bible

NT for Everyone

20th Century New Testament

To the churches in Galatia, from Paul, an Apostle whose commission is not from men and is given, not by man, but by Jesus Christ and God the Father who raised him from the dead; And from all the Brothers here.

May God, our Father, and the Lord Jesus Christ, bless you and give you peace. For Christ, to rescue us from this present wicked age, Gave himself for our sins, in accordance with the will of God and Father, To whom be ascribed all glory for ever and ever. Amen.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible .

Christian Standard Bible .

Conservapedia Translation .

Evangelical Heritage V. .

Ferrar-Fenton Bible .

Free Bible Version⁹

This letter comes from Paul, an apostle not appointed by any human organization or human authority*. Quite the contrary: I was appointed by Jesus Christ and God the Father who raised Jesus from the dead.

All the brothers and sisters here with me join in sending this letter to the churches in Galatia.

May the grace and peace of God the Father and our Lord Jesus Christ be with you! Jesus gave himself for our sins to set us free from this current world of evil, following the will of our God and Father.

To him be glory forever and ever! Amen.

God's Truth (Tyndale)

International Standard V

The Letter of Paul to the

Galatians***Greetings from Paul***

From: [The Gk. lacks From] Paul—an apostle not sent [The Gk. lacks sent] from men or by a man, but by Jesus the Messiah, [Or Christ] and God the Father, who raised him from the dead—

and all the brothers who are with me.

To: The churches in Galatia.

⁸ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

⁹ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

¶ May grace and peace from God our Father and the Lord Jesus, the Messiah, [Or Christ] be yours! He gave himself for our sins in order to rescue us from this present evil age according to the will of our God and Father. To him be the glory forever and ever! Amen..

Lexham Bible
 Montgomery NT
 NIV, ©2011
 Riverside New Testament
 Leicester A. Sawyer's NT

PAUL an apostle, not from men nor by man but by Jesus Christ and God the Father who raised him from the dead, and all the brothers with me, to the churches of Galatia.

Grace be to you and peace from God the Father and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from the present evil life according to the will of God even our Father, to whom be the glory forever and ever; amen.

The Spoken English NT¹⁰
 UnfoldingWord Literal Text

Paul, an apostle— not from men nor by human agency, but through Jesus Christ and God the Father, who raised him from the dead—and all the brothers with me, to the churches of Galatia:

Grace to you and peace from God the Father and our Lord Jesus Christ, who gave himself for our sins so that he might deliver us from this present evil age, according to the will of our God and Father, to him be the glory forever and ever. Amen.

Urim-Thummim Version

Paul, an Apostle, (not of men, neither by man, but by Jesus Christ, and Elohim the Father, who raised him from the dead;) And all the brethren that are with me, to the ekklesias of Galatia:

Grace be to you and peace from Elohim the Father, and from our LORD Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil age, according to the will of Elohim and our Father: To whom is glory for the ages of the ages. Amen.

Weymouth New Testament

Paul, an Apostle sent not from men nor by any man, but by Jesus Christ and by God the Father, who raised Jesus from among the dead--and all the brethren who are with me: To the Churches of Galatia.

May grace and peace be granted to you from God the Father, and from our Lord Jesus Christ, who gave Himself to suffer for our sins in order to rescue us from the present wicked age in accordance with the will of our God and Father. To Him be the glory to the Ages of the Ages! Amen.

Wikipedia Bible Project
 Worsley's New Testament

Catholic Bibles (those having the imprimatur):

- Christian Community (1988)¹¹ .
- The Heritage Bible .
- New American Bible (2002) .
- New American Bible (2011) .
- New English Bible–1970 .
- New Jerusalem Bible .
- New RSV .
- Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

¹⁰ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹¹ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

Complete Jewish Bible
exeGeses companion Bible
Hebraic Roots Bible

Paul, an apostle, not from men nor through man, but through Yahshua Messiah and YAHWEH the Father, the One raising Him from the dead, and all the brothers with me, to the assemblies of Galatia.

Grace to you and peace from YAHWEH the Father and our Master Yahshua Messiah, who gave Himself for our sins, so that He might deliver us out of the present evil age, according to the will of our Elohim and Father, to whom be the glory for ever and ever. Amen.

Holy New Covenant Trans.

Letter to the Ones in Galatia

From Paul, a delegate, and from all of the brothers who are with me. I was not chosen by men to be a delegate; neither was I sent from men. No, it was through Jesus Christ and God the Father who raised Jesus from death. To the called out people in Galatia area: may God the Father and our Lord Jesus Christ give to you help in time of need and peace. Jesus gave himself for our sins so that we might escape from the evil in this world. This is what God our Father wanted. To God be the glory forever and ever. Amen.

The Scriptures 2009

Sha'ul, an emissary – not from men, nor by a man, but by עשוהי Messiah and Elohim the Father who raised Him from the dead – and all the brothers who are with me, to the assemblies of Galatia:

Favour to you and peace from Elohim the Father and our Master עשוהי Messiah, who gave Himself for our sins, to deliver us out of this present wicked age, according to the desire of our Elohim and Father, to whom be the praise forever and ever. Amén.

Tree of Life Version

Paul, an emissary (sent not from men or by man, but by Yeshua the Messiah and God the Father, who raised Him from the dead), and all the brothers with me. To Messiah's communities of Galatia:

Grace to you and shalom from God our Father and our Lord Yeshua the Messiah—who gave Himself for our sins to rescue us from this present evil age, according to the will of our God and Father—to Him be the glory forever and ever! Amen.

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament¹²

...Paul Delegate not from men not through man but through jesus christ and god father the [one] raising him from [men] dead and The with me All Brothers [to] the congregations [of] the galatia Favor {be!} [to] you* and Peace from god father [of] us and [from] lord jesus Christ the [man] giving himself for the offenses [of] us so [He] may remove us from the age the [one] having come evil in the will [of] the god and father [of] us [to] whom {is} The Recognition to the ages [of] the ages amen...

Alpha & Omega Bible

(Letter of Paul to the Galatians)

(Galatians is often quoted by people who try to claim that Paul taught that all law is done away. But Paul never preached against the law of the 10 Commandments, Holy Days or tithing. Instead, he taught against the legalism of people who thought that they would automatically earn eternal life via their own works. People can keep of all the commandments of Jesus Christ and still not enter the Kingdom if their hearts & minds are not yet pure. Paul also taught against the temporary, ceremonial, ritual ordinances of the Old Covenant such as animal sacrifices, unclean meats & circumcision. In his letter to the gentile Galatians, he never mentioned the 7th day Sabbath, holy days or tithing. But 8 times he wrote the word "circumcision" or "uncircumcision." Therefore it's extremely clear that the context of this letter is against circumcision and has absolutely nothing to do with the

¹² The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

observance of the 7th day & holy days, which Paul personally observed & taught.)
 · PAULOS, AN APOSTLE, NOT SENT FROM MEN NOR THROUGH THE AGENCY OF MAN, BUT THROUGH JESUS CHRIST AND THEOS (*The Alpha & Omega*) THE FATHER, WHO RAISED HIM FROM THE DEAD, †(*Jesus does not require that ministers be formally taught in schools/seminaries of mankind's religious institutions. Nor does He require that every minister be ordained by other recognized ministers. Jesus Himself is the High Priest who ordains who He chooses. We do not need the licenses, certificates or doctorates of mankind to show our credentials. However, in the proper structure of the true church, the male ministers who hold the higher offices will lay hands upon & anoint other men & women who Jesus has called & ordained for ministry. But if a person has no such local administration in the truth, the person is not required to wait for such human recognition.*)

AND ALL THE BRETHREN WHO ARE WITH ME, TO THE CONGREGATIONS OF CALLED OUT ONES OF GALATIA:

GRACE TO YOU AND PEACE FROM THEOS (*The Alpha & Omega*): "OUR FATHER AND LORD JESUS CHRIST,"

WHO GAVE HIMSELF FOR OUR SINS SO THAT HE MIGHT RESCUE US FROM THIS PRESENT EVIL AGE, ACCORDING TO THE WILL OF OUR THEOS (*The Alpha & Omega*) AND FATHER,

TO WHOM BE THE GLORY FOREVERMORE. AMEN. [The Alpha & Omega Bible appears to chime in with a great many notes, whenever the clear reading of the text might give the reader the *wrong* idea (by their point of view).]

Awful Scroll Bible

Paul, a sent-out one, not of the aspects-of-man and-not by the aspects-of-man, however by Jesus the Anointed One, and God the Father, the One raising Him up out of the dead, and all the brothers with me, to they called-out of Galatia:

Grace to yous and Peace from God, the Father, and our Lord Jesus, the Anointed One, the One giving Himself in behalf our misses-of-the-mark, how that, He Himself should choose- us -out, of the having set-from-among perilous age, according to the Purpose of God, even our Father, to whom be Splendor into the eternity of eternities! Of certainty!

Concordant Literal Version

Paul, an apostle (not from men, neither through a man, but through Jesus Christ and God the Father, Who rouses Him from among the dead), and all the brethren with me, to the ecclesias of Galatia:"

Grace to you and peace from God, our Father, and the Lord Jesus Christ, Who gives Himself for our sins, so that He might extricate us out of the present wicked eon, according to the will of our God and Father, to Whom be glory for the eons of the eons. Amen!

exeGesés companion Bible

SALUTATION

Paulos, an apostle
 neither of humanity nor through humanity
 - but through Yah Shua Messiah
 and Elohim the Father who raised him from the dead;
 and all the brothers with me:

To the ecclesiae of Galatia:
 Charism to you and shalom
 from Elohim the Father
 and our Adonay Yah Shua Messiah,
 who gave himself for our sins,
 to release us from this present evil eon,
 according to the will of Elohim and our Father:
 to whom be glory to the eons of the eons.
 Amen.

Orthodox Jewish Bible

MOSHIACH'S LETTER

**THROUGH THE SHLIACH SHA'UL
TO THE BRIT CHADASHA
KEHILLAH IN GALATIA**

From Sha'ul, a Shliach, not from Bnei Adam, nor through Bnei Adam, but through Rebbe, Melech HaMoshiach Yehoshua and Hashem, Elohim Avinu, the One of whom [we say] Mechayyei Mesim Atah (Thou Revivest the Dead), even the Moshiach,

And from all the Achim B'Moshiach with me; to the Kehillot of Galatia.

Chen v'Chesed Hashem to you and Shalom Hashem from Elohim Avinu and Rebbe, Melech HaMoshiach Yehoshua Adoneinu,

The one having made a matnat Elohim of himself, on behalf of chattoteynu (our sins), so that he might rescue us out of the Olam Hazeq [Yom Tzarah], this age, this present evil age, according to the ratzon Hashem (will of G-d), even Avinu, Lo hakavod l'olmei olamim. Omein.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

[This letter is from] Paul, an apostle, (not from [the authority of] men, or through the [agency] of a man, but by [a direct commission from] Jesus Christ and God the Father, who raised Him from the dead). [It also comes from] all of the brothers who are with me [and is being sent] to the churches of Galatia [i.e., Iconium, Derbe, Lystra and Antioch of Pisidia].

May you have unearned favor and peace from God the Father and our Lord Jesus Christ, who gave Himself to [save us from] our sins so that He might deliver us from [the control and condemnation of] this present evil world. [This is] according to the will of our God and Father, to whom [may there] be honor forever and ever. May it be so.

The Expanded Bible

Jonathan Mitchell NT

Paul, one sent as a representative (emissary; envoy) – not with a commission from people, nor through a human, but rather through Jesus Christ, as well as Father God (or: through Jesus, [the] Anointed One, and God [the] Father), the One arousing and raising Him forth from out of the midst of dead folks – and all the brothers (= fellow believers) together with me, to the called-out folks (or: to the called-out communities and gatherings; to the summoned-forth congregations of people) of [the province of] Galatia:

In, for and with you folks [are] (or: To you people [be]) grace and joyous favor, as well as peace (= shalom), from God, our Father and Owner, Jesus Christ (or: from our Father God, even [the] Lord, Jesus Christ; or: from God our Father, and [the] Master, Jesus [the] Anointed)

– the One at one point giving Himself, over [the situation of] (or: on behalf of; for the sake of; [p46, Aleph*, A, D & other MSS read: concerning]) our failures (situations and occasions of falling short or to the side of the target; deviations; mistakes; errors; sins) so that He could carry us out from the midst of the present misery-gushing and worthless age (or: bear us forth from the indefinite period of time – characterized by toil, grievous plights and bad situations – having taken a stand in [our] midst; or: extricate us from the space of time having been inserted and now standing in union with base qualities), corresponding to (or: down from; in accord with; in line with; in the sphere and to the level of) the effect of the will (or: intent; purpose; design) of our God and Father,

in Whom [is] the glory (or: by Whom [is] the manifestation which calls forth praise; for Whom [is] the reputation; with Whom [comes] an appearance which creates and effects opinions in regard to the whole of human experience) on into the indefinite

times of the ages (or: into the [crowning and most significant] eons of the eons). It is so! (Count on it; Amen!)

Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with a Lot of Footnotes:

Benjamin Brodie's trans.¹³ Paul, an apostle, not from the ultimate source of men [not by human selection, as was Matthias] nor through the intermediate agency of man [not by apostolic succession], but through Jesus Christ and God the Father, Who raised Him [resurrection] out from among the dead ones, And all the brethren who are together with me [nobody they would know by name], to the assemblies of Galatia: Grace [no human merit or legalism] to you and prosperity [blessings from experiential sanctification] from God our Father and the Lord Jesus Christ, Who gave Himself [voluntarily and obediently] as a substitute for our [His sheep] sins, so that He could rescue us [His elect] out from the present evil age [the end result is not in question] according to the sovereign will of our God and Father [not man's will], To Whom [Jesus Christ] is the glory from the ages [eternity past] unto the ages [eternity future]. Acknowledge it.

Lexham Bible

Greeting

Paul, an apostle not from men nor by men but through Jesus Christ and God the Father who raised him from the dead, and all the brothers with me, to the churches of Galatia.

Grace to you and peace from God the Father and our Lord Jesus Christ, [Some manuscripts have "God our Father and the Lord Jesus Christ"] who gave himself for our sins in order to rescue us from the present evil age, according to the will of our God and Father, to whom be the glory forever and ever. Amen.

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. .
 The Spoken English NT¹⁴ .

PAUL'S LETTER TO THE COMMUNITIES IN GALATIA

From Paul, an apostle^a-not sent from people or by human authority, but from Jesus Christ and God the Father, who raised him from among the dead. And from all the brothers and sisters^b with me. To the Christian communities of Galatia.^c

Grace and peace to you from God our Father and from the Lord Jesus Christ. He gave himself for our sins, so that he could rescue us out of this current evil age.^d

This was^e the will of our God and Father.

May God get the glory forever and ever, amen!^f

a. See "Bible Words".

b. Or "brothers". Masculine forms in Greek often refer to mixed-gender groups.

c. Prn. *ga-lay-sha*.

d. Or "world". The same word means both in Greek.

e. Lit. "...age, in line with".

f. Lit. "to whom be the glory to/for the ages of the ages, amen".

Wilbur Pickering's New T.

Introduction

Salutation

Paul, an apostle—not from men nor through a man, but through Jesus Christ and God the Father, who raised Him from the dead¹— and all the brothers with me, to the congregations in Galatia:²

¹³ From <http://www.versebyverse.com/sitebuildercontent/sitebuilderfiles/gal.pdf>

¹⁴ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Grace to you and peace from God the Father and our Lord Jesus Christ, who gave Himself for our sins, so that He might deliver us out of this present malignant age,³ according to the will of our God and Father, to whom be the glory forever and ever. Amen.

(1) The resurrection of Jesus Christ from the dead is absolutely central to the Christian Faith.

(2) “the congregations in Galatia”—Paul evidently intended that the letter be widely circulated.

(3) The word ‘malignant’ properly refers to Satan, the ‘god of this world’, so “this present malignant age” presumably refers to the whole world system controlled by Satan. All human cultures have suffered satanic influence, and so on. The second (last) Adam came to recover all that the first Adam lost—precisely the will of the Father.

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation Paul, an apostle (not from people [or, a human [authority]] nor by a person, but by Jesus Christ, and God [the] Father, the One having raised Him from [the] dead) and all the brothers [and sisters] with me, to the assemblies [or, churches] of Galatia:

Grace to you,_p and peace from God [the] Father and our Lord Jesus Christ, the One having given Himself for our sins, in order that He should deliver us out of the present evil age, according to the will of our God and Father, to whom [be] the glory into the ages of the ages [fig., forever and ever]! So be it!

Berean Literal Bible

Paul, an apostle—not from men, nor through man, but through Jesus Christ, and God the Father, the *One* having raised Him out from *the* dead—and all the brothers with me, To the churches of Galatia:

Grace to you and peace from God our Father and the Lord Jesus Christ, the *One* having given Himself for our sins, so that He might deliver us out of the evil age having come presently, according to the will our God and Father, to whom *be* the glory to the ages of the ages. Amen.

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

Context Group Version

Paul, an emissary (not from men, neither through man, but through Jesus the Anointed, and God the Father, who raised him from the dead), and all the brothers that are with me, to the governing assemblies of Galatia:

Favor to you (pl) and peace from God our Father, and the Lord Jesus the Anointed, who gave himself for our disgraceful acts, that he might deliver us out of this present evil age, according to the will of our God and Father: to whom [be] the public honor forever and ever. Amen.

English Standard Version

Far Above All Translation¹⁵

From Paul, an apostle, not from men, nor through man, but through Jesus Christ and God *the* father who raised him from *the* dead, and all the brothers with me, to the churches of Galatia, grace to you, and peace, from God *the* father and Lord of ours Jesus Christ, who gave himself for our sins, in order to deliver us out of the present evil age, according to the will of our God and father, to whom *may there* be glory throughout the durations of the ages. Amen.

Green’s Literal Translation

Literal New Testament

Literal Standard Version

¹⁵ Online: <http://www.faraboveall.com/> by Graham Thomason.

Modern English Version
 Modern Literal Version 2020

Paul, an apostle, (not from men, neither through man, but through Jesus Christ and God the Father, who raised him up from *the* dead), and all the brethren *who are* together-with me, to the congregations* of Galatia:
 grace to you° and peace from God the Father and our Lord Jesus Christ, who gave himself concerning our sins, *that he might liberate us out-of the present evil age, according-to the will of our God and Father: in which *is* the glory, forevermore. Amen.

Modern KJV
 New American Standard B.
 New European Version
 New King James Version
 NT (Variant Readings)
 Niobi Study Bible

Greeting; Paul's Gospel Is from God

Paul, an apostle (not of men, neither by man, but by Jesus Christ and God the Father, who raised Him from the dead), and all the brethren who are with me, Unto the churches of Galatia:
 Grace be to you(p) and peace from God the Father and from our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father, to whom be glory forever and ever. Amen.

Revised Young's Lit. Trans.
 A Voice in the Wilderness
 Updated Bible Version 2.17
 Webster's Translation
 World English Bible

Paul, an apostle—not from men, nor through man, but through Jesus Christ, ^{N1} and God the Father, who raised him from the dead—and all the brothers ^{N1} who are with me, to the assemblies of Galatia:
 Grace to you and peace from God the Father and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us out of this present evil age, according to the will of our God and Father—to whom be the glory forever and ever. Amen.
^{N1} ^{N1} “Messiah” means “Anointed One.”

Worrell New Testament
 Young's Updated LT

The gist of this passage:
 1-5

Galatians 1:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little</i> ; transliterated, <i>Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
apostolos (ἀπόστολος) [pronounced ap-OSS-tol-oss]	<i>one sent forth, a delegate, an ambassador [of the gospel], a messenger [of Christ]; transliterated, apostle</i>	masculine singular noun; nominative case	Strong's #652

Translation: [From] Paul, an Apostle...

This letter comes from Paul, who has the spiritual gift of Apostleship—a gift which he mentions at the top of nearly every letter. Why? Because Apostleship is the gift with the highest authority in the Church Age. Whenever Paul lays down the law, that is the law, because of this gift.

Galatians 1:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
ἀνθρώποι (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; genitive/ablative case	Strong's #444

Translation: ...*(not from [will] of men...*

Paul was not made an Apostle by the choice or will of men. If you studied the book of Acts, you may recall in the first chapter how the remaining eleven Apostles figured they needed to choose their 12th Apostle, since Judas committed suicide after betraying the Lord. The person they chose—even after taking a democratic vote—was never an Apostle.

Paul was chosen by God; he was not chosen by men.

Galatians 1:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐδέ (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
διὰ (διὰ) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
ἀνθρώποι (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; genitive/ablative case	Strong's #444

Translation: ...*nor on account of men)...*

Paul was not made an Apostle through men, by reason of men or an account of men. No one pulled any strings on his behalf, no one made him a plaque, no one hired him. No man and no group of men had anything whatsoever to do with Paul being made an Apostle.

Galatians 1:1d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
diá (διὰ) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962

Translation: ...but [made an Apostle] by Jesus Christ and [by] God the Father,...

He was made an Apostle by Jesus Christ and (carrying the preposition over) by God the Father. Paul was qualified to receive a spiritual gift because he had believed in Jesus Christ; and he was given that gift because that was in the plan of God for his life.

Galatians 1:1e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
egeirô (ἐγείρω) [pronounced <i>ehg-Ī-row</i>]	<i>being awoken (transitively or intransitively), waking [rousing] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): lifting (up), raising (again, up), rearing up, arising (again, up), standing, taking up</i>	masculine singular, aorist active participle; genitive/ablative case	Strong's #1453

Galatians 1:1e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
nekroi (νεκροί) [pronounced nehk-ROY]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498

Translation: ...the [God] Who raised Him [Jesus] from the dead...

A participle often hearkens back to a person or thing in the context; and the masculine singular pronoun also refers back to someone in the context.

God the Father raised up God the Son out from deaths. Jesus died twice on the cross. He first died spiritually, paying the price for our sins over a period of three hours; and then He died physically, as an act of volition (which was in accordance with the plan of God). Also Jesus rose up from the dead, by means of God the Father; as many people over human history have died; and Jesus is the first one to rise up again permanently.

Galatians 1:1 [From] Paul, an Apostle (not from [will] of men nor on account of men) but [made an Apostle] by Jesus Christ and [by] God the Father, the [God] Who raised Him [Jesus] from the dead... (Kukis nearly literal translation)

Galatians 1:2a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
emoi (ἐμοί) [pronounced ehm-OY]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, nominative case	Strong's #80

Translation: ...and [from] all the brothers with me,...

This letter is also from the members of the royal family of God who are with Paul on this missionary journey.

As we will see, someone else physically wrote this letter; Paul dictated it and signed it. Therefore, it would be logical to indicate that this letter came from those on Team Paul.

Unlike the two epistles to the Thessalonians, those men are not named here.

Galatians 1:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tais (ταῖς) [pronounced <i>taic̄</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
ekklêsiai (ἐκκλησίαι) [pronounced <i>ek-klay-SEE-ī</i>]	<i>churches, assemblies, gatherings, companies; transliterated, ekklêsiai</i>	feminine plural noun, dative, locative or instrumental case	Strong's #1577
tês (τῆς) [pronounced <i>taic̄</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Galatia (Γαλατία) [pronounced <i>gal-at-EE-ah</i>]	<i>land of the Galli, Gauls; transliterated, Galatia</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #1053

Translation: ...to the churches of Galatia.

Paul writes to the churches (plural) of Galatia, indicating that there are many local churches in that region.

Galatians 1:2 ...and [from] all the brothers with me, to the churches of Galatia. (Kukis nearly literal translation)

[Chapter Outline](#)

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Paul blesses the Galatians

Galatians 1:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
charis (χάρις) [pronounced <i>KHAHR-iç</i>]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; nominative case	Strong's #5485
humin (ὕμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: Grace to you (all)...

Paul calls upon God to give them grace, which is all that God is free to give us on the basis of the cross (even though the Roman cross was not a cross as we envision it, this word stands for the spiritual death of the Lord while on that Roman cross).

Galatians 1:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
eirênê (εἰρήνη, ης, ῆ) [pronounced <i>eye-RAY-nay</i>]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity</i>	feminine singular noun; nominative case	Strong's #1515

Translation: ...and peace,...

Paul also wishes the Galatians peace, which is a word that means *tranquility, harmony, security and prosperity*.

Galatians 1:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἀφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962
hêmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...from God, our Father,...

Paul cannot send these things to the Galatians; they can come from God the Father. However, to be clear, much of *peace* is a mental attitude, and this comes to the believer who is positive towards the Word of God.

Galatians 1:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...and (from] the Lord Jesus Christ,...

These things also come from the Lord Jesus Christ; and this is, again, based upon Him dying for our sins. Neither peace nor grace could come to us apart from the Lord's death on our behalf.

Galatians 1:3 **Grace to you (all) and peace, from God, our Father, and (from] the Lord Jesus Christ,...** (Kukis nearly literal translation)

Galatians 1:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>giving, granting; supplying, furnishing; entrusting; paying wages; appointing to office; permitting; giving up, yielding; giving back; sacrificing</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #1325
heauton (ἑαυτόν) [pronounced <i>heh-ow-TOHN</i>]	<i>him, himself, to him</i>	3 rd person masculine singular reflexive pronoun; accusative case	Strong's #1438
hupér (ὑπέρ) [pronounced <i>hoop-AIR</i>]	<i>above, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588

Galatians 1:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hamartiai (ἁμαρτίαι, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ī</i>]	<i>sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin</i>	feminine plural noun, genitive/ablative case	Strong's #266
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...the One [God] Who Himself gave [Him, Jesus] because of our sins,...

Again, we have a participle which refers back to God the Father; and we have an understood pronoun which refers to Jesus. The pronoun here is not included because the Greek does not always include a direct reference to a pronoun when that pronoun is understood. Since this is basically the same structure which we have before back in v. 1, and that had a pronoun; we know that this phrase demands a pronoun.

God the Father gave His Son because of our sins. All people have sinned and come short of God's glory.

Galatians 1:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopōs (ὅπως) [pronounced <i>HOP-oce</i>]	<i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i>	adverb, particle	Strong's #3704
exairēō (ἐξαιρέω) [pronounced <i>ex-ahēe-REH-oh</i>]	<i>to deliver, to tear out; middle voice, to select; figuratively, to release, to pluck out, to rescue</i>	3 rd person singular, aorist middle subjunctive	Strong's #1807
hēmas (ἡμᾶς) [pronounced <i>hay-MASS</i>]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
aiōn (αἰών) [pronounced <i>ī-OHN</i>]	<i>forever, an unbroken age, perpetuity of time, eternal, eternity; the worlds, universe; period of time, age</i>	masculine plural noun; genitive/ablative case	Strong's #165
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

Galatians 1:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
enistêmi (ἐνίστημι) [pronounced en-IHS-tay-mee]	<i>placing in or among, putting in; being upon, impending, threatening; being close at hand, being at hand; being present; a thing coming</i>	masculine singular, perfect active participle; genitive/ablative case	Strong's #1764
ponêros (πονηρός) [pronounced pon-ay-ROSS]	<i>hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked</i>	masculine singular comparative adjective, genitive/ablative case	Strong's #4190

Translation: ...so that He might deliver us out from the perpetuity of impending evil,...

It is because God the Father gave His Son on our behalf, that we might be delivered from the perpetuity of the evil which is coming (that is, the final judgment of God—we will not be placed in that judgment).

Galatians 1:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
thelêma (θέλημα) [pronounced THEHL-ay-mah]	<i>will, choice, inclination, desire, pleasure; volition; what one wishes or has determined shall be done; of the purpose of God to bless mankind through Christ; of what God wishes to be done by us; commands, precepts, purpose, decree</i>	neuter singular noun; accusative case	Strong's #2307
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...according to the will of God,...

All of this was done according to the will of God. The offering of Jesus in our place is in accordance with God's will.

Galatians 1:4d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962
hêmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...even our Father,...

This is God, even our Father.

Galatians 1:4 ...the One [God] Who Himself gave [Him, Jesus] because of our sins, so that He might deliver us out from the perpetuity of impending evil, according to the will of God, even our Father,... (Kukis nearly literal translation)

Galatians 1:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hō (ὧ) [pronounced <i>hoh</i>]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
doxa (δόξα) [pronounced <i>DOHX-ah</i>]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; nominative case	Strong's #1391

Translation: ...to Whom honor [is due],...

Honor and glory is due to God the Father, given what He has done on our behalf (He judged the sins which we committed in the Person of His Son).

Because Deity cannot come into contact with sin, our sins were poured out upon the humanity of Jesus Christ. In 3 hours, Jesus endured an eternity of hells for every person who has ever lived.

Galatians 1:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; at; in the vicinity of, near, on; concerning, on, for [with respect to time]; onto; unto, in order to, for, for the purpose of, for the sake of, on what basis; with respect [reference] to; because of, on account of; possibly, against</i>	directional preposition	Strong's #1519
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
aiônes (αιῶνες) [pronounced Ī-OHN-ehs]	<i>lifetimes, generations; things which continue forever, ages, perpetuities of time, eternal things, eternities; worlds, universes; (long) periods of time, ages</i>	masculine plural noun; accusative case	Strong's #165
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
aiônes (αιῶνες) [pronounced Ī-OHN-ehs]	<i>lifetimes, generations; things which continue forever, ages, perpetuities of time, eternal things, eternities; worlds, universes; (long) periods of time, ages</i>	masculine plural noun; genitive/ablative case	Strong's #165

Translation: ...toward the [future] ages from the [current] ages.

Although a literal translation is difficult here, this simply means *forever and ever; unto all the ages*.

Galatians 1:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
amên (ἀμήν) [pronounced am-ANE]	<i>firm; metaphorically faithful; verily, amen; at the beginning of a discourse: surely, truly, of a truth; point of doctrine; at the end - so it is, so be it, may it be fulfilled; I believe it</i>	transliterated from the Hebrew; indeclinable particle	Strong's #281

Translation: Amen.

The final word in the series of sentences is a Hebrew word, *amen*, which means, *I believe it*.

Galatians 1:5 ...to Whom honor [is due], toward the [future] ages from the [current] ages. Amen. (Kukis nearly literal translation)

Galatians 1:1–5 [From] Paul, an Apostle (not from [will] of men nor on account of men) but [made an Apostle] by Jesus Christ and [by] God the Father, the [God] Who raised Him [Jesus] from the dead and [from] all the brothers with me, to the churches of Galatia. Grace to you (all) and peace, from God, our Father, and (from) the Lord Jesus Christ, the One [God] Who Himself gave [Him, Jesus] because of our sins, so that He might deliver us out from the perpetuity of impending evil, according to the will of God, even our Father, to Whom honor [is due], toward the [future] ages from the [current] ages. Amen. (Kukis nearly literal translation)

Galatians 1:1–5 The letter is from the desk of Paul an Apostle—not by a popular vote or by any other human means—but I was give this spiritual gift from Jesus Christ and from God the Father (Who raised His Son back from the dead); and this letter is also from those believers who are traveling and working with me. We send greetings to the royal family attending the local churches in Galatia. We commend God’s grace, His tranquility and His prosperity to you all, which comes from God our father and from the Lord Jesus Christ. Do not forget that God the Father gave His Son as an offering for our sins so that He might be able to deliver us from the perpetuity of impending evil, according to the sovereign will of God, our Father, to Whom honor is due throughout all eternity. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

There is One Gospel Only

I keep on marveling that so quickly you (all) keep on being transported from the One calling you into grace [namely] Christ into another (of a different kind) gospel, which is not another (of the same kind) [gospel]. If not, certain ones keep on agitating you (all) and keep on wishing to change the gospel of the Christ.

Galatians
1:6–7

I keep on being amazed that so quickly you (all) keep on being turned from the One Christ calling you (all) in grace toward another (of a different kind) gospel (which [gospel] is not another (of the same kind)). Nevertheless, certain ones keep on stirring you (all) up and they keep on desiring to pervert the gospel of Christ.

I am continually astonished as to how quickly so many of you were turned away from the Christ Who called you in grace to another sort of good news (which is not the good news of Jesus Christ). Nevertheless, there are those who keep on agitating you, as they would like to pervert the true good news.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	I keep on marveling that so quickly you (all) keep on being transported from the One calling you into grace [namely] Christ into another (of a different kind) gospel, which is not another (of the same kind) [gospel]. If not, certain ones keep on agitating you (all) and keep on wishing to change the gospel of the Christ.
Complete Apostles Bible	I marvel that you are turning so quickly from Him who called you in the grace of Christ, to a different gospel, which is not another; except there are certain people who trouble you and wish to pervert the gospel of Christ.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. I wonder that you are so soon removed from him that called you into the grace of Christ, unto another gospel. Which is not another: only there are some that trouble you and would pervert the gospel of Christ.
V. Alexander’s Aramaic	.

Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	I admire, how soon ye have turned from the Messiah, who called you by his grace, unto another gospel; which doth not exist, except as there are some who would disquiet you, and are disposed to pervert the gospel of the Messiah.
Original Aramaic NT	I marvel how quickly you have been turned away from The Messiah, he who called you by his grace, unto another gospel Which does not exist, but there are some who trouble you and wish to change The Gospel of The Messiah.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	I am surprised that you are being so quickly turned away from him whose word came to you in the grace of Christ, to good news of a different sort; Which is not another sort: only there are some who give you trouble, desiring to make changes in the good news of Christ.
Bible in Worldwide English	I am very much surprised. It is so soon, and you are leaving God who called you by the love of Christ. Instead you are listening to another good news. There is really no other good news. But some people are making you think wrong things. They want to change the good news of Christ.
Easy English	.
Easy-to-Read Version–2008	A short time ago God chose you to follow him. He chose you through his grace that came through Christ. But now I am amazed that you are already turning away and believing something different from the Good News we told you. There is no other message that is the Good News, but some people are confusing you. They want to change the Good News about Christ.
God's Word™	I'm surprised that you're so quickly deserting Christ, who called you in his kindness, to follow a different kind of good news. But what some people are calling good news is not really good news at all. They are confusing you. They want to distort the Good News about Christ.
Good News Bible (TEV)	I am surprised at you! In no time at all you are deserting the one who called you by the grace of Christ, and are accepting another gospel. Actually, there is no "other gospel," but I say this because there are some people who are upsetting you and trying to change the gospel of Christ.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	I am shocked that you have so quickly turned from God, who chose you because of his wonderful kindness. You have believed another message, when there is really only one true message. But some people are causing you trouble and want to make you turn away from the good news about Christ.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.

The Passion Translation	I am shocked over how quickly you have strayed away from the Anointed One who called you to himself by his loving mercy. I'm frankly astounded that you now embrace a distorted gospel! That is a fake "gospel" that is simply not true. There is only one gospel—the gospel of the Messiah! Yet you have allowed those who mingle law with grace to confuse you with lies.
UnfoldingWord Simplified T.	As you know, the Messiah called you in his kindness to trust in him. But now I am amazed that you have stopped trusting in him! Now you believe a different message, which some people say is the true good news about God. The Messiah never told us another good news, but other people are confusing you. They want to change the good news about the Messiah; they want you to believe that the Messiah actually said something different.
Williams' New Testament	I am astonished that you are beginning so soon to turn away from Him who called you by the favor of Christ, to a different good news, which is not really another one; only there are certain people who are trying to unsettle you and want to turn the good news of Christ upside down.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	I am amazed that this is how quickly you are transferred away from the <i>One</i> who generously invited you (<i>the</i> Anointed King) to different good news, that is not other <i>good news</i> except there are some <i>people</i> agitating you and wanting to alter the good news of the Anointed King.
Common English Bible	.
Len Gane Paraphrase	I'm amazed that you have switched over so soon from him who called you into the grace of Christ to another gospel, which is not another [Gospel], unless there be some who would trouble you and pervert the gospel of Christ.
A. Campbell's Living Oracles	I wonder that you are so soon removed from him who called you into the favor of Christ, to another gospel; which is not another: but there are some who trouble you, and wish to pervert the gospel of Christ.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	I am astonished at your so soon deserting him, who called you through the love of Christ, for a different 'Good News,' Which is really no Good News at all. But then, I know that there are people who are harassing you, and who want to pervert the Good News of the Christ.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	I'm shocked at how quickly you're abandoning the God who by the grace of Christ called you. You are turning to a different kind of good news that isn't good news at all! Some people there are confusing you, wanting to pervert the good news of Christ.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	<i>There is No Other Gospel</i>

I am astonished that you are so quickly deserting the one who called you by the grace of the Messiah [Or Christ] and, instead, are following [Lit. Messiah for] a different gospel, not that another one really exists. To be sure, there are certain people who are troubling you and want to distort the gospel about the Messiah. [Or Christ]

Lexham Bible
Montgomery NT

.
I am amazed that you are so soon shifting your ground, and deserting him who called you by the grace of Christ, for another gospel, which indeed is not another; only there are certain individuals who are troubling you, and desiring to pervert the gospel of Christ.

NIV, ©2011
Riverside New Testament

.
I am astonished that you are so quickly changing over from him who called you by the grace of Christ to a different kind of good news, though it is not another good news. But there are some who are perplexing you and wishing to pervert the good news of Christ.

Leicester A. Sawyer's NT

I wonder that you have so quickly turned away from him that called you in the grace of Christ to another gospel, which is not another; but there are some who disturb you and wish to subvert the gospel of Christ.

The Spoken English NT

A Different Gospel

I am astonished that you are turning away so quickly from the one who called you by the grace of Christ to a different gospel, not that *there* is a different *gospel*, except there are some who are disturbing you and wanting to distort the gospel of Christ.

UnfoldingWord Literal Text
Urim-Thummim Version
Weymouth New Testament

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. .
I marvel that you are so readily leaving Him who called you by the grace of Christ, and are adhering to a different Good News. For other "Good News" there is none; but there are some persons who are troubling you, and are seeking to distort the Good News concerning Christ.

Wikipedia Bible Project

I'm astonished at how quickly you turned away from him who called you in grace, and towards another good-news (not that there is another) because of certain people who are agitating you and wishing to reverse the gospel of Christ.

Worsley's New Testament

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Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible .
New American Bible (2002) .
New American Bible (2011) .
New English Bible–1970 .
New Jerusalem Bible .
New RSV .
Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Hebraic Roots Bible

.
I am surprised at how soon you have turned to another good news, away from Messiah who has called you to grace. A good news which does not even exist; howbeit, there are men who have stirred you up and want to pervert the good news of Messiah.

Holy New Covenant Trans.

Not long ago, God called you through His help in time of need that came through Christ, but now I am surprised at you people! You are already turning away toward

The Scriptures 2009	a different good news. There is actually no other true good news. However, some people are disturbing you; they want to distort the Good News of Christ. I marvel that you are so readily turning away from Him who called you in the favour of Messiah, to a different 'Good News,' ^a which is not another, only there are some who are troubling you and wishing to pervert the Good News of Messiah. ^a 2Cor. 11:4.
Tree of Life Version	I am amazed that you are so quickly turning away from the One who called you by the grace of Messiah, to a different "good news"— not that there is another, but only some who are confusing you and want to distort the Good News of Messiah.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[I] marvel for so soon [You*] are changed from the [one] calling you* in favor [of] christ to another news (good) Which not is Another if not (Some) Ones are The [Men] Disturbing you* and Wanting to distort the news (good) [of] the christ...
Alpha & Omega Bible Awful Scroll Bible	. I wonder, certainly-of-what yous the sames-as-this soon, place-after from He calling yous by-within the Grace of the Anointed One, to another announcing-of-the-Good-tidings, which is not another. There whether-unless are some subverting yous, and desiring to turn- yous -back-behind, the announcing-of-the-Good-Tidings of the Anointed One.
Concordant Literal Version	I am marveling that thus, swiftly, you are transferred from that which calls you in the grace of Christ, to a different evangel, which is not another, except it be that some who are disturbing you want also to distort the evangel of Christ."
exeGeses companion Bible	<u>ONE EVANGELISM</u> I marvel that you are so quickly transplaced from him who called you into the charism of Messiah to another evangelism: which is not another; except that some who trouble you, will to overturn the evangelism of the Messiah.
Orthodox Jewish Bible	I am shocked that so quickly you are being turned from the One who granted you the kri'ah (calling), summoning you by the Chen v'Chesed Hashem of Moshiach. I am shocked that so quickly you are being turned from this to a different "Besuras HaGeulah." Not that there is another, mind you! Except that there are some individuals disturbing and troubling (5:12) you, desiring to twist and pervert the Besuras HaGeulah (Yeshayah 40:9; 60:6) of Moshiach.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. I am astonished that you people are so quickly abandoning God [<i>i.e., by rejecting His truth</i>], who called you [<i>to Himself</i>] through the unearned favor bestowed [<i>on us</i>] by Christ. [<i>You are turning</i>] to a different "gospel," although it is really not a different one, but rather some people are causing you trouble by trying to pervert the [<i>true</i>] Gospel of Christ.
The Expanded Bible Jonathan Mitchell NT	. I am constantly amazed (or: I continue filled with wonder) that you folks are so quickly being progressively transplanted (or, as a middle voice: are thus now quickly transferring yourselves or changing your stand) from the One (or: that [message]) calling you people, within Christ's grace (or: in [the] favor of the Anointed One), on into a different sort of "message of goodness" (unto a different evangel, "good

news,” or gospel; = into an imitation and alternative message of goodness, ease or well-being) – which is NOT “another” one of the same kind (= not just another version)!

But instead that there are certain folks – the ones constantly agitating (stirring up; disturbing) you folks – even repeatedly wanting (or: intending) to alter and distort (turn so as to change; pervert) Christ’s message of goodness, ease and well-being (or: the good news which is the Anointed One; or: the evangel about and from the [Messiah]).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Benjamin Brodie’s trans.¹⁶ I am amazed that you are of such a kind [of believer] as to have so soon deserted [gone AWOL] from Him [God the Father] Who called you [positionally and experientially] into the sphere of the grace of Christ unto another of a different kind of [altered, perverted] gospel [based on legalism], Which [false gospel] is not another of the same kind of gospel [based on grace alone], especially since there are some [legalists] who are making it a practice to mentally disturb you [constantly stirring up trouble] and who want to distort the gospel [good news] of Christ [by adding works to grace].

Lexham Bible .
 NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT .

You’ve Turned Away from the Good News!

I’m amazed how quickly you’ve switched loyalties! You’ve turned away from the One who called you by grace,⁹ and gone to a different good news-which isn’t another good news!^h Maybe it’s just that there are some people trying to trying to frighten you, and they’re hoping to overturn the good news of Christ.ⁱ

⁹ Or “who called you by the grace of Christ/of Christ Jesus/of Jesus Christ/of God,” or simply “who called you” (omitting even the words “by grace”). The ancient mss are split between these options.

^h Lit. “which is not another”. I think he’s saying that the “different good news” doesn’t really deserve the name of good news, not that it isn’t different from the good news they’ve known.

ⁱ Lit. “Unless certain people are unsettling you and wanting to overturn the good news of Christ”.

Wilbur Pickering’s New T.

Paul is disappointed

I am sadly surprised that you are turning away so quickly from the one who called you by the grace of Christ, to a different gospel—it is not a mere variation, but certain people are unsettling you and wanting to distort the Gospel of the Christ.

Literal, almost word-for-word, renderings:

A Faithful Version I am astonished that you are so quickly being turned away from Him Who called you into the grace of Christ, to a different gospel, Which in reality is not another gospel; but there are some who are troubling you and are desiring to pervert the gospel of Christ.

¹⁶ From <http://www.versebyverse.com/sitebuildercontent/sitebuilderfiles/gal.pdf>

Analytical-Literal Translation	I marvel [or, am amazed] that you _p are so quickly turning away [or, apostatizing] from the One having called you _p in [or, by] the grace of Christ to a different gospel, which is not another [Gospel], except there are some, the ones having disturbed you _p and desiring to distort the Gospel of Christ.
Berean Literal Bible	.
Bond Slave Version	I am amazed how quickly you are deserting the One who called you by the grace of Christ and are turning to a different gospel—which is not even a gospel. Evidently some people are troubling you and trying to distort the gospel of Christ.
C. Thomson updated NT	.
Charles Thomson NT	I am astonished that you are so soon carried away, to another message of peace, from him who by the favour of Christ called you: which is owing to nothing but this, that there are some who trouble you, and wish to pervert the glad tidings of the Christ.
Context Group Version	I marvel that you (pl) are in this way quickly removing from him who called you (pl) in the favor of the Anointed to a different Imperial News; which is not another [Imperial News] only there are some that trouble you (pl), and would pervert the Imperial News of the Anointed.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	I marvel that you° are so quickly transferring yourselves from the one who called you° by the favor of Christ to a different good-news; which is not another good-news, except <i>now</i> there are some who are disturbing you° and wish to pervert the good-news of the Christ.
Modern KJV	I marvel that you so soon are being moved away from Him who called you into the grace of Christ, to another gospel, which is not another, but some are troubling you, and desiring to pervert the gospel of Christ.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	I marvel that you are so quickly deserting him who called you in the grace of Christ to a different "good news", but there isn't another "good news." Only there are some who trouble you and want to pervert the Good News of Christ.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:

Galatians 1:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thaumázō (θαυμάζω) [pronounced <i>thau-MAUD-zoh</i>]	<i>to wonder, to marvel, to be struck with admiration, amazement or astonishment</i>	1 st person singular, present active indicative	Strong's #2296

Galatians 1:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
Hóti can also mean <i>because (that), for (that), how (that), (in) that, though, why.</i>			
hoútō (οὕτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
Here, it is spelled, hoútōs (οὕτως) [pronounced HOO-tohç].			
tachéōs (ταχέως) [pronounced tahkh-EH-ocē]	<i>quickly, briefly, shortly, rapidly, at once, right away</i>	adverb	Strong's #5030
metatithēmi (μετατίθημι) [pronounced meht-at-IHTH-ay-mee]	<i>to transfer; to be taken up, to transport, to carry over, to change, to remove, to translate, to turn; (by implication) to exchange, (reflexively) to change sides, or (figuratively) to pervert</i>	2 nd person plural, present middle/passive indicative	Strong's #3346
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kaleō (καλέω) [pronounced kal-EH-oh]	active: <i>called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine singular aorist active participle, genitive/ablative case	Strong's #2564
How does a translator determine if kaleō above should be translated <i>the one calling</i> or <i>the calling</i> ? This can be determined by the case of the noun or pronoun which follows. If the next pronoun is in the genitive, it would be <i>the calling of you</i> ; and if it is in the accusative, then we would render it, <i>the one calling you</i> .			
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Galatians 1:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
charis (χάρις) [pronounced <i>KHAHR-ic</i>]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5485
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: I keep on being amazed that so quickly you (all) keep on being turned from the One Christ calling you (all) in grace...

Paul immediately launches into the problem. He has barely said *hi*, but he cannot hold back. He is amazed at how quickly the Galatians turned away from Jesus Christ, Who called them into grace.

“Do you understand that you were called by the Lord Jesus Christ into grace, and now you are turning away from that?” Now, obviously, the believers in Galatia were given the gospel message from Paul and his crew, but ultimately, it is Jesus Who called them. And He did not simply call them, but He called them into a plan of grace; into a message of grace, into a life of grace.

The short explanation for the term grace is, *all that God is able to do for us because of the substitutionary death of the Lord for our sins.*

Why does God tolerate the human race at all? Why are we not obliterated? Why does He not destroy us at birth? Why does not God see a baby and say, “That is another sin nature; that child will sin. He (or she) will die!” God does not do this because, potentially, every person can believe in Jesus Christ. Every person, although born with a sin nature and with Adam’s original sin on their ledger board, also is potentially a child of God if he believes in Jesus.

Illustration: There are so many wrong turns which I have taken in my life, and so many times I deserved much worse than I got. God, through His grace, overlooked these things. He did not bring the punishment which I deserved down upon me. The same grace was shown to people born before Jesus, as God had a plan to save them, as He had a plan to save me.

All of this grace shed upon the human race, and yet, the Galatians have turned away from it.

Galatians 1:6b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
héteros (ἕτερος) [pronounced <i>HEH-ter-os</i>]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; neuter singular adjective; accusative case	Strong's #2087

Galatians 1:6b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euangelion (εὐαγγέλιον) [pronounced yoo-ang- GHEL-ee-on]	<i>gospel, good news; an announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i>	neuter singular noun, accusative case	Strong's #2098

Translation: ...toward another (of a different kind) gospel...

The Galatians were turned toward another gospel; another gospel of a different kind.

Galatians 1:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whoever</i>	neuter singular relative pronoun; nominative case	Strong's #3739
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
allos (ἄλλος) [pronounced AL-lohs]	<i>another [of the same kind], other; an additional person</i>	neuter singular adjective; nominative case	Strong's #243

Translation: ...(which [gospel] is not another (of the same kind)).

Paul quickly adds, so that the Galatians are not confused—there are not two gospels; this is not good news¹ and good news². “This so-called gospel to which you have been drawn is not the true gospel in any shape, manner or form.” Paul tells them, “There is no alternative gospel; there is no other gospel.”

Galatians 1:6–7a I keep on being amazed that so quickly you (all) keep on being turned from the One Christ calling you (all) in grace toward another (of a different kind) gospel (which [gospel] is not another (of the same kind)). (Kukis nearly literal translation)

Galatians 1:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361

Galatians 1:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Together, these two particles mean, <i>nevertheless, only not, except</i> . Literally, these words mean, <i>if not</i> .			
tines (τινες) [pronounced <i>tihn-ehs</i>]; tina (τινα) [pronounced <i>tihn-ah</i>]	<i>ones, some, certain ones; any, any of those; some things; some times, awhile; only</i>	masculine plural; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
eisi (εἰσί) [pronounced <i>i-SEE</i>] eisin (εἰσίν) [pronounced <i>i-SEEM</i>]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
tarassô (ταράσσω) [pronounced <i>tahr-ASS- soh</i>]	<i>agitating, troubling, stirring [up]; passive: being agitated [stirred up, troubled, disquieted, distressed]; being struck with fear [dread]</i>	masculine plural, present active participle, nominative case	Strong's #5015
humas (ὐμάς) [pronounced <i>hoo- MOSS</i>]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: Nevertheless, certain ones keep on stirring you (all) up...

What was happening was, Paul would go about with his team and evangelize different cities and different areas. Now, most of the time, a contingent of Jews would rise up against Paul. Not all of the Jews, but those who refused to believe in Jesus. They saw that members of their synagogue were being drawn away to this new Jesus thing, and they were not going to stand for it.

Various approaches were taken. There were debates, often taking place in public courts. We have examples of that in the book of Acts. Since the Jews did not fare so well in debates with Paul—as Paul was brilliant and he knew the existing Scriptures—they tried another tact. Some Jews would use their influence to get the authorities to go after Paul. That happened on number of occasions (also illustrated in the book of Acts).

But then, a new approach was developed. Unbelievers or corrupted Jewish believers would go to cities and regions after Paul had taught and evangelized there and then moved on; and they would go into these places and convince many believers to follow the Law of Moses; or (for some gentiles) to be circumcised. This approach might be easier than you think. There was no New Testament; just the Old Testament Scriptures. So they come into town, get a hearing, and say, “You know the Scriptures where Paul taught you the gospel? Listen to what else these Scriptures say.” And then they would talk about the Mosaic Law; they would talk about circumcision. “See, it is right here, in black and white,” they would say. Despite the teaching that Paul gave these groups before he moved on, some cities and regions were very receptive to such a message. The Galatians, for instance.

So, in the beginning, the Galatians were set straight by Paul. He gave them the gospel, they believed; and then he taught them more about what they had just believed in. Then this group came to town—we will call them the Judaizers—and they will attempt to corrupt the pure faith of the Galatians.

Galatians 1:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
thélō (θέλω) [pronounced <i>THEH-loh</i>]	<i>wishing, having the will (or, desire), purposing that, intending to; taking delight [pleasure] in</i>	masculine plural, present active participle, nominative case	Strong's #2309
metastréphō (μεταστρέφω) [pronounced <i>met-as-TREF-oh</i>]	<i>to change; to distort; to turn around; (figuratively) to corrupt, to pervert</i>	aoist active infinitive	Strong's #3344
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
euangelion (εὐαγγέλιον) [pronounced <i>yo-ang-GHEL-ee-on</i>]	<i>gospel, good news; an announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i>	neuter singular noun, accusative case	Strong's #2098
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...and they keep on desiring to pervert the gospel of Christ.

The desire of these Judaizers is to pervert the gospel of Jesus Christ. They want to corrupt it with legalism. They would like to neutralize the believers in Galatia by filling up their souls with the Law and with circumcision. That is what this letter is all about.

Galatians 1:7b-c **Nevertheless, certain ones keep on stirring you (all) up and they keep on desiring to pervert the gospel of Christ.** (Kukis nearly literal translation)

Galatians 1:6–7 **I keep on being amazed that so quickly you (all) keep on being turned from the One Christ calling you (all) in grace toward another (of a different kind) gospel (which [gospel] is not another (of the same kind)). Nevertheless, certain ones keep on stirring you (all) up and they keep on desiring to pervert the gospel of Christ.** (Kukis nearly literal translation)

Galatians 1:6–7 **I am continually astonished as to how quickly so many of you were turned away from the Christ Who called you in grace to another sort of good news (which is not the good news of Jesus Christ). Nevertheless, there are those who keep on agitating you, as they would like to pervert the true good news.** (Kukis paraphrase)

One of the arguments made by the Judaizers appears to be: “Listen, Paul did not want to offend you or give you information which would be difficult to take in, so he left out important doctrines which are also found in the Scriptures. He wanted to please you. He did not want to alienate you all.”

But even if we or a messenger from heaven might announce (the gospel) to you (all) beside what we announced to you (all), anathema let [him] be. As we have said before and now again I keep on saying, if anyone to you (all) keeps on announcing (the gospel) beside what you have received, anathema let [him] be. For now men, I keep on convincing, or the God or I keep on seeking men to keep on pleasing, if yet men I was been striving to please, of Christ a slave I am not.

Galatians
1:8–10

But even if we or an angel from heaven announces (the gospel) to you (all) in opposition to what we [already] announced to you (all), let [him] be anathema (cursed). As we have said previously and now again, I keep on saying, if anyone keeps on announcing to you (all) (the gospel) in opposition to what you have received, let him be anathema (cursed). For now, do I keep on persuading men or God or do I keep on seeking to please men? Yet, if I keep on striving to please men, then I am not the servant of Christ.

Even if we or an angel from the heavens presents a different gospel from what we have explained to you, then let that person be accursed. I have said it before and I keep on saying that if anyone at all presents a different gospel to you, then let that person be accursed. You have observed me now for some time; do I keep trying to persuade man or God; or am I simply trying to please men with my words? If that is the case, then I am not a servant of Jesus Christ.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	But even if we or a messenger from heaven might announce (the gospel) to you (all) beside what we announced to you (all), anathema let [him] be. As we have said before and now again I keep on saying, if anyone to you (all) keeps on announcing (the gospel) beside what you have received, anathema let [him] be. For now men, I keep on convincing, or the God or I keep on seeking men to keep on pleasing, if yet men I was been striving to please, of Christ a slave I am not.
Complete Apostles Bible	But even if we, or an angel from heaven, should preach a gospel to you other than what we preached to you, let him be accursed. As we have said before, and I say again just now, if anyone preaches a gospel to you other than what you received, let him be accursed. For do I just now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before, so now I say again: If any one preach to you a gospel, besides that which you have received, let him be anathema. For do I now persuade men, or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. But if we, or an angel from heaven, should announce to you differently from what we have announced to you, let him be accursed. As I have just said, and now I again say it, that if any one announce to you differently from what ye received, let him be accursed.

Original Aramaic NT For do I now persuade men, or God? Or do I seek to please men? For if I had till now pleased men, I should not have been a servant of the Messiah. But even if we or an Angel from Heaven should evangelize you outside of that which we have evangelized you, we or he would be damned; Just as I said to you from the first and now again I say to you, that if anyone evangelizes you outside of what you have received, he shall be damned. Do I plead now before the children of men or before God, or do I seek to please the children of men? For if until now I have been pleasing men, I have not been a Servant of The Messiah.

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English But even if we, or an angel from heaven, were to be a preacher to you of good news other than that which we have given you, let there be a curse on him. As we have said before, so say I now again, If any man is a preacher to you of any good news other than that which has been given to you, let there be a curse on him.

Am I now using arguments to men, or God? or is it my desire to give men pleasure? if I was still pleasing men, I would not be a servant of Christ.

Bible in Worldwide English We are wrong if we tell you a different kind of good news. Even an angel from heaven is wrong to tell you something different. Let a punishment from God come upon us if we tell you a different kind of good news.

We have said it before, and I say it again now. A curse be on any one who tells you a kind of good news which is not the good news we have already told you.

Now, am I trying to please men or God? If I were still trying to please men, then I would not be the servant of Christ.

Easy English .

Easy-to-Read Version--2008 We told you the true Good News message. So anyone who tells you a different message should be condemned--even if it's one of us or even an angel from heaven! I said this before. Now I say it again: You have already accepted the Good News. Anyone who tells you another way to be saved should be condemned!

Now do you think I am trying to make people accept me? No, God is the one I am trying to please. Am I trying to please people? If I wanted to please people, I would not be a servant of Christ.

God's Word™

Whoever tells you good news that is different from the Good News we gave you should be condemned to hell, even if he is one of us or an angel from heaven. I'm now telling you again what we've told you in the past: If anyone tells you good news that is different from the Good News you received, that person should be condemned to hell. Am I saying this now to win the approval of people or God? Am I trying to please people? If I were still trying to please people, I would not be Christ's servant.

Good News Bible (TEV)

But even if we or an angel from heaven should preach to you a gospel that is different from the one we preached to you, may he be condemned to hell! We have said it before, and now I say it again: if anyone preaches to you a gospel that is different from the one you accepted, may he be condemned to hell! Does this sound as if I am trying to win human approval? No indeed! What I want is God's approval! Am I trying to be popular with people? If I were still trying to do so, I would not be a servant of Christ.

The Message .
NIRV .

New Life Version .
 New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. I pray that God will punish anyone who preaches anything different from our message to you! It doesn't matter if that person is one of us or an angel from heaven. I have said it before, and I will say it again. I hope God will punish anyone who preaches anything different from what you have already believed. I am not trying to please people. I want to please God. Do you think I am trying to please people? If I were doing that, I would not be a servant of Christ.

The Living Bible .
 New Berkeley Version .
 New Century Version .
 New Living Translation .
 The Passion Translation

Anyone who comes to you with a different message than the grace gospel that you have received will have the curse of God come upon them! For even if we or an angel appeared before you, to give you a different gospel than what we have already proclaimed, God's curse will be upon them.

I will make it clear: Anyone, no matter who they are, that brings you a different gospel than the grace gospel that you have received, let them be condemned and cursed!

I'm obviously not trying to flatter you or water down my message to be popular with men, but my supreme passion is to please God. For if all I attempt to do is please people, I would not be the true servant of the Messiah.

UnfoldingWord Simplified T. But even if we apostles or an angel from heaven should tell you a good news that is not the same as what we told you before, God should punish that person forever. As we have already told you, so now I say to you again that someone is telling you a form of the good news that he says is good, but it is not the same as what you believed. So I ask God that he condemn that person forever.
 I do not need people to like me, because it is God who approves of me. I am not trying to please people. If I were still trying to please people, then I would not really be serving the Messiah.

Williams' New Testament But even if I or an angel from heaven preach a good news that is contrary to the one which I have already preached to you, a curse upon him! As I have said it before, so now I say it again, if anybody is preaching to you a good news that is contrary to the one which you have already received, a curse upon him!
 Am I now trying to win men's favor, or God's? Or, am I trying to be pleasing to men? If I were still trying to be pleasing to men, I would not be a slave of Christ at all.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version

But even if we or an angel from heaven should share good news with you that is contrary to the good news that we shared with you, he must be doomed. As we have stated before, even now I say again, "If anyone shares good news with you that is contrary to what you received in, he must be doomed."

You see, do I now persuade people or God? Or do I look to be satisfying people? If I were still satisfying people, I would not be *the* Anointed King's slave.

Common English Bible .
 Len Gane Paraphrase

But even if we or an angel from heaven preach any other gospel to you other than what we preach, let him be guaranteed for God's curse.

As we said before, I now say again, if anyone preaches any other gospel to you than the one you have received, let that person be guaranteed for God's curse. For am I now trying to please men or God? Does this sound like I'm trying to get human approval? For if I'm trying to get human approval, I wouldn't be the slave of Christ.

A. Campbell's Living Oracles But if even we, or an angel from heaven, declare a gospel to you, different from what we have declared to you, let him be accursed. As we said before, so now I say again, if any one declare a gospel to you, different from what you have received, let him be accursed.
For do I now conciliate men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

New Advent (Knox) Bible .
NT for Everyone .

20th Century New Testament Yet even if we--or if an angel from Heaven were to tell you any other 'Good News' than that which we told you, may he be accursed! We have said it before, and I repeat it now--If any one tells you a 'Good News' other than that which you received, may he be accursed!
Is this, I ask, trying to conciliate men, or God? Am I seeking to please men? If I were still trying to please men, I should not be a servant of Christ.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
Berean Study Bible .

But even if we or an angel from heaven should preach a gospel contrary to the one we preached to you, let him be under a divine curse!
As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you embraced, let him be under a divine curse!
Am I now seeking the approval 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 servant of Christ.

Christian Standard Bible .
Conservapedia Translation .
Evangelical Heritage V. .
Revised Ferrar-Fenton Bible .
Free Bible Version .

But if anyone, even we ourselves, or even an angel from heaven, should promote any other kind of good news* than what we have already told you, let them be condemned!
I repeat what we've told you before: if anyone promotes any other kind of good news* than what you've already accepted, let them be condemned!
Whose approval do you think I want—that of people or of God? Do you think I'm trying to please people? If I wanted to please people I wouldn't be a servant of Christ!

God's Truth (Tyndale) .
Holman Christian Standard .
International Standard V .

But even if we or an angel from heaven should proclaim to you [Other mss. lack to you] a gospel contrary to what we proclaimed to you, let that person be condemned! What we have told you in the past I am now telling you again: If anyone proclaims to you a gospel contrary to what you received, let that person be condemned! Am I now trying to win the approval of people or of God? Or am I trying to please people? If I were still trying to please people, I would not be the Messiah's [Or Christ's] servant. [Or slave]

Lexham Bible .
Montgomery NT .
NIV, ©2011 .
Riverside New Testament .

Leicester A. Sawyer's NT	<p>But if we or an angel from heaven preach you another gospel contrary to what we have preached you let him be accursed. As we said before I now also say again, If any one preaches you a gospel contrary to what you have received let him be accursed.</p> <p>For do I now obey man, or God? or do I seek to please men? For if I yet pleased men, I could not have been a servant of Christ.</p>
The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	<p>.</p> <p>.</p> <p>But though we or an angel from the cosmos, announce any other Good News to you than what we have announced to you, let him be Devoted to Destruction. As we said before, so say I now again, if anyone announces any other Good News to you than what you have received, let him be Devoted to Destruction. Because do I now persuade men, or Elohim? or do I seek to please men? for if I yet pleased men, I should not be the slave of Christ.</p>
Weymouth New Testament	<p>But if even we or an angel from Heaven should bring you a Good News different from that which we have already brought you, let him be accursed.</p> <p>What I have just said I repeat--if any one is preaching to you a Good News other than that which you originally received, let him be accursed.</p> <p>For is it man's favour or God's that I aspire to? Or am I seeking to please men? If I were still a man-pleaser, I should not be Christ's bondservant.</p>
Wikipedia Bible Project	<p>Even if we or an angel from heaven were to proclaim a different good-news than what we originally preached, let him be eternally lost.</p> <p>As we said before, we now say again: if anyone preaches to you another gospel than what you originally accepted, let him be eternally lost.</p> <p>Am I trying to win the approval of men, or God? If I was trying to please men, I would not be Christ's slave.</p>
Worsley's New Testament	<p>.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	<p>But even if we, or an cherub out of Heaven, should preach a good news to you beside the good news we preached to you, let him be accursed. As we have said before, and now I say again: If anyone preaches a good news beside what you received, let him be accursed.</p> <p>For do I now persuade men or Elohim? Or do I seek to please men? For if I yet pleased men, I would not be a slave of Messiah.</p>
Holy New Covenant Trans.	<p>If we ourselves — or even an angel from heaven — tell you a different good news than the true Good News which we told you, then we should be condemned! I said this before; I am saying it again: if anyone preaches a good news to you that is different from what you received, let that person be condemned.</p> <p>Do you think I'm now trying to win men over? No! God is the One who I am trying to please. Am I trying to please man? If I were, I would not be a slave of Christ.</p>

The Scriptures 2009
Tree of Life Version

But even if we (or an angel from heaven) should announce any "good news" to you other than what we have proclaimed to you, let that person be cursed! As we have said before, so I now repeat: if anyone proclaims to you "good news" other than what you received, let that person be under a curse!

Am I now trying to win people's approval, or God's? Or am I trying to please people? If I were still trying to please people, I would not be a servant of Messiah.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...but and if We or Angel from heaven may announce {something} [to] you* against what [We] announce [to] you* Curse be! as [We] have foretold {him} and now again [I] say {him} if Someone you* announces {something} against what [You*] receive Curse be! now for men [I] agree or the god or [I] seek men to please if still men [I] pleased [of] christ Servant not ever [I] was...

Alpha & Omega Bible

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 EXCOMMUNICATED!

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 EXCOMMUNICATED!

FOR AM I NOW SEEKING THE FAVOR OF MEN, OR OF THEOS (*The Alpha & Omega*)? OR AM I STRIVING TO PLEASE MEN? IF I WERE STILL TRYING TO PLEASE MEN, I WOULD NOT BE A BOND-SERVANT OF CHRIST.

Awful Scroll Bible

Notwithstanding, even if- we, or an angelic messenger out of the Expanse, ourselves, -shall herald-a-good-tidings to yous, besides what we ourselves herald-the-Good-Tidings to yous, be he set-amidst accursed!

As we have said-before, and confirm now anew, if-anyone himself heralds-a-good-tidings to yous, besides that took-near, be he set-amidst accursed!

For persuade I now the aspects-of-man or God, or seek I to accommodate the aspects-of-man? For if I still was accommodating the aspects-of-man, I should not assuredly be a devoted slave of the Anointed One.

Concordant Literal Version

But if ever we also, or a messenger out of heaven, should be bringing an evangel to you beside that which we bring to you, let him be anathema!"

As we have declared before and at present I am saying again, if anyone is bringing you an evangel beside that which you accepted, let him be anathema!"

For, at present, am I persuading men or God? Or am I seeking to please men? If I still pleased men, I were not a slave of Christ."

exeGesés companion Bible

But whenever we, or an angel from the heavens evangelize any other to you

than what we evangelized to you,
he becomes anathema.

As we foretold, and now word again,
If anyone evangelizes any other to you

than what you took,
he becomes anathema.

For now, convince I humanity? Or Elohim?

Or seek I to please humanity?

For if I yet please humanity,

I am never ever the servant of Messiah.

Orthodox Jewish Bible

But even if we [Shlichim, emissaries of Rebbe, Melech HaMoshiach] or a malach from Shomayim should pose as maggidim [for Moshiach] and make a hachrazah (proclamation) to you of a "Besuras HaGeulah" other than that Besuras HaGeulah which we preached to you, let such a one be ARUR HAISH ("Cursed is the man,"

YEHOSHUA 6:26) and set under cherem (ban of destruction) and onesh Gehinnom (damnation).

As we have previously said, and now again I say, if any one preaches a "Besuras HaGeulah" to you other than that which you received, let him be ARUR HAISH and be consigned to onesh Gehinnom.

Am I now seeking the ishshur (approval) of Bnei Adam? Or the haskama (approval) of Hashem? Or am I seeking to be a man-pleaser? If (and this is not the case) I were still pleasing Bnei Adam, I would not have been the eved of Moshiach.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

However, if we [apostles] or even an angel [claiming to be] from heaven were to preach any other "gospel" than the one we have [already] preached to you, let that person be cut off from God's [salvation]. I repeat what I have already said: If any person preaches to you a "gospel" other than what you have already received [from us apostles], he should be cut off from God's [salvation]. For am I seeking [to gain] the favor of men or of God? Or, am I striving to please people [by what I do]? If I were still [trying] to please people, I would not be a [true] servant of Christ.

The Expanded Bible
Jonathan Mitchell NT

However, even if we – or an agent from the atmosphere or sky (or: a messenger from out of the midst of heaven)! – should ever bring or announce something as "good news" (as the message of goodness; as being the evangel or gospel) to you folks which is to the side of that which we announce (or: is parallel to what we announced) to you folks in the message of goodness, ease and well-being, let it be placed on the altar before the Lord (set up as a result of a divine offering [i.e., to see if it is "accepted" by God, or "rejected," as Cain's was]; or, possibly: cursed).

So as we have said before (or: = above [in vs. 8]), and I am right now presently saying again, if anyone is habitually announcing (proclaiming) as "good news" that which is to the side of that which you receive (or: took to your side), let it be placed on the altar before God (set up as a result of a divine offering [to see if it's acceptable]; or, possibly: cursed).

Come now, am I at the present moment habitually appealing to humans, or God? (or: am I right now constantly trying to convince and persuade mankind, or God?) Or, am I repeatedly seeking to keep on pleasing and accommodating people (humans)? If I had been still continuing to please and accommodate people (mankind), I would not have been being Christ's slave.

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Benjamin Brodie's trans.

In fact, even if we [one of the apostles] or a messenger from heaven [angel] preach a gospel to you contrary to [or alongside of as an addition] that [grace gospel which I have preached], let him be under the curse of God [severe divine discipline].

As we warned before and now I say again [pay attention this time because this is a deadly serious matter]: If anyone preaches a gospel to you contrary to [or along side of as an addition] that [grace gospel] which you have previously received [from me], let him be under the curse of God.

What? Should I at this moment be trying to seek approval from men [conciliatory to their dictates] instead of God [adhering to divine viewpoint]? Or should I be

constantly attempting to please men [striving to be politically correct]? If I was still trying to please men [as I used to do when I was enmeshed in Judaistic legalism], then I would no longer be living like a bonds slave of Christ [but rather living as a slave to the dictates of men].

Lexham Bible

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

The Spoken English NT

But even if we-or an angel from heaven-ever brings you a good news message that's against the message we brought you,^j then let them be cursed!^k

Just as we've said before, I'll say it again right now: if somebody brings you a good news message that's against what you've received, then let them be cursed!

So now who am I trying to get on my side? People, or God? Am I trying to please people? If I still tried to please people, I wouldn't be Christ's servant.^l

^j Some mss leave out the word "you".

^k Or "totally damned".

^l Or "slave". Paul appears to be very angry. I think it's because certain people have accused him of cutting corners on God's laws in order to get more acceptance from non-Jews. His view is that he used to be trying to get acceptance, back when he used to persecute the Christians. But for many years, he's been willing to face anything—including physical attack and death—to bring the good news of Jesus Christ to Jews and non-Jews (see e.g. 2Cor. 11:23-27). After putting his life on the line again and again, it hurts him to be labeled a spiritual coward.

Wilbur Pickering's New T.

Now even if we, or an angel out of heaven, should preach any other gospel to you than what we have preached to you, let him be accursed! As we have just said, I here emphatically repeat: If anyone preaches any other gospel to you than what you have received, let him be accursed!!⁴ Am I just now appealing to men, or to God?⁵ Or am I trying to please men? You see, if I were still pleasing men I would not be a slave of Christ.⁶

(4) 'Other gospels' would seem to be in plentiful supply; those who promote them are under a curse.

(5) Since it is God who applies the curse, he is appealing to God to back him up.

(6) Oops, tilt! Come on Paul, you can't be serious. Do you really mean that pleasing men and being a slave of Christ are mutually exclusive? On the basis of my experience I would have to agree with Paul, with the understanding that fellow-slaves are not included in the 'pleasing men'. (When I am pleasing Christ His other slaves should be pleased as well.)

Literal, almost word-for-word, renderings:

A Faithful Version

But if we, or even an angel from heaven, should preach a gospel to you that is contrary to what we have preached, LET HIM BE ACCURSED!

As we have said before, I also now say again. If anyone is preaching a gospel contrary to what you have received, LET HIM BE ACCURSED!

Now then, am I striving to please men, or God? Or am I motivated to please men?

For if I am yet pleasing men, I would not be a servant of Christ.

Analytical-Literal Translation

But even if we or an angel out of heaven shall himself be proclaiming a gospel to you besides [or, contrary to] what we proclaimed to you, let him be accursed [Gr., anathema]! As we have forewarned and now say again, if anyone shall be proclaiming a gospel to you besides [or, contrary to] what you received, let him be accursed! For am I now persuading [or, seeking the approval of] people or God? Or am I seeking to be pleasing people? For if I am still trying to please people, I would not be Christ's slave.

Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	But if we, or an angel from heaven, proclaim to you as glad tidings any thing different from what we have proclaimed to you, let him be an anathema. As we said before, so I now say again, If any one teach you as glad tidings any thing different from what you have received, let him be anathema. For do I now conciliate the favour of men rather than of God? Or do I seek to please men? For if I still pleased men, I would not be a servant of Christ.
Context Group Version	But though we, or a messenger from the sky, should proclaim to you (pl) any Imperial News other than that which we proclaimed to you (pl), let him be accursed. As we have said before, so I say now again, if any man proclaims to you (pl) any Imperial News other than that which you (pl) received, let him be accursed. For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still pleasing men, I should not be a slave of the Anointed.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	BUT EVEN IF WE OR AN ANGEL OUT OF HEAVEN SHOULD ANNOUNCE GLAD TIDINGS TO YOU CONTRARY TO WHAT WE ANNOUNCED TO YOU, ACCURSED LET HIM BE. AS WE HAVE SAID BEFORE, ALSO NOW AGAIN I SAY, IF ANYONE [TO] YOU ANNOUNCES GLAD TIDINGS CONTRARY TO WHAT YE RECEIVED, ACCURSED LET HIM BE. FOR NOW MEN DO I PERSUADE OR GOD? OR DO I SEEK MEN TO PLEASE? FOR IF YET MEN I WERE PLEASING, CHRIST'S BONDMAN I SHOULD NOT BE.
Literal Standard Version	I wonder that you are so quickly removed from Him who called you in the grace of Christ to another good news— not that there is another, except there are certain who are troubling you, and wishing to pervert the good news of the Christ; but even if we or a messenger out of Heaven may proclaim good news to you different from what we proclaimed to you—let him be accursed! As we have said before, and now say again: if anyone may proclaim to you good news different from what you received—let him be accursed! For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men—I should not be Christ's servant. Vv. 6–7 are included for context.
Modern English Version	.
Modern Literal Version 2020	But even if we or a messenger from heaven, should proclaim to you° any good-news contrary to what we ourselves proclaimed to you°, let him be accursed. As we have said before, and so now I am saying again, if anyone proclaims to you° any good-news contrary to what you° received, let him be accursed. For* am I now persuading men or God? Or am I seeking to please men? For* if I was still pleasing men, I myself would not be a bondservant of Christ.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.

Worrell New Testament
Young's Updated LT

The gist of this passage:
8-10

Galatians 1:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
eán (ἐάν) [pronounced <i>eh-AHN</i>]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
hêmeis (ἡμεῖς) [pronounced <i>hay-MICE</i>]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
aggelos (ἄγγελος) [pronounced <i>AHN-geh-loss</i>]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; nominative case	Strong's #32
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel.			
ouranos (οὐρανός) [pronounced <i>oo-ran-OSS</i>]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; genitive/ablative case	Strong's #3772
euaggelizô (εὐαγγελίζω) [pronounced <i>yoo-ang-ghel-EED-zo</i>]	<i>to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]</i>	1 st person plural, aorist middle subjunctive	Strong's #2097
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: But even if we or an angel from heaven announces (the gospel) to you (all)...

The problem with the Galatians is, they have heard another gospel, they have heard some new teaching, about the way to get to God, and it is different from what Paul has previously explained.

The idea is, Paul has taught faith alone in Christ alone; and the Galatians have recent found out that, it is incumbent upon them to now keep the Mosaic Law and to be circumcised.

Paul makes an argument now. Let's say that we return and proclaim a gospel to you, or even if an angel does this.

Galatians 1:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
para (παρά) [pronounced paw- RAW]	<i>by, along; at [or by] the edge of; by [or, to] the side of, beside; near, at; in comparison to, more than, beyond; except for; because of; against, in opposition to; less</i>	preposition of location with the accusative	Strong's #3844
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
euaggelizō (εὐαγγελίζω) [pronounced yoo-ang- ghel-EED-zo]	<i>to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]</i>	1 st person plural, aorist middle indicative	Strong's #2097
humin (ὑμῖν) [pronounced hoo- MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: ...in opposition to what we [already] announced to you (all),...

Then Paul adds to that protasis: let's say that this new gospel is in opposition to what I have already announced to you. *That* is the problem, Paul says.

Galatians 1:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anathema (ἀνάθεμα) [pronounced an-AHTH- em-ah]	<i>a (religious) ban, an excommunicated (thing or person); accused, anathema, cursed</i>	neuter singular noun; nominative case	Strong's #331
éstō/estōsan (ἔστω/ἔστωσαν) [pronounced EHS- toh/EHS-toh-san]	<i>is, to be; be, let be; imperative form of Strong's #1510</i>	3 rd person singular, present imperative	Strong's #2077

Translation: ...let [him] be anathema (cursed).

Let that person be accursed, Paul says. This is what Paul says, even if that person is him, one of those on his team, or even an angel.

"You have heard the true gospel; there is no other gospel message," Paul alleges.

Galatians 1:8 But even if we or an angel from heaven announces (the gospel) to you (all) in opposition to what we [already] announced to you (all), let [him] be anathema (cursed). (Kukis nearly literal translation)

Galatians 1:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
proerēō (προερέω) [pronounced <i>pro-er-EH-oh</i>]	<i>to say before; to say in what precedes, to say above; to say before (heretofore, formerly); to say (tell) beforehand, before the event: prophecies</i>	1 st person plural, perfect active indicative	Strong's #4280
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
árti (ἄρτι) [pronounced <i>AR-tee</i>]	<i>now, just now, this moment; now at this time, at this very time, this moment</i>	adverb	Strong's #737
palin (πάλιν) [pronounced <i>PAL-in</i>]	<i>anew, again; renewal or repetition of the action; again, anew; again, i.e. further, moreover; in turn, on the other hand</i>	adverb	Strong's #3825
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 st person singular, present active indicative	Strong's #3004

Translation: As we have said previously and now again, I keep on saying,...

Paul then reminds them. "I have talked about this before, and now, I continue saying this..."

Galatians 1:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced <i>I</i>]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
tís (τις) [pronounced <i>tihç</i>] ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
humas (ὕμας) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Galatians 1:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euaggelizō (εὐαγγελίζω) [pronounced yoo-ang-ghel-EED-zo]	<i>to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]</i>	3 rd person singular, present middle indicative	Strong's #2097
para (παρά) [pronounced paw-RAW]	<i>by, along; at [or by] the edge of; by [or, to] the side of, beside; near, at; in comparison to, more than, beyond; except for; because of; against, in opposition to; less</i>	preposition of location with the accusative	Strong's #3844
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
paralambanō (παραλαμβάνω) [pronounced pahr-al-am-BAHN-oh]	<i>to receive, to take (unto, with); figuratively, to learn; by analogy, to assume [an office]</i>	2 nd person plural, aorist active indicative	Strong's #3880

Translation: ...if anyone keeps on announcing to you (all) (the gospel) in opposition to what you have received,...

"If anyone, no matter who it is, gives you a different gospel, then we have a problem."

Galatians 1:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anathema (ἀνάθεμα) [pronounced an-AHTH-em-ah]	<i>a (religious) ban, an excommunicated (thing or person); accused, anathema, cursed</i>	neuter singular noun; nominative case	Strong's #331
éstō/estōsan (ἔστω/ἔστωσαν) [pronounced EHS-toh/EHS-toh-san]	<i>is, to be; be, let be; imperative form of Strong's #1510</i>	3 rd person singular, present imperative	Strong's #2077

Translation: ...let him be anathema (cursed).

Again, Paul says, "Let this person be accursed—I don't care who he is or claims to be."

Galatians 1:9 As we have said previously and now again, I keep on saying, if anyone keeps on announcing to you (all) (the gospel) in opposition to what you have received, let him be anathema (cursed). (Kukis nearly literal translation)

The implication of this would be, "Just so you are not confused, I will repeat the gospel message in this epistle."

Galatians 1:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
árti (ἄρτι) [pronounced AR-tee]	<i>now, just now, this moment; now at this time, at this very time, this moment</i>	adverb	Strong's #737
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
anthrôpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; accusative case	Strong's #444
peithô (πείθω) [pronounced PIE-thoh]	<i>to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey</i>	1 st person singular, present active indicative	Strong's #3982
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
zêteô (ζητέω) [pronounced zay-TEH-oh]	<i>to seek after [to find], to look for; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone</i>	1 st person singular, present active indicative	Strong's #2212
anthrôpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444
aréskō (ἀρέσκω) [pronounced ar-EHS-koh]	<i>to please, to be agreeable; to strive to please; to accommodate one's self to the opinions desires and interests of others</i>	present active infinitive	Strong's #700

Translation: For now, do I keep on persuading men or God or do I keep on seeking to please men?

One of the claims against Paul was this. "Sure, sure, we know that Paul did not teach you about circumcision or the law, but that is because he is a people-pleaser. He does not want you to be upset or put off. It is just in his

nature to try to make this gospel message seem as painless as possible. He is not willing to share the hard truths with you.”

Paul comes back with, “Now, do I persuade you or even God? Do I keep on seeking to please men?”

I am not completely clear on what it means for Paul to persuade men and God.

Galatians 1:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
éti (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444
zêteō (ζητέω) [pronounced zay-TEH-oh]	<i>to seek after [to find], to look for; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone</i>	1 st person singular, imperfect active indicative	Strong's #2212

Translation: *Yet, if I keep on striving to please men,...*

“Logically,” Paul says, “if I am striving to please men...” then we have the next logical conclusion.

Galatians 1:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
doulos (δούλος) [pronounced DEW-loss]	<i>slave, servant, attendant</i>	masculine singular noun; nominative case	Strong's #1401
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle often found with the relative pronoun	Strong's #302
hēmēn (ἡμην) [pronounced AY-mane]	<i>to be, was; (sometimes unexpressed)</i>	1 st person singular, imperfect indicative	Strong's #2252 (a prolonged form of #2258)

Translation: *...then I am not the servant of Christ.*

“If I am trying to please men, that clearly, I am not the servant of Christ,” Paul says. This makes complete sense.

Galatians 1:10 For now, do I keep on persuading men or God or do I keep on seeking to please men? Yet, if I keep on striving to please men, then I am not the servant of Christ. (Kukis nearly literal translation)

Galatians 1:8–10 But even if we or an angel from heaven announces (the gospel) to you (all) in opposition to what we [already] announced to you (all), let [him] be anathema (cursed). As we have said previously and now again, I keep on saying, if anyone keeps on announcing to you (all) (the gospel) in opposition to what you have received, let him be anathema (cursed). For now, do I keep on persuading men or God or do I keep on seeking to please men? Yet, if I keep on striving to please men, then I am not the servant of Christ. (Kukis nearly literal translation)

Galatians 1:8–10 Even if we or an angel from the heavens presents a different gospel from what we have explained to you, then let that person be accursed. I have said it before and I keep on saying that if anyone at all presents a different gospel to you, then let that person be accursed. You have observed me now for some time; do I keep trying to persuade man or God; or am I simply trying to please men with my words? If that is the case, then I am not a servant of Jesus Christ. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Gospel of Jesus Christ Is Not of Human Origin

For I keep on making known to you (all), brothers, the gospel, having been announced by me that it does not keep on being according to the norm or standard of man; for neither from man did I receive it nor was I taught [it] but through a disclosure of Jesus Christ.

Galatians
1:11–12

For I keep on declaring to you (all), brothers, that the gospel having been announced by me is not according to man; for neither did I receive it from man, nor was I taught [it]; but [it came] through the revelation of Jesus Christ.

It has been my testimony to you all along, royal family, that the gospel which I taught was not developed from man’s standards, nor did I receive it from any man, nor was I taught it by anyone. The gospel that I proclaim to you came to me by the direct revelation of Jesus Christ.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For I keep on making known to you (all), brothers, the gospel, having been announced by me that it does not keep on being according to the norm or standard of man; for neither from man did I receive it nor was I taught [it] but through a disclosure of Jesus Christ.
Complete Apostles Bible	But I make known to you, brothers, the gospel preached by me is not according to man. For I neither received it from man, nor was I taught it, but through the revelation of Jesus Christ.
Revised Douay-Rheims	.

Douay-Rheims 1899 (Amer.)	For I give you to understand, brethren, that the gospel which was preached by me is not according to man. For neither did I receive it of man: nor did I learn it but by the revelation of Jesus Christ.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	But I make known to you, my brethren, that the gospel announced by me, was not from man. For I did not receive it and learn it from man, but [I had it] by revelation from Jesus the Messiah.
Original Aramaic NT	But I notify you my brethren, that The Gospel that was preached by me was not from a human; For I neither received nor learned it from a man, but by the revelation of Yeshua The Messiah.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Because I say to you, my brothers, that the good news of which I was the preacher is not man's. For I did not get it from man, and I was not given teaching in it, but it came to me through revelation of Jesus Christ.
Bible in Worldwide English	My brothers, I want you to know this. The good news which I told you is not mans good news. No man told it to me. No man taught it to me. But it was Jesus Christ who showed it to me.
Easy English Easy-to-Read Version–2008	.
God's Word™	Brothers and sisters, I want you to know that the Good News message I told you was not made up by anyone. I did not get my message from any other human. The Good News is not something I learned from other people. Jesus Christ himself gave it to me. He showed me the Good News that I should tell people.
Good News Bible (TEV)	I want you to know, brothers and sisters, that the Good News I have spread is not a human message. I didn't receive it from any person. I wasn't taught it, but Jesus Christ revealed it to me.
	Let me tell you, my friends, that the gospel I preach is not of human origin. I did not receive it from any human being, nor did anyone teach it to me. It was Jesus Christ himself who revealed it to me.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	My friends, I want you to know that no one made up the message I preach. It wasn't given or taught to me by some mere human. My message came directly from Jesus Christ when he appeared to me.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.

The Passion Translation	Beloved ones, let me say emphatically that the gospel entrusted to me was not given to me by any man. No one taught me this revelation, for it was given to me directly by the unveiling of Jesus the Anointed One.
UnfoldingWord Simplified T.	My fellow believers, I want you to know that the message about the Messiah that I proclaim to people is not one that some person created. I did not learn this good news from any ordinary human being, and no such person taught it to me. Instead, it was Jesus the Messiah himself who taught me.
Williams' New Testament	For I tell you, brothers, the good news which was preached by me is not a human message, for I did not get it from any man; I was not taught it, but I got it through a revelation given by Jesus Christ.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	For I certify to you, brothers, that the gospel I preached is not devised by man. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Let me make it clear, my friends, regarding the good news I'm declaring—it did not come from any human being. I didn't receive it from anyone, and nobody taught it to me—it was Jesus Christ who revealed it to me.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	<i>Jesus Himself Gave Paul His Message</i> For [Other mss. read Now] I want you to know, brothers, that the gospel that was proclaimed by me is not of human origin. For I did not receive it from a man, nor was I taught it, but it was revealed to me by Jesus the Messiah. [Or Christ]
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	For I assure you, brethren, that the good news which I brought is not of man's devising. For neither did I receive it from man nor was I taught it through man, but through a revelation of Jesus Christ.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.

Weymouth New Testament	For I must tell you, brethren, that the Good News which was proclaimed by me is not such as man approves of. For, in fact, it was not from man that I received or learnt it, but by a revelation from Jesus Christ.
Wikipedia Bible Project	.
Worsley's New Testament	But I assure you, brethren, that the gospel preached by me is not <i>of</i> human <i>invention</i> . For I neither received it, nor was taught it by man, but by the revelation of Jesus Christ.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	And, brothers, I make known to you the good news preached by me, that it is not from man. For I did not receive it from man, nor was I taught it, but by a revelation of Yahshua Messiah.
Holy New Covenant Trans.	Brothers and sisters, I am letting you know that the Good News which I preached to you was not man-made. I did not receive the Good News from men; no man taught it to me. No, Jesus Christ revealed the Good News to me.
The Scriptures 2009	And I make known to you, brothers, that the Good News announced by me is not according to man. For I did not receive it from man, nor was I taught it, but through a revelation of עֵשׂוּרִי Messiah.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[I] show for [to] you* Brothers the news (good) the [thing] being announced by me for not [It] is in man not for I from man receive it neither [I] am taught {it} but {I} through revelation [of] jesus christ {receive it}...
Alpha & Omega Bible	.
Awful Scroll Bible	Moreover, I make known to yous brothers, certainly-of-which the announcing-of-the-Good-Tidings, that is being heralded-the-Good-Tidings by me, is not according to the aspects-of-man, for I yet-not took- it -near of the aspects-of-man, and- I am -not being taught it, however through the bringing-out-of-suppression of Jesus, the Anointed One.
Concordant Literal Version	For I am making known to you, brethren, as to the evangel which is being brought by me, that it is not in accord with man." For neither did I accept it from a man, nor was I taught it, but it came through a revelation of Jesus Christ."
exeGeses companion Bible	<u>THE APOCALYPSE OF PAULOS</u> But I have you know, brothers, that the evangelism evangelized by me is not after humanity. For I neither took it from humanity nor was I doctriated;

Orthodox Jewish Bible but through the apocalypse of Yah Shua Messiah.
 For I mefarsem (make known) to you, Achim B'Moshiach, the Besuras HaGeulah having been preached by me, that it is not according to Bnei Adam;
 For neither did I receive it from Bnei Adam nor was I taught it, but no, it was through a chazon (revelation) of Moshiach Yehoshua.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version For I would like to clarify for you, brothers, the situation regarding the Gospel that I have preached: It did not originate from man. *[Furthermore]*, I did not receive this *[Gospel message]* from any person, nor was I taught it *[by anyone]*. Instead, it came to me through *[a divine]* revelation from Jesus Christ.

The Expanded Bible .

Jonathan Mitchell NT

You see, [other MSS: Now] I am habitually making it intimately known to you folks by experience, brothers: that the message of goodness and well-being – the one being announced and proclaimed as "good" news by (or: under) me – is not down from or according to a person (or: is not corresponding to something human; is not on the level of or in the sphere of humanity),
 for I myself neither received it to my side from a human (or: from beside a person), nor was I taught [it], but to the contrary, [it came] through an unveiling of Jesus Christ (or: through an uncovering pertaining to Jesus [the Messiah]; through a revelation from Jesus Christ; by means of a disclosure which is [the] Anointed Jesus).

P. Kretzmann Commentary .

Syndein/Thieme .

Translation for Translators .

The Voice .

Bible Translations with Many Footnotes:

Benjamin Brodie's trans.

Indeed, I am telling you, brethren, that the gospel which has been preached by me is not according to the norms and standards of man [human viewpoint],
 Because I myself did not receive it by the instrumentality of man [from Gamaliel or the Judaizers], nor was I taught it [along with the original Twelve], but by the direct revelation of Jesus Christ.

Lexham Bible

Paul's Defense of His Apostleship

For I make known to you, brothers, the gospel that has been proclaimed by me, that it is not of human origin [Literally "according to man"]. For neither did I receive it from man, nor was I taught it , but I received it through a revelation of Jesus Christ.

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. .

The Spoken English NT

Paul 's Apostolic Message Came to him by Revelation

Brothers and sisters, I want you to know something about the good news I preach: it's not a human opinion.^m

Because I didn't get it from human beings, and I wasn't taught it. No, I got it through of a revelation of Jesus Christ.

^m. Lit. "I make known to you, brothers and sisters, about the good news announced by me, that it isn't according to humankind".

Wilbur Pickering's New T.

Paul's credentials

Now I want you to know, brothers, that the Gospel preached by me is not according

to man; because I did not receive it from any man, nor was I taught it; rather it came through a revelation from Christ.⁷

(7) I follow what I understand to be the best line of transmission (though in a minority here) that reads 'Christ' without 'Jesus'. I take it that 'Christ' is in the ablative case: 'from' rather than 'of'. Paul is claiming revelation—this is the plain meaning of verses 11-12.

Literal, almost word-for-word, renderings:

A Faithful Version	But I certify to you, brethren, that the gospel that was preached by me is not according to man; Because neither did I receive it from man, nor was I taught it by man; rather, it was by the revelation of Jesus Christ.
Analytical-Literal Translation	But I make known to you ^p , brothers [and sisters], the Gospel, the one having been proclaimed by me, that it is not according to humanity [or, human [standards]]. For neither did I receive it from humanity [or, human [origins]], nor was I taught [it], but [I received it] through a revelation of Jesus Christ.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	For I make known to you (pl), brothers, as concerning the Imperial News which was proclaimed by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but [it came to me] through revelation of Jesus the Anointed.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But I am making known to you ^o , brethren, the good-news which was proclaimed by me, that it is not according-to man. For* I neither received it from man, nor was I taught <i>it</i> , but <i>I received it</i> through a revelation of Jesus Christ.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	Call to Apostleship But I certify to you(p), brethren, that the Gospel which was preached by me is not according to man; for I neither received it from man, neither was I taught it, but by the revelation of Jesus Christ.
Revised Young's Lit. Trans.	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:

11-12

Galatians 1:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gnōrizō (γνωρίζω) [pronounced gnoh- RID-zoh]	<i>to make known; subjectively to know; to certify, to declare, to give to understand</i>	1 st person singular, present active indicative	Strong's #1107
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
humin (ὕμῖν) [pronounced hoo- MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
adelphoi (ἀδελφοί) [pronounced ad-el- FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80

Translation: For I keep on declaring to you (all), brothers,...

Paul has always laid it on the line where the gospel message came from (for him). He declared that from the beginning.

Galatians 1:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
euangelion (εὐαγγέλιον) [pronounced yoo-ang- GHEL-ee-on]	<i>gospel, good news; an announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i>	neuter singular noun, accusative case	Strong's #2098
euaggelizō (εὐαγγελίζω) [pronounced yoo-ang- ghel-EED-zo]	<i>announcing [speaking, declaring, bringing] the good news, evangelizing, proclaiming the gospel; bringing [declaring] glad [good] tidings [news, information]</i>	neuter singular, aorist passive participle, accusative case	Strong's #2097
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1700 (a form of Strong's #1473)

Galatians 1:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; accusative case	Strong's #444

Translation: ...that the gospel having been announced by me is not according to man;...

The gospel message was not developed by man; it is not the product of man; it is not according to the norms and standards of man. Otherwise, one might allege that the gospel was designed to please men or to appeal to men.

Galatians 1:11 For I keep on declaring to you (all), brothers, that the gospel having been announced by me is not according to man;... (Kukis nearly literal translation)

Galatians 1:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
para (παρά) [pronounced paw-RAW]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444

Galatians 1:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paralambanō (παραλαμβάνω) [pronounced <i>pahr-al-am-BAHN-oh</i>]	<i>to receive, to take (unto, with); figuratively, to learn; by analogy, to assume [an office]</i>	1 st person singular, aorist active indicative	Strong's #3880
auto (αὐτό) [pronounced <i>ow-TOH</i>]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846

Translation: ...for neither did I receive it from man,...

Paul did not hear the gospel from a man. You and I obviously heard the gospel from another human being, or we read it in the Bible. For me, it was a bit of both.

Galatians 1:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὔτε (οὔτε) [pronounced <i>OO-the</i>]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
didaskō (διδάσκω) [pronounced <i>did-AS-koh</i>]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	1 st person singular, aorist passive indicative	Strong's #1321

Translation: ...nor was I taught [it];...

Paul did not go to some kind of school where the gospel message was taught.

Galatians 1:12c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
diá (διά) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
apokalupsis (ἀποκάλυψις) [pronounced <i>ap-ok-AL-oo-p-sis</i>]	<i>a disclosure; an appearing, coming; lighten, a manifestation, be revealed, revelation</i>	feminine singular noun; genitive/ablative case	Strong's #602
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Galatians 1:12c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah;</i> transliterated, <i>Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Translation: ...but [it came] through the revelation of Jesus Christ.

Paul heard the gospel directly from Jesus Christ. If you will recall in Acts, when Jesus knocked Paul off of his mount, He revealed the concept of positional truth at that time (Paul, by pursuing believers, was in truth pursuing Jesus Christ).

Galatians 1:12 ...for neither did I receive it from man, nor was I taught [it]; but [it came] through the revelation of Jesus Christ. (Kukis nearly literal translation)

Galatians 1:11–12 For I keep on declaring to you (all), brothers, that the gospel having been announced by me is not according to man; for neither did I receive it from man, nor was I taught [it]; but [it came] through the revelation of Jesus Christ. (Kukis nearly literal translation)

Galatians 1:11–12 It has been my testimony to you all along, royal family, that the gospel which I taught was not developed from man's standards, nor did I receive it from any man, nor was I taught it by anyone. The gospel that I proclaim to you came to me by the direct revelation of Jesus Christ. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Paul's First Years as a Believer

For you (all) heard the manner of life of me before in the Judaism, that, according to norm and standard beyond the others I harassed the church of God and ravaged her. And I was advancing in the Judaism more than many contemporaries in the people of me. Even more zealous [I] was being of the ancestral traditions of me.

Galatians
1:13–14

For you (all) heard my previous conduct in Judaism, that, beyond measure, I persecuted the church of God and ravaged it. Therefore, I was advancing in Judaism more than many of my (Jewish) contemporaries. [I] continued being more zealous of my ancestral traditions.

You are all aware of my former manner of life as a devotee of Judaism and how I severely persecuted the church of God, ravaging it. As a result, I kept on advancing in Judaism more than most of my Jewish contemporaries because I kept on being so zealous for the traditions of my fathers.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) For you (all) heard the manner of life of me before in the Judaism, that, according to norm and standard beyond the others I harassed the church of God and ravaged her. And I was advancing in the Judaism more than many contemporaries in the people of me. Even more zealous [I] was being of the ancestral traditions of me.

Complete Apostles Bible	For you have heard of my former conduct at one time in Judaism, that beyond measure I used to persecute the church of God, and I was devastating it. And I was advancing in Judaism above many my own age, being far more zealous for the traditions of my forefathers.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	For you have heard of my conversation in time past in the Jews' religion: how that, beyond measure, I persecuted the church of God and wasted it. And I made progress in the Jew's religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	For ye have heard of my former course of life in Judaism, that I persecuted the church of God exceedingly, and destroyed it: and that I went much farther in Judaism than many of my contemporaries who were of my nation, and was peculiarly zealous for the doctrine of my fathers.
Original Aramaic NT	For you have heard of my way of life, which from the first was in Judaism, that I was greatly persecuting the Church of God and destroying it. And I was greatly surpassing many associates in Judaism who were of my people, and I was very zealous in the teaching of my ancestors;...
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For news has come to you of my way of life in the past in the Jews' religion, how I was cruel without measure to the church of God, and did great damage to it: And I went farther in the Jews' religion than a number of my generation among my countrymen, having a more burning interest in the beliefs handed down from my fathers.
Bible in Worldwide English	You have heard how I lived while I was still under the law of the Jews. I troubled the church of God very much. And I even tried to stop the church people altogether. I knew more about the law of the Jews than many of my own age among my people. I wanted much more than they did to obey the laws which our fathers passed down to us, even the ones that were not written.
Easy English	.
Easy-to-Read Version–2008	You have heard about my past life in the Jewish religion. I persecuted the church of God very much. I tried to destroy his people. I was becoming a leader in the Jewish religion. I did better than most other Jews my own age. I tried harder than anyone else to follow the traditions we got from our ancestors.
God's Word™	.
Good News Bible (TEV)	You have been told how I used to live when I was devoted to the Jewish religion, how I persecuted without mercy the church of God and did my best to destroy it. I was ahead of most other Jews of my age in my practice of the Jewish religion, and was much more devoted to the traditions of our ancestors.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	You know how I used to live as a Jew. I was cruel to God's church and even tried to destroy it. I was a much better Jew than anyone else my own age, and I obeyed every law that our ancestors had given us.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	By now you have heard stories of how severely I harassed and persecuted Christians and did my best to systematically destroy God's church, all because of my radical devotion to the Jewish religion. My zeal and passion for the doctrines of Judaism distinguished me among my people, for I was far more advanced in my religious instruction than others my age.
UnfoldingWord Simplified T.	People have told you about what I did in the past when I worshiped God in the Jewish way. I never stopped doing the worst things to the groups of believers that God had established. I tried to destroy those believers and their groups. I honored God in the Jewish way more thoroughly than any other Jew my own age. I was very angry when I saw other Jews neglecting to obey the traditions that our ancestors had kept.
Williams' New Testament	You have heard, indeed, of my former conduct as an adherent of the Jewish religion, how I kept on furiously persecuting the church of God, and tried to destroy it, and how I outstripped many of my own age among my people in my devotion to the Jewish religion, because I surpassed all others in my zeal for the traditions handed down by my forefathers.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, you heard of my behavior in the past in Judaism, that even more <i>than others</i> I was pursuing God's assembly and damaging it, and I was progressing in Judaism above many my own age in my family having a much stronger desire for the traditions of my fathers.
Common English Bible	.
Len Gane Paraphrase	For you have heard of my earlier way of life in Judaism, how violently I persecuted God's church and tried to liquidate it, and outdistanced many of my peers in the Jew's religion as I was much more zealous for the traditions of my ancestors.
A. Campbell's Living Oracles	You have certainly heard of my behavior formerly in Judaism; that I exceedingly persecuted the congregation of God, and laid it waste; and made progress in Judaism above many of the same age with myself, in my own nation, being more exceedingly jealous of the traditions of my fathers.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	You heard, no doubt, of my conduct when I was devoted to Judaism--how I persecuted the Church of God to an extent beyond belief, and made havoc of it, And how, in my devotion to Judaism, I surpassed many of my contemporaries among my own people in my intense earnestness in upholding the traditions of my ancestors.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.

Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	You heard how I behaved as a follower of the Jewish religion—how I fanatically persecuted God’s church, savagely trying to destroy it. I surpassed my contemporaries in the practice of the Jewish religion because I was so fervently devoted to the traditions of my ancestors.
God’s Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.
Lexham Bible	.
Montgomery NT	For you have heard of my former conduct in Judaism, how furiously I used to persecute the church of God, and how I kept seeking to root it out; and how in my zeal for Judaism I outstripped many of my own age and nation, in my special zeal for the traditions of my forefathers.
NIV, ©2011	.
Riverside New Testament	You have heard of my former life in Judaism, that I furiously persecuted the church of God and made havoc of it, and I went further in Judaism than many of my own age and race, being intensely zealous for the traditions of my forefathers.
Leicester A. Sawyer’s NT	For you heard of my conduct formerly in Judaism, that I greatly persecuted the church of God and destroyed it; and was a proficient in Judaism beyond many of my age among my people, being more exceedingly zealous for the traditions of my fathers.
The Spoken English NT	After all, you’ve heard about my way of life when I was in Judaism—that I viciously persecuted the community of God. I was even trying to destroy it. And I was going further in Judaism than lots of people my age in my country. I was even more passionate than they were about the traditions of my ancestors.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	For you have heard of my early career in Judaism--how I furiously persecuted the Church of God, and made havoc of it; and how in devotion to Judaism I outstripped many men of my own age among my people, being far more zealous than they on behalf of the traditions of my forefathers.
Wikipedia Bible Project	You have heard of my former extreme Jewish lifestyle when I was persecuting and warring against God's church. I advanced in Judaism, beyond many of my contemporaries in the Jewish nation, and was a zealot for the traditions of my ancestors.
Worsley’s New Testament	For ye have heard of my conversation formerly in Judaism, that I outrageously persecuted the church of God, and laid it waste: and I made a proficiency in Judaism above many of the same age with me in my own nation, being excessively zealous for the traditions of my fathers.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Hebraic Roots Bible	.
Holy New Covenant Trans.	For you heard my way of life when I was in Judaism, how I followed and persecuted the Congregation of YAHWEH and greatly devastated it. And how greatly advanced I was in Judaism, superior to most of my countrymen, who were also my kin. And, in particular, how zealous I was with respect to the teaching of my fathers.
The Scriptures 2009	You have heard about my past life in the Jewish faith. I violently persecuted God's called-out people. I tried to destroy them. In the Jewish faith I was becoming a leader, doing better than most Jews my own age. I tried harder than anyone else to follow the traditions which came from our ancestors.
Tree of Life Version	For you have heard of my former behaviour in Yehud <u>a</u> ism, how intensely I persecuted the assembly of Elohim, and ravaged it. And I progressed in Yehud <u>a</u> ism beyond many of my age in my race, being more exceedingly ardent for the traditions of my fathers.
	For you have heard of my earlier behavior in Judaism—how I persecuted God's community beyond measure and tried to destroy it. I was even advancing within Judaism beyond many my own age among my people, being a more extreme observer of my fathers' traditions.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[You*] hear for the mine behavior ever in the judaism for in abundance [I] pursued the congregation [of] the god and [I] destroyed her and [I] advanced in the judaism above many peers in the kind [of] me much more Enthusiast Becoming [of] the paternal [of] me traditions...
Alpha & Omega Bible	FOR YOU HAVE HEARD OF MY FORMER MANNER OF LIFE IN JUDAISM, HOW I USED TO PERSECUTE THE CONGREGATION OF CALLED OUT PEOPLE OF THEOS (<i>The Alpha & Omega</i>) BEYOND MEASURE AND TRIED TO DESTROY IT; AND I WAS ADVANCING IN JUDAISM BEYOND MANY OF MY CONTEMPORARIES AMONG MY COUNTRYMEN, BEING MORE EXTREMELY ZEALOUS FOR MY ANCESTRAL TRADITIONS.
Awful Scroll Bible	For you hear of my turning-about formerly, from-within Judaism, certainly-of-what I accordingly thrown-beyond, was persecuting they called-out of God, and was ransacking them. And I was striking-ahead from-within Judaism, more than many they of the together-ages from-among my nation, beginning-by being more exceedingly zealous, of the commissions-before of my forefathers.
Concordant Literal Version	For you hear of my behavior once, in Judaism, that I inordinately persecuted the ecclesia of God and ravaged it." And I progressed in Judaism above many contemporaries in my race, being inherently exceedingly more zealous for the traditions of my fathers."
exeGesés companion Bible	For you heard of my former behavior in Yah Hudahism, how I excessively persecuted and ravaged the ecclesia of Elohim: Gal 1:14 and advanced in Yah Hudahism above my many contemporaries in my own genos - being more superabundantly a zealot of the traditions of my patriarchs.
Orthodox Jewish Bible	For you heard of my derech, my halakhah, my hitnahagut (conduct) in earlier times in Yahadut (Judaism), how I was to an extraordinary degree bringing redifah (persecution) upon the Kehillah of Hashem and was making havoc of it, And I was shtaiig (working my way up, advancing, progressing) in Yahadut (Judaism) beyond many of my landsmen, being more abundantly machmir and a

kannai (zealot) bekius for the minhagim, the Masorot haAvot, the kabbalah (oral tradition), the Torah Sheb'al Peh, the Halakhah of my Avot.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version For you have heard about the way I lived in the past, when I was in the Jewish religion, *[that is]*, how I mercilessly persecuted the church of God, making havoc of it. I advanced in the Jewish religion beyond many of my contemporaries among my countrymen. I have been extremely more zealous in advocating the traditions *[taught]* by my forefathers.

The Expanded Bible
Jonathan Mitchell NT .

For you hear (or: heard) about my former way of life (one-time conduct and behavior) within the traditional Jewish culture and religion (Judaism), that corresponding to excessive action (a throwing over and casting beyond) I was hastening in hostile pursuit, continuing to persecute God's called-out group of people (the community whose source is God; the ecclesia pertaining to God), and I kept on trying to lay it waste (or: continued sacking and devastating it). And so I was progressively cutting forward and kept on advancing within Judaism (the culture and religion of the Jews) over and above many contemporaries (folks of the same age) within my race, being inherently more exceedingly zealous pertaining to the traditions of my fathers (or: for the things handed over, given alongside or delivered which originated with my ancestors).

P. Kretzmann Commentary .
Syndein/Thieme .
Translation for Translators .
The Voice .

Bible Translations with Many Footnotes:

Benjamin Brodie's trans.

Certainly [I'm sure] you have heard about my former manner of life in the Jewish religion [Judaism], that beyond measure [to the extreme] I continually persecuted the church of God [chased down its members individually] and tried to destroy it [kill Christians with bitter hostility].
And I advanced [blazed a trail] in the Jewish religion [Judaism] above many contemporaries in my race [in my hatred for Christianity], being far more zealous [religious fanaticism] with reference to my ancestral traditions.

Lexham Bible

For you have heard about my former way of life in Judaism, that to an extraordinary degree I was persecuting the church of God, and trying to destroy it, and was progressing in Judaism beyond many contemporaries in my nation, because [*Here "because" is supplied as a component of the participle ("was") which is understood as causal] I was a far more zealous adherent of the traditions handed down by my forefathers.

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. .

The Spoken English NT .

Wilbur Pickering's New T.

How he was before

You have heard of my former conduct while in Judaism, how I was rabid in my persecution of God's Church and tried to annihilate it; indeed I was advancing in Judaism beyond many Jews of my own age, being far more zealous for the traditions of my forefathers.

Literal, almost word-for-word, renderings:

A Faithful Version	For you heard of my former conduct when I was in Judaism, how I was excessively persecuting the church of God and was destroying it; And I was advancing in Judaism far beyond many of my contemporaries in my own nation, being more abundantly zealous for the traditions of my fathers.
Analytical-Literal Translation	For you _p heard of my former conduct in Judaism, that I was excessively persecuting the Assembly [or, Church] of God and trying to destroy it. And I was advancing in Judaism above many contemporaries [or, beyond many of my own age] among my race, being far more a zealot for the handed down teachings [or, traditions] of my forefathers.
Berean Literal Bible	.
Bond Slave Version	For you have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	For you (pl) have heard of my manner of life in time past in the Judeans' religion, how that beyond measure I persecuted God's governing assembly, and attacked it: and I advanced in the Judeans' religion beyond many of my own age among my countrymen, being more exceedingly zealous for the traditions of my fathers.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* you° <i>have</i> heard previously of my conduct in Judaism, how that I was surpassingly persecuting the congregation* of <i>believers</i> of God and was making havoc of her; and <i>how</i> I was progressing in Judaism beyond many of <i>my</i> contemporaries in my own race, possessing even-more zealousness of the ancestral traditions.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	For you(p) have heard of my participation in times past in the Jews' religion, how I persecuted the church of God beyond measure and wasted it. I profited in the Jews' religion beyond many of my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.
Revised Young's Lit. Trans.	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:

13-14

Galatians 1:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	2 nd person plural, aorist active indicative	Strong's #191
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
emos (ἐμός) [pronounced ehm-OSS]	<i>me, my (own), mine</i>	1 st person, feminine singular pronoun, accusative case	Strong's #1699 (from the oblique cases of #1473)
anastrophê (ἀναστροφή) [pronounced an-as-trof-AY]	<i>manner of life, conduct, way of life, behaviour, deportment, conduct, behaviour, deportment</i>	feminine singular noun, accusative case	Strong's #391
poté (ποτέ) [pronounced poht-EH]	<i>once, at some time, ever, before, (any, some-) time(-s), at length (the last), (+ n-) ever, in the old time, formerly, in time past, when</i>	Indefinite, disjunctive particle	Strong's #4218
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Ioudaïsmós (Ἰουδαϊσμός) [pronounced ee-oo-dah-is-MOSS]	<i>Judaism, the Jewish faith and worship, religion of the Jews</i>	masculine singular, proper noun; a grouping; dative, locative or instrumental case	Strong's #2454

Translation: For you (all) heard my previous conduct in Judaism,...

Paul had a very dramatic previous life when he followed the Jewish traditions (also known as, Judaism). Those in Galatia knew about Paul's background here. My assumption would be that this was the result of his associates talking about him (with permission). I assume that, because Paul does not say, "Remember when I told you about my previous conduct in Judaism." So he may have said some things and those he traveled with also said some things.

Galatians 1:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
Hóti can also mean <i>because (that), for (that), how (that), (in) that, though, why.</i>			
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
hyperbolē (ὑπερβολή) [pronounced hoop-air-bohl-AY]	<i>to throw beyond the others</i>	feminine singular noun; accusative case	Strong's #5236
When used with katá, it means <i>more exceedingly, a far better way; beyond measure, with surpassing zeal, excessive pursuance.</i>			
diôkô (διώκω) [pronounced Dee-OH-koh]	<i>to put to flight; to hasten, to run, to pursue; to harass, to mistreat; to persecute</i>	1 st person singular, imperfect active indicative	Strong's #1377
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklêsia</i>	feminine singular noun, accusative case	Strong's #1577
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...that, beyond measure, I persecuted the church of God...

Paul, far beyond what the average person did, persecuted the church of God. This would be any number of believers he felt that he could reasonably pursue.

Galatians 1:13c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kí]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Galatians 1:13c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
porthēō (πορθέω) [pronounced por- THEH-oh]	<i>to pillage; to destroy, to ravage, to waste, to make (cause) havoc; to overthrow</i>	1 st person singular, imperfect active indicative	Strong's #4199
autên (αὐτήν) [pronounced ow- TAYN]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846

Translation: ...and ravaged it.

Paul laid waste to those in the church, taking their goods, putting them in jail (or the father in jail).

Galatians 1:13 For you (all) heard my previous conduct in Judaism, that, beyond measure, I persecuted the church of God and ravaged it. (Kukis nearly literal translation)

Galatians 1:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
prokoptō (προκόπτω) [pronounced prok-OP- toe]	<i>literally, to drive forward; but used to mean: to advance (in amount, to grow; in time, to be well along); to increase, to proceed, to profit, to be far spent</i>	1 st person singular, imperfect active indicative	Strong's #4298
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Ioudaïsmós (Ἰουδαϊσμός) [pronounced ee-oo- dah-is-MOSS]	<i>Judaism, the Jewish faith and worship, religion of the Jews</i>	masculine singular, proper noun; a grouping; dative, locative or instrumental case	Strong's #2454
hupér (ὑπέρ) [pronounced hoop- AIR]	<i>superior to, more, more than, greater than; beyond, over</i>	preposition with the accusative case	Strong's #5228
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	masculine plural adjective; accusative case	Strong's #4183

Galatians 1:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunēlikīōtai (συνηλικιώται) [pronounced soon-ay-lik-ee-OH-tie]	<i>a contemporaries, those of the same age, equals in age</i>	masculine plural noun; accusative case	Strong's #4915 (hapax legomena)
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; locative, dative, or instrumental case	Strong's #3588
génos (γένος) [pronounced GEHN-oss]	<i>offspring, posterity, progeny, family, lineage, birth, kindred; nation, people; kind, sort, species</i>	neuter singular noun, dative, locative or instrumental case	Strong's #1085
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: Therefore, I was advancing in Judaism more than many of my (Jewish) contemporaries.

By this zealous and contemptible behavior, Paul advanced in the religion of Judaism. Even as a young man, he was greatly admired for his vicious attacks on those who believed in Jesus.

Galatians 1:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
perissotérōs (περισσοτέρως) [pronounced per-is-sot-EHR-occe]	<i>[even] more; more abundantly; more in a greater degree; more earnestly, more exceedingly; especially, above others</i>	adverb	Strong's #4056
zēlōtēs (ζηλωτής) [pronounced dzay-low-TAYÇ]	zealot, zealous; one burning with zeal	masculine singular noun; nominative case	Strong's #2207
huparchō (ὑπάρχω) [pronounced hoop-AR-khoh]	<i>living, being, beginning under (quietly), coming, existing</i>	masculine singular, present active participle; nominative case	Strong's #5225
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588

Galatians 1:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
patrikós (πατρικός) [pronounced <i>pat-ree-KOSS</i>]	<i>paternal, ancestral, handed down by or received from one's fathers</i>	masculine plural adjective; genitive/ablative case	Strong's #3967
μου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
paradoseis (παραδόσεις) [pronounced <i>par-ad-OSS-ice</i>]	<i>traditions, transmissions, a precepts; especially, the Jewish traditionary law; ordinances</i>	feminine plural noun; genitive/ablative case	Strong's #3862

Translation: [I] continued being more zealous of my ancestral traditions.

What helped to advance Paul in Judaism was his great enthusiasm for the traditions of his faith which had been handed down. Like all Jewish people in that era, Paul had heard the Scriptures read; but he gave equal weight to the traditions which he also learned. Like many of his contemporaries, he probably did not distinguish between them.

Galatians 1:14 Therefore, I was advancing in Judaism more than many of my (Jewish) contemporaries. [I] continued being more zealous of my ancestral traditions. (Kukis nearly literal translation)

Galatians 1:13–14 For you (all) heard my previous conduct in Judaism, that, beyond measure, I persecuted the church of God and ravaged it. Therefore, I was advancing in Judaism more than many of my (Jewish) contemporaries. [I] continued being more zealous of my ancestral traditions. (Kukis nearly literal translation)

Galatians 1:13–14 You are all aware of my former manner of life as a devotee of Judaism and how I severely persecuted the church of God, ravaging it. As a result, I kept on advancing in Judaism more than most of my Jewish contemporaries because I kept on being so zealous for the traditions of my fathers. (Kukis paraphrase)

Now when was well-pleased the God, the One Who separated me out from a womb of a mother of me and called through the grace of Him to uncover the Son of Him by means of me so that I might keep on proclaiming Him among the gentiles soon. I did not consult flesh and blood; neither did I go up to Jerusalem face to face with the ones before me [the] Apostles; but rather I departed toward Arabia and again I turned back to Damascus.

Galatians
1:15–17

Now, when God was well-pleased, [the God Who] appointed me out from the womb of my mother and Who called me through His grace to reveal His Son through me so that I might keep on proclaiming him among the gentiles. I did not immediately consult flesh and blood, nor did I go up to Jerusalem [to be] face to face with the Apostles [who had ministries] before me. Instead, I went away to Arabia and [later] I returned to Damascus.

When God’s timing was right—the God Who appointed me out from the womb of my mother—called me through His grace in order to reveal, by my teaching, His Son, so that I might proclaim Him among the gentiles. I did not, following my conversion, seek guidance from any particular group of men nor did I go up to Jerusalem in order to interface with the Apostles who already had established ministries. Instead, I went away to Arabia and then later, I returned to Damascus (where the Lord first spoke to me).

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now when was well-pleased the God, the One Who separated me out from a womb of a mother of me and called through the grace of Him to uncover the Son of Him by means of me so that I might keep on proclaiming Him among the gentiles soon. I did not consult flesh and blood; neither did I go up to Jerusalem face to face with the ones before me [the] Apostles; but rather I departed toward Arabia and again I turned back to Damascus.
Complete Apostles Bible	But when it pleased God, who separated me from my mother's womb and called me through His grace, to reveal His Son in me, so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood, neither did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But when it pleased him who separated me from my mother's womb and called me by his grace, To reveal his Son in me, that I might preach him among the Gentiles: immediately I condescended not to flesh and blood. Neither went I to Jerusalem, to the apostles who were before me: but I went into Arabia, and again I returned to Damascus.
V. Alexander’s Aramaic Eastern Aramaic Manuscript James Murdock’s Syriac NT	. . . But when it pleased him, who separated me from my mother's womb, and called me by his grace, to reveal his Son by me, that I should proclaim him among the Gentiles; forthwith, I did not open it to flesh and blood; nor did I go to Jerusalem, to them who were legates before me; but I went into Arabia, and returned again to Damascus:...
Original Aramaic NT	But when he who separated me from my mother's womb chose and called me by his grace To reveal his Son in me, that I would proclaim him among the Gentiles, immediately I did not reveal it to flesh and blood, Neither did I go to Jerusalem to the Apostles who were before me, but I went to Arabia and returned again to Dramsug.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But when it was the good pleasure of God, by whom I was marked out even from my mother's body, through his grace, To give the revelation of his Son in me, so that I might give the news of him to the Gentiles; then I did not take the opinion of
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	flesh and blood, And I went not up to Jerusalem to those who were Apostles before me; but I went away into Arabia, and again I came back to Damascus.
Bible in Worldwide English	But God chose me to be an apostle before I was born. And he called me by his love. God wanted to show his Son to me so that I might tell people who are not Jews about him. I did not go and ask any other person about the good news. I did not go to Jerusalem to the men who were apostles before I was. But I went away into the country of Arabia. Then afterwards, I came back to the city of Damascus.
Easy English Easy-to-Read Version–2008	. But God had special plans for me even before I was born. So he chose me through his grace. It pleased him to let me see and know his Son so that I could tell the Good News about him to the non-Jewish people. I immediately prepared to do this work without asking for advice or help from anyone. I did not go to Jerusalem to see those who were apostles before I was. But, without waiting, I went away to Arabia. Later, I went back to the city of Damascus.
God's Word™	But God, who appointed me before I was born and who called me by his kindness, was pleased to show me his Son. He did this so that I would tell people who are not Jewish that his Son is the Good News. When this happened, I didn't talk it over with any other person. I didn't even go to Jerusalem to see those who were apostles before I was. Instead, I went to Arabia and then came back to Damascus.
Good News Bible (TEV)	But God in his grace chose me even before I was born, and called me to serve him. And when he decided to reveal his Son to me, so that I might preach the Good News about him to the Gentiles, I did not go to anyone for advice, nor did I go to Jerusalem to see those who were apostles before me. Instead, I went at once to Arabia, and then I returned to Damascus.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.
Thought-for-thought translations; dynamic translations; paraphrases:	
Contemporary English V.	But even before I was born, God had chosen me. He was kind and had decided to show me his Son, so that I would announce his message to the Gentiles. I didn't talk this over with anyone. I didn't say a word, not even to the men in Jerusalem who were apostles before I was. Instead, I went at once to Arabia, and afterwards I returned to Damascus.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	But then God called me by his grace; and in love, he chose me from my birth to be his. God's grace unveiled his Son in me so that I would proclaim him to the non-Jewish people of the world. After I had this encounter I kept it a secret for some time, sharing it with no one. And I chose not to run to Jerusalem to try to impress those who had become apostles before me. Instead, I went away into the Arabian Desert for a season until I returned to Damascus, <i>where I had first encountered Jesus.</i>
UnfoldingWord Simplified T.	However, I was still in my mother's womb when God chose me to serve him, and he did this because it pleased him to do so. He showed me that Jesus is his Son; he did this so that I would tell others the good news about his Son in regions where the non- Jews live. But I did not immediately go to any mere humans in order to understand that message better. And I did not immediately leave Damascus and go to Jerusalem to see the apostles there, the men who had become apostles

before I became one. Instead, I went away into the region of Arabia, a region of wilderness. Later I returned once more to the city of Damascus.

Williams' New Testament But when God, who had already set me apart from my birth, and had called me by His unmerited favor, chose to unveil His Son in me, so that I might preach the good news about Him among the heathen, at once, before I conferred with any human creatures, and before I went up to Jerusalem to see those who had been apostles before me, I retired to Arabia, and afterwards returned to Damascus.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version But when it seemed like a good idea to God (the *One* who isolated me from my mother's belly and invited *me* through His generosity) to uncover His Son in me so that I may share the good news of Him among the non-Jews, I didn't consult directly with a physical body and blood. Neither did I go up into Jerusalem to the missionaries before me. But I went off into Arabia and returned again into Damascus.

Common English Bible .
 Len Gane Paraphrase But when it pleased God, who set me apart from my mother's womb and called [me] by his grace, to reveal his son to me, so that I might preach him among the Gentiles, immediately, I did not ask advice of any human, neither did I go to Jerusalem to those who were apostles before me, but went into Arabia and then returned to Damascus.

A. Campbell's Living Oracles But when God, who separated me from my mother's womb, and called me by his favor, was pleased to reveal his Son to me, that I might declare the good news concerning him to the Gentiles; immediately I did not consult flesh and blood: neither did I go up to Jerusalem, to them who were Apostles before me; but I went away in Arabia, and again returned to Damascus.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament But when God, who had set me apart even before my birth, and who called me by his love, Saw fit to reveal his Son in me, so that I might tell the Good News of him among the Gentiles, then at once, instead of consulting any human being, Or even going up to Jerusalem to see those who were Apostles before me, I went to Arabia, and came back again to Damascus.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible But when God, who set me apart from my mother's womb and called me by His grace, was pleased to reveal His Son in me so that I might preach Him among the Gentiles, I did not rush to consult with flesh and blood, nor did I go up to Jerusalem to the apostles who came before me, but I went into Arabia and later returned to Damascus.

Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Revised Ferrar-Fenton Bible .
 Free Bible Version But when God (who had set me apart from birth) called me through his grace, and was pleased to reveal his Son to me so that I could announce the good news to the nations*, I didn't discuss this with anyone. I didn't go to Jerusalem to talk to those who preceded me as apostles; instead I left for Arabia, and then later returned to Damascus.

God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	But when God, who set me apart before I was born and who called me by his grace, was pleased to reveal his Son to me so that I might proclaim him among the gentiles, I did not confer with another human being [Lit. with flesh and blood] at any time, nor did I go up to Jerusalem to see [The Gk. lacks see] those who were apostles before me. Instead, I went away to Arabia and then came back to Damascus.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	But when it pleased Elohim, who separated me from my mother's womb, and called me by his Grace to reveal his Son in me, that I might announce him among the pagans; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them that were Apostles before me; but I went into Arabia, and returned again to Damascus.
Weymouth New Testament	But when He who set me apart even from my birth, and called me by His grace, saw fit to reveal His Son within me in order that I might tell among the Gentiles the Good News concerning Him, at once I did not confer with any human being, nor did I go up to Jerusalem to those who were my seniors in the Apostleship, but I went away into Arabia, and afterwards came back to Damascus.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	But when YAHWEH was pleased, He having separated me from my mother's belly, and having called me through His grace, (Isa. 49:1) to reveal His Son in me, that I might preach Him among the nations; immediately I did not tell it to any human being, nor did I go up to Jerusalem to the apostles before me, but I went away into Arabia and returned again to Damascus.
Holy New Covenant Trans.	But God called me through His help in time of need. Even before I was born, He had special plans for me. God wanted me to tell the Good News about Jesus to non-Jewish people. So He revealed His Son to me. I didn't receive advice or get help from any human being. I didn't go up right away to see the delegates in Jerusalem. (These men were delegates before I was.) No, I went away to Arabia. Afterward I went back to the city of Damascus.
The Scriptures 2009	But when it pleased Elohim, who separated me from my mother's womb and called me by His favour, to reveal His Son in me, that I might bring Him, the Good News,

to the nations, I did not immediately consult with flesh and blood, neither did I go up to Yerushalayim, to those who were emissaries before me. But I went to Arabia, and returned again to Damascus.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...when but favors The God The [One] Separating me from belly [of] mother [of] me and Calling {me} through the favor [of] him to reveal the son [of] him in me that [I] may announce him in the aliens immediately not [I] consult [with] flesh and blood not [I] ascend to Jerusalem to the before me delegates but [I] go to Arabia and again [I] return to Damascus...

Alpha & Omega Bible .

Awful Scroll Bible

Moreover, as-when it seems-good to God, the One defining- me -out from my mother's womb, and calling me by His Grace, to bring-out-of-suppression His Son, by-within me, in order that I myself should herald-the-Good-Tidings of Him, from-among the nations, well-set-forth I set- myself -amidst- not -with flesh and blood, moreover- I went- -not -up to Jerusalem, with regards to the ones sent-out ahead of me, however, I went-away to Arabia and turn-back-by again to Damascus.

Concordant Literal Version

Now, when it delights God, Who severs me from my mother's womb and calls me through His grace, to unveil His Son in me that I may be evangelizing Him among the nations, I did not immediately submit it to flesh and blood, neither came I up to Jerusalem to those who were apostles before me, but I came away into Arabia, and I return again to Damascus."

exeGesés companion Bible

And when Elohim well-approved
- who set me apart from the womb of my mother
and through his charism, called me
to unveil his Son in me
to evangelize him among the goyim;
I neither straightway counseled with flesh and blood:
nor ascended to Yeru Shalem
to them who were apostles preceding me;
but I departed to Arabia and returned to Damascus.

Orthodox Jewish Bible

But when Hashem was pleased, when it was the ratzon Hashem, Hashem being the One who separated me as kodesh KERA'ANI MIME'EI IMMI ("He called me from the womb of my mother" YESHAYAH 49:1) and granted me the kri'ah (calling), summoning me through the Chen v'Chesed of Hashem, To reveal His Ben HaElohim in me, that I might preach Him among the Goyim, immediately, then, I did not consult with basar vadahm (flesh and blood), Nor did I go up to Yerushalayim to those who were Moshiach's Shlichim before me, but I went away hitbodedut into Arabia and again I returned to Damascus.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version

But then it was the good pleasure of God, who set me apart [for this purpose] before I was born, to call me [to this ministry] through His unearned favor. [And when I was called], God revealed His Son to me so that I could preach [about] Him to the Gentiles. [When this happened] I immediately avoided discussing the matter with anyone. I did not go up to Jerusalem to [discuss it with] those who had become apostles before me either; instead I went away into Arabia. [Note: This is probably when Paul received supernatural power from the Holy Spirit]. Then

The Expanded Bible
Jonathan Mitchell NT

afterward, I returned to Damascus. [Note: This was in Syria where Paul was converted].

Yet when God – the One marking off boundaries to separate and sever me from out of my mother's womb (or: cavity; [comment: a figure of the religion of the Jews]), and calling [me] through His grace and favor – thought well (or: delights and takes pleasure)

to unveil (reveal; uncover; disclose) His Son within the midst of me (or: in union with me), to the end that I in myself (or: for myself; by myself; of myself) would announce and proclaim the message of goodness, [which is] Him, within the ethnic multitudes (or: may bring and tell the message of ease and well-being: Him [now] among the nations), I did not immediately place myself back toward flesh and blood (= present my cause up for the approval of other people; consult anyone; seek communication or advice from my race, kin or religion),

neither did I go up into Jerusalem, toward those [who were] people sent off (= to face and be with the commissioned representatives) previous to me, but rather, I went off into Arabia, then later I again returned into Damascus.

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Benjamin Brodie's trans.

But at which time God was pleased [according to His plan], having separated me out from my mother's womb [human life begins at birth] and called me by His grace, To reveal His Son in me [indwelling of Jesus Christ], so that I might preach the good news

about Him among the Gentiles. Immediately I did not consult with flesh and blood [did not confer

with any human being],

Nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus.

Lexham Bible

But when the one who set me apart [Some manuscripts have "when God who set me apart"] from my mother's womb and called me by his grace was pleased to reveal his Son in me in order that I would proclaim the gospel about him among the Gentiles, immediately I did not consult with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but I went away to Arabia and I returned again to Damascus.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

The Spoken English NT

But then it pleased God to reveal God's Son in me—the One who had set me apart from my mother's womb, and called me through divine grace!ⁿ God's purpose was for me to spread the good news of Christ to^o the Gentile nations. When that happened, I didn't go to get human advice right away.^p

And I didn't go off to Jerusalem to visit the people who were apostles before me. Instead, I went off to Arabia and then went back to Damascus^q again.

ⁿ. Lit. "his grace".

^o. Or "among".

^p. Lit. "I didn't quickly consult flesh and blood".

^q. Prn. *da-mass-cuss*.

Wilbur Pickering's New T.

How he was re-cycled

But when God—who set me apart from my mother's womb and called me through His grace—resolved to reveal His Son in me so that I might proclaim Him among the nations/Gentiles, I did not start by consulting with flesh and blood, nor did I go up to Jerusalem to those who were apostles before I was; rather I went off into Arabia, and then returned to Damascus.

Literal, almost word-for-word, renderings:

A Faithful Version

But when it pleased God, Who selected me from my mother's womb, and called me by His grace, To reveal His own Son in me, in order that I might preach Him as the gospel among the Gentiles, I did not immediately confer with flesh and blood, Nor did I go up to Jerusalem to those who were apostles before me; but I went away into Arabia, and returned again to Damascus.

Analytical-Literal Translation

But when God, the One having separated [or, appointed] me from [the] womb of my mother and having called [me] by His grace, was well pleased to reveal His Son in me, so that I should be proclaiming the Gospel [of] Him among the nations, I did not immediately confer with [or, ask advice from] flesh and blood [fig., any human being]; nor did I go up to Jerusalem to the [ones who were] apostles before me, but I went away to Arabia and returned again to Damascus.

Berean Literal Bible

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Bond Slave Version

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C. Thomson updated NT

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Charles Thomson NT

For you have heard of my behaviour formerly in the Jewish religion; that I, in the most violent manner, persecuted the congregation of God, and ravaged it; and that I made a greater proficiency in Judaism than many fellow students of my age, in my own nation, being more abundantly a zealot for the doctrines of my fathers:

but when it pleased God, who had set me apart from my birth, and by his special favour called me,

to reveal his son to me, that I might proclaim the good tidings of him among the nations immediately; I did not consult flesh and blood,

nor did I go up to Jerusalem to them who were apostles before me, but went away to Arabia, and returned again to Damascus. Vv. 13–14 are included for context.

Context Group Version

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English Standard Version

.

Far Above All Translation

But when God, who set me apart from my mother's womb and called me through his grace, was pleased to reveal his son within me, in order that I should preach him among the Gentiles, I immediately *made a point of* not consulting with flesh and blood, nor did I go up to Jerusalem to the apostles who were before me, but I went away into Arabia and returned again to Damascus.

Green's Literal Translation

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Literal New Testament

.

Literal Standard Version

.

Modern English Version

.

Modern Literal Version 2020

But when God was delighted, he separated* me from my mother's womb, and having called me through his grace, to reveal his Son in me, in-order-that I may proclaim the good-news *of* him among the nations. Immediately, I did not consult with flesh and blood; nor did I go up into Jerusalem to the ones who *were* apostles before me, but I went away into Arabia, and I returned again into Damascus.

Modern KJV

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New American Standard

.

New European Version

.

New King James Version

.

NT (Variant Readings) .
 Niobi Study Bible .
 Revised Young's Lit. Trans. .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .
 Young's Updated LT .

The gist of this passage:

15-17

Galatians 1:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hote/hête/tote (ὅτε/ἤτε/τότε) [pronounced HOT-eh, HAY-teh, TOT-eh]	<i>when, whenever, while; that, this [which]; for this reason, because; after (that), as soon as, as long as</i>	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
eudokeō (εὐδοκέω) [pronounced yoo-dok-EH-oh]	<i>to be well-pleased [with], to think well of; to approve (an act); to approbate (a person or thing); to think good, to (have, take) pleasure, to be willing</i>	3 rd person singular, aorist active indicative	Strong's #2106
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
aphorizō (ἀφορίζω) [pronounced af-or-ID-zoh]	<i>setting off by a boundary; (figuratively) limiting, excluding; appointing; dividing, separating, severing</i>	masculine singular, aorist active participle, nominative case	Strong's #873
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Galatians 1:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
koilia (κοιλία) [pronounced koy-LEE-ah]	cavity; womb, belly, abdomen, matrix	feminine singular noun; genitive/ablative case	Strong's #2836
mêtêr (μήτηρ) [pronounced MAY-tare]	a mother; metaphorically the source of something, the motherland	feminine singular noun; genitive/ablative case	Strong's #3384
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	me; of me; from me; my, mine	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: Now, when God was well-pleased, [the God Who] appointed me out from the womb of my mother...

God being well-pleased actually goes with the third phrase of this sentence.

The phrase found here is quite interesting that God appoints, separates or severs Paul from the womb of his mother. Tradition has it that we are fully human at the point of our physical birth, when we breath in (gulp in) that first breath of air, which is where God gives us a soul. Obviously, given the abortion controversy, this is not a universally held belief.

Prior to birth, the life in the womb is clearly human and unique; it has a precise DNA code from conception. There are several reasons to preserve this life, because one reason that we are placed on this earth is to create life. There is no Scriptural reason given for ending a life in the womb. However, the only passage which speaks directly to this goes back to the Law of Moses, where, if two men struggling cause a woman to give birth prematurely, there were consequences for those men, up to the point of, life for life.

Believing that ensoulment occurs at birth does not automatically mean that you must support abortion as a viable end for the fetus in the womb. There are two reasons for this which approach the question from different directions. (1) We cannot use a doctrine from the Scriptures (not believed by the majority of people) to make laws. That is just a bad idea. In the sort of society that we live in, society must, as a whole, come to an agreement of what sins or acts warrant punishment; and then what that punishment ought to be. (2) There is no passage of Scripture which clearly denigrates life in the womb, whether one believes that life to be 100% human or simply biologically human.

Galatians 1:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
kaleô (καλέω) [pronounced kal-EH-oh]	active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call	masculine singular aorist active participle, nominative case	Strong's #2564

Galatians 1:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
charis (χάρις) [pronounced KHAHR-ic]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; genitive/ablative case	Strong's #5485
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...and Who called me through His grace...

Here, God's calling of Paul is the point in time that Jesus knocked Paul onto the ground and blinded him.

Galatians 1:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apokaluptô (ἀποκαλύπτω) [pronounced ap-ok-al-OOP-toe]	<i>to uncover, to lay open what has been veiled or covered up; to disclose (what before was unknown), to make bare; to make known, to make manifest, to reveal</i>	aorist active infinitive	Strong's #601
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
huios (υἱός, οὔ, ό) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, accusative case	Strong's #5207
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Galatians 1:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
emoi (ἐμοί) [pronounced ehm-OY]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)

Translation: ...to reveal His Son through me...

Paul's purpose in life would be the reveal God's son. This is a great privilege and responsibility.

Galatians 1:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
euaggelizō (εὐαγγελίζω) [pronounced yoo-ang-ghel-EED-zo]	<i>to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]</i>	1 st person singular, present middle subjunctive	Strong's #2097
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, dative, locative or instrumental case	Strong's #1484

Translation: ...so that I might keep on proclaiming him among the gentiles.

Paul recognizes at this early point in his spiritual life that his job was to give the gospel message to the gentiles.

Galatians 1:15–16b Now, when God was well-pleased, [the God Who] appointed me out from the womb of my mother and Who called me through His grace to reveal His Son through me so that I might keep on proclaiming him among the gentiles. (Kukis nearly literal translation)

Galatians 1:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eutheōs (εὐθέως) [pronounced yoo- THEH-ocē]	<i>at once, straightway, immediately, forthwith; shortly, as soon as, soon</i>	adverb	Strong's #2112
οὐ (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
prosanatithēmi (προσανατίθηνμι) [pronounced pros-an- at-IHTH-ay-mee]	<i>to consult with; to add, to undertake besides; to put one's self upon another by going to him; to take one into counsel</i>	1 st person singular, aorist middle indicative	Strong's #4323
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4561
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
haima (αἷμα, ατος, τό) [pronounced HI-mah]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, dative, locative or instrumental case	Strong's #129

Translation: I did not immediately consult flesh and blood,...

When Paul was called and when he believed, he did not immediately find a bunch of people to speak to in order to get squared away on the spiritual life.

Although the adverb could have been placed with the previous phrase, it seems to make more sense with this particular phrase.

Galatians 1:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
anérchomai (ἀνέρχομαι) [pronounced an- ERKH-om-ahee]	<i>to go up, to ascend</i>	1 st person singular, aorist active indicative	Strong's #424
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Hierosoluma (Ἱεροσόλυμα) [pronounced hee-er- os-OL-oo-mah]	<i>a double peace; transliterated, Jerusalem, Hierosolyma; this can refer to the city itself or to its inhabitants</i>	feminine singular proper singular noun/location; accusative case	Strong's #2414

Galatians 1:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
τούς (τούς) [pronounced <i>tooc</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
πρό (πρό) [pronounced <i>proh</i>]	<i>before, in front of; before [in time]; of precedence, rank, or advantage</i>	preposition, used with the genitive	Strong's #4253
ἐμοῦ (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
ἀπόστολοι (ἀπόστολοι) [pronounced <i>ap-OSS-tol-oy</i>]	<i>those sent forth, delegates, ambassadors [of the gospel], a messengers [of Christ]; transliterated, apostles</i>	masculine plural noun; accusative case	Strong's #652

Translation: ...nor did I go up to Jerusalem [to be] face to face with the Apostles [who had ministries] before me.

Paul did not travel immediately to Jerusalem to talk with the Apostles there in order to get squared away regarding this new experience.

Galatians 1:16c–17a I did not immediately consult flesh and blood, nor did I go up to Jerusalem [to be] face to face with the Apostles [who had ministries] before me. (Kukis nearly literal translation)

Galatians 1:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀλλά (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
ἀπερχομαι (ἀπέρχομαι) [pronounced <i>ahp-AIRKH-oh-mai</i>]	<i>to go away, to depart, to go away from; to go [on one's way]</i>	1 st person singular, aorist active indicative	Strong's #565
εἰς (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

Galatians 1:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Arabia (Ἄραβία) [pronounced <i>ar-ab-EE-ah</i>]	<i>desert, barren; transliterated, Arabia</i>	feminine singular proper noun; a location; accusative case	Strong's #688

Thayer: *Arabia [was] a well known peninsula of Asia lying towards Africa, and bounded by Egypt, Palestine, Syria, Mesopotamia, Babylonia, the Gulf of Arabia, the Persian Gulf, the Red Sea and the Indian Ocean.*

Translation: *Instead, I went away to Arabia...*

Paul, soon after being called directly by Jesus, went to Arabia (see the [map](#) in the [Addendum](#)).

Recall that Paul is saved on the road to Damascus; he goes to the house of a trusted believer there in Damascus; and then he appears to go straight to Arabia. Now, if Paul was not guided by a human teacher there let me suggest first, God guided Paul to Arabia. Nowhere is the stated, but, *why exactly would Paul go to Arabia in the first place?* Secondly, we have three options at this point: (1) Paul had an angel to teach him there; (2) Paul studied the Scriptures there on his own; (3) Paul just went there to hang out. I reject #3, as Paul is going to be given very little time by God to essentially write the Church Age doctrines that we live by. So, logically, he learned a few things there; he did not go there to simply clear his head. #2 means that Paul developed everything on his own from self-study. The problem with that approach is, the Church Age is not found in the Old Testament; Church Age doctrines are not found in the Old Testament. However, by Paul's earliest three epistles (1&2Thessalonians and Galatians) Paul has some fundamental doctrines down pat. Since Paul will testify in this passage that he was not taught by man, then, logically, he was taught by angels. Very likely, he did have Scriptures there; but he needed more than simply the Old Testament to guide him.

Now, clearly this is not a common occurrence among Old or New Testament believers. I think that, because of this, Paul would not speak of being taught by an angel (it is too weird *and* wouldn't other believers say, "Where is our teaching angel?"). Had Paul been taught directly by Jesus Christ, then this would have been the time to say that precisely.

In any case, Paul does not tell us what he did in Arabia.

What happened there is interesting to speculate, but not really helpful to the believer in the Church Age. God has given to us pastor-teachers. We depend upon the pastor-teacher (and God the Holy Spirit) in order to help us advance.

You will note that I have not suggested here or elsewhere that you read your Bible. That can be very unhelpful to the believer who needs to grow. God the Holy Spirit nowhere encourages to do this.

Galatians 1:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
παλιν (πάλιν) [pronounced <i>PAL-in</i>]	<i>anew, again; renewal or repetition of the action; again, anew; again, i.e. further, moreover; in turn, on the other hand</i>	adverb	Strong's #3825

Galatians 1:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupostrephô (ὑποστρέφω) [pronounced <i>hoop-os-TREF-oh</i>]	<i>to turn back; to turn about; to return</i>	1 st person singular, aorist active indicative	Strong's #5290
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Damaskos (Δαμασκός) [pronounced <i>dam-as-KOSS</i>]	<i>silent is the sackcloth weaver; transliterated, Damascus</i>	feminine singular proper noun location;	Strong's #1154

Thayer: *Damascus [is] one of the most ancient and most important cities of Syria lying in almost lovely and fertile plain at the eastern base of the Antilibanus.*

Translation: ...and [later] I returned to Damascus.

Paul then goes back to Damascus, which implies that he did not go to Jerusalem first or second or third.

Galatians 1:17b-c **Instead, I went away to Arabia and [later] I returned to Damascus.** (Kukis nearly literal translation)

Galatians 1:15–17 **Now, when God was well-pleased, [the God Who] appointed me out from the womb of my mother and Who called me through His grace to reveal His Son through me so that I might keep on proclaiming him among the gentiles. I did not immediately consult flesh and blood, nor did I go up to Jerusalem [to be] face to face with the Apostles [who had ministries] before me. Instead, I went away to Arabia and [later] I returned to Damascus.** (Kukis nearly literal translation)

Galatians 1:15–17 **When God's timing was right—the God Who appointed me out from the womb of my mother—called me through His grace in order to reveal, by my teaching, His Son, so that I might proclaim Him among the gentiles. I did not, following my conversion, seek guidance from any particular group of men nor did I go up to Jerusalem in order to interface with the Apostles who already had established ministries. Instead, I went away to Arabia and then later, I returned to Damascus (where the Lord first spoke to me).** (Kukis paraphrase)

Then after three years, I went up to Jerusalem to visit Kephas and I remained face to face with him days fifteen. Now, another (of a different kind) of the Apostles I did not see, if not James, the brother of the Lord. Now, what I keep on writing to you (all), behold, before the God, that I am not lying.

Galatians
1:18–20

Then, after three years, I went up to Jerusalem to become acquainted with Cephas and I remained with him [for] fifteen days. Now, others of the Apostles I did not see, except James, the brother of the Lord. [Regarding] what I keep on writing to you (all), behold, before God, I am not lying.

After the passage of three years, I finally went up to Jerusalem—this time as a believer—and I got to know Peter, as I stayed with him for 15 days. I did not meet any of the other Apostles except for James, the brother of our Lord. Regarding these things that I am writing to you, everything that I am saying is absolutely accurate.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Then after three years, I went up to Jerusalem to visit Kephas and I remained face to face with him days fifteen. Now, another (of a different kind) of the Apostles I did not see, if not James, the brother of the Lord. Now, what I keep on writing to you (all), behold, before the God, that I am not lying.
Complete Apostles Bible	Then after three years I went up to Jerusalem to visit Peter, and I stayed with him fifteen days. But I saw none of the other apostles except James, the brother of the Lord. Now, what I write to you, behold, before God, I do not lie.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Then, after three years, I went to Jerusalem to see Peter: and I tarried with him fifteen days. But other of the apostles I saw none, saving James the brother of the Lord. Now the things which I write to you, behold, before God, I lie not.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NTand after three years, I went to Jerusalem to see Cephas; and I remained with him fifteen days. But others of the legates I saw not, except James, our Lord's brother. In the things which I am writing to you, behold, before God! I lie not.
Original Aramaic NT	And after three years I went to Jerusalem to see Kaypha *, and I stayed with him fifteen days. But I saw none of the other Apostles except Jacob, the brother of Our Lord. But these things that I write to you, behold, before God, I do not lie.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then after three years I went up to Jerusalem to see Cephas, and was there with him fifteen days. But of the other Apostles I saw only James, the Lord's brother. Now God is witness that the things which I am writing to you are true.
Bible in Worldwide English	Three years later, I went to Jerusalem to visit Peter, and stayed with him fifteen days. James, the brother of the Lord, was the only other apostle I saw. I did not see any of the other apostles. God knows that what I am writing to you is not a lie.
Easy English Easy-to-Read Version–2008	. Three years later I went to Jerusalem to meet Peter. I stayed with him 15 days. I met no other apostles--only James, the brother of the Lord. God knows there is nothing untrue in any of this.

<i>God's Word</i> ™	Then, three years later I went to Jerusalem to become personally acquainted with Cephas. I stayed with him for fifteen days. I didn't see any other apostle. I only saw James, the Lord's brother. (God is my witness that what I'm writing is not a lie.)
Good News Bible (TEV)	It was three years later that I went to Jerusalem to obtain information from Peter, and I stayed with him for two weeks. I did not see any other apostle except James, the Lord's brother. What I write is true. God knows that I am not lying!
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Three years later I went to visit Peter in Jerusalem and stayed with him for fifteen days. The only other apostle I saw was James, the Lord's brother. And in the presence of God I swear I am telling the truth.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	I remained there for three years until I eventually went up to Jerusalem and met the apostle Peter and stayed with him for a couple of weeks so I could get to know him better. The only other apostle I met during that time was James, the Lord's brother. Everything I'm describing to you I confess before God is the absolute truth.
UnfoldingWord Simplified T.	It was actually three years after God revealed this good news to me that I went up to Jerusalem to visit Peter. I stayed with him for fifteen days. I also saw James, the half- brother of our Lord Jesus and the leader of the believers in Jerusalem, but I did not see any other apostle. God knows that what I am writing to you is completely true!
Williams' New Testament	Then three years later I went up to Jerusalem to get acquainted with Cephas, but I spent only two weeks with him; and not another single one of the apostles did I see, except James, the Lord's brother. In writing you this, I swear before God, I am telling you the solemn truth.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	Following that, after three years, I went up into Jerusalem to visit Cephas (Aramaic for Peter). And I stayed over with him for fifteen days. I didn't see any other of the missionaries except James, the Master's brother (what I am writing to you, look that I am not lying in the sight of God).
Breakthrough Version	.
Common English Bible	.
Len Gane Paraphrase	Then after three years I went to Jerusalem to visit Peter and stayed with him fifteen days. I did not see any of the other apostles, except James the Lord's brother. Now, pay attention, the things that I write to you [are true]; before God, I do not lie.
A. Campbell's Living Oracles	Then, after three years, I went up to Jerusalem, to become acquainted with Peter, and abode with him fifteen days. But I saw no other of the Apostles, except James, the Lord's brother. Now as to the things which I write to you, behold, God is my witness that I do not falsely affirm.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Three years afterwards I went up to Jerusalem to make the acquaintance of Peter, and I stayed a fortnight with him. I did not, however, see any other Apostle, except

James, the Master's brother. (As to what I am now writing to you, I call God to witness that I am speaking the truth).

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	Only after three years did I go up to Jerusalem to confer with Cephas, and I stayed with him fifteen days. But I saw none of the other apostles except James, the Lord's brother. I assure you before God that what I am writing to you is no lie.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	After three years I went to Jerusalem to visit Peter. I stayed with him for two weeks. I didn't see any other apostles except James, the Lord's brother. (Let me assure you before God that I'm not lying about what I'm writing to you!).
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	Then three years later, I went up to Jerusalem to become acquainted with Cephas, [i.e. Peter] and I stayed with him for fifteen days. But I did not see any other apostle except James, the Lord's brother. (Before God, what I'm writing to you is the truth.) [Lit. is not a lie]
Lexham Bible	.
Montgomery NT	Then three years later I went up to Jerusalem to get acquainted with Peter, and spent two weeks with him. I saw no other apostle except James, the Lord's brother. (In what I am now writing, I call God to witness that I am telling the truth.).
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	Then, three years later, I went up to Jerusalem to inquire for Peter, and I spent a fortnight with him. I saw none of the other Apostles, except James, the Lord's brother. In making these assertions I am speaking the truth, as in the sight of God.
Wikipedia Bible Project	.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
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Hebraic Roots Bible	Then after three years I went up to Jerusalem to see Peter and remained with him fifteen days. But I saw no other of the apostles except Jacob, the brother of our Master. And what I write to you, behold, before YAHWEH I do not lie.
Holy New Covenant Trans.	Three years later, I went up to Jerusalem to meet Peter and for 15 days I stayed with him. I saw no other delegates — only Jacob, the brother of the Lord Jesus God knows that the things which I am writing to you are true.
The Scriptures 2009	Then after three years I went up to Yerushalayim to learn from Kěpha, and remained with him for fifteen days. And I saw no other of the emissaries except Ya'aqob, the brother of the Master. And what I write to you, see, before Elohim, I do not lie.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...then after years three [I] ascend to jerusalem to see cephas and [I] continue to him days fifteen another [man] but [of] the delegates not [I] see if not james the brother [of] the lord {I see} what* but [I] write [to] you* look! before the god for not [I] lie...
Alpha & Omega Bible	. assure
Awful Scroll Bible	Upon-after-that, after three years, I went-up to Jerusalem to perceive Peter, and remain-with respects to him fifteen days. Furthermore, other sent-out ones I perceived not, if- it was -not James, the Lord's brother. And what I write to yous, Be yourself looked, it is beheld-by-within God, certainly-of-what I lie not.
Concordant Literal Version	Thereupon, after three years, I came up to Jerusalem to relate my story to Cephas, and I stay with him fifteen days." Yet I became acquainted with no one different from the apostles, except James, the brother of the Lord." Now what I am writing to you, lo! in God's sight, I say that I am not lying."
exeGesés companion Bible	Then after three years I ascended to Yeru Shalem to inquire of Petros and abode with him fifteen days. But I saw none of the other apostles, except Yaaqovos, the brother of Adonay. Now what I scribe to you, behold, in sight of Elohim, I lie not.
Orthodox Jewish Bible	Then, after shalosh shanim (three years),I went up to Yerushalayim to get acquainted with Kefa, and I stayed with him chamishah asar yamim (fifteen days). But other of the Moshiach's Shlichim I did not see except Ya'akov achi Rebbe, Melech HaMoshiach Adoneinu [T.N. See p.848 and read Yn chp 7 and you will see that Ya'akov and Sha'ul were both unbelievers before the appearance of the Moshiach to them after His histalkus—see 1C 15:7]. Now, what things I write to you, hinei, before Hashem I do not speak sheker.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	Then, three years later I went up to Jerusalem to visit Cephas [<i>i.e., Peter</i>], and stayed with him for fifteen days. But [<i>on this trip</i>] I did not see any of the other apostles except James, the Lord's brother. [<i>Note: This "James" was not one of the original twelve apostles. See Matt. 10:2-4.</i>] Now [<i>realizing I am</i>] in God's presence, I am not lying about any of these things.

The Expanded Bible
Jonathan Mitchell NT

.
Later on, after three years, I went up into Jerusalem to become acquainted with (or: to inquire of, examine and get information from) Cephias [some MSS: Peter] while visiting him and relating my story to him, and then stayed on with him for fifteen days.

Yet a different one of (or: another one from) those sent with commissions (the envoys; the representatives) I did not see, except Jacob (= James), the Lord's brother.

Now what I am presently writing to you folks (or: for you folks), consider! In God's sight, I am not lying!

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

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Bible Translations with Many Footnotes:

Benjamin Brodie's trans.

Then, after three years [in Arabia], I went up to Jerusalem to get acquainted with Cephias [Peter], and stayed face-to-face with him for fifteen days [not enough time to learn the entire realm of Christian doctrine].

Moreover, I did not see any of the other apostles, except James, the brother of our Lord.

Now the things I am writing to you, behold, in the presence of God [I swear] I am not lying.

Lexham Bible
NET Bible®
New American Bible (2011)
The Passion Translation
Rotherham's Emphasized B.
The Spoken English NT

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Paul and the Jerusalem Apostles

Then I went up to Jerusalem after three years to visit^r Cephias,^s and I stayed with him for fifteen days.

I didn't see any other apostle, except for James, the Lord's brother.

God is my witness: I'm not lying about all this.^t

^r Or "to get to know".

^s That is, Peter. Cephias (prn. **see-fass**) is Peter's name in Aramaic.

^t Lit. "And the things I'm writing to you—look, in front of God, I'm not lying".

Wilbur Pickering's New T.

A new life and ministry

Subsequently, after three years,⁸ I went up to Jerusalem to compare notes with Peter,⁹ and stayed with him fifteen days.

(I saw none of the other apostles except James, the Lord's brother. Really, before God, I am not lying in what I write to you.)

(8) The Text doesn't say that he spent three years in Arabia; part of the time he was in Damascus.

(9) 98% of the Greek manuscripts have 'Peter', not 'Cephias'.

Literal, almost word-for-word, renderings:

A Faithful Version
Analytical-Literal Translation

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Then after three years I went up to Jerusalem to visit with Peter and stayed with him fifteen days. But I did not see [any] other of the apostles, except James, the brother of the Lord.

(Now the [things] I am writing to you_p, listen!, before God I am not lying.)

Berean Literal Bible

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Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none of the other emissaries, except James the Lord's brother. Now concerning the things which I write to you (pl), look, before God, I don't lie.
English Standard Version	.
Far Above All Translation	Then after three years I went up to Jerusalem to acquaint <i>myself with</i> Peter, and remained with him for fifteen days, but I did not see <i>any</i> other of the apostles except James, the Lord's brother. Now <i>with respect to</i> what I am writing to you, look, <i>I swear</i> before God that I am not lying.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	And I make known to you, brothers, the good news that was proclaimed by me, that it is not according to man, for neither did I receive it from man, nor was I taught [it], but through a revelation of Jesus Christ, for you heard of my behavior once in Judaism, that I was exceedingly persecuting the Assembly of God, and destroying it, and I was advancing in Judaism above many equals in age in my own race, being more abundantly zealous of my fathers' deliverance, and when God was well pleased—having separated me from the womb of my mother, and having called [me] through His grace— to reveal His Son in me, that I might proclaim Him as good news among the nations, I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but I went away to Arabia, and again returned to Damascus, then, after three years I went up to Jerusalem to inquire about Peter, and remained with him fifteen days, and I did not see [any] other of the apostles, except James, the brother of the LORD. Vv. 11–17 are included for context. V. 20 will be placed with the next passage.
Modern English Version	.
Modern Literal Version 2020	Thereafter, after three years, I went up to Jerusalem to make the acquaintance of Peter and remained with him fifteen days. {Fall 39 AD.} But I did not see <i>any</i> other of the apostles, except James the Lord's brother. Now what I am writing to you ^o , behold, in God's sight that I am not lying.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	Then after three years I went up to Jerusalem to visit ^o Cephas, and tarried with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. ^o Byz.-Peter Now touching the things which I write unto you, behold, before God, I lie not.
Niobi Study Bible	Contacts at Jerusalem Then after three years I went up (I returned) to Jerusalem to see Peter, and abode with him fifteen days. But I saw none of the other apostles save James, the Lord's brother. (Now the things which I write unto you(p), behold, before God, I lie not.).
Revised Young's Lit. Trans.	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.

Webster's Translation .
 World English Bible .
 Worrell New Testament .
 Young's Updated LT .

The gist of this passage:
 18-20

Galatians 1:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπειτα (ἔπειτα) [pronounced EHP-ī-tah]	<i>then, thereupon, thereafter, afterwards</i>	adverb	Strong's #1899
meta (μετά) [pronounced meht-AH]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
treis/tria (τρεις/τρία) [pronounced trice/TREE-ah]	<i>three</i>	neuter plural noun; accusative case	Strong's #5140
etê (ἔτη) [pronounced EHT-ay]	<i>years</i>	neuter plural noun; accusative case	Strong's #2094
anérchomai (ἀνέρχομαι) [pronounced an-ERKH-om-ahee]	<i>to go up, to ascend</i>	1 st person singular, aorist active indicative	Strong's #424
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Hierosoluma (Ἱεροσόλυμα) [pronounced hee-er-os-OL-oo-mah]	<i>a double peace; transliterated, Jerusalem, Hierosolyma; this can refer to the city itself or to its inhabitants</i>	feminine singular proper singular noun/location; accusative case	Strong's #2414

Translation:

Galatians 1:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
historéō (ιστορέω) [pronounced his-tor-EH-oh]	<i>to visit; to inquire into, to examine, to investigate; to find out, to learn (by enquiry); to gain knowledge of by visiting; of some distinguished person, to become personally acquainted with, to know face to face</i>	aorist active infinitive	Strong's #2477

Galatians 1:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Kēphās (Κηφᾶς) [pronounced kay- FASS]	stone; transliterated, <i>Cephas, Kephas</i>	masculine singular proper noun; a person; accusative case	Strong's #2786

Translation: Then, after three years, I went up to Jerusalem to become acquainted with Cephas...

It is not entirely clear when these three years began. Was this at Paul's conversion? Paul only incidentally mentions his conversion, making the bolder statement that he was called by God out from the womb.

Paul did go to Arabia and then he went back to Damascus. The way that I read this is, after three years in Damascus, he went to Jerusalem. However, some measure that three years going back to the moment of his salvation.

For me, since Arabia and Damascus are specifically mentioned (and his spiritual birthday was more implied than outright stated), I would begin the three years with one of those cities.

Galatians 1:18c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ἐπιμένω (ἐπιμένω) [pronounced ep-ee- MEHN-oh]	<i>to continue; to stay (over), to remain, to abide</i>	1 st person singular, aorist active indicative	Strong's #1961
πρός (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
αὐτόν (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ἡμέραι (ἡμέραι) [pronounced hay-MEH- ra]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250
δεκαπέντε (δεκαπέντε) [pronounced dek-ap- EHN-tehh]	<i>15, fifteen, ten and five</i>	indeclinable noun	Strong's #1178

Translation: ...and I remained with him [for] fifteen days.

Paul spent a couple of weeks with Peter, presumably enough time for these men to get to know each other. This was probably as much for Peter's benefit as it was for Paul's.

Galatians 1:18 Then, after three years, I went up to Jerusalem to become acquainted with Cephas and I remained with him [for] fifteen days. (Kukis nearly literal translation)

There are two very different sounding beginnings for Saul’s spiritual life; so let’s set them up side-by-side. Text was taken from the Berean Study Bible.

I currently have these in two columns, but it might be better if I integrate them instead.

The Woven Narrative	Commentary
<p>God...set me apart from my mother’s womb... (Galatians 1:15a)</p>	
<p>Act 9:3 As Saul drew near to Damascus on his journey, suddenly a light from heaven flashed around him.</p>	
<p>Act 9:4 He fell to the ground and heard a voice say to him, “Saul, Saul, why do you persecute Me?”</p>	
<p>Act 9:5 “Who are You, Lord?” Saul asked.</p>	
<p>“I am Jesus, whom you are persecuting,” He replied.</p>	
<p>Act 9:6 “Now get up and go into the city, and you will be told what you must do.”</p>	
<p>Act 9:7 The men traveling with Saul stood there speechless. They heard the voice but did not see anyone.</p>	
<p>Act 9:8 Saul got up from the ground, but when he opened his eyes he could not see a thing. So they led him by the hand into Damascus.</p>	
<p>Act 9:9 For three days he was without sight, and he did not eat or drink anything.</p>	
<p>Act 9:10 In Damascus there was a disciple named Ananias. The Lord spoke to him in a vision, “Ananias!” “Here I am, Lord,” he answered.</p>	
<p>Act 9:11 “Get up!” the Lord told him. “Go to the house of Judas on Straight Street and ask for a man from Tarsus named Saul, for he is praying.</p>	
<p>Act 9:12 In a vision he has seen a man named Ananias come and place his hands on him to restore his sight.”</p>	
<p>Act 9:13 But Ananias answered, “Lord, many people have told me about this man and all the harm he has done to Your saints in Jerusalem.</p>	
<p>Act 9:14 And now he is here with authority from the chief priests to arrest all who call on Your name.”</p>	
<p>Act 9:15 “Go!” said the Lord. “This man is My chosen instrument to carry My name before the Gentiles and their kings, and before the people of Israel.</p>	
<p>Act 9:16 I will show him how much he must suffer for My name.”</p>	

The Woven Narrative	Commentary
<p>Act 9:17 So Ananias went to the house, and when he arrived, he placed his hands on Saul. “Brother Saul,” he said, “the Lord Jesus, who appeared to you on the road as you were coming here, has sent me so that you may see again and be filled with the Holy Spirit.”</p>	
<p>Act 9:18 At that instant, something like scales fell from Saul’s eyes, and his sight was restored. He got up and was baptized, Act 9:19 and after taking some food, he regained his strength. And he spent several days with the disciples in Damascus.</p>	
<p>Act 9:20 Saul promptly began to proclaim Jesus in the synagogues, declaring, “He is the Son of God.”</p>	
<p>Act 9:21 All who heard him were astounded and asked, “Isn’t this the man who wreaked havoc in Jerusalem on those who call on this name? And hasn’t he come here to take them as prisoners to the chief priests?”</p>	
<p>Act 9:22 But Saul was empowered all the more, and he confounded the Jews living in Damascus by proving that Jesus is the Christ.</p>	
<p>Act 9:23 After many days had passed, the Jews conspired to kill him, Act 9:24 but Saul learned of their plot. Day and night they watched the city gates in order to kill him. Act 9:25 One night, however, his disciples took him and lowered him in a basket through a window in the wall.</p>	
<p>Galatians 1:15–17 But when God, who set me apart from my mother’s womb and called me by His grace, was pleased to reveal His Son in me so that I might preach Him among the Gentiles, I did not rush to consult with flesh and blood, nor did I go up to Jerusalem to the apostles who came before me, but I went into Arabia and later returned to Damascus.</p>	
<p>Gal 1:18 Only after three years did I go up to Jerusalem to confer with Cephas, and I stayed with him fifteen days. Gal 1:19 But I saw none of the other apostles except James, the Lord’s brother. Gal 1:20 I assure you before God that what I am writing to you is no lie.</p>	
<p>Act 9:26 When Saul arrived in Jerusalem, he tried to join the disciples, but they were all afraid of him, not believing that he was a disciple.</p>	

The Woven Narrative	Commentary
<p>Act 9:27 Then Barnabas brought him to the apostles and described how Saul had seen the Lord, who spoke to him on the road to Damascus, and how Saul had spoken boldly in that city in the name of Jesus.</p> <p>Act 9:28 So Saul stayed with them, moving about freely in Jerusalem and speaking boldly in the name of the Lord.</p>	
<p>Act 9:29 He talked and debated with the Grecian Jews, but they tried to kill him.</p> <p>Act 9:30 When the brothers learned of this, they took him down to Caesarea and sent him off to Tarsus.</p>	
<p>Act 9:31 Then the church throughout Judea, Galilee, and Samaria experienced a time of peace. It grew in strength and numbers, living in the fear of the Lord and the encouragement of the Holy Spirit.</p>	
<p>Act 11:25 Then Barnabas went to Tarsus to look for Saul,</p> <p>Act 11:26 and when he found him, he brought him back to Antioch. So for a full year they met together with the church and taught large numbers of people. The disciples were first called Christians at Antioch.</p>	
<p>Act 11:27 In those days some prophets came down from Jerusalem to Antioch.</p> <p>Act 11:28 One of them named Agabus stood up and predicted through the Spirit that a great famine would sweep across the entire Roman world. (This happened under Claudius.)</p> <p>Act 11:29 So the disciples, each according to his ability, decided to send relief to the brothers living in Judea.</p> <p>Act 11:30 This they did, sending their gifts to the elders with Barnabas and Saul.</p>	
<p>Act 12:25 When Barnabas and Saul had fulfilled their mission to Jerusalem, they returned, bringing with them John, also called Mark.</p>	
<p>Gal 1:21 Later I went to the regions of Syria and Cilicia.</p> <p>Gal 1:22 I was personally unknown, however, to the churches of Judea that are in Christ.</p> <p>Gal 1:23 They only heard the account: "The man who formerly persecuted us is now preaching the faith he once tried to destroy."</p> <p>Gal 1:24 And they glorified God because of me.</p>	Acts 15:41?

Galatians 1:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; masculine singular adjective; accusative case	Strong's #2087
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
apostoloi (ἀπόστολοι) [pronounced ap-OSS-toi-oy]	<i>those sent forth, delegates, ambassadors [of the gospel], a messengers [of Christ]; transliterated, apostles</i>	masculine plural noun; genitive/ablative case	Strong's #652
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eidô (εἶδω) [pronounced Ī-doh]; also oida (οἶδα) [pronounced OY-da]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	1 st person plural, aorist active indicative	Strong's #1492

Translation: Now, others of the Apostles I did not see,...

This could possibly be parallel to the passage in Acts, which reads: **When Saul arrived in Jerusalem, he tried to join the disciples, but they were all afraid of him, not believing that he was a disciple.** (Act 9:26, BSB)

What appears to be the case is, the disciples avoided Saul (not yet know as Paul at this time); and they tended to the churches in Jerusalem.

Galatians 1:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
Together, these two particles mean, <i>nevertheless, only not, except</i> . Literally, these words mean, <i>if not</i> .			
lakôbos (Ἰάκωβος) [pronounced ee-AK-oh-boss]	<i>supplanter; transliterated, Jacob, James</i>	proper singular masculine noun; accusative case	Strong's #2385

Galatians 1:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
adelphos (ἀδελφός) [pronounced <i>ad-el-FOSS</i>]	<i>a brother (literally or figuratively)</i>	masculine singular noun, accusative case	Strong's #80
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: ...except James, the brother of the Lord.

Acts 9:27 Then Barnabas brought him to the apostles and described how Saul had seen the Lord, who spoke to him on the road to Damascus, and how Saul had spoken boldly in that city in the name of Jesus. (BSB) If these are parallel, Barnabas brought Saul to meet Peter and James. Saul did spend some time with Peter (15 days); but much less time with James.

Galatians 1:19 Now, others of the Apostles I did not see, except James, the brother of the Lord. (Kukis nearly literal translation)

Galatians 1:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ha (ἃ) [pronounced <i>ha</i>]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
graphô (γράφω) [pronounced <i>GRAF-oh</i>]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	1 st person singular, present active indicative	Strong's #1125
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: [Regarding] what I keep on writing to you (all),...

Paul will now confirm these things as being true. In a way, Paul also testifies as to the accuracy of this epistle (as well as the others).

Galatians 1:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
enôpion (ἐνώπιον) [pronounced en-OH-pee-on]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...behold, before God,...

Paul, in this verse, is taking an oath before God.

Galatians 1:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
Hóti can also mean <i>because (that), for (that), how (that), (in) that, though, why.</i>			
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
pseudomai (ψεύδομαι) [pronounced PSYOO-doh-mai]	<i>to lie [to], to speak deliberate falsehoods, to speak deceitfully; to deceive one by a lie</i>	1 st person singular, present middle/passive indicative	Strong's #5574

Translation: ...I am not lying.

Paul's oath is that he is definitely not lying.

Galatians 1:20 [Regarding] what I keep on writing to you (all), behold, before God, I am not lying. (Kukis nearly literal translation)

Galatians 1:18–20 Then, after three years, I went up to Jerusalem to become acquainted with Cephas and I remained with him [for] fifteen days. Now, others of the Apostles I did not see, except James, the brother of the Lord. [Regarding] what I keep on writing to you (all), behold, before God, I am not lying. (Kukis nearly literal translation)

Galatians 1:18–20 After the passage of three years, I finally went up to Jerusalem—this time as a believer—and I got to know Peter, as I stayed with him for 15 days. I did not meet any of the other Apostles except for James, the brother of our Lord. Regarding these things that I am writing to you, everything that I am saying is absolutely accurate. (Kukis paraphrase)

There are **four charts** and a **map** in the **Addendum** which give an idea as to Paul's timeline (which would, therefore, integrate the passages in Acts and Galatians). Although they differ as to from what point to what point the three years take place, they are in agreement that Paul went first to Arabia and back to Damascus before going to Jerusalem for the first time. The narrative in Acts 9 where Paul goes to Jerusalem would allow for these other things to be included.

Then I went into the regions of Syria and Cilicia. Now I was unknown to the face of the ekklesias of the Judæa, the [ekklestias] in Christ. Now only those were hearing that, the one persecuting us once now keeps on announcing the faith, which [faith] he once was pillaging. And they were glorifying, by me, the God.

Galatians
1:21–24

Then I went into the regions of Syria and Cilicia. Now, I was unknown to the face of the churches in Judæa, the [churches which are] in Christ. But now, they kept on hearing that, the one who once persecuted us now keeps on proclaiming the faith, which [faith] he once was ravaging. Therefore, they were glorifying God because of me.

At the point, I began going into the regions of Syria and Cilicia. The believers in Judæa did not know me by face. Nevertheless, the kept on hearing others say, "The man who used to persecute us with such vicious passion not is proclaiming the gospel of Jesus Christ to the nations; the faith that he once persecuted. As a result, they glorified God because of me.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Then I went into the regions of Syria and Cilicia. Now I was unknown to the face of the ekklesias of the Judæa, the [ekklestias] in Christ. Now only those were hearing that, the one persecuting us once now keeps on announcing the faith, which [faith] he once was pillaging. And they were glorifying, by me, the God.
Complete Apostles Bible	Then I went into the regions of Syria and Cilicia. And I was unknown by face to the churches of Judea which are in Christ. But they heard only, "He who formerly persecuted us now preaches the faith which at one time he was devastating." And they glorified God in me.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Afterwards, I came into the regions of Syria and Cilicia. And I was unknown by face to the churches of Judea, which were in Christ: But they had heard only: He, who persecuted us in times past doth now preach the faith which once he impugned. And they glorified God in me.
V. Alexander's Aramaic	.

Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	And after that, I went to the regions of Syria and Cilicia. And the churches in Judaea which were in the Messiah; did not know me personally: but this only had they heard, that he who before persecuted us, now preacheth that faith which in time preceding he subverted: and they glorified God in me.
Original Aramaic NT	After these things I came to the regions of Syria and Qiliqia. And the churches in Judea, these who are in The Messiah, did not know me by face, But they had heard only this: "He who from the first persecuted us, now, behold, he preaches that faith which from earlier times he had overthrown." And they were praising God for me.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then I came to the parts of Syria and Cilicia. And the churches of Judaea which were in Christ still had no knowledge of my face or person: Only it came to their ears that he who at one time was cruel to us is now preaching the faith which before had been attacked by him; And they gave glory to God in me.
Bible in Worldwide English	After I had been at Jerusalem, I went to the countries of Syria and Cilicia. At that time the churches of Christ in Judea did not know me. They had never seen me. They only heard people say, This is the man who used to trouble us and he is now telling others to believe what he once tried to stop. And they praised God for what had happened to me.
Easy English Easy-to-Read Version–2008	. Later, I went to the areas of Syria and Cilicia. No one in any of Christ's churches in Judea had ever met me before. They had only heard this about me: "This man was persecuting us. But now he is telling people about the same faith that he once tried to destroy." These believers praised God because of me.
God's Word™	Then I went to the regions of Syria and Cilicia. The churches of Christ in Judea didn't know me personally. The only thing they had heard was this: "The man who persecuted us is now spreading the faith that he once tried to destroy." So they praised God for what had happened to me.
Good News Bible (TEV)	Afterward I went to places in Syria and Cilicia. At that time the members of the churches in Judea did not know me personally. They knew only what others were saying: "The man who used to persecute us is now preaching the faith that he once tried to destroy!" And so they praised God because of me.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Later, I went to the regions of Syria and Cilicia. But no one who belonged to Christ's churches in Judea had ever seen me in person. They had only heard that the one who had been cruel to them was now preaching the message that he had once tried to destroy. And because of me, they praised God.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	After my stay in Jerusalem, I went to Syria and southeast Turkey, but remained unknown to the Jewish believers in Judea. The only thing they heard about me was this: "Our former enemy, who once brutally persecuted us, is now preaching the good news of the faith that he was once obsessed with destroying!" <i>Because of the transformation that took place in my life</i> , they praised God even more!
UnfoldingWord Simplified T.	After I left Jerusalem, I went to the regions of Syria and Cilicia. At that time believers in the Christian congregations who were in the province of Judea still had never seen me. They only heard others keep saying, "Paul, the one who in the past was doing violent things to us, is now proclaiming the same good news that we believe and he had been trying to stop!" So they kept praising God because of what had happened to me.
Williams' New Testament	After that I went into the districts of Syria and Cilicia. But I was personally unknown to the Christian churches in Judea; only they kept hearing people say, "Our former persecutor is now preaching as good news the faith which once he tried to destroy," and they kept on praising God for me.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	Following that, I went to the slopes of Syria and Cilicia. I was a <i>person</i> that no one was aware of by face in Judea's assemblies, the ones in <i>the Anointed King</i> . They were only hearing, "The <i>one</i> pursuing us in the past, now shares the good news of the trust that he once was damaging," and in me they were admitting that God is magnificent.
Breakthrough Version	.
Common English Bible	.
Len Gane Paraphrase	Later, I came to the regions of Syria and Cilicia and was unknown personally by the churches in Christ in Judea. They only had heard that he who used to persecute us now preaches the faith that he once tried to destroy. So they praised God because of what happened to me.
A. Campbell's Living Oracles	After that, I went into the regions of Syria and Cilicia; and I was personally unknown to the congregations of Judea which are in Christ. They had only heard that-he who formerly persecuted us, now announces, as glad tidings, the faith which he formerly destroyed. And they glorified God on my account.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Afterwards I went to the districts of Syria and Cilicia. But I was still unknown even by sight to the Christian Churches in Judea; All that they had heard was--'The man who once persecuted us is now telling the Good News of the very Faith of which he once made havoc.' And they praised God on my account.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible	Later I went to the regions of Syria and Cilicia. I was personally unknown, however, to the churches of Judea that are in Christ. They only heard the account: "The man who formerly persecuted us is now preaching the faith he once tried to destroy." And they glorified God because of me.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	Then I went to the regions of Syria and Cilicia. But the churches of the Messiah [Or Christ] that are in Judea did not yet know me personally. The only thing they kept hearing was this: "The man who used to persecute us is now proclaiming the faith he once tried to destroy!" So they kept glorifying God for what had happened to [The Gk. lacks what had happened to] me.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	Afterwards I came to the regions of Syria and Cilicia; And was unknown by face to the ekklesias of Judaea that were in Christ: But they had heard only, that he that persecuted us in times past now announces the Faith that he once destroyed. And they glorified Elohim in me.
Weymouth New Testament	Afterwards I visited Syria and Cilicia. But to the Christian Churches in Judaea I was personally unknown. They only heard it said, "He who was once our persecutor is now telling the Good News of the faith of which he formerly made havoc." And they gave glory to God on my account.
Wikipedia Bible Project	I then went in to the regions of Syria and Cilicia, and I was still not personally known by the Christian churches in Judea. They had only heard that the person who was persecuting them was now proclaiming the faith against which he had once warred, and they praised God because of me.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	Then I went into the regions of Syria and of Cilicia; but I was not known by face to the congregations of Judea in Messiah. But they had only heard this: That he who

Holy New Covenant Trans.	previously persecuted them is now preaching the faith he used to try to cast down before. And they turned their praise to Elohim because of me. Later I went to the areas of Syria and Cilicia. In Judea the called out people in Christ did not know my face. They had only heard this about me: "This man used to persecute us but now he is preaching the same faith he once tried to destroy!" They were praising God because of me.
The Scriptures 2009	Then I went into the districts of Suria and of Kilikia. And I was <i>still</i> not known by sight to the assemblies of Yehudāh which were in Messiah, but they were hearing only that, "The one who once persecuted us now brings as Good News the belief which he once ravaged." So they were esteeming Elohim in me.
Tree of Life Version	Then I went to the regions of Syria and Cilicia. But I was personally unknown to Messiah's communities of Judea; they only kept hearing, "The one who once persecuted us now proclaims the Good News he once tried to destroy!" So they were praising God because of me.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...then [I] come to the regions [of] the syria and [of] the cilicia [I] was but (Not) Being Understood [in] the face [to] the congregations [of] the judea the [ones] in Christ only but Hearing [They] were for The [Man] Pursuing us ever now announces the faith whom ever [He] destroyed and [They] recognized in me the god...
Alpha & Omega Bible	THEN I WENT INTO THE REGIONS OF SYRIA AND CILICIA. I WAS UNKNOWN BY EYESIGHT TO THE CONGREGATIONS OF CALLED OUT ONES OF JUDEA WHICH WERE IN CHRIST; BUT ONLY, THEY KEPT HEARING, "HE WHO ONCE PERSECUTED US IS NOW PREACHING THE FAITH WHICH HE ONCE TRIED TO DESTROY." AND THEY WERE GLORIFYING THEOS (<i>The Alpha & Omega</i>) BECAUSE OF ME.
Awful Scroll Bible	Upon-after-that, I came to the parts of Syria and of Cilicia. But I was assuredly not being known by face, to they called-out, of Judæa, that were by-within the Anointed One. Moreover, I was hearing only, certainly-of- he -who is persecuting us at one time, now heralds-the-Good-Tidings himself, the confidence which he once was ransacking! And they were giving Splendor to God, by-within me.
Concordant Literal Version	Thereupon I came into the regions of Syria and Cilicia. Yet I was unknown by face to the ecclesias of Judea which are in Christ. Yet only they were hearing that "He who once was persecuting us, now is evangelizing the faith which once he ravaged." And they glorified God in me.
exeGeses companion Bible	Then I came to the climes of Syria and Cilicia; and I was unknown by face to the ecclesiae of the Yah Hudiym in Messiah: but they only heard, He who formerly persecuted us now evangelizes the trust he once ravaged. - and they glorified Elohim in me.
Orthodox Jewish Bible	Next I went into the regions of Syria and of Cilicia, But I was unknown panim el panim by the Kehillot of Moshiach in Yehudah; Only they were hearing that "the one once bringing redifah (persecution) upon us is now preaching the [Messianic Orthodox Jewish] Emunah which once he was pillaging." And they were glorifying Hashem in [by means of] me.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:*The Amplified Bible*

An Understandable Version .
[Then after that] I went to the territories of Syria and Cilicia. [Note: Cilicia was where Paul's home town of Tarsus was located. See Acts 9:30]. [At this time] I was still unknown personally to churches in [the province of] Judea, which are in [fellowship with] Christ. They had only heard it said about me, "This person, who had once persecuted us [Christians], is now preaching the faith he once made havoc of." So, they gave honor to God for [what He was doing through] me.

The Expanded Bible
 Jonathan Mitchell NT

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Later, I came into the slopes of the regions of Syria and Cilicia. Yet I was continuing being unknown by personal experience – by face – to the called-out groups (the summoned-forth communities) within Christ, of the Judean area. Indeed, they were only hearing from time to time that, "The one once habitually pursuing and persecuting us is now habitually announcing as good news the faith (or: the belief, confident trust and allegiance) which once he kept on laying waste and devastating." And in me [i.e., in my case or situation] they kept on glorifying God (or: began giving credit to God and expanding His reputation; or: So they began presuming, imagining and then continued regarding God [as being] within the midst of, and in union with, me).

P. Kretzmann Commentary
 Syndein/Thieme
 Translation for Translators
 The Voice

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Bible Translations with Many Footnotes:

Benjamin Brodie's trans.

Next I went into the regions of Syria and Celicia, But I continued to exist unknown by appearance [lived an invisible life among them] to the assemblies of Judea in Christ. In fact, the only thing they heard from time-to-time [vague rumour] was that the one [Saul the Judaizer] who used to persecute them is now preaching the gospel of the faith [Christian doctrine] which he formerly tried to destroy. And they kept on glorifying God for me.

Lexham Bible

Then I came to the regions of Syria and of Cilicia, but I was unknown in person [Literally "by face"] to the churches of Judea that are in Christ, and they were only hearing, "The one formerly persecuting us is now proclaiming the faith that formerly he was attempting to destroy," and they were glorifying God because of me.

NET Bible®

New American Bible (2011)
 The Passion Translation
 Rotherham's Emphasized B.
 The Spoken English NT

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 .
 .
Then I went to the regions of Syria and Cilicia.^u And the Christian communities in Judea^v didn't know me face to face.^w But they were just hearing that "the man who used to persecute us now spreads the good news of the faith he used to try to destroy!" And they were praising^x God about me.

^u Prn. *sil-liss-ee-a*.

^v Prn. *joo-dee-a*.

^w Lit. "And I was unknown by face to the communities in Christ (i.e. spiritual communities, not towns) of Judea".

^x Lit. "glorifying".

Wilbur Pickering's New T. Then I went into the regions of Syria and Cilicia.
 So I remained unknown by face to the congregations of Judea (those in Christ)¹⁰
 —they just kept hearing that “He who once persecuted us now proclaims the faith
 he formerly tried to destroy.” And they glorified God about me.
 (10) Every town with a synagogue would have a local congregation, but usually not
 ‘in Christ’.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	Then I came to the regions of Syria and of Cilicia. But I was unknown by face [or, personally] to the assemblies [or, churches] of Judea, the [ones] in Christ. But only they kept hearing, "The one having persecuted us at one time is now proclaiming the Gospel—the faith which at one time he was trying to destroy!" And they were glorifying God in [or, because of] me.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	Then I went to the regions of Syria, and Cilicia, and was personally unknown to the Christian congregations of Judea, who had only heard that he who formerly persecuted us is now proclaiming the glad tidings of that belief which he was formerly destroying, and they glorified God on my account.
Context Group Version	Then I came to the regions of Syria and Cilicia. And I was still unknown by face to the governing assemblies of Judea which were in the Anointed: but they only heard it said, He who once persecuted us now proclaims the trust of which he once attacked; and they publicly honored God in me.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	And the things that I write to you, behold, before God—I do not lie; then I came into the regions of Syria and of Cilicia, and was unknown by face to the assemblies of Judea, that [are] in Christ, and they were only hearing that “he who is persecuting us then, now proclaims good news—the faith that he was then destroying”; and they were glorifying God in me. V. 20 is included for context.
Modern English Version	.
Modern Literal Version 2020	Thereafter I came to the districts of Syria and Cilicia. But I was <i>still</i> unrecognized by face to the congregations* of Judea, which <i>are</i> in Christ; but they were only hearing that, The one previously persecuting us is now proclaiming the good-news of the faith of which he was previously making havoc. And they were glorifying God with* me.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

Young's Updated LT

The gist of this passage:
21-24

Galatians 1:21

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπειτα (ἔπειτα) [pronounced EHP-ī-tah]	<i>then, thereupon, thereafter, afterwards</i>	adverb	Strong's #1899
έρχομαι (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	1 st person singular, aorist active indicative	Strong's #2064
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ta (τά) [pronounced tah]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
κλίματα (κλίματα) [pronounced KLEE-mah-tah]	<i>regions, districts, tracts of land, zones; inclinations, slopes</i>	neuter plural noun, accusative case	Strong's #2824
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Suria (Συρία) [pronounced soo-REE-ah]	<i>exalted; transliterated, Syria, Tsyria</i>	feminine singular proper noun/location; genitive/ablative case	Strong's #4947
Thayer: <i>Syria [is] a region of Asia bounded on the north by Taurus and Amanus ranges, on the east by the Euphrates and Arabia, on the south by Palestine, and the west by Phoenicia and the Mediterranean.</i>			
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Kilikía (Κιλικία) [pronounced kil-ik-EE-ah]	<i>the land of Celix; transliterated, Cilicia</i>	feminine singular proper noun location; genitive/ablative case	Strong's #2791

Galatians 1:21

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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Thayer: [*Celicia is*] a maritime province in the southeast of Asia Minor, boarding on Pamphylia in the west, Lycaonia and Cappadocia in the north and Syria in the east. Its capital, Tarsus, was the birth place of Paul.¹⁷

Translation: Then I went into the regions of Syria and Cilicia.

This seems to coincide with the verse Acts 15:41 **And he [Paul] went through Syria and Cilicia, strengthening the churches.** (ESV) He actually would have gone through these regions earlier than this (see Acts 15:23).

At first, Paul did not interface with the churches in Judæa. He has gone there for a couple of weeks, but primarily to evangelize (he would not have known enough to be teaching in the churches anywhere right after he was saved). By the time of Acts 15:41, Paul had more substance to teach (he was saved back in Acts 9); so this is how he was strengthening the churches in those two regions.

Galatians 1:21 **Then I went into the regions of Syria and Cilicia.** (Kukis nearly literal translation)

Galatians 1:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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hēmēn (ἡμῶν) [pronounced AY-mane]	to be, was; (sometimes unexpressed)	1 st person singular, imperfect indicative	Strong's #2252 (a prolonged form of #2258)
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
agnoeô (ἀγνοέω) [pronounced ag-noh-EH-oh]	being ignorant (of), not knowing (through lack of information or intelligence); not understanding, something unknown; erring or sinning through mistake, being wrong; by implication, ignoring	masculine singular, present passive participle, nominative case	Strong's #50
tô (τῷ) [pronounced toe]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
prósôpon (πρόσωπον, ου, τό) [pronounced PROS-oh-pon]	face, front of the human head, countenance, look, presence; (outward, external) appearance (of persons, things)	neuter singular noun; dative, locative or instrumental case	Strong's #4383
tais (ταῖς) [pronounced taiç]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588

¹⁷ Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #2791.

Galatians 1:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekklêsíai (ἐκκλησίαι) [pronounced <i>ek-klay-SEE-ī</i>]	<i>churches, assemblies, gatherings, companies; transliterated, ekklêsíai</i>	feminine plural noun, dative, locative or instrumental case	Strong's #1577
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
loudaia (Ἰουδαία) [pronounced <i>ee-oo-DAH-yah</i>]	<i>he shall be praised; transliterated, Judæa, Juda</i>	feminine singular proper noun/location; genitive/ablative case	Strong's #2449

1) In a narrower sense, Judæa refers to the southern portion of Palestine lying on this side of the Jordan and the Dead Sea, to distinguish it from Samaria, Galilee, Peraea, and Idumaea.

2) In a broader sense, referring to all Palestine.

Translation: Now, I was unknown to the face of the churches in Judæa,...

Although Paul had gone to Jerusalem, he did not spend much time in the churches in Jerusalem; or anywhere else in Judæa. So, he was known about, but not known by face.

Galatians 1:22b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tais (ταῖς) [pronounced <i>taiç</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
This definite article goes back to v. 22a, where it was previously used, and brings with it its object.			
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547

Translation: ...the [churches which are] in Christ.

Those churches were mostly established by the other Apostles in Jerusalem and the rest of the Judæan region.

Galatians 1:22 Now, I was unknown to the face of the churches in Judæa, the [churches which are] in Christ. (Kukis nearly literal translation)

Galatians 1:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
monon (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
akoúô (ἀκούω)[pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, present active participle; nominative case	Strong's #191
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

Translation: But now, they kept on hearing...

The people in that region had heard about Paul (they knew him as Saul).

Galatians 1:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
diôkô (διώκω) [pronounced Dee-OH-koh]	<i>putting to flight; hastening (after), the one running (after), the one pursuing; harassing, mistreating; persecuting</i>	masculine singular, present active participle, nominative case	Strong's #1377
hêmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
poté (ποτέ) [pronounced poh-TEH]	<i>once, at some time, ever, before, (any, some-) time(-s), at length (the last), (+ n-) ever, in the old time, formerly, in time past, when</i>	Indefinite, disjunctive particle	Strong's #4218

Translation: ...that, the one who once persecuted us...

They knew about Saul, the one who persecuted the church throughout the surrounding regions. He would come in to Jerusalem and pick up warrants, so to speak, to be served on Jews who believed in Jesus.

Galatians 1:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nun (νῦν) [pronounced noon]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
euaggelizō (εὐαγγελίζω) [pronounced yoo-ang-ghel-EED-zo]	<i>to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]</i>	3 rd person singular, present middle indicative	Strong's #2097
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; accusative case	Strong's #4102

Translation: ...now keeps on proclaiming the faith,...

They know about Paul that he now proclaims Jesus.

Galatians 1:23d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hên (ἧν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
This relative pronoun refers back to <i>faith</i> in v. 23c.			
poté (ποτέ) [pronounced poh-TEH]	<i>once, at some time, ever, before, (any, some-) time(-s), at length (the last), (+ n-) ever, in the old time, formerly, in time past, when</i>	Indefinite, disjunctive particle	Strong's #4218
porthéō (πορθέω) [pronounced por-THEH-oh]	<i>to pillage; to destroy, to ravage, to waste, to make (cause) havoc; to overthrow</i>	3 rd person singular, imperfect active indicative	Strong's #4199

Translation: ...which [faith] he once was ravaging.

At one point, Paul was pillaging, destroying, ravaging the faith.

Faith here is a metonym. It stands for the people who have believed in Jesus. Paul was ravaging them.

Galatians 1:23 But now, they kept on hearing that, the one who once persecuted us now keeps on proclaiming the faith, which [faith] he once was ravaging. (Kukis nearly literal translation)

Galatians 1:24			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
doxazō (δοξάζω) [pronounced <i>dox-AD-zo</i>]	<i>to think someone is glorious; to give glory and honor to someone; to clothe with honor; to impart glory</i>	3 rd person plural, imperfect active indicative	Strong's #1392
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ἐμοί (ἐμοί) [pronounced <i>ehm-OY</i>]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
θεός (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Translation: Therefore, they were glorifying God because of me.

The believers in Jerusalem glorified God based upon what they heard about Paul.

Galatians 1:24 Therefore, they were glorifying God because of me. (Kukis nearly literal translation)

Galatians 1:21–24 Then I went into the regions of Syria and Cilicia. Now, I was unknown to the face of the churches in Judæa, the [churches which are] in Christ. But now, they kept on hearing that, the one who once persecuted us now keeps on proclaiming the faith, which [faith] he once was ravaging. Therefore, they were glorifying God because of me. (Kukis nearly literal translation)

Galatians 1:21–24 At the point, I began going into the regions of Syria and Cilicia. The believers in Judæa did not know me by face. Nevertheless, they kept on hearing others say, "The man who used to persecute us with such vicious passion not is proclaiming the gospel of Jesus Christ to the nations; the faith that he once persecuted. As a result, they glorified God because of me. (Kukis paraphrase)

Paul will continue remembering his conversion and the events which followed in Galatians 2. There should not have been a break here. Galatians 2:1–14 ought to be affixed to this section of Galatians 1 (and many commentators and translators who choose to outline the book of Galatians does this).

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A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Galatians 1 is in the Word of God

- 1.
- 2.

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Galatians 1

- 1.

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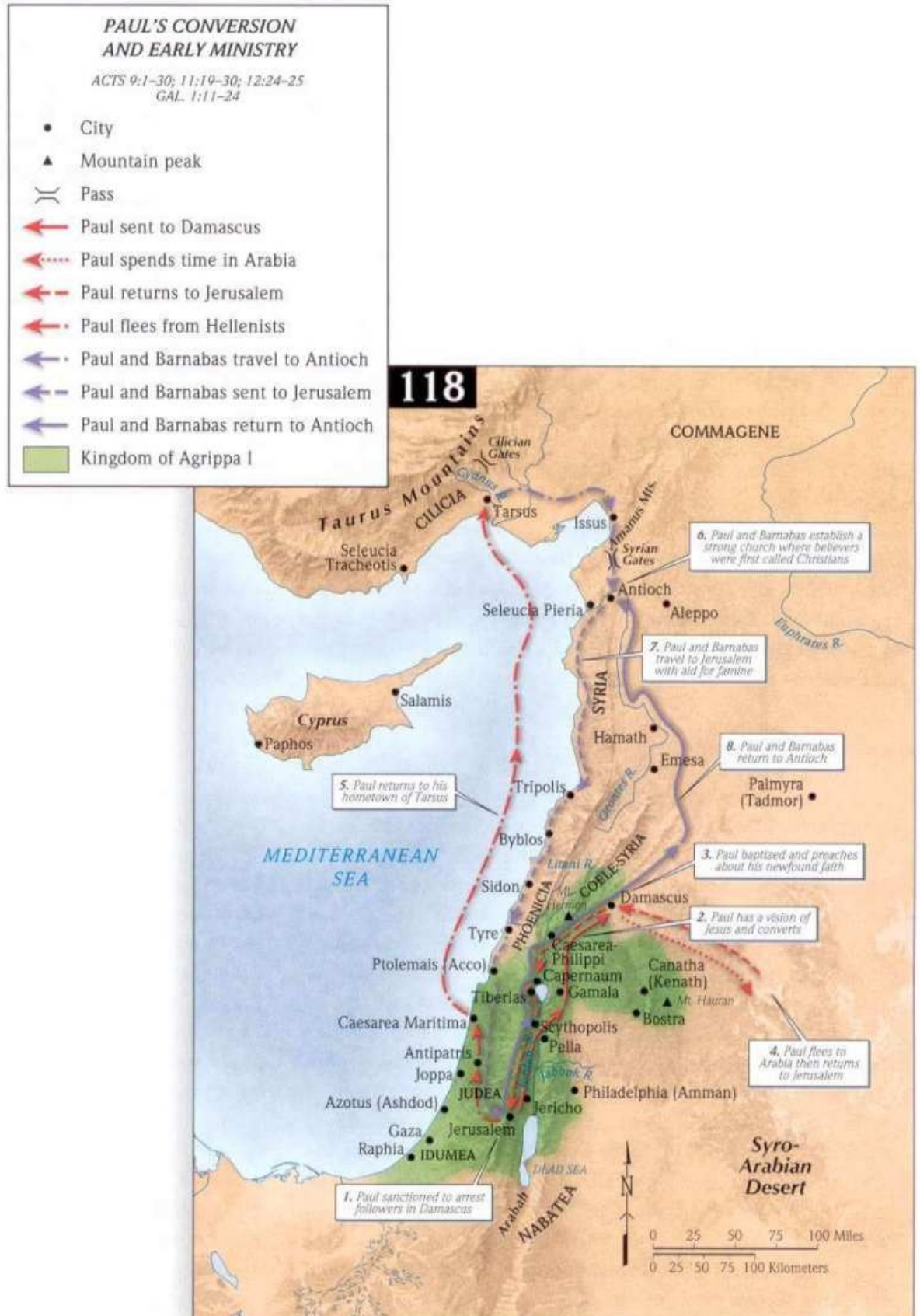
Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Galatians 1

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Addendum



Paul's Conversion and Early Ministry (a map); from **StudyLight**; accessed August 16, 2022

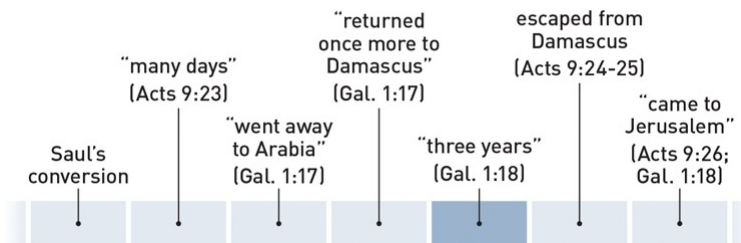
Paul came down to Jerusalem and received permission to persecute some believers in Damascus, so he goes up to Damascus. Along route, Jesus knocks him off his horse (or whatever he is on), and Paul's friends lead him blind into Damascus.

He was taken to the home of Ananias who gave him his sight back.

Ananias is clearly a believer who recognized the importance of Saul's faith. Acts 22:14–16 **Then he said, 'The God of our fathers has appointed you to know His will, and to see the Righteous One, and to hear His voice. You will be His witness to all men of what you have seen and heard. And now what are you waiting for? Get up, be baptized, and wash your sins away, calling on His name.'**

Acts 9 Chronologies—Two Options (charts); from **Precept Austin**; accessed August 16, 2022. Should I place these in Acts 9? As an aside, I place many of these things in the Addendum because they are interesting, they provide a more complete view of what is taking place, but, at the same time, there is limited spiritual growth to be found in these sections.

Acts 9 Chronology: Option 1

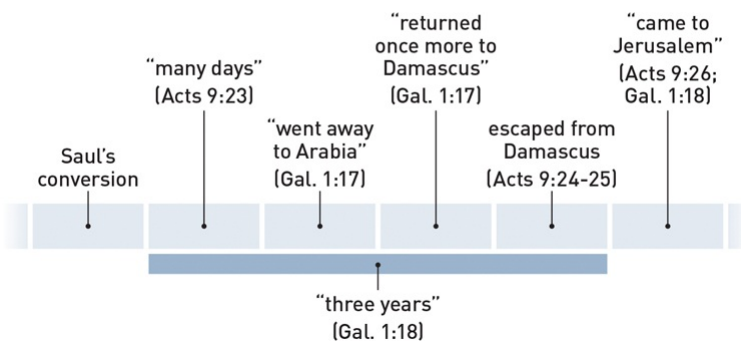


As should be clear, the primary question is, where does the *three years* fit in? Is it separate from everything else or does it take in several of the events on the chart?

The three quotes below are taken from **Precept Austin**, accessed August 16, 2022.

Charles Swindoll's discussion regarding the chronology of Saul's life before his first trip to Jerusalem as a believer (Acts 9:26). The differences between the two options revolve around how one interprets the "three years later" in Gal 1:18. In option one Saul's time in the desert is not specified before he "returned once more to Damascus" (Gal 1:17). Having arrived back in Damascus after receiving his "D.D." degree ("Doctor of Desert" Degree), he then spent three years in Damascus until he was forced to escape (Acts 9:24-25).

Acts 9 Chronology: Option 2



Swindoll favors the option 2 below, explaining that "According to this chronology, Saul spent "many days" (Acts 9:23) ministering in Damascus until he

wore out his welcome in the synagogues. He then relocated to Arabia, spending two years getting better equipped for ministry. After he returned to Damascus and resumed his ministry there (Gal 1:17), the synagogue leaders plotted "to do away with him" (Acts 9:23), prompting his nighttime escape (Acts 9:24-25). He then traveled to Jerusalem. In this arrangement, a total of three years separated his conversion and journey to Jerusalem. In other words, three years after his conversion, not after his return to Damascus, Saul visited Peter in Jerusalem." (Swindoll's Living Insights New Testament Commentary - recommended resource).

Kistemaker favors a similar interpretation - The general time description, "many days had passed," relates to Paul's autobiographical comment: "Then after three years [since my conversion near Damascus] I went up to Jerusalem" (Gal. 1:18). The time period need not be three full years but may even be less than two years. In that case, we count one full year with the two partial years that precede and follow it (compare Acts 20:31). This period of time includes his stay in Arabia and his days in Damascus. (ED: AS SHOWN BELOW IN THE DARK GRAY PORTION OF THE TIMELINE) (Baker NT Commentary - Acts)

Doctrinal Teachers Who Have Taught Galatians 1

	Series	Lesson (s)	Passage
Syndein	http://syndein.com/galatians.html (Basic notes mostly from R. B. Thieme, Jr.)		Galatians 1–6
Stuart Wolf	https://hopebiblechurch.tripod.com/test/id30.html		Galatians 1–6

Steve Ellis and Jim Rickard have both posted notes on the book of Galatians, but I can no longer find those notes. If anyone has access to these notes, I will post them at my website.

Word Cloud from the Kukis Paraphrase of Galatians 1

Word Cloud from Exegesis of Galatians 1¹⁸

These two graphics should be very similar; this means that the exegesis of Galatians 1 has stayed on topic and has covered the information found in this chapter of the Word of God.

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¹⁸ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.