

Galatians 2

written and compiled by Gary Kukis

Galatians 2:1–21

Man is Saved by Faith in Christ; not by the Law

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 2 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: Paul clarifies his relationship with the other Apostles, revealing even that he had to brace Peter for his wrong behavior by discriminating against gentiles. In the second half, Paul explains how our relationship to God is based upon faith in Christ, the cross of Jesus Christ, and not upon the Law—not for salvation and not for the Christian life.

*Bible Summary: I went up to Jerusalem and saw the leaders. I opposed Cephas about circumcision. We are justified by faith in Christ and not by works.*¹

This should be the most extensive examination of Galatians 2 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). Galatians is one of Paul's earliest epistles. Paul would be martyred in Rome about A.D. 67.

Quotations:

Outline of Chapter 2:

Preface

Introduction

vv. 1–10

Paul Explains His Relationship to the Other Apostles

vv. 11–14

Paul Had to Brace Peter for His Legalistic and Discriminatory Behavior

vv. 15–21

Man is Justified by Faith; Man Lives by Faith

Chapter Summary

Addendum

Charts, Graphics and Short Doctrines:

Preface

Preface

Preface

Brief Overview

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 15:1–2)*. 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.

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

[Acts 10–11](#)

[Acts 28](#)

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 2

Introduction: What really starts to come across in Galatians 2, particularly after the second half of Galatians 1, is that Paul is really out there on his own. He has a ministry, up to this point, which is perhaps 14 years in length (or, possibly 14–16 years in length) and he has not run anything by the Apostles in Jerusalem. He does not appear to have carefully checked in with them and said, "Listen, buddies, this is what I am doing."

What we did not observe in his letters to the Thessalonians, for the most part, is Paul's incredibly logic, his incisive arguments or his strong resistance to false doctrine. However, Paul's development of a set of accurate doctrines is more clear in Galatians as compared to earlier epistles.

His logic in the next epistle—that one which he writes to the Romans—will reveal Paul's great debating skills and logic.

He knew the Thessalonians and he had a close relationship with them. As a result, Paul found it difficult to come down to hard on them. In Galatians, Paul will be quite a bit more forceful. He is not going to hold back; he is not going to mince words.

Fundamental to this chapter is faith in Christ as over against keeping the Law. Now the Galatians were mostly gentiles, so Paul would have no reason to talk to them about the Mosaic Law. However, because they have been

introduced to the Mosaic Law by the Judaizers, Paul is going to mention it several times, repeating at least three times in this chapter that we are not saved by keeping the law.

Throughout my writings, including this chapter, I make reference to *the cross of Christ*. It is easy to get knocked off balance by this term. First of all, we have all seen the crosses which people wear, whether as jewelry as earrings, as pendants or even as rings. Or whether displayed in front of a church; or used in graphics. The Roman cross looked more like a T than it did a †; yet when a man is draped on a Roman cross, his arms stretched apart and his head up (which does not stay up for very long), his outline is a cross. When I or any other teacher says *cross*, our minds should not necessarily see a bit of gold jewelry in our mind's eye. You may have heard a sermon describing just how painful and horrible death on the Roman cross was. It is probably the most vicious and painful of any death by execution devised by man. However, Jesus did not pay for our sins by the physical pain which He endured on the cross. He no doubt felt more pain than any of us could imagine, but that pain for the crucifixion itself was not efficacious. However, for the final 3 hours of the crucifixion, God the Father covered Golgotha with a thick darkness and then He poured out our sins on God the Son. These three hours of our sins being placed upon Jesus is what saves us from our sins; this is what pays for our sins. Anytime that you hear the phrase, *the cross of Christ*, it is these three hours that you should be thinking about, where no human being was allowed to view Jesus dying for our sins. He took the full penalty for every person who has ever lived, suffering the equivalent of billions upon billions of hells so that we might be saved. If you understand this, then you also understand that the Lord's physical blood is really not related to redemption nor is any other physical thing related to the crucifixion. And Jesus' final physical death took place when His free will coincided with the sovereignty of God the Father, and breathed out His final breath. His physical death meant that He had done all that He had intended to do on this earth, include dying for our sins.

There is one more aspect of this which is not generally understood. Jesus paid for our sins in His humanity. His Deity cannot have any association with sin. Now, how exactly this was done, we don't really know. But all of our personal sins were poured out upon the Lord's humanity and it was His humanity—completely apart from the power of the Holy Spirit—which bore our sins in His body on the Roman cross. So God the Father was not pouring our sins upon God the Son, but upon Jesus the man, unaided by anything apart from the doctrine which was in His soul. . in order for our sins to be poured out upon Him, God the Father could not speak to Him; God the Holy Spirit could not sustain Him. God cannot have any contact with sin at all.

A title or one or two sentences which describe Galatians 2.

Titles and/or Brief Descriptions of Galatians 2 (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 2 (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 2

Some of these questions may not make sense unless you have read Galatians 2. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Galatians 2

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Galatians 2

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 2

Place

Description

| Place | Description |
|-------|-------------|
| | |
| | |
| | |

The Places of Galatians 2

Place

Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item

Date; duration; size; number

Chapter Outline

Charts, Graphics and Short Doctrines

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

A Synopsis of Galatians 2

Chapter Outline

Charts, Graphics and Short Doctrines

The ESV (capitalized) is used below:

Outlines and Summaries of Galatians 2 (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 2 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Galatians 2 (edited).

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[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 | |
| Galatians 4A | |
| Galatians 4B | |
| Galatians 5A | |
| Galatians 5B | |

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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 Explains His Relationship to the Other Apostles

There are two difficult words in this translation which, normally, are not difficult. These are some very specific uses of these words, and Thayer's unabridged work will be appealed to in both cases.

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:

Then throughout fourteen years again I ascended toward Jerusalem with Barnabas, taking along even Titos. Now I went up according to the norm or standard of a revelation and I laid out to them the gospel which I keep on proclaiming in the gentiles, now according to one's own to the ones presuming, not somehow to vanity I might keep running or I have run.

Galatians
2:1–2

Kukis nearly literal:

Then, after fourteen years, I again went up to Jerusalem with Barnabas, taking along even Titus. Now, I went up according to a revelation. So I communicated to them the gospel (message) which I keep on proclaiming among the gentiles. Now, privately [I spoke] to those highly esteemed, [that] perhaps I might not keep on running in vanity (or have run).

Kukis paraphrase

Then, after fourteen years had gone by, I went up to Jerusalem again, but this time with Barnabas and Titus. Now I went there according to a revelation. I communicated to them the gospel message which I have continued to proclaim among the gentiles. I also spoke privately to those who are looked up to, just in case I have been striving in vain this whole time.

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 text 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).

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) | Then throughout fourteen years again I ascended toward Jerusalem with Barnabas, taking along even Titus. Now I went up according to the norm or standard of a revelation and I laid out to them the gospel which I keep on proclaiming in the gentiles, now according to one's own to the ones presuming, not somehow to vanity I might keep running or I have run. |
| Complete Apostles' Bible | Then after fourteen years I went up again to Jerusalem with Barnabas, also taking Titus along. And I went up by revelation, and I set before them that gospel which I preach among the Gentiles, but privately to those with influence, lest somehow I might run, or had run, for nothing. |
| Revised Douay-Rheims Douay-Rheims 1899 (Amer.) | . Then, after fourteen years, I went up again to Jerusalem with Barnabas, taking Titus also with me. And I went up according to revelation and communicated to them the gospel which I preach among the Gentiles: but apart to them who seemed to be some thing: lest perhaps I should run or had run in vain. |
| V. Alexander's Aramaic T. Eastern Aramaic Mnscrip ⁵ James Murdock's Syriac NT | . And again, after fourteen years, I went up to Jerusalem with Barnabas; and I took with me Titus. And I went up by revelation: and I explained to them the gospel which I announce among the Gentiles; and I stated it to them who were esteemed prominent, between myself and them: lest I should have run, or might run in vain. |
| Original Aramaic NT ⁶ | But again, after fourteen years, I went up to Jerusalem with BarNaba, and I brought Titus with me. But I went up with revelation and I revealed to them The Gospel which I preached among the Gentiles. And I showed it privately to those who were considered to be something, otherwise I would have run in vain or might run in vain. |
| Plain English Aramaic Bible Lamsa Peshitta (Syriac) | . . |

Significant differences:

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

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.

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 | Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus with me. And I went up by revelation; and I put before them the good news which I was preaching among the Gentiles, but privately before those who were of good name, so that the work which I was or had been doing might not be without effect. |
| Bible in Worldwide English | Fourteen years later I went to Jerusalem again. This time I went with Barnabas and I took Titus with me. God showed me that I should go. And I told them about the good news which I tell to people who are not Jews. I told those who seemed to be church leaders when I was alone with them. I did not want my work to come to nothing-the work I had done or the work I was doing. |
| Easy English Easy-to-Read Version–2008 | . After 14 years I went back to Jerusalem with Barnabas and took Titus with me. I went there because God showed me that I should go. I explained to them the message that I tell the non-Jewish people. I also met alone with those who were considered to be the leaders. I wanted to be sure we were in agreement so that my past work and the work I do now would not be wasted. |
| God's Word™ | Then 14 years later I went to Jerusalem again with Barnabas. I also took Titus along. I went in response to a revelation from God. I showed them the way I spread the Good News among people who are not Jewish. I did this in a private meeting with those recognized as important people to see whether all my efforts had been wasted. |
| Good News Bible (TEV) | Fourteen years later I went back to Jerusalem with Barnabas, taking Titus along with me. I went because God revealed to me that I should go. In a private meeting with the leaders I explained the gospel message that I preach to the Gentiles. I did not want my work in the past or in the present to be a failure. |
| <i>The Message</i> | . |
| NIRV | . |
| New Life Version | . |
| New Simplified Bible | . |

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

| | |
|-------------------------|--|
| Contemporary English V. | Fourteen years later I went to Jerusalem with Barnabas. I also took along Titus. But I went there because God had told me to go, and I explained the good news that I had been preaching to the Gentiles. Then I met privately with the ones who seemed to be the most important leaders. I wanted to make sure that my work in the past and my future work would not be for nothing. |
| The Living Bible | . |
| New Berkeley Version | . |
| New Living Translation | . |
| The Passion Translation | Fourteen years later I returned to Jerusalem, this time with Barnabas and Titus, my <i>coworkers</i> . God had given me a clear revelation to go and confer with the other apostles concerning the message of grace I was preaching to the non-Jewish people. I spoke privately with those who were viewed as senior leaders of the church. I wanted to make certain that my labor and ministry for the Messiah had not been based on a false understanding of the gospel. |

| | |
|--------------------------------------|---|
| UnfoldingWord Simplified T. | After fourteen years passed, Barnabas, Titus, and I went up again to Jerusalem. We did this because God had told me we should go. I explained privately to the most important leaders of the believers the content of the good news that I had been proclaiming in the regions of the non- Jews. I did this because I wanted to make sure that they approved of what I had been preaching. I wanted to make sure that I had not been working uselessly. |
| Williams' New Testament ⁷ | Then, fourteen years later, I again went up to Jerusalem, with Barnabas, and took Titus with me too. I went up under the guidance of a divine revelation. Now I laid before them the good news that I was in the habit of preaching among the heathen, but first I did so privately before the leaders, for fear that my course might be or might have been to no purpose. |

Partially literal and partially paraphrased translations:

| | |
|--|---|
| American English Bible | . |
| Beck's American Translation | . |
| Breakthrough Version | Following that through fourteen years, I walked up to Jerusalem again with Barnabas when we also brought Titus along together with <i>us</i> . I walked up regarding what was uncovered to <i>me</i> . And I laid out to them the good news that I speak about publicly among the non-Jews, but privately to the <i>people</i> who seem <i>to be something</i> , that somehow I may not run or ran for a meaningless cause... |
| Common English Bible | . |
| Len Gane Paraphrase ⁸ | Fourteen years later I again went to Jerusalem with Barnabas, and I also took Titus. I went up according to revelation and fully explained the gospel that I preach among the Gentiles, but [it was] in private to those who were regarded as leaders, lest somehow I exhausted myself for nothing. |
| A. Campbell's Living Oracles | Then, fourteen years after, I went up again to Jerusalem with Barnabas; taking Titus with me also. And I went up by revelation; and communicated to them the gospel which I proclaimed to the Gentiles; but privately to them who were of reputation; lest, perhaps, I should run, or had run in vain. |
| New Advent (Knox) Bible | . |
| NT for Everyone | . |
| 20 th Century New Testament | Fourteen years afterwards I went up to Jerusalem again with Barnabas, and I took Titus also with me. It was in obedience to a revelation that I went; and I laid before the Apostles the Good News that I am proclaiming among the Gentiles. I did this privately before those who are thought highly of, for fear that I might possibly be taking, or might have already taken, a course which would prove useless. |

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 Version ⁹ | Fourteen years later I returned to Jerusalem with Barnabas. I took Titus along with me. I went because of what God had shown me*. I met with the recognized church leaders there in private and explained to them the good news I was sharing with the |

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

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.

| | |
|---|---|
| God's Truth (Tyndale) International Standard V | foreigners*. I didn't want the course I had followed, and what I was working so hard for, to come to nothing. |
| Lexham Bible Lexham Bible | <p>. <i>How Paul Was Accepted by the Apostles in Jerusalem</i> Then fourteen years later, I again went up to Jerusalem with Barnabas, taking Titus with me. I went in response to a revelation, and in a private meeting with the reputed leaders, I explained to them the gospel that I'm proclaiming to the gentiles. I did this because I was afraid that [Lit. Lest somehow] I was running or had run my life's race [The Gk. lacks my life's race] for nothing.</p> |
| Montgomery NT | <p>. <i>Paul's Ministry Recognized by the Jerusalem Apostles</i> Then after fourteen years I went up again to Jerusalem with Barnabas, taking along Titus also. Now I went up there because of a revelation and laid out to them the gospel that I preach among the Gentiles, but in private to the influential people, lest somehow I was running, or had run, in vain.</p> |
| NIV, ©2011 Riverside New Testament | <p>Fourteen years later I went up to Jerusalem again, with Barnabas, and took Titus also with me (I went up at that time in obedience to a revelation). And I laid before them the gospel which I am wont to preach among the Gentiles. I did this privately before those in authority, lest by any means I should be running, or should already have run, in vain.</p> |
| Leicester A. Sawyer's NT | <p>. THEN after fourteen years I again went up to Jerusalem with Barnabas, taking along Titus. I went up by revelation, and I stated to them the good news which I proclaim among the Gentiles. But I did this privately before those who were most esteemed, that I might not be running, or have run, to no Purpose.</p> |
| The Spoken English NT ¹⁰ UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament | <p>Then after fourteen years I went up again to Jerusalem with Barnabas, taking also Titus; and I went up by a revelation, and proposed to them the gospel which I preach to the gentiles, but privately to persons of distinction, lest I should run or had run in vain.</p> |
| Wikipedia Bible Project Worsley's New Testament | <p>. Later still, after an interval of fourteen years, I again went up to Jerusalem in company with Barnabas, taking Titus also with me. I went up in obedience to a revelation of God's will; and I explained to them the Good News which I proclaim among the Gentiles. To the leaders of the Church this explanation was made in private, lest by any means I should be running, or should already have run, in vain.</p> <p>. Fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus also with me. But I went up according to a divine revelation, and laid before them the gospel which I preach among the gentiles: though privately to those of note, least I should run, or had run in vain.</p> |

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 | . |

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/>

New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible . Then through fourteen years, I again went up to Jerusalem with Barnabas, also taking Titus with me. I went up because I was in a revelation, and I made known to them the Good news that I preached among the nations. I then explained to those who were considered to be something (great) among themselves, lest I labored in vain, or should labor.

Holy New Covenant Trans. . After 14 years, I went with Barnabas up to Jerusalem again, and I took Titus along with me. I went up because God showed me that I should go. I went to those men who were the leaders. When we were alone, I explained to them about the Good News which I preach to non-Jewish people so that my past work and the work I do now would not be wasted.

The Scriptures 2009 . Then after fourteen years I again went up to Yerushalayim, with Barnaba, taking Titos along too. And I went up by revelation, and laid before them that Good News which I proclaim among the nations, but separately to those who were esteemed, lest somehow I run, or had run, in vain.

Tree of Life Version . Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus with me. Because of a revelation, I went up and presented to them the Good News that I proclaim among the Gentiles. But I did so privately to those who seemed to be influential, to make sure I would not run—or had not run—in vain.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament¹²then through fourteen years again [I] ascend to jerusalem with barnabas Taking (Together) and titus [I] ascend but in revelation and [I] place [to] them the news (good) which [I] proclaim in the aliens in [one] own but {I place it} [to] the [men] thinking not somehow to [thing] empty [I] may run or [I] run...

Alpha & Omega Bible .
 Awful Scroll Bible . Upon-after-that, by the means of ten and four years, I walked-up again to Jerusalem with Barnabas, taking-near-with us Titus also.
 Moreover, I walked-up accordingly by a bringing-out-of-suppression, and I myself set-amidst to them the announcing-of-the-Good-Tidings, which I proclaim from-among the nations, but according to privately, supposing lest-perhaps at all I should dash or be dashed in vain.

Concordant Literal Version . Thereupon, after the lapse of fourteen years, I again went up to Jerusalem with Barnabas, taking Titus also along with me."
 Now I went up in accord with a revelation, and submitted to them the evangel which I am heralding among the nations, yet privately to those of repute, lest somehow I should be racing or ran for naught."

exeGeses companion Bible **THE BROTHERS APPROVE PAULOS**
 So through fourteen years
 I ascended again to Yeru Shalem with Bar Nabi
 - and also took Titus with me.
 And I ascended by apocalypse
 and propounded to them
 the evangelism I preach among the goyim

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

- but privately to them who were well-thought of, lest somehow I run - or had run in vain.

Orthodox Jewish Bible Then, after arbah esrey shanim (fourteen years), again (Acts 11:30) I went up to Yerushalayim with Bar-Nabba, having taken with me also Titos. Yet I went up according to a chazon (revelation), and I laid before them the Besuras HaGeulah which I proclaim among the Goyim, but I did this privately to the men of repute (2:9), lest I should run, or should prove to have run, L'TOHU (in vain) [YESHAYAH 49:4; 65:23].

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version Then, fourteen years later I went up to Jerusalem again, [along] with Barnabas, and I took Titus also with me [this time]. [It was] in response to [a divine] revelation that I went [there] and explained to them [i.e., the apostles and elders] the Gospel [message] that I had been preaching among the Gentiles. Then [later on I presented it] privately before those who were highly regarded [i.e., the three apostles, verse 9] so [they would have verification that] my running [i.e., ministry] had not been, nor was now, in vain.

The Expanded Bible .

Jonathan Mitchell NT Later, after a period of fourteen years, I again walked up into Jerusalem with Barnabas, taking Titus, also, along with me. Now I walked up (or: made the ascent) [there] corresponding to and as directed by (or: in accord with and in the sphere of; down from and following the bidding of), an unveiling (or: a disclosure; a revelation), and I put up to them (set back again for them; = submitted to them) the message of goodness, ease and well-being, which I am habitually proclaiming as a public message within the multitudes (or: among the nations and ethnic groups – non-Jews; Gentiles) – yet [I did so] privately, to those continuing to be disposed to thinking and imagination (or: for those being supposed to continue with a reputation; or: to ones yet forming opinions), lest somehow I am progressively rushing forward and running, or had run, into emptiness (or: for an empty thing; into something without content; = to no purpose; or: = in vain).

Syndein/Thieme .

Translation for Translators .

The Voice .

Bible Translations with a Lot of Footnotes:

Benjamin Brodie's trans.¹³ Then, after fourteen years [living in the region around Syria and Celicia], I went again to Jerusalem, accompanied by Barnabas and having brought along Titus as a companion. So I went up according to a revelation [a sign of God's will], and I presented the gospel to them which I continue to preach to the Gentiles, but by means of a private conference to those [such as Peter, John and James] who are recognized as being experts in such spiritual matters, so that I would not in some way [while in Jerusalem] exert myself in vain [run up against unnecessary barriers] nor rush into things too quickly [catch the local church leaders by surprise].

NET Bible® .

New American Bible (2011) .

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

| | |
|-------------------------------------|--|
| The Passion Translation | . |
| Rotherham's Emphasized B. | . |
| The Spoken English NT ¹⁴ | Then, fourteen years later, I went up to Jerusalem again with Barnabas. We took Titus with us too. I went up because of a revelation. ^a And I laid out for them the good news that I preach to the Gentiles. But I did it privately, ^b with the respected leaders. I didn't want to find that I was running, or had been running, this race for nothing. ^c |
| | ^{a.} Or "in obedience to a revelation"; lit. "according to a revelation". My opinion is that Paul is referring to a trip he made to bring contributions to the believers in Judea during a famine. The "revelation," and Paul's trip in response to it, may be seen in Acts 11:25-30 (and see Gal. 2:10). Paul made another relief trip years later—see 1Cor. 16:1-4; 2Cor. 9:1-15. |
| | ^{b.} Or "I also did it privately". I can't tell for sure if Paul is saying that he only did it privately, or that he did it both publicly and privately. |
| | ^{c.} Lit. "lest I should run, or had run, for nothing". |
| Wilbur Pickering's New T. | How he was recognized by the apostolate Fourteen years later I went up to Jerusalem again, with Barnabas, taking Titus along as well. I went on the basis of a revelation and set before them [the main apostles] the Gospel that I proclaim among the nations/Gentiles.—Now I did this privately to those with influence, lest somehow I might run, or had run, in vain. |

Literal, almost word-for-word, renderings:

| | |
|---|---|
| A Faithful Version | . |
| Analytical-Literal Translation | . |
| Berean Literal Bible | Then after fourteen years I went up again to Jerusalem with Barnabas, having taken with me Titus also. Now I went up according to a revelation and set before them the gospel that I proclaim among the Gentiles; but apart individually to those esteemed, lest hardly I might be running or have run in vain. |
| Bond Slave Version | . |
| C. Thomson updated NT | . |
| Charles Thomson NT | About fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me. I went up indeed according to a revelation, and stated to them the glad tidings which I proclaim among the nations?privately indeed to those in high repute, that the race, which I run, or had run, might in no wise be frustrate. |
| Context Group Version | Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. And I went up by revelation; and I laid before them the Imperial News which I proclaim among the ethnic groups but privately before them who were of repute, lest by any means I should be running, or had run, in emptiness. |
| English Standard Version | . |
| Far Above All Translation ¹⁵ | . |
| Green's Literal Translation | Then through fourteen years, I again went up to Jerusalem with Barnabas, also taking Titus with me. And I went up according to revelation. And I put before them the gospel which I proclaim in the nations, but privately to the ones seeming to be pillars, lest I run, or I ran, into vanity. |
| Literal New Testament | . |
| Literal Standard Version | . |
| Modern English Version | . |

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

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

Modern Literal Version 2020 **Thereafter, I went-up again to Jerusalem after fourteen years with Barnabas, also having taken Titus together-with me. {Acts 15}**
But I went-up according-to revelation, and I myself submitted to them the good-news which I am preaching among the Gentiles, (but privately before the ones of repute), lest I might be running or had run in vain.

Modern KJV .

New American Standard B. .

New European Version .

New King James Version .

NT (Variant Readings) .

Niobi Study Bible

Defending the Gospel

Then fourteen years later I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles, but privately (severally) to those who were of reputation, lest by any means I should run, or had run, in vain.

Revised Young's Lit. Trans. .

A Voice in the Wilderness .

Updated Bible Version 2.17 .

Webster's Translation .

World English Bible .

Worrell New Testament .

Young's Updated LT .

The gist of this passage:

1-2

Galatians 2:1a

| 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 |
| διά (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 |

Thayer (unabridged): 1. of continued time; hence,

a. of the time throughout (during) which anything is done: Matt. 26:61; Mark 14:58; δι' ὅλης (τῆς R G) νυκτός, Luke 5:5; διά παντός τοῦ ζῆν, Heb. 2:15; διά παντός (so L WH Tr (except Mark 5:5; Luke 24:53)), or written together διαπαντός (so G T (except in Matt.); cf. Winer's Grammar, 46 (45); Lipsius, Gram. Unters., p. 125), continually, always: Matt. 18:10; Mark 5:5; Luke 24:53; Acts 2:25 (from Psalm 15:8 ()); ; Rom. 11:10 (from Psalm 68:24 ()); 2Thess. 3:16; Heb. 9:6; Heb. 13:15 (often in Greek writings).

b. of the time within which a thing is done: διά τῆς νυκτός (L T Tr WH διά νυκτός), by night, Acts 5:19; Acts 16:9; Acts 17:10; Acts 23:31, (Palaeph. 1, 10); δι' ἡμερῶν τεσσαράκοντα, repeatedly within the space of forty days, Acts 1:3; — (denying this use of the preposition, C. F. A. Fritzsche in Fritzschorum Opuscc., p. 164f would refer these instances to the use noted under a. (see Winer's, Ellicott, Meyer as above)).

2. of time elapsed, and which has, so to say, been passed through: Gal. 2:1 (cf. Winer's Grammar, 380 (356)); δι' ἡμερῶν (some) days having intervened, after (some) days, Mark 2:1; δι' ἐτῶν πλειόνων, Acts 24:17; examples from Greek authors in Fritzsche on Mark, p. 50; (Winer's Grammar, 380 (356); Liddell and Scott, under the word, A. II. 2; Sophocles' Lexicon, under the word, 2; Field, Otium Norv. iii, p. 14).

| Galatians 2:1a | | | |
|---|-------------------------|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| dekatéssares (δεκατέσσαρες) [pronounced <i>dek-at-EHS-sar-ehs</i>] | 14, fourteen | neuter plural adjective; genitive/ablative case | Strong's #1180 |
| etê (ἔτη) [pronounced <i>EHT-ay</i>] | years | neuter plural noun; genitive/ablative case | Strong's #2094 |

Translation: Then, after fourteen years,...

When speaking of the three years in the previous chapter and the fourteen years here, we do not know exactly the starting point for that. One could argue that the starting point is Paul's conversion (for both numbers). He was saved approximately A.D. 39; 3 years later would take us to A.D. 42; and 14 years takes us to A.D. 53. If the 14 years is added onto the 3 years and/or there is another starting point, this could be stretched out to A.D. 55 or even 57. This is why there is a great deal of difference in the estimations for the time when Galatians was written (and, obviously, from where it was written).

Now, I lean toward the lower figure, because, by this point in time, Paul has had many encounters with the Judaizers, so he has a lot to say about them and their doctrines (notice that he concentrates on their teachings and not upon them).

At the same time, this is very much a one-note epistle, which claims, *we are not under the Mosaic Law*. Very logically, this is a bridge between the highly personal, but somewhat simplistic epistles to the Thessalonians,¹⁶ and the great epistle to the Romans.

Now, even though one can grow spiritually, understanding that every epistle is inspired by God, providing for us Church Age guide for principles and practices, there is also a clear evolution of Paul's writings. To put this another way, when it comes to spiritual food, the epistles to the Thessalonians are milk; Galatians is applesauce; and Romans is steak. It is all spiritual food, it is all necessary. These books are equivalent when it comes to their spiritual authority; but when it comes to spiritual understanding, Romans towers over Galatians, which is clearly above the letters to the Thessalonians. At the same time, they correspond with the times that they were written, because Paul is certainly experiencing spiritual growth as he moves from salvation, to his early evangelical tours, to the point where he even takes a stand against Peter.

| Galatians 2:1b | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| 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 |
| anabainô (ἀναβείνω) [pronounced <i>ahn-ahb-EI-noh</i>] | <i>to ascend, to go up; to rise, to mount, to be borne up, to spring up</i> | 1 st person singular, aorist active indicative | Strong's #305 |

¹⁶ I say simplistic even though people still argue today as to when the rapture takes place (2Thessalonians tells us three times that the rapture takes place before the Tribulation).

| Galatians 2:1b | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| 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 |
| Hierosolyma (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 |
| meta (μετά) [pronounced meht-AH] | <i>with, along with, among, in the company of, in the midst of</i> | preposition with the genitive/ablative case | Strong's #3326 |
| Barnabas (Βαρνάβας) [pronounced bar-NAB-as] | <i>son of rest; transliterated Barnabas</i> | masculine singular proper noun person, genitive/ablative case | Strong's #921 |

Translation: ...I again went up to Jerusalem with Barnabas,...

Paul goes to Jerusalem in between the first and second missionary tours with Barnabas, according to Acts 12:25. Paul also goes between the 2nd and 3rd and at the end of the 3rd missionary journey. Barnabas is not mentioned at either time; and he and Paul have a falling out in Acts 15:37–39. As a result, Paul and Barnabas both went out on missionary tours (Paul's second), but separated. Barnabas is not mentioned again in the book of Acts (since Luke is with Paul most of that time, if Barnabas rejoined the team, we would likely know about it).

Assuming that the dates given by [Light of the World](#) are accurate, we have a slight problem with the dates. This would place Paul and Barnabas in Jerusalem A.D. 48–51 (which does not give us 14 years between Paul's conversion and this trip to Jerusalem).

There are two solutions at this point: (1) Finagle the dates a little to make them work (which either pushes Paul's date of conversion back or most of the dates of his ministry forward at least 3 years. Or (2) Paul and Barnabas find themselves at Antioch at the same time, after Paul finishes his 2nd missionary tour, and they go to Jerusalem together, having buried the hatchet. The latter seems to be the best understanding of what took place. It causes the least amount of confusion with the dates. Hence Paul and Barnabas go twice to Jerusalem—between the 1st and 2nd missionary tours (there is no doubt about this) and between the 2nd and 3rd missionary tours (Paul definitely did; Barnabas is not mentioned in connection with this trip except here in Galatians¹⁷).

| Galatians 2:1c | | | |
|---|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| sumparalambánō (συμπαλαμβάνω) [pronounced soom-par-al-am-BAHN-oh] | <i>taking (along together) with, taking along in company, taking with, bringing a companion with</i> | masculine singular, aorist active participle, nominative case | Strong's #4838 |
| kaí (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |

¹⁷ If in fact this is the trip mentioned in Galatians.

| Galatians 2:1c | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| Títos (Τίτος) [pronounced TEE-toss] | a nurse; transliterated, <i>Titus, Titos, Titius</i> | masculine singular proper noun; a person; accusative case | Strong's #5103 |

Translation: ...taking along even Titus.

Titus is mentioned many times in 2Corinthians as well as twice in this epistle, but his name is not found in Acts nor in any earlier epistles. This would also point towards the trip to Jerusalem to take place after the second missionary tour. The fact that his name does not occur in the book of Acts makes us breathe easier for not finding Barnabas' name after Acts 15. This does not mean that his connection with Paul just flat out ends after their argument. It simply means, for whatever reason, Barnabas is not named again in Acts (and perhaps they simply chose, after that point, to do missionary work separately).

We are simply trying to nail down which visit of Paul's to Jerusalem is being spoken about here. I may need to list all of his visits to Jerusalem to help sort this out.

Paul's Visits to Jerusalem as Believer

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Galatians 2:1 **Then, after fourteen years, I again went up to Jerusalem with Barnabas, taking along even Titus.** (Kukis nearly literal translation)

So, our tentative conclusion is this: Paul going to Jerusalem with Barnabas and Titus takes us to the end of the 2nd missionary tour, which is A.D. 53–54. Bear in mind that Paul is writing Galatians after all of this takes place. However, the very fact that this is on his mind suggests that Paul wrote Galatians soon after making this trip to Jerusalem.

The numbers which were laid in in v. 2:1a tell us approximately when Paul was in Jerusalem (not when he wrote Galatians); but he would have written Galatians probably within the year of leaving Jerusalem. So, A.D. 53–54 is a reasonable time for Paul to have written Galatians, probably while he is on his 3rd missionary tour.

Now, if we examine [Paul's missionary journeys](#), and where he is and when, it is possible that he sent a letter to the Galatians from Antioch, which appears to be Paul's home base. When he begins his 3rd missionary tour, writing to the Galatians is going to be less and less of a necessity, as, that is the direction in which he is heading.

I realize that many people who read this are completely unfamiliar with writing letters. But you don't write a letter to someone when you think you might arrive a week or so after the letter arrives (unless the letter is to tell them you are coming¹⁸).

¹⁸ At one time, it was *much* cheaper to write a letter than it was to make a phone call. Therefore, it was not unusual to announce such plans by letter.

| Galatians 2:2a | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| anabainô (ἀναβείνω) [pronounced <i>ahn-ahb- EI-noh</i>] | <i>to ascend, to go up; to rise, to mount, to be borne up, to spring up</i> | 1 st person singular, aorist active indicative | Strong's #305 |
| dé (δέ) [pronounced <i>deh</i>] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| katá (κατά) [pronounced <i>kaw- TAW</i>] | <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 |
| apokalupsis (ἀποκάλυψις) [pronounced <i>ap-ok-AL- oop-sis</i>] | <i>a disclosure; an appearing, coming; lighten, a manifestation, be revealed, revelation</i> | feminine singular noun; accusative case | Strong's #602 |

Translation: Now, I went up according to a revelation.

We do not know if this was a revelation made known to Paul directly from God (or by God through an angel) or if someone on his team or someone at Antioch informed him that he needed to go to Jerusalem.

Paul uses the term *revelation* quite a number of times.

Revelation—Its Use and Meaning in the Scriptures

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

| Galatians 2:2b | | | |
|---|---|---|-----------------|
| 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 |
| anatíthemai (ἀνατίθεμαι) [pronounced <i>an-at- IHTH-em-ahee</i>] | <i>to lay out, to set forth (in words), to communicate</i> | 1 st person singular, aorist middle indicative | Strong's #394 |
| autois (αὐτοῖς) [pronounced <i>ow-TOIC</i>] | <i>them, in them, by them; to them, for them; by means of them; with them; same</i> | 3 rd person masculine plural personal pronoun; locative, dative or instrumental case | Strong's #846 |

| Galatians 2:2b | | | |
|---|--|---|-----------------|
| 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 |

Translation: So I communicated to them the gospel (message)...

There have been communications between Antioch and Jerusalem, both of which are centers, at this time, for Christian activity. Paul seems to go back to Antioch as his home base between missionary tours.

Paul, who has been functioning as a missionary for the better part of 14 years, confirms that the gospel message is, *believe on the Lord Jesus Christ and you will be saved.*

You may recall that Jerusalem released a document that was suspect, as somewhat of a compromise between Jerusalem and Antioch, between Jewish and Gentile believers.

| Galatians 2:2c | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| 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 |
| kêrussô (κηρύσσω) [pronounced kay-ROOS-so] | <i>to proclaim, to publish; to herald (as a public crier), especially divine truth (the gospel): to preach; (preacher)</i> | 1 st person singular, present active indicative | Strong's #2784 |
| 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 toyce] | <i>(to, in by) the; these [things]; in these; to those; by all of this</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: ...which I keep on proclaiming among the gentiles.

Paul has been sent primarily to the gentiles, so this is where his message has been taken. However, in many cities, as we have seen, Paul often went to the Jewish synagogue to begin his work in that city. However, he found himself interacting with gentile believers far more than Jewish ones.

Galatians 2:2d

| 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 |
| ídios (ἴδιος) [pronounced IH-dee-os] | <i>one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately</i> | feminine singular adjective; accusative case | Strong's #2398 |
| <p>From Thayer's unabridged: 2. private (in classical Greek opposed to δημόσιος, κοινός): ἴδιχα (cf. Winer's Grammar, 591 (549) note) adverb severally, separately, 1Cor. 12:11 (often in Greek writings). κατ' ἴδιαν (namely, χωρῶν), α. apart: Matt. 14:13; Matt. 17:19; Matt. 20:17; Matt. 24:3; Mark 6:31; Mark 7:33; Mark 9:2; Mark 9:28; Mark 13:3; Luke 9:10; Luke 10:23; Acts 23:19 (Polybius 4, 84, 8); with μόνος added, Mark 9:2; β. in private, privately: Mark 4:34; Gal. 2:2 (Diodorus 1, 21, opposed to κοινῆ, 2Ma. 4:5; Ignatius ad Smyrn. 7, 2 [ET]). The word is not found in the book of Revelation.</p> | | | |
| dé (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| tois (τοῖς) [pronounced toiç] | <i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i> | masculine plural definite article; dative, locative or instrumental case | Strong's #3588 |
| dokéō (δοκέω) [pronounced dohk-EH-oh] | <i>thinking, imagining, seeming, considering, appearing; presuming, assuming; those who are accounted; the ones being reputed</i> | masculine plural, present active participle, dative, locative or instrumental case | Strong's #1380 |

From Thayer (unabridged): intransitive, to seem, be accounted, reputed: Luke 10:36; Luke 22:24; Acts 17:18; Acts 25:27; 1Cor. 12:22; 2Cor. 10:9; Heb. 12:11; ἔδοξα ἑμαυτῷ δεῖν πράξει, I seemed to myself, i. e. I thought, Acts 26:9 (cf. Buttman, 111 (97)); οἱ δοκοῦντες ἄρχειν those that are accounted to rule, who are recognized as rulers, Mark 10:42; οἱ δοκοῦντες εἶναι τί those who are reputed to be somewhat (of importance), and therefore have influence, Gal. 2:6 (9) (Plato, Euthyd., p. 303 c.); simply, οἱ δοκοῦντες those highly esteemed, of repute, looked up to, influential, Gal. 2:2 (often in Greek writings as Euripides, Hec. 295, where cf. Schafer; (cf. Winer's Grammar, § 45, 7)). By way of courtesy, things certain are sometimes said δοκεῖν, as in Heb. 4:1 (cf. Cicero, offic. 3, 2, 6ut tute tibi defuisse videare); 1Cor. 11:16 (but cf. Meyer at the passage); cf. Winer's Grammar, § 65, 7 c.

Translation: Now, privately [I spoke] to those highly esteemed,...

There were two moderately difficult words here and I had to go full-on Thayer to determine their meanings here.

Interestingly enough, Paul does not say that he is speaking to Apostles here (certainly, some of the Apostles are there to whom Paul speaks privately); but there is a leadership building up for the local churches.

| Galatians 2:2e | | | |
|-------------------------------------|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| 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 |
| pôs (πώς) [pronounced pohç] | <i>somehow, anyhow; by any (some) means, at all, perhaps</i> | adverb; an enclitic particle of indefiniteness of manner | Strong's #4458 |
| 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 |
| kenos (κενός) [pronounced keh-OSS] | <i>empty, vain; destitute [of goods, of spiritual truth]; without wealth</i> | masculine singular adjective; accusative case | Strong's #2756 |
| trechô (τρέχω) [pronounced TREK-oh] | <i>to run (in haste); metaphorically, to strive (hard) (like runners in a race); to spend one's strength</i> | 1 st person singular, present active subjunctive | Strong's #5143 |
| 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 |
| trechô (τρέχω) [pronounced TREK-oh] | <i>to run (in haste); metaphorically, to strive (hard) (like runners in a race); to spend one's strength</i> | 1 st person singular, aorist active indicative | Strong's #5143 |

Translation: ...[that] perhaps I might not keep on running in vanity (or have run).

Paul's concern is, he needs to make sure that his gospel is accurate. If it was inaccurate, then he would have been working for nothing; and would have continued to work for nothing.

Galatians 2:2 Now, I went up according to a revelation. So I communicated to them the gospel (message) which I keep on proclaiming among the gentiles. Now, privately [I spoke] to those highly esteemed, [that] perhaps I might not keep on running in vanity (or have run). (Kukis nearly literal translation)

Galatians 2:1–2 Then, after fourteen years, I again went up to Jerusalem with Barnabas, taking along even Titus. Now, I went up according to a revelation. So I communicated to them the gospel (message) which I keep on proclaiming among the gentiles. Now, privately [I spoke] to those highly esteemed, [that] perhaps I might not keep on running in vanity (or have run). (Kukis nearly literal translation)

Galatians 2:1–2 Then, after fourteen years had gone by, I went up to Jerusalem again, but this time with Barnabas and Titus. Now I went there according to a revelation. I communicated to them the gospel message which I have continued to proclaim among the gentiles. I also spoke privately to those who are looked up to, just in case I have been striving in vain this whole time. (Kukis paraphrase)

But not Titos, the (one) beside me a Hellenist [he] keeps on being to compel to be circumcised. Now, through the (ones) secretly smuggle in—false brothers—who slipped in, to spy out the liberty of us which we keep on having in Christ Jesus, that us they might enslave. To them, not face to face with the hour, we yielded to the submission, that the truth of the gospel might remain (permanently) face to face with you (all).

Galatians
2:3–5

But Titus, the (one) with me, a Greek, is not being compelled to be circumcised. Now through the false brothers who slip in secretly to spy out our liberty which we keep on having in Christ Jesus, in order that they might enslave us. We did not submissively yield to them, not for an hour; that the truth of the good news might permanently remain with you (all).

Titus is a Greek who works with me and he is not compelled to be circumcised. This remains the case, even though the Judaizers have secretly smuggled pseudo believers into our midst intending to surreptitiously take note of the freedom that we keep on having in Christ Jesus, with the intent of enslaving us to the Law of Moses. However, at no time did we yield to their false teaching or distortions of the scriptures, in order to maintain the accuracy of the good news which we brought to you.

Here is how others have translated this passage:

Ancient texts:

| | |
|---|--|
| Westcott-Hort Text (Greek) | But not Titos, the (one) beside me a Hellenist [he] keeps on being to compel to be circumcised. Now, through the (ones) secretly smuggle in—false brothers—who slipped in, to spy out the liberty of us which we keep on having in Christ Jesus, that us they might enslave. To them, not face to face with the hour, we yielded to the submission, that the truth of the gospel might remain (permanently) face to face with you (all). |
| Complete Apostles Bible | But not even Titus who was with me, although he was a Greek, was compelled to be circumcised; and that was because of false brothers secretly brought in (who slipped in to spy out our freedom which we have in Christ Jesus, so that they might reduce us to slavery), to whom not even for an hour did we yield in subjection, that the truth of the gospel might remain with you. |
| Revised Douay-Rheims Douay-Rheims 1899 (Amer.) | . But neither Titus, who was with me, being a Gentile, was compelled to be circumcised. But because of false brethren unawares brought in, who came in privately to spy our liberty which we have in Christ Jesus, that they might bring us into servitude. To whom we yielded not by subjection: no, not for an hour: that the truth of the gospel might continue with you. |
| V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT | . Also Titus, who was with me, and was a Gentile, was not compelled to be circumcised. And in regard to the false brethren, who had crept in to spy out the liberty we have in Jesus the Messiah, in order to bring me under subjection; not for the space of an hour, did we throw ourselves into subjection to them; so that the truth of the gospel might remain with you. |
| Original Aramaic NT | Even Titus, an Aramaean * who was with me, was not compelled to be circumcised. But because of false brethren who came in to spy on the liberty that we have in Yeshua The Messiah, so as to enslave me,* |

Not for a moment did we yield to their oppression, but that the truth of The Gospel may continue with you.

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

| | |
|---|--|
| Bible in Basic English | But not even Titus who was with me, being a Greek, was made to undergo circumcision: And that because of the false brothers let in secretly, who came searching out our free condition which we have in Christ Jesus, so that they might make servants of us; To whom we gave way not even for an hour; so that the true words of the good news might still be with you. |
| Bible in Worldwide English | Titus was with me. He was not a Jew, but they did not force him to be circumcised <i>have the mark of a Jew made on his body</i> . But some men got in who were not true brothers. They came in secretly to spy on us to find out things about us. They did not want us to be free the way Christ Jesus has made us free. But they wanted to make us obey the old laws again <i>which were given to Moses by God</i> . But we did not let them tell us what to do, no, not even for one minute. In that way the real good news will be yours always. |
| Easy English Easy-to-Read Version–2008 | . Titus, who was with me, is a Greek. But these leaders still did not force him to be circumcised. We needed to talk about these problems, because some who pretended to be our brothers had come into our group secretly. They came in like spies to find out about the freedom we have in Christ Jesus. They wanted to make us slaves, but we did not agree with anything those false brothers wanted. We wanted the truth of the Good News to continue for you. |
| God's Word™ | Titus was with me, and although he is Greek, no one forced him to be circumcised. False Christians were brought in. They slipped in as spies to learn about the freedom Christ Jesus gives us. They hoped to find a way to control us. But we did not give in to them for a moment, so that the truth of the Good News would always be yours. |
| Good News Bible (TEV) | My companion Titus, even though he is Greek, was not forced to be circumcised, although some wanted it done. Pretending to be believers, these men slipped into our group as spies, in order to find out about the freedom we have through our union with Christ Jesus. They wanted to make slaves of us, but in order to keep the truth of the gospel safe for you, we did not give in to them for a minute. |
| The Message | . |
| NIRV | . |
| New Life Version | . |
| New Simplified Bible | . |

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

| | |
|-------------------------|---|
| Contemporary English V. | Titus went to Jerusalem with me. He was a Greek, but still he wasn't forced to be circumcised. We went there because of those who pretended to be followers and had sneaked in among us as spies. They had come to take away the freedom that Christ Jesus had given us, and they were trying to make us their slaves. But we wanted you to have the true message. That's why we didn't give in to them, not even for a second. |
| The Living Bible | . |
| New Berkeley Version | . |

New Century Version
 New Living Translation
 The Passion Translation

.
 .
 They even accepted Titus without demanding that he follow strict Jewish customs before they would receive him as a brother since he was a Syrian and not a Jew. I met with them privately and confidentially because false “brothers” had been secretly smuggled into the church meetings. They were sent to spy on the wonderful liberty and freedom that we have in Jesus the Anointed One. Their agenda was to bring us back into the legalistic bondage of religion. But you must know that we did not submit to their religious shackles not even for a moment, so that we might keep the gospel of grace unadulterated for you.

UnfoldingWord Simplified T.

But those leaders did not even require Titus, who was with me and was an uncircumcised Gentile, to be circumcised. The people who would have required him to be circumcised were not true believers, but they pretended that they were fellow believers. They watched us closely to see how we obey God without following all the Jewish laws and rituals, since we know that the Messiah Jesus has freed us from those things. These false believers would like to make us like slaves to the law. But not even briefly did we agree with them about circumcision. We resisted them in order that the true good news about the Messiah might continue to benefit you.

Williams' New Testament

But they did not even try to compel my companion, Titus, although he was a Greek, to be circumcised -- they did not try it even for the sake of the false brothers who had been smuggled in, who stole in to spy out the freedom we enjoy in Christ Jesus, so as to make us slaves again. But we did not for a moment yield them submission, in order that the truth of the good news might prevail for you.

Partially literal and partially paraphrased translations:

American English Bible
 Beck's American Translation
 Breakthrough Version

.
 .
 I walked up regarding what was uncovered *to me*. And I laid out to them the good news that I speak about publicly among the non-Jews, but privately to the people who seem to be something, that somehow I may not run or ran for a meaningless cause (but neither was Titus, the Greek *brother* who was together with me, urged to be circumcised) because of the undetected fake brothers, some who quietly came in to spy out our freedom that we have in *the* Anointed King Jesus so that they will make us slaves, to whom we didn't even for an hour give in with the compliance, so that the truth of the good news might still remain with you. V. 2 is included for context.

Common English Bible
 Len Gane Paraphrase

.
 But not even Titus, who was with me, was forced to be circumcised, even though he was a Greek. And on account of this, false brethren secretly came in, who secretly came in to spy on our freedom, which we have in Christ Jesus, so they might bring us into slavery. We did not yield by submitting to them, no not for an instant, so that the truth of the gospel might stay [with you] permanently.

A. Campbell's Living Oracles
 New Advent (Knox) Bible
 NT for Everyone
 20th Century New Testament

.
 .
 .
 Yet even my companion, Titus, though a Greek, was not compelled to be circumcised. But, on account of the false Brothers who had stolen in, the men who had crept in to spy upon the liberty which we have through union with Christ Jesus, in order to bring us back to slavery-- Why, we did not for a moment yield submission to them, that the Truth of the Good News might be yours always!

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 .

But as it turned out, nobody even insisted that Titus who was with me should be circumcised, though he was Greek. (That issue only arose because some false Christians slipped in to spy on the freedom we have in Christ Jesus, trying to make us slaves. We never gave into them, not even for a moment. We wanted to make sure to keep the truth of the good news unchanged for you.).

- God’s Truth (Tyndale) .
- Holman Christian Standard .
- International Standard V .
- Lexham Bible .
- Montgomery NT .
- NIV, ©2011 .
- Riverside New Testament .
- Leicester A. Sawyer’s NT .
- The Spoken English NT .
- UnfoldingWord Literal Text .
- Urim-Thummim Version .
- Weymouth New Testament .

But although my companion Titus was a Greek they did not insist upon even his being circumcised. Yet there was danger of this through the false brethren secretly introduced into the Church, who had stolen in to spy out the freedom which is ours in Christ Jesus, in order to rob us of it. But not for an hour did we give way and submit to them; in order that the Good News might continue with you in its integrity.

- 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 not even Titus, the one with me, a Syrian, was compelled to be circumcised. But it was because of those false brothers who were brought in unbeknown to us, who stole in to spy on our freedom which we have in Messiah Yahshua, they desiring to enslave us, to whom not even for an hour did we yield in subjection, that the truth of the good news might continue with you.

- Holy New Covenant Trans. .

Titus was with me. Although he was not Jewish, these leaders did not force him to be circumcised. It was very important for us to talk because some false brothers had secretly come into our group. Like spies, they came in to find out about the freedom which we have in Christ Jesus. They wanted to make us slaves to them.

| | |
|----------------------|---|
| The Scriptures 2009 | <p>But not for one moment did we give in to what those false brothers wanted! We wanted the truth of the Good News to continue with you.</p> <p>But not even Titos who was with me, though a Greek, was compelled to be circumcised. But as for the false brothers, sneakingly brought in, who sneaked in to spy out our freedom which we have in Messiah עשוהי in order to enslave us, to these we did not yield in subjection, not even for an hour, so that the truth of the Good News remains with you.</p> |
| Tree of Life Version | <p>Yet not even Titus who was with me, a Greek, was forced to be circumcised. Now this issue came up because of false brothers secretly brought in (who slipped in to spy out our freedom in Messiah, in order to bring us into bondage). But we did not give in to them even for a moment, so that the truth of the Good News might be preserved for you.</p> |

Weird English, Old English, Anachronistic English Translations:

| | |
|--|--|
| Accurate New Testament | <p>...but not Titus The [Man] with me Greek Being is compelled to be circumcised because of but the smuggled (in) brothers (false) Who* enter to watch the freedom [of] us whom [We] have in christ jesus that us [They] will enslave [to] whom* not to hour [We] yield [in] the subjection that The Truth [of] the news (good) may remain to you*...</p> |
| Alpha & Omega Bible Awful Scroll Bible | <p>.</p> <p>Notwithstanding, yet- Titus, the one with me, being a Greek, being -not enfolded-over to be cut-around.</p> <p>Moreover, because of the false-brothers among-leading-off-from, which-certain came-in-besides to accordingly-observe our liberty, which we hold by-within the Anointed One, Jesus, in order that they shall themselves enslave- us -along-down, to whom we yield arranging-under yet-not for a moment, in order that, that Un-concealed of the announcing-of-the-Good-Tidings, should remain-throughout with regards to yous.</p> |
| Concordant Literal Version exeGesés companion Bible | <p>.</p> <p>But not even Titus, who was with me, being Hellene, was compelled to be circumcised: and that because of pseudo brothers surreptitiously smuggled in, who surreptitiously entered to spy out the liberty we have in Messiah Yah Shua, to enslave us: to whom we yielded by subjection no - not for an hour; that the truth of the evangelism continually abide with you.</p> |
| Orthodox Jewish Bible | <p>But Titos, the one with me, a Yevani (Greek), was not compelled to undergo bris milah.</p> <p>But because of the achei sheker (false brothers) b'Moshiach, the ones secretly brought in, the ones who crept in to spy out our DEROR ("freedom" VAYIKRA 25:10) which we have in Moshiach Yehoshua al menat (in order that) they might enslave us.</p> <p>To these enslavers not for one hour did we yield in subjection, that HaEmes of the Besuras HaGeulah might continue and remain with you (Galatian Goyim).</p> |
| Rotherham's Emphasized B. . | |

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

But they did not even require that Titus, a Greek [*i . e . , a Gentile*] who was with me, become circumcised. For [*certain*] false brothers, who were secretly brought in to observe us practicing our liberty in Christ Jesus [*i.e., by not having Titus circumcised*], attempted to place us [*back*] under the bondage [*of Mosaic Law keeping*]. But we did not submit ourselves to their influence for even an hour, so that you people might be able to continue [*following*] the truth of the Gospel.

The Expanded Bible

Jonathan Mitchell NT

However, not even Titus – the one with me – was compelled or even strongly urged to be circumcised, although being a Greek!

Yet, through the led-in-at-the-side (or: smuggled-in) false brothers (or: = deceitful or lying fellow believers; or: = imitation members) – folks who entered alongside to spy out (to attentively look down and around, observe and take note of) our freedom which we continuously possess (constantly have and hold) within Christ Jesus, to the end that they will utterly enslave us (or: with a purpose that they shall bring us down into slavery) –

to whom (or: for whom), now, we did (or: do) not for even an hour give place to, make a way for, or simulate by humble alignment, subordination, submission or subjection, so that the reality (the Truth) of the message of goodness may abide throughout (or: thoroughly remain; fully dwell; be permanent in continuing) focused toward, and be face to face with, you folks!.

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Benjamin Brodie's trans.

But not even Titus who was with me, although he was a Greek [Gentile], was compelled to be circumcised;

For it [circumcision] was brought in under false pretenses by means of false brethren [those who pretend to be likeminded with us], who slipped in [through the back door] for the express purpose of spying on our liberty [freedom] which we have in Christ Jesus, for the ultimate purpose of enslaving us [to their laws];

To whom [false brethren] we did not yield [give in to their dirty tactics] for even an hour, so that the truth [doctrine] of the gospel might continue to abide with you.

Lexham Bible

But not even Titus who was with me, although [*Here "although " is supplied as a component of the participle ("was") which is understood as concessive] he was a Greek, was compelled to be circumcised. Now this was because of the false brothers secretly brought in, who slipped in to spy out our freedom that we have in Christ Jesus, in order that they might enslave us, to whom not even for an hour did we yield in subjection, in order that the truth of the gospel might remain continually with you.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

The Spoken English NT

But in fact, not even Titus, my non-Jewish companion,^d was forced to be circumcised.^e

There had been pressure through certain false believers that had sneaked in. They slipped in to spy on the freedom we have in Christ Jesus-so they could enslave us. But we didn't give in and follow their demands for even one minute.^f We wanted the truth of the good news to stay in your possession.^g

^d. Lit. "Titus, who was with me, being a Greek". "Greek" here just means non-Jew.

- e. See "Bible Words" under "circumcise".
- f. Lit. "to whom we not did submit in obedience even for one hour/moment".
- g. Lit. "so that the truth of the good news might remain with you". Paul is implying that certain people want to steal the truth of the good news from the Gentiles, and only give it back if they agree to get circumcised and become Jews.

Wilbur Pickering's New T.

However, not even Titus, who was with me, was compelled to be circumcised, for being a Greek. This came up because of the false brothers who were smuggled in¹ (who stole in to spy out our freedom, that we have in Christ Jesus, so as to reduce us to slavery), to whom we did not yield, even for a moment, so that the truth of the Gospel might continue with you.— Now from those who seemed to be important (whatever they were makes no difference to me; God shows favoritism to no man)—those with influence contributed nothing to me, but on the contrary, upon seeing that I had been entrusted with the Gospel for the uncircumcised, just as was Peter for the circumcised (for He who was at work with Peter for the apostleship to the circumcised was also at work with me for that to the uncircumcised), and upon perceiving the grace that had been given to me, James and Cephas and John, those reputed to be pillars, gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles, while they to the Jews.² vv. 6–9 are included for context.

(1) Who was responsible for the smuggling? And in whose service were they, really, even though they were evidently part of the Christian community?

(2) Literally, 'circumcised'.

Literal, almost word-for-word, renderings:

A Faithful Version

(But indeed, Titus, who was with me, being a Greek, was not compelled to be circumcised.)

Now this meeting was private because of false brethren brought in secretly, who came in by stealth to spy out our freedom which we have in Christ Jesus, in order that they might bring us into bondage;

To whom we did not yield in subjection, not even for one hour, so that the truth of the gospel might continue with you.

Analytical-Literal Translation

But not even Titus, the one with me, being a Greek, was compelled to be circumcised. But [it was] because of the false brothers [and sisters] brought in under false pretenses, who sneaked in to spy out our liberty which we have in Christ Jesus, so that they should enslave us, to whom not even for an hour [or, moment] did we yield in subjection, so that the truth of the Gospel should remain with you.

Berean Literal Bible

.

Bond Slave Version

.

C. Thomson updated NT

.

Charles Thomson NT

.

Context Group Version

But not even Titus who was with me, being a Hellenist, was compelled to be circumcised: and that because of the false brothers secretly brought in, who came in secretly to spy out our liberty which we have in the Anointed Jesus, that they might bring us into slavery: to whom we gave place in the way of subjection, no, not for an hour; that the truth of the Imperial News might continue with you (pl).

English Standard Version

.

Far Above All Translation

Moreover, Titus, who was with me, although he was a Greek, was not compelled to be circumcised at all, but *we watched out* because of the false brothers who *had been* brought in surreptitiously, who had come in stealthily to spy out our freedom which we have in Christ Jesus, in order to enslave us to themselves, to whom we did not yield in submission even for an hour, in order that the truth of the gospel might maintain its ground for you.

Green's Literal Translation

.

Literal New Testament
 Literal Standard Version

.
 Then after fourteen years again I went up to Jerusalem with Barnabas, having also taken Titus with me;
 and I went up by revelation, and submitted the good news to them that I preach among the nations, and privately to those esteemed, lest I ran or might run in vain; but not even Titus, who [is] with me, being a Greek, was compelled to be circumcised—
 and [that] because of the false brothers brought in unaware, who came in secretly to spy out our liberty that we have in Christ Jesus, that they might bring us under bondage,
 to whom not even for an hour we gave place by subjection, that the truth of the good news might remain to you. Vv. 1–2 are included for context.

Modern English Version
 Modern Literal Version 2020

.
 But not even Titus *who was* together-with me, being a Greek, was urged to be circumcised. But because of smuggled in false* brethren who entered in beside *us* to spy out our freedom which we have in Christ Jesus, in-order-that they might enslave us; to whom, even for an hour, we did not yield to *their* subjection; in-order-that the truth of the good-news might remain with you°.

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

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 Yet not even Titus who was with me, being a Greek, was compelled to be circumcised. And this occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage), to whom we did not yield in submission even for an hour, that the truth of the gospel might continue with you.

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

.
 .
 .
 .

The gist of this passage:
 3-5

| Galatians 2:3 | | | |
|--|---|---|-----------------|
| 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 |
| oude (οὐδέ) [pronounced <i>oo-DEH</i>] | <i>but not, neither, never, nor, not even, no more, not yet</i> | negative conjunction | Strong's #3761 |
| Títos (Τίτος) [pronounced <i>TEE-toss</i>] | <i>a nurse; transliterated, Titus, Titos, Titius</i> | masculine singular proper noun; a person; nominative case | Strong's #5103 |

| Galatians 2:3 | | | |
|--|--|--|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ho (ὁ) [pronounced hoh] | <i>the; this, that; who, which</i> | definite article for a masculine singular noun, 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) |
| Héllēn (Ἕλληνας) [pronounced HEHL-lane] | <i>Greek (citizen, resident), one who has assumed Greek customs and language; Grecian; transliterated, Hellen, Hellenist</i> | masculine singular proper noun; a grouping; nominative case | Strong's #1672 |
| ōn/ousa/on (ὄν/ούσα/ὄν) [pronounced own/OO-sah/on] | <i>being, be, is, are; coming; having</i> | masculine singular, present participle; nominative case | Strong's #5607 (present participle of Strong's #1510) |
| anankázō (ἀναγκάζω) [pronounced an-ang-KAHD-zoh] | <i>to compel, to necessitate, to drive to, to constrain</i> | 3 rd person singular, aorist passive indicative | Strong's #315 |
| peritemnō (περιτέμνω) [pronounced per-ee-TEHM-noh] | <i>to cut around, to circumcise</i> | aorist passive infinitive | Strong's #4059 |

Translation: But Titus, the (one) with me, a Greek, is not being compelled to be circumcised.

Paul tells them, "I went to Jerusalem with Titus (a Greek) and Barnabas. Because Titus is a Greek, he was uncircumcised, but there were no requirements for him to be circumcised.

If any place was going to require circumcision, it would be Jerusalem. Jerusalem is the heart of the Mosaic Law at this time; but that is not for the Christian; that is not for the believer in Christ Jesus.

And no one compelled him to be circumcised either, Paul points out.

Galatians 2:3 But Titus, the (one) with me, a Greek, is not being compelled to be circumcised. (Kukis nearly literal translation)

| Galatians 2:4a | | | |
|---|--|--|---------------------------------|
| 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 |
| dé (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| tous (τούς) [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 |
| pareísaktos (παρείσακτος) [pronounced par-ICE-ak-toss] | <i>secretly (surreptitiously) brought in, smuggled in, brought in unawares; one who has stolen in</i> | masculine plural adjective, accusative case | Strong's #3920 (hapax legomena) |
| pseudádelphoi (ψευδάδελφοί) [pronounced psyoo-DAD-el-foy] | <i>false brothers, a spurious brothers, pretended associates, pseudo believers</i> | masculine plural noun, accusative case | Strong's #5569 |
| hoitines (οἵτινες) [pronounced HOIT-eeen-ehs] | <i>which, whoever, whatever, who</i> | masculine plural, relative pronoun; nominative case | Strong's #3748 |
| pareisérchomai (παρεισέρχομαι) [pronounced par-ice-EHR-khom-ahee] | <i>to slip in, to come in secretly or by stealth, or creep or steal in; to enter in addition, come in besides</i> | 3 rd person plural, aorist active indicative | Strong's #3922 |

Translation: Now through the false brothers who slip in secretly...

Now, there are people who try to sneak into various congregations. These would be the Judaizers and the are false brothers (unbelievers posing as Christians).

| Galatians 2:4b | | | |
|---|---|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| kataskopéō (κατασκοπέω) [pronounced kat-as-kop-EH-oh] | <i>to spy out (and plot against), to inspect, to view closely</i> | aorist active infinitive | Strong's #2684 (hapax legomena) |
| 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) |

| Galatians 2:4b | | | |
|--|---|---|--|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| eleuthería (ἐλευθερία) [pronounced <i>el-yoo- there-EE-ah</i>] | <i>liberty, freedom; ability to do as one pleases; license</i> | feminine singular noun; accusative case | Strong's #1657 |
| 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) |
| hên (ἣν) [pronounced <i>hayn</i>] | <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 |
| echō (ἔχω) [pronounced <i>EHKH-oh</i>] | <i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i> | 1 st person plural, present active indicative | Strong's #2192 |
| 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 |
| lêsous (Ἰησοῦς) [pronounced <i>ee-ay- SOOCE</i>] | <i>Jehovah is salvation; transliterated Jesus, Joshua</i> | proper singular noun, dative, locative or instrumental case | Strong's #2424 |

Translation: ...to spy out our liberty which we keep on having in Christ Jesus,...

They first want to spy out the liberty that we have in Christ Jesus, but for the purpose of taking it away or distorting it.

| Galatians 2:4c | | | |
|---|--|--|--|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hina (ἵνα) [pronounced <i>HEE-na</i>] | <i>that, in order that, so that, to the intent that; because</i> | conjunction which denotes purpose or result | Strong's #2443 |
| hêmas (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) |
| katadoulōō (καταδουλόω) [pronounced <i>kat-ad- oo-LO-oh</i>] | <i>to enslave, to bring into bondage; to enslave oneself</i> | 3 rd person plural, future active indicative | Strong's #2615 |

Translation: ...in order that they might enslave us.

The intent of these interlopers is to enslave the believers to the Law of Moses.

Galatians 2:4 Now through the false brothers who slip in secretly to spy out our liberty which we keep on having in Christ Jesus, in order that they might enslave us. (Kukis nearly literal translation)

| Galatians 2:5a | | | |
|---|---|---|---------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hois (οἷς) [pronounced <i>hoiç</i>] | <i>to whom, in which, by means of what; for that</i> | masculine plural relative pronoun; dative, locative or instrumental case | Strong's #3739 |
| oude (οὐδέ) [pronounced <i>oo-DEH</i>] | <i>but not, neither, never, nor, not even, no more, not yet</i> | negative conjunction | Strong's #3761 |
| prós (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 |
| hōra (ώρα) [pronounced <i>HO-rah</i>] | <i>day, hour, instant, season, time</i> | feminine singular noun; accusative case | Strong's #5610 |
| eikō (εἶκω) [pronounced <i>I-ko</i>] | <i>to yield; to give place; to be weak</i> | 1 st person plural, aorist active indicative | Strong's #1502 (hapax legomena) |
| tê (τῇ) [pronounced <i>tay</i>] | <i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i> | feminine singular definite article; dative, locative and instrumental cases | Strong's #3588 |
| hypotagê (ὑποταγή) [pronounced <i>hoop-ot-ag-AY</i>] | <i>submission, subordination, the act of subjecting; obedience, subjection</i> | feminine singular noun; dative, locative or instrumental case | Strong's #5292 |

Translation: We did not submissively yield to them, not for an hour;...

Paul then testifies that, when he and the others ran into such sneaky types, that they did not fall for what they were trying to sell.

| Galatians 2:5b | | | |
|--|--|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hina (ἵνα) [pronounced <i>HEE-na</i>] | <i>that, in order that, so that, to the intent that; because</i> | conjunction which denotes purpose or result | Strong's #2443 |
| 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) |

| Galatians 2:5b | | | |
|---|---|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| alêtheia (ἀλήθεια, ας, ῆ) [pronounced <i>ahl-Ā-thi-ah</i>] | <i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i> | feminine singular noun; nominative case | Strong's #225 |
| του (τοῦ) [pronounced <i>tu</i>] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | neuter singular definite article, genitive/ablative case | Strong's #3588 |
| euangelion (εὐαγγέλιον) [pronounced <i>yoo-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; genitive/ablative case | Strong's #2098 |
| diamenô (διαμένω) [pronounced <i>dee-am-EHN-oh</i>] | <i>to stay permanently, to remain [permanently], to continue [in the same state]</i> | 3 rd person singular, aorist active subjunctive | Strong's #1265 |
| 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 |
| 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: ...that the truth of the good news might permanently remain with you (all).

The purpose is so that Paul and his team can continue to teach the good news and so that the believers in Galatia will be able to permanently retain the good news of Jesus Christ.

Galatians 2:5 We did not submissively yield to them, not for an hour; that the truth of the good news might permanently remain with you (all). (Kukis nearly literal translation)

Galatians 2:3–5 But Titus, the (one) with me, a Greek, is not being compelled to be circumcised. Now through the false brothers who slip in secretly to spy out our liberty which we keep on having in Christ Jesus, in order that they might enslave us. We did not submissively yield to them, not for an hour; that the truth of the good news might permanently remain with you (all). (Kukis nearly literal translation)

Galatians 2:3–5 Titus is a Greek who works with me and he is not compelled to be circumcised. This remains the case, even though the Judaizers have secretly smuggled pseudo believers into our midst intending to surreptitiously take note of the freedom that we keep on having in Christ Jesus, with the intent of enslaving us to the Law of Moses. However, at no time did we yield to their false teaching or distortions of the scriptures, in order to maintain the accuracy of the good news which we brought to you. (Kukis paraphrase)

This is a very difficult passage to translate (at least for me it was); and the severely literal translation suffered at my hands because of that. However, I am confident that I did okay with the second two translations.

Now, from the ones thinking to be someone such as once (they were none to me keeps on making a difference; a face—the God— of a man does not keep on taking); for to me, the ones thinking they did not impart. But on the other hand, seeing that I have believed the gospel of the uncircumcised, just as Peter of the circumcised. For the one working to Peter to an apostleship of the circumcised, he worked even to me to the Gentiles. And knowing the grace, the (grace) given to me, James and Kephas and John, the ones [who] keep on being pillars, the right hand they gave to me and to Barnabas of fellowship, that we to the gentiles [should go] but they to the circumcision. Only that the poor we should keep on remembering, to whom even I hasten to it to this to do.

Galatians
2:6–10

Now from the ones who seem to be something (whatever sort they were once does not make a difference to me; [for] the God does not receive [with pleasure] the appearance of a man) for the ones highly esteemed contributed nothing to me. But, on the other hand, seeing I had been intrusted with the gospel of the uncircumcision, just as Peter [had been] with the circumcision; for the One working in Peter to the apostleship of the circumcision, [the same God] worked even in me for the gentiles. And having known the grace given to me, James, Cephas and John (the ones [who] kept on seeming to be pillars [in the church]) gave to me and to Barnabas the right hand of fellowship, that we [should continue going] to the gentiles and they [would go] to the circumcision. Only that we should keep on remembering the poor, which [thing] I myself am also diligent to do.

Now, in the Jerusalem church, there were some who seemed to be preeminent (whatever they were considered makes no difference to me and God is not swayed by the appearance of a man); but these men of esteem really contributed nothing to me by way of doctrinal information. However, they certainly did recognize that God had entrusted me with the gospel message to the uncircumcised, just as Peter essentially had this same responsibility to the circumcised. They all recognized that the God Who worked through Peter for the circumcision in his Apostleship, this same God worked through me toward the gentiles. James, Cephas and John—the men who were seemingly pillars in the Jerusalem church—recognized the grace which was given to me; therefore, they extended the right hand of fellowship to both Barnabas and myself, with the understanding that we should continue going to the gentiles while they evangelized the circumcision. They quickly added, “But be mindful of the poor,” which is a thing I am diligent to do.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now, from the ones thinking to be someone such as once (they were none to me keeps on making a difference; a face—the God— of a man does not keep on taking); for to me, the ones thinking they did not impart. But on the other hand, seeing that I have believed the gospel of the uncircumcised, just as Peter of the circumcised. For the one working to Peter to an apostleship of the circumcised, he worked even to me to the Gentiles. And knowing the grace, the (grace) given to me, James and Kephas and John, the ones [who] keep on being pillars, the right hand they gave to me and to Barnabas of fellowship, that we to the gentiles [should

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| Complete Apostles Bible | <p>go] but they to the circumcision. Only that the poor we should keep on remembering, to whom even I hasten to it to this to do. [I ought to redo this]</p> <p>But from those who seemed to be something--whatever they were, it makes no difference to me; God shows partiality to no man--so to me, those with influence contributed nothing,</p> <p>but on the contrary, when they saw that I had been entrusted with the gospel for the uncircumcised, just as Peter with the gospel for the circumcised, (for He who worked with Peter in the apostleship to the circumcised, worked also with me in that for the Gentiles),</p> <p>and when James, Cephas, and John, who seemed to be pillars, perceived the grace which was given to me, they gave me and Barnabas their right hands of fellowship, that we should go to the Gentiles and they to the circumcised;</p> <p>only they desired that we should remember the poor, which indeed I made every effort to do this very thing.</p> |
| Revised Douay-Rheims Douay-Rheims 1899 (Amer.) | <p>.</p> <p>But of them who seemed to be some thing, (what they were some time it is nothing to me, God accepteth not the person of man): for to me they that seemed to be some thing added nothing.</p> <p>But contrariwise, when they had seen that to me was committed the gospel of the uncircumcision, as to Peter was that of the circumcision.</p> <p>(For he who wrought in Peter to the apostleship of the circumcision wrought in me also among the Gentiles.)</p> <p>And when they had known the grace that was given to me, James and Cephas and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship: that we should go unto the Gentiles, and they unto the circumcision: Only that we should be mindful of the poor: which same thing also I was careful to do.</p> |
| V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT | <p>.</p> <p>And they who were esteemed prominent, (what they were, I care not; for God regardeth not the persons of men,)--even these persons added nothing to me.</p> <p>But, otherwise; for they saw, that the gospel of the uncircumcision was intrusted to me, as to Cephas was intrusted that of the circumcision.</p> <p>For he that was operative with Cephas in the legateship of the circumcision, was also operative with me in the legateship of the Gentiles.</p> <p>And James, Cephas, and John, who were accounted pillars, when they perceived the grace that was given to me, gave to me and Barnabas the right hand of fellowship; that we [should labor] among the Gentiles, and they among the circumcision.</p> <p>Only [they desired] that we would be mindful of the needy; and I was solicitous to do the same.</p> |
| Original Aramaic NT | <p>But those who were esteemed to be something (but who they were does not concern me) for God does not accept the persons of men, but those who are such have not added anything to me.</p> <p>But on the contrary, for they saw that I was entrusted with The Gospel of uncircumcision as Kaypha was entrusted with the circumcision.</p> <p>For he who encourages Kaypha in the Apostleship of the circumcision also encourages me in the Apostleship of the Gentiles.</p> <p>And when they recognized the grace that is given to me, Jacob and Kaypha and Yohannan, those who were esteemed to be pillars, gave me and BarNaba the right hand of fellowship, because we are among the Gentiles and those are among the circumcision,</p> <p>Only that we would remember the poor, and I had been concerned to do this.</p> |
| Plain English Aramaic Bible | . |

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

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| Bible in Basic English | <p>But from those who seemed to be important <i>whatever they were has no weight with me: God does not take man's person into account:</i> those who seemed to be important gave nothing new to me; But, quite the opposite, when they saw that I had been made responsible for preaching the good news to those without circumcision, even as Peter had been for those of the circumcision <i>Because he who was working in Peter as the Apostle of the circumcision was working no less in me among the Gentiles;</i> When they saw the grace which was given to me, James and Cephas and John, who had the name of being pillars, gave to me and Barnabas their right hands as friends so that we might go to the Gentiles, and they to the circumcision; Only it was their desire that we would give thought to the poor; which very thing I had much in mind to do. [It is rare for the BBE to any italicized words in a lighter color; and more rare for it to be such large sections.]</p> |
| Bible in Worldwide English | <p>Those men who seemed to be leaders did not teach me anything new. It does not matter to me who they were. God does not love some people more than others. No, the leaders saw that God called me to take the good news to those who are not circumcised <i>not Jews</i>, just as he called Peter to take the good news to those who are circumcised <i>Jews</i>. The same God who made Peter an apostle to the Jews made me an apostle to those who are not Jews. The leaders saw that God had blessed me. James, Peter, and John seemed to be leaders in the church. They saw that God had blessed me. So they accepted Barnabas and me as fellow workers. They agreed that we should go to the people who were not Jews and they themselves would go to the Jews. One thing they asked us to do was to help the poor Christians. I was very glad to do this.</p> |
| Easy English Easy-to-Read Version–2008 | <p>Those men who were considered to be important did not change the Good News message I tell people. (It doesn't matter to me if they were "important" or not. To God everyone is the same.) But these leaders saw that God had given me a special work, the same as Peter. God gave Peter the work of telling the Good News to the Jews. But God gave me the work of telling the Good News to the non-Jewish people. God gave Peter the power to work as an apostle for the Jewish people. God gave me the power to work as an apostle too, but for those who are not Jews. James, Peter, and John seemed to be the leaders. And they saw that God had given me this special gift of ministry, so they accepted Barnabas and me. They said to us, "We agree that you should go to those who are not Jews, and we will go to the Jews." They asked us to do only one thing--to remember to help those who are poor. And this was something that I really wanted to do.</p> |
| God's Word™ | <p>Those who were recognized as important people didn't add a single thing to my message. (What sort of people they were makes no difference to me, since God doesn't play favorites.) In fact, they saw that I had been entrusted with telling the Good News to people who are not circumcised as Peter had been entrusted to tell it to those who are circumcised. The one who made Peter an apostle to Jewish people also made me an apostle to people who are not Jewish. James, Cephas, and John (who were recognized as the most important people) acknowledged that God had given me this special gift. So they shook hands with Barnabas and me, agreeing to be our partners. It was understood that we would work among the people who are not Jewish and they would work among Jewish people. The only</p> |

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| | thing they asked us to do was to remember the poor, the very thing which I was eager to do. |
| Good News Bible (TEV) | But those who seemed to be the leaders---I say this because it makes no difference to me what they were; God does not judge by outward appearances---those leaders, I say, made no new suggestions to me. On the contrary, they saw that God had given me the task of preaching the gospel to the Gentiles, just as he had given Peter the task of preaching the gospel to the Jews. For by God's power I was made an apostle to the Gentiles, just as Peter was made an apostle to the Jews. James, Peter, and John, who seemed to be the leaders, recognized that God had given me this special task; so they shook hands with Barnabas and me, as a sign that we were all partners. We agreed that Barnabas and I would work among the Gentiles and they among the Jews. All they asked was that we should remember the needy in their group, which is the very thing I have been eager to do. |
| <i>The Message</i> | . |
| NIRV | . |
| New Life Version | . |
| New Simplified Bible | . |

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

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| Contemporary English V. | Some of them were supposed to be important leaders, but I didn't care who they were. God doesn't have any favorites! None of these so-called special leaders added anything to my message. They realized that God had sent me with the good news for Gentiles, and that he had sent Peter with the same message for Jews. God, who had sent Peter on a mission to the Jews, was now using me to preach to the Gentiles. James, Peter, and John realized that God had given me the message about his undeserved kindness. And these men are supposed to be the backbone of the church. They even gave Barnabas and me a friendly handshake. This was to show that we would work with Gentiles and that they would work with Jews. They only asked us to remember the poor, and that was something I had always been eager to do. |
| The Living Bible | . |
| New Berkeley Version | . |
| New Century Version | . |
| New Living Translation | . |
| The Passion Translation | Even the most honored and esteemed among the brothers were not able to add anything to my message. Who they are before men makes no difference to me, for God is not impressed by the reputations of men. So they concluded that I was entrusted with taking the gospel to the non-Jewish people just as Peter was entrusted with taking it to the Jews. For the same God who anointed Peter to be an apostle to the Jews also anointed me as an apostle to those who are not Jewish. When they all recognized this grace operating in my ministry, James, Peter, and John, the esteemed followers of Jesus, extended to me the warmth of Christian fellowship and honored my calling to minister to the non-Jewish people. They simply requested one thing of me: that I would remember the poor and needy, which was the burden I was already carrying in my heart. |
| UnfoldingWord Simplified T. | But those who others said were the leaders did not add anything to what I proclaim. Those leaders are important men, but they do not matter to me, because God does not favor certain persons more than others. Instead, the leaders understood that God was trusting me to proclaim the good news to the non- Jews, just as Peter was proclaiming the good news to the Jews. That is, just as God had empowered Peter to go as an apostle to take God's message to the Jews, he also empowered me to go as an apostle to take his message to the non- Jews. Those leaders understood that God had kindly given to me this special mission. So James, Peter, and John, |

the leaders of the believers in the Messiah— the same leaders that many people knew and honored— they were the ones who shook hands with us because we were fellow workers with them. We agreed that God had sent us to the non- Jews, that is, to those who were not circumcised, and that God had sent them to the Jews, that is, to those who were circumcised. They only urged us to still remember to help the poor among the fellow believers who live in Jerusalem. That is exactly what I have been eager to do.

Williams' New Testament

Those who were looked upon as leaders -- what they were makes no difference to me -- God pays no attention to outward appearances these leaders added nothing new to me. On the contrary, because they saw that I had been entrusted with the good news for the heathen, just as Peter had been entrusted with it for the Jews -- for He who had been at work in Peter for his apostleship to the Jews had been at work in me too for the apostleship to the heathen -- and because they recognized the favor God had shown me, James, Cephas, and John, the so-called pillar apostles, gave Barnabas and me the right hand of fellowship, with the understanding that we should go to the heathen and they to the Jews. Only they wanted us to remember the poor; the very thing that I was eager to do.

Partially literal and partially paraphrased translations:

American English Bible

Beck's American Translation

Breakthrough Version

To be something from the people seeming *to be something*, whoever they once were, is not more substantial to me. God does not receive the appearance of a person. You see, the people seeming *to be something* imposed nothing on me. But just the opposite, when they saw that I had been trusted with the good news of the uncircumcision, just as Peter *had been trusted* with the good news of the circumcision (you see, the One who was active with Peter for *his* mission to the circumcision, was also active with me for the non-Jews), and after knowing the generosity that was given to me, James, Cephas (*Aramaic for Peter*), and John (the *ones* seeming to be pillars) gave right *hands* of a sharing relationship to me and Barnabas so that we are for the non-Jews, but they for the circumcision; only of the poor: that we should remember *them*; this same *thing* that I also made every effort to do.

Common English Bible

Len Gane Paraphrase

But those who seemed to be someone [important]--whatever they were, it makes no difference to me, God does not regard anybody's person--those added nothing to my [message]. On the contrary, they saw that the gospel to the uncircumcision was committed to me as [the gospel] to the circumcision was committed to Peter. For he who worked the apostleship mightily through Peter to the circumcision was the same who worked mightily through me to the Gentiles. Also when James, Cephas, and John, who seemed to be pillars, recognized the grace that was given to me. They gave Barnabas and me the right hands of fellowship, so that we [should go] to the Gentiles and they to the circumcision. The only thing [they asked was] that we would remember the poor, which was the same thing I also was eager to do.

A. Campbell's Living Oracles

Besides, from them who were of reputation, I received nothing; (whatever they were formerly, is no matter to me: God respects not a man's appearance. For they who were of reputation, communicated nothing to me.) But, on the contrary, perceiving that I was entrusted with the gospel of the uncircumcision, just as Peter was with that of the circumcision; (for he who wrought effectually in Peter for the apostleship of the circumcision, also wrought effectually in me for the Gentiles): even James, and Cephas, and John, who seemed to be pillars, having perceived the favor granted to me, gave to me and Barnabas the right hands of fellowship; that we,

indeed, should go to the Gentiles, and they to the circumcision; requesting only, that we would remember the poor, which very thing I had also been diligent to do.

New Advent (Knox) Bible
NT for Everyone

20th Century New Testament

Of those who are thought somewhat highly of--what they once were makes no difference to me; God does not recognize human distinctions--those, I say, who are thought highly of added nothing to my Message. On the contrary, they saw that I had been entrusted with the Good News for the Gentiles, just as Peter had been for the Jews. For he who gave Peter power for his mission to the Jews gave me, also, power to go to the Gentiles. Recognizing the charge entrusted to me, James, Peter, and John, who were regarded as pillars of the Church, openly acknowledged Barnabas and me as fellow-workers, agreeing that we should go to the Gentiles, and they to the Jews. Only we were to remember the poor--the very thing I was myself anxious to do.

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

But those considered to be important didn't add anything* to what I said. (It doesn't concern me what kind of leaders they were, because God doesn't judge people the way we do.) On the contrary, once they realized that I'd been given responsibility to share the good news with the foreigners just as Peter had been given the responsibility to share the good news with the Jews, (for the same God* who worked through Peter as apostle to the Jews also worked through me as apostle to the foreigners), and once they recognized the grace that had been given to me, then James, Peter, and John, who bore the responsibility* of church leadership, shook me and Barnabas by the hand as their fellow-workers. We were to work for the foreigners, while they would work for the Jews. Their only instruction was to remember to look after the poor, something I was already very committed to.

God's Truth (Tyndale)

Holman Christian Standard

International Standard V

Lexham Bible

Montgomery NT

But those in authority—what they once were makes no difference to me; God is no respecter of persons—those I say who were in authority had no additions to make my message. On the contrary, when they saw that I had been entrusted with the gospel for the uncircumcised, just as Peter has with the gospel for the circumcised (for he who has equipped Peter for the apostleship to the circumcised, equipped me also for the apostleship to the Gentiles), and when they recognized the grace which had been given to me, James and Cephas and John, then thought to be pillars, gave to Barnabas and to me the right hand of fellowship. They agreed that we should go to the Gentiles and they to the Jews. They stipulated only that we should remember the poor, which very thing indeed I was quite eager to do.

NIV, ©2011

Riverside New Testament

But from those who were esteemed to be something — whatever they were, it makes no difference to me; God does not regard the social standing of a man — those who were most esteemed did not impart to me anything additional. But, on the contrary, seeing that I was entrusted with the good news for the uncircumcision as Peter was for the circumcision, for he who had worked in Peter for the

apostleship to the circumcision had worked in me for the Gentiles, recognizing the grace given to me, James, Cephas, and John, who were regarded as pillars, gave the right hand of fellowship to me and Barnabas, that we should go to the Gentiles and they to the circumcision. Only they wished us to remember the poor. This very thing I also was earnest in doing.

Leicester A. Sawyer's NT
The Spoken English NT
UnfoldingWord Literal Text

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But those who seemed to be important (whatever they were does not matter to me, God does not accept people based on their appearance)— indeed, those who seemed important added nothing to me. On the contrary, they saw that I had been entrusted with the gospel to those who are uncircumcised, just as Peter had been entrusted with the gospel to those who are circumcised. For God, who worked in Peter for the apostleship to those who are circumcised, also worked in me to the Gentiles. When James and Cephas and John, who were recognized as pillars, understood the grace that had been given to me, they gave the right hand of fellowship to Barnabas and me. They did this so that we should go to the Gentiles, and so that they should go to those who are circumcised. They requested only that we remember the poor, the very thing that I was also eager to do.

Urim-Thummim Version

But of these who seemed to be important, (whatever they were, it makes no matter to me: Elohim accepts no man's person) those who seemed to be important gave nothing new to me. But, on the contrary, having seen that I have been entrusted with the Good News of the uncircumcision, as Peter with that of the circumcision, for he who did work with Peter to the Apostleship of the circumcision, did work also in me in regard to the Gentiles, And when James, Cephas, and John, who seemed to be pillars, perceived the Grace that was given to me, they gave to me and Barnabas the right hands of fellowship; that we should go to the pagans, and they to the circumcision. Only they would that we should remember the poor; the same that I also was diligent to do.

Weymouth New Testament

From those leaders I gained nothing new. Whether they were men of importance or not, matters nothing to me--God recognizes no external distinctions. To me, at any rate, the leaders imparted nothing new. Indeed, when they saw that I was entrusted with the preaching of the Good News to the Gentiles as Peter had been with that to the Jews--for He who had been at work within Peter with a view to his Apostleship to the Jews had also been at work within me with a view to my Apostleship to the Gentiles--and when they perceived the mission which was graciously entrusted to me, they (that is to say, James, Peter, and John, who were considered to be the pillars of the Church) welcomed Barnabas and me to their fellowship on the understanding that we were to go to the Gentiles and they to the Jews. Only they urged that we should remember their poor--a thing which was uppermost in my own mind.

Wikipedia Bible Project

The reputation of those with seeming authority meant nothing to me, since God is not partisan and those authorities added nothing extra. On the contrary, they recognized that I had been entrusted with the good-news for the un-circumcised, like Peter was for the circumcised. The one having worked through Peter as an apostle to the Jews also worked through me to the Gentiles. Realizing the grace given to me, the pillars-of-authority, Peter and John, extended the right hand of fellowship to Barnabas and me. We were to be for the Gentiles and they for the circumcised, and only that we should remember the poor which was the very thing I was eager to do.

Worsley's New Testament

And as to those who seemed to be *men* of note, whatever they were, it is all one to me, (God accepteth no man's person) for *even* these eminent *persons* added nothing more to me. But on the contrary, seeing that I was intrusted with the gospel of uncircumcision, as Peter *was with that* of the circumcision; (for He who wrought effectually in Peter as to the apostleship of the circumcision, wrought effectually

also in me as to the gentiles:) and knowing the grace *which was* given to me; James, and Cephas, and John, who seemed to be pillars *of the church*, gave to me and Barnabas the right hands of fellowship; that we *should go* to the gentiles, and they to the circumcision. Only *desiring* that we would remember the poor: which I also was forward to do.

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 from those seeming to be something great (of what kind they were then does not matter to me; Elohim does not accept the face of man), for not even those men were able to contribute to my knowledge; but on the contrary, seeing that I have been entrusted with the good news to the uncircumcision, even as Peter to the circumcision, for he who encouraged Peter being sent to those who are circumcised, also encouraged me to be sent out to the Gentiles. And knowing the grace given to me, Jacob and Cephas and John, those seeming to be pillars, gave right hands of fellowship to Barnabas and to me, that we go to the nations, but they to the circumcision; only that we might remember the poor, which same thing I was eager to do.

Holy New Covenant Trans.

Those men who seemed to be important did not change the Good News which I preach. (It doesn't matter to me whether they were "important" or not; God treats all people alike.) Those leaders saw that God had entrusted me with the work of telling the Good News to non-Jewish people, just as God had given Peter the work of telling the Good News to Jews. God gave him the power to work as a delegate for Jewish people. God also gave me this power — for people who are not Jews! Jacob, Peter, and John seemed to be the main leaders. They knew that God had given me help in time of need. So they accepted Barnabas and me. They said, "We agree. You should go to non-Jewish people. We will go to the Jews." They asked us to do only one thing: to remember to help the Jewish poor people. This was something I really wanted to do anyway.

The Scriptures 2009

But from those who were esteemed to be whatever – what they were, it makes no difference to me, Elohim shows no partiality – for those who were esteemed contributed naught to me. But on the contrary, when they saw that the Good News to the uncircumcised had been entrusted to me, even as Kěpha to the circumcised – for He who worked in Kěpha to make him an emissary to the circumcised also worked in me for the nations. So when Ya'aqob, Kěpha, and Yoħanan, who seemed to be supports, came to know the favour that had been given to me, they gave me and Barna?a the right hand of fellowship, in order that we go to the nations and they to the circumcised, only that we might remember the poor, which I myself was eager to do.

Tree of Life Version

But from those who seemed to be influential (whatever they were makes no difference to me; God shows no partiality)—well, those influential ones added nothing to my message. On the contrary, they saw that I had been entrusted with

the Good News for the uncircumcised just as Peter was for the circumcised. (For the same God who was at work in Peter as a emissary to the Jews, also was at work in me as a emissary to the Gentiles.) Realizing the favor that had been given to me, Jacob and Peter and John—who are the recognized pillars—shook hands in partnership with Barnabas and me, so that we would go to the Gentiles and they to the Jews. They asked only that we remember the poor—something I also was eager to do.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...from but the [men] thinking to be something Who* ever [They] were no [thing] [to] me bears face The God [of] man not receives [with] me for The [Men] Thinking no [thing] consult but rather Seeing for [I] have been believed the news (good) [of] the uncircumcision as Peter {has been believed it} [of] the circumcision The [One] for Working [in] peter to delegation [of] the circumcision works and [in] me to the aliens and Knowing the favor the [one] being given [to] me James and Cephas and John The [Men] Thinking Pillars~ to be [them] right give [to] me and [to] barnabas [of] sharing that We {may work} to the aliens They but {may work} to the circumcision only {They say} the [men] poor that [We] may remember which and [I] endeavor it this to make...

Alpha & Omega Bible

BUT FROM THOSE WHO WERE OF HIGH REPUTATION, WHAT THEY WERE MAKES NO DIFFERENCE TO ME; THEOS (*The Alpha & Omega*) SHOWS NO PARTIALITY, WELL, THOSE WHO WERE OF REPUTATION CONTRIBUTED NOTHING TO ME.

BUT ON THE CONTRARY, SEEING THAT I HAD BEEN ENTRUSTED WITH THE GOSPEL TO THE UNCIRCUMCISED, JUST AS PETER HAD BEEN TO THE CIRCUMCISED,

FOR HE WHO EFFECTUALLY WORKED FOR PETER IN HIS APOSTLESHIP TO THE CIRCUMCISED EFFECTUALLY WORKED FOR ME ALSO TO THE GENTILES,

AND RECOGNIZING THE GRACE THAT HAD BEEN GIVEN TO ME, JAMES AND CEPHAS AND JOHN, WHO WERE REPUTED TO BE PILLARS, GAVE TO ME AND BARNABAS THE RIGHT HAND OF FELLOWSHIP, SO THAT WE MIGHT GO TO THE GENTILES AND THEY TO THE CIRCUMCISED.

THEY ONLY ASKED US TO REMEMBER THE POOR, THE VERY THING I ALSO WAS EAGER TO DO.

Awful Scroll Bible

But of those deeming to be someone, that-what-sort-then they were at any time, it thoroughly-bears not with me, God accepts no man with-respects-to-the-face, for those deeming themselves, set-amidst-to- my -interest not-even-one thing, however, that-from-among-opposite, perceiving certainly-of-which the announcing-of-the-Good-Tidings, for the un-cutting-around, has been consigned to me, accordingly-as-to the cutting-around is to Peter.

For He undertaking-from-among in Peter, to segregate-out to the cutting-around, also undertakes-from-among in me to the nations,

indeed, James and Cephas and John, the ones seeming to be pillars, coming to know the Grace being granted to me, they extend to me and Barnabas the right hand of partnership, in order that we were to the nations, but they to the cutting-around.

They only, in order that, we should be mindful of the reduced-to-cower, that-same thing which I even hasten to prepare.

Concordant Literal Version

Now from those reputed to be somewhat-what kind they once were is of no consequence to me (God is not taking up the human aspect)-for to me those of repute submitted nothing.

But, on the contrary, preceiving that I have been entrusted with the evangel of the Uncircumcision, according as Peter of the Circumcision (for He Who operates in Peter for the apostleship of the Circumcision operates in me also for the nations), and, knowing the grace which is being given to me, James and Cephas and John, who are supposed to be pillars, give to me and Barnabas the right hand of fellowship, that we, indeed, are to be for the nations, yet they for the Circumcision-" only that we may be remembering the poor, which same thing I endeavor also to do."

exeGesés companion Bible

But of these who were thought to be somewhat
 - whatever sort they formerly were
 - it matters not to me
 - Elohim takes no human by face
 for those thought to be counselors
 added naught;
 but contrariwise,
 when they saw
 that the uncircumcised were entrusted to me,
 exactly as the circumcised to Petros
 - for he who energized in Petros
 to the apostleship of the circumcision,
 energized in me to the goyim:
 and when Yaaqovos and Kepha and Yahn,
 thought to be pillars,
 knew the charism given me,
 they gave the right of communion
 to me and Bar Nabi;
 - we to the goyim and they to the circumcision:
 only that we remember the poor;
 which I also was diligent to do.

Orthodox Jewish Bible

But from the men of repute whatever they once were matters nothing to me, ki ein masso panim im Hashem (for there is no respect of persons with G-d, no partiality) for to me these men of repute added nothing.
 But, on the contrary, having seen that I have been entrusted with the Besuras HaGeulah for those without the bris milah, just as Kefa was for those with the bris milah,
 For the One having worked in Kefa for a Shlichus to those with the bris milah also worked in me for a Shlichus to the Goim.
 And realizing the Chen v'Chesed Hashem having been given to me, Ya'akov and Kefa and Yochanan, the men of repute, the ones seeming to be Ammudei HaKehillah (Pillars of the Kehillah), extended to me and to Bar-Nabba the yad yeminam (right hands) as a sign of Achavah B'Moshiach (Brotherhood in Moshiach), that we should be for those of the Goyim, but they for those of the bris milah,
 Only that we should remember the Aniyim (the Poor), the very thing which I was also eager to do.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

These apostles, who were highly regarded (although it really does not matter to me what they are, for God does not show partiality to any particular person); these men, I say, provided me with nothing *[concerning the Gospel message]*. On the contrary, they saw that I had *[already]* been entrusted *[by God]* with the Gospel for the uncircumcised ones *[i.e., for Gentiles]*, just as Peter *[had been entrusted by God]*

with the Gospel for the circumcised ones [*i.e., for Jews*]. For God assigned Peter to be an apostle to the circumcised ones [*i.e., Jews*], and me to be an apostle to the Gentiles. Also, when they perceived that this [*special*] favor [*of preaching to Gentiles*] was granted to me, James, Cephas [*i.e., Peter*] and John, the highly regarded pillars [*i.e., leaders of the church*] extended to me and Barnabas their right hands [*signifying an agreement*] to share [*in the preaching of the Gospel*], with us going to the Gentiles and they going to the circumcised ones [*i.e., Jews*]. The only thing that they encouraged us to do was to remember [*the needs of*] poor people, which I was very eager to do. [*See Acts 24:17*].

The Expanded Bible
Jonathan Mitchell NT

Now from those continuing to be disposed to thinking and imagination (or: from those being supposed to continue with a reputation; or: from the folks yet forming opinions) – whatever sort of men they formerly (or: once) were being matters nothing (makes no difference; carries nothing through) to me (or: for me) [because] God is not in the habit of receiving a person's face (= taking people at face value; or: responding to man's outward appearance or presentation). So you see, those continuing to be disposed to thinking and imagination (or: those being supposed to continue with a reputation; those yet forming opinions) of themselves put nothing new forward for me (or: from themselves placed forward [as a suggestion] nothing back in me; = contributed or added nothing to me).

But rather, on the contrary, seeing that I had been persuaded by and convinced of (or: perceiving that I had been entrusted with) the message of goodness, ease and well-being concerning (or: with reference to; in consideration of; pertaining to; separated for; belonging to; having characteristics and qualities suited to; for the context of; relative to; as it relates to) the Uncircumcision (= those not of the Jewish religion, being from pagan religions or Hellenistic culture), correspondingly as Peter, concerning (or: with reference to; in consideration of; pertaining to; separated for; belonging to; having characteristics and qualities suited to; for the context of; relative to; as it relates to) the Circumcision (= the Jews, or those of the Jewish religion and culture) –

for you see, the One working within (being active in; operating within; energizing) Peter unto a sending for a mission concerning (in reference to; or: which is) the Circumcision, also by me inwardly works (energizes; is inwardly active and operative) unto the multitudes (into the midst of the nations – the non-Jewish ethnic groups; the Gentiles) –

then Jacob (or: James), Cephas and John – those continuing to be disposed to thinking and imagination (or: those yet forming opinions) and seeming, by reputation, to be pillars (or: supportive columns [note: a figure of a living temple]) – recognizing (or: coming to know) by intimate experience the grace and favor being given by me (or: to me; in me; for me), gave to me and to Barnabas [the] right [hands] of common partnership, from common participation, in regard to common existence/situation and which signified equal belonging in fellowship, community and sharing, to the end that we [would continue] into the nations (multitudes; ethnic groups; Gentiles; non-Jews) – yet they, into the Circumcision –

[the] only [concern being] that we would habitually be mindful of the poor ones (or: should keep on remembering the destitute folks), which very thing, also, I was eager and made every effort to do.

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

Bible Translations with Many Footnotes:

Benjamin Brodie's trans.

But concerning these [Jerusalem apostles] who seem to have a reputation [among you] - Whatever kind of importance they once possessed [as spiritual leaders in the Jewish community], it makes no difference [it doesn't really matter], they are nothing to me [I'm not impressed]; God accepts [defers to] no man's reputation [outward appearance] - For those [legalistic brethren] who seem to have a reputation [among you] contributed nothing of value [spiritually] to me.

But on the contrary, when they saw that the gospel to the uncircumcision [Gentiles] had been entrusted [to me] just as Peter was entrusted with the circumcision [Jews]

—

Because He [God the Holy Spirit] Who effectively operated through Peter with respect to his apostleship to the circumcision [Jews] also effectively operated through me with respect to the Gentiles —

And when they came to understand [by listening to me preach] the grace which was given to me, James and Cephas [Peter] and John, who seemed to be recognized as pillars [of the church], gave to Barnabas and I the right hands of fellowship [shook hands with us, confirming our ministry], with the understanding that we should preach to the Gentiles and they should preach to the circumcision [Jews] — Only [asking as a special request] that we might keep on remembering the poor [because of the famine in Judea], which [remembrance] I myself have indeed made a diligent effort to carry this out [kept my promise].

Lexham Bible

But from those who were influential [Literally “who were thought to be something”] (whatever they were, it makes no difference to me, God does not show partiality [Literally “God does not receive the face of man”])—for those who were influential added nothing to me.

But these, when they [*Here “when ” is supplied as a component of the participle (“saw”) which is understood as temporal] saw that I had been entrusted with the gospel to the uncircumcision, just as Peter to the circumcision (for the one who was at work through Peter for his apostleship to the circumcision was at work also through me for the Gentiles), and when James and Cephas and John—those thought to be pillars—acknowledged the grace given to me, they gave to me and Barnabas the right hand of fellowship, in order that we should go to the Gentiles and they to the circumcision. They asked only that we should remember the poor, the very thing I was also eager to do.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

The Spoken English NT

But among those who had some sort of reputation, the people with the most reputation didn't impose anything on me. (What their official positions were^h doesn't matter to me-God doesn't go by human appearances.)

Far from imposing something on me, they saw that I've been entrusted with the good news for the non-Jews-just as Peter has been entrusted with the good news for the Jews.ⁱ After all, the one who worked in Peter to bring the good news to the Jews^j also worked in me to bring the good news to the Gentiles.

And James and Cephas^k and John (who have a reputation as pillars) recognized the grace that's been given to me. They shook hands with Barnabas and me as a sign that we were partners with them.^l We agreed that we would go to the Gentiles, and they would go to the Jews.^m

They only asked that we would continue to remember their poor-the very thing I was actively committed to doing.

^h. Lit. “What kind they were”. Lattimore thinks he means “Which ones they were”. I don't think Paul means what kind of people they were ethically or spiritually, because that does matter to him.

ⁱ. Lit. “I've been entrusted with the good news of the uncircumcision, just as Peter is of the circumcision”.

- j. Lit. “to/for mission to the circumcision”.
- k. That is, Peter. See the nt. on 1:18.
- l. Traditionally: “They gave us the right hand of fellowship”. The sense is that they didn’t just accept them as Christians, but agreed to regard them as equal partners in the work of spreading the good news.
- m. Lit. “to the circumcision”.

Wilbur Pickering’s New T.

Now from those who seemed to be important (whatever they were makes no difference to me; God shows favoritism to no man)—those with influence contributed nothing to me, but on the contrary, upon seeing that I had been entrusted with the Gospel for the uncircumcised, just as was Peter for the circumcised (for He who was at work with Peter for the apostleship to the circumcised was also at work with me for that to the uncircumcised), and upon perceiving the grace that had been given to me, James and Cephas and John, those reputed to be pillars, gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles, while they to the Jews.² They did ask us to keep remembering the poor, the very thing I also was eager to do.³
 (2) Literally, ‘circumcised’.
 (3) The early Church did not ignore the physical needs of the poor.

Literal, almost word-for-word, renderings:

A Faithful Version

But the gospel that I preach did not come from those reputed to be something. (Whatever they were does not make any difference to me; God does not accept the person of a man.) For those who are of repute conferred nothing upon me. But on the contrary, after seeing that I had been entrusted with the gospel of the uncircumcision, exactly as Peter had been entrusted with the gospel of the circumcision; (For He Who wrought in Peter for the apostleship of the circumcision wrought in me also toward the Gentiles;) And after recognizing the grace that was given to me, James and Cephas and John?those reputed to be pillars?gave to me and Barnabas the right hands of fellowship, affirming that we should go to the Gentiles, and they to the circumcision. Their only request was that we remember the poor, which very thing I was also diligent to do.

Analytical-Literal Translation

But from the ones highly regarded to be something—whatever kind they were then, it makes no difference to me; God does not accept [the] face of a person [fig., God does not show prejudice]—for the ones highly regarded contributed nothing to me, but, on the contrary, having seen that I have been entrusted [with] the Gospel for the uncircumcision [i.e. non-Jews], just as Peter [was with the Gospel] for the circumcision [i.e. Jews], (for the One having supernaturally worked in Peter in [his] apostleship to the circumcision, also supernaturally worked in me with respect to the Gentiles) and having known the grace, the one having been given to me, James and Cephas [i.e., Peter] and John, the ones highly regarded to be pillars, gave to me and to Barnabas [the] right hand of fellowship, so that we {indeed} [should go] to the Gentiles, but they to the circumcision [i.e. Jews]. [They] only [asked] that we should be remembering [or, continue to remember] the poor [ones], which indeed I was eager to do this very [thing].

Berean Literal Bible

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

And with regard to those in high repute (what they were formerly doth not concern me: God accepteth not man's person; for these men of repute added nothing to me; but, on the contrary, seeing that I was intrusted with the message of glad tidings for the uncircumcision, as Peter was with that for the circumcision; for he, who had communicated power to Peter for the mission to the circumcision, communicated power also to me for the nations) even James, and Cephas, and John, those

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|---|---|
| Context Group Version | <p>eminent pillars, knowing the favour granted to me, gave to me and Barnabas the right hand of fellowship, that we should be for the nations, and they for the circumcision, recommending only that we would remember the poor, which very thing I had indeed been forward to do.</p> |
| | <p>But from those who were reputed to be something--whatever they were, it makes no matter to me: God does not accept man's face--they, I say, who were of repute shared nothing with me: but on the contrary, when they saw that I had been entrusted with the Imperial News to the uncircumcision, even as Peter with [the Imperial News] to the circumcision (for he who worked for Peter to the function of an emissary to the circumcision worked for me also to the ethnic groups); and when they perceived the favor that was given to me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go to the ethnic groups, and they to the circumcision; only [they wanted] that we should remember the poor; which very thing I was also zealous to do.</p> |
| <p>English Standard Version Far Above All Translation Green's Literal Translation Literal New Testament Literal Standard Version Modern English Version Modern Literal Version 2020</p> | <p>. </p> |
| | <p>Now they did not contribute anything to me, <i>that is from</i> the ones of repute <i>and</i> from the ones reputed to be something (for* what sort of person they were previously, carries nothing of more-value-than <i>that</i> to me {i.e. utter sarcasm}; God does not receive the countenance of man). But instead, <i>after</i> they saw that I had been entrusted <i>with</i> the good-news of the uncircumcision, just-as Peter <i>that</i> of the circumcision (for* he who worked in Peter to the apostleship of the circumcision also worked in me to the Gentiles). And having known the grace which was given to me, James and Cephas and John, (the ones reputed to be pillars), gave the right <i>hand</i> of fellowship to me and Barnabas, that* indeed we <i>should</i> go to the Gentiles but they <i>should</i> go to the circumcision, <i>adding</i> only that* we should remember the poor; which I was diligent also to do* this same thing.</p> |
| <p>Modern KJV New American Standard New European Version New King James Version NT (Variant Readings) Niobi Study Bible</p> | <p>. </p> |
| <p>Revised Young's Lit. Trans. Updated Bible Version 2.17 A Voice in the Wilderness</p> | <p>But of those who seemed to be something (whosoever they were, it makes no difference to me: God shows personal favoritism to no man) (nor does He have favorites) -- for those who seemed to be somewhat in consultation added nothing to me; but contrariwise, when they saw that the Gospel to the Uncircumcision was committed unto me, as the Gospel to the Circumcision was unto Peter (for He that wrought effectually in Peter to the apostleship of the Circumcision, that Same was mighty in me toward the Gentiles), and when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen and they unto the Circumcision. Only they would that we should remember the poor, the same as I also was eager to do.</p> |
| | <p>. .</p> <p>But those who seemed to be something (whatever they were, it makes no difference to me; God shows personal regard to no man), those who seemed to be important added nothing to me.</p> |

But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles), and when Jacob, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised.

They desired only that we should remember the poor, the very thing which I also was eager to do.

Webster's Translation
World English Bible

But from those who were reputed to be important—whatever they were, it makes no difference to me; God doesn't show partiality to man—they, I say, who were respected imparted nothing to me, but to the contrary, when they saw that I had been entrusted with the Good News for the uncircumcised, even as Peter with the Good News for the circumcised—for he who worked through Peter in the apostleship with the circumcised also worked through me with the Gentiles—and when they perceived the grace that was given to me, James and Cephas and John, those who were reputed to be pillars, gave to Barnabas and me the right hand of fellowship, that we should go to the Gentiles, and they to the circumcision. They only asked us to remember the poor—which very thing I was also zealous to do.

Worrell New Testament
Young's Updated LT

The gist of this passage:
6-10

| Galatians 2:6a | | | |
|--|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| 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 |
| δέ (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| τῶν (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 |
| δοκέῶ (δοκέω) [pronounced dohk-EH- oh] | <i>thinking, imagining, seeming, considering, appearing; presuming, assuming; those who are accounted; the ones being reputed</i> | masculine plural, present active participle, genitive/ablative case | Strong's #1380 |

Galatians 2:6a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|---|--|--|
| <p>einai (εἶναι) [pronounced <i>Ī-nī</i> or <i>Ī-nah-ee</i>]</p> | <p><i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i></p> | <p>present infinitive of Strong's #1510</p> | <p>Strong's #1511 (a form of Strong's #1510)</p> |
| <p>tís (τις) [pronounced <i>tihç</i>] ti (τι) [pronounced <i>tih</i>]</p> | <p><i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i></p> | <p>neuter singular; enclitic, indefinite pronoun; adjective; nominative case</p> | <p>Strong's #5100</p> |

Translation: Now from the ones who seem to be something...

Paul has used this same sort of phraseology, with some minor differences, throughout, as a reference to those in Jerusalem who appear to be in charge. Perhaps there were things which they said which have caused Paul to use this somewhat oblique language or perhaps he was choosing such language himself, knowing some of the points that he would be making in this epistle.

What I mean is, there are very clear words for leaders or those in charge, but he is not using those words.

Galatians 2:6b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|---|---|---|
| <p>ἁποῖος (ὁποῖος) [pronounced <i>hop-OY-oss</i>]</p> | <p><i>of what sort or quality, what manner of; such as</i></p> | <p>masculine plural adjective, nominative case</p> | <p>Strong's #3697</p> |
| <p>ποτέ (ποτέ) [pronounced <i>poht-EH</i>]</p> | <p><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></p> | <p>Indefinite, disjunctive particle</p> | <p>Strong's #4218</p> |
| <p>ἦν (ἦν) [pronounced <i>ayn</i>]</p> | <p><i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i></p> | <p>3rd person plural, imperfect indicative</p> | <p>Strong's #2258 (imperfect of Strong's #1510)</p> |
| <p>οὐδεῖς (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo-DEHN</i>]</p> | <p><i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i></p> | <p>adjective; used as an absolute denial; emphatic negation; designates exclusivity</p> | <p>Strong's #3762</p> |

| Galatians 2:6b | | | |
|--|--|--|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| moi (μοί) [pronounced moy] | <i>I, to [for, by] me, mine, my</i> | 1 st person singular, personal pronoun; dative, locative or instrumental case | Strong's #3427 |
| diaphérō (διαφέρω) [pronounced dee-ahf-EHR-oh] | <i>to differentiate, to differ, to test, to prove (the good things that differ); to distinguish (between good and evil, lawful and unlawful), to approve of things that excel, to differ from one; to excel, surpass one; impersonally, it makes a difference, it matters, it is of importance</i> | 3 rd person singular, present active indicative | Strong's #1308 (second set of meanings) |

Translation: ...*(whatever sort they were once does not make a difference to me;...*

Paul says, "Whatever they are, it does not make a lot of difference to me."

| Galatians 2:6c | | | |
|--|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| prósōpon (πρόσωπον, ου, τό) [pronounced PROS-oh-pon] | <i>face, front of the human head, countenance, look, presence; (outward, external) appearance (of persons, things)</i> | neuter singular noun; accusative case | Strong's #4383 |
| 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 |
| anthrōpos (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 |
| ou (οὐ) [pronounced oo] | <i>no, not, nothing, none, no one</i> | negation | Strong's #3756 |
| lambánō (λαμβάνω) [pronounced lahm-BAHN-oh] | <i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i> | 3 rd person singular, present active indicative | Strong's #2983 |

Galatians 2:6c

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|-------------------------|------------------|-----------------|
| <p>Thayer definitions: 1) to take; 1a) to take with the hand, lay hold of, any person or thing in order to use it; 1a1) to take up a thing to be carried; 1a2) to take upon one's self; 1b) to take in order to carry away; 1b1) without the notion of violence, i.e. to remove, take away; 1c) to take what is one's own, to take to one's self, to make one's own; 1c1) to claim, procure, for one's self; 1c1a) to associate with one's self as companion, attendant; 1c2) of that which when taken is not let go, to seize, to lay hold of, apprehend; 1c3) to take by craft (our catch, used of hunters, fisherman, etc.), to circumvent one by fraud; 1c4) to take to one's self, lay hold upon, take possession of, i.e. to appropriate to one's self; 1c5) catch at, reach after, strive to obtain; 1c6) to take a thing due, to collect, gather (tribute); 1d) to take; 1d1) to admit, receive; 1d2) to receive what is offered; 1d3) not to refuse or reject; 1d4) to receive a person, give him access to one's self; 1d4a) to regard any one's power, rank, external circumstances, and on that account to do some injustice or neglect something; 1e) to take, to choose, select; 1f) to take beginning, to prove anything, to make a trial of, to experience; 2) to receive (what is given), to gain, get, obtain, to get back.</p> | | | |

Translation: ...[for] the God does not receive [with pleasure] the appearance of a man)...

It does not make a lot of difference to Paul because God does not favor one believer over another believer—not as we do. All believers possess God's righteousness; and, for that reason, God loves us because He loves His righteousness.

We often look to a man's appearance which is related to our acceptance or not of that man. God does not look on the outside.

Galatians 2:6d

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|---|--|---|
| <p>emoi (ἐμοί) [pronounced ehm-OY]</p> | <p><i>I, to [for, by] me, mine, my, myself</i></p> | <p>1st person singular, personal pronoun; dative, locative or instrumental case</p> | <p>Strong's #1698 (a form of #3427)</p> |
| <p>gár (γάρ) [pronounced gahr]</p> | <p><i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i></p> | <p>postpositive explanatory particle</p> | <p>Strong's #1063</p> |
| <p>hoi (οἱ) [pronounced hoy]</p> | <p><i>the; this, that, these; they</i></p> | <p>masculine plural definite article; nominative case</p> | <p>Strong's #3588</p> |
| <p>Here, the masculine plural definite article in the nominative case, standing by itself, seems to mean, <i>many, some</i>.</p> | | | |
| <p>dokéō (δοκέω) [pronounced dohk-EH-oh]</p> | <p><i>thinking, imagining, seeming, considering, appearing; presuming, assuming; those who are accounted; the ones being reputed</i></p> | <p>masculine plural, present active participle, nominative case</p> | <p>Strong's #1380</p> |

Galatians 2:6d

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|---|---|-----------------------|
| <p>oudeís (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]</p> | <p><i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i></p> | <p>adjective; used as an absolute denial; emphatic negation; designates exclusivity</p> | <p>Strong's #3762</p> |
| <p>prosanatithēmi (προσανατίθημι) [pronounced pros-an-at-IHTH-ay-mee]</p> | <p><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; to communicate, to impart; to contribute</i></p> | <p>3rd person plural, aorist middle indicative</p> | <p>Strong's #4323</p> |

Translation: ...for the ones highly esteemed contributed nothing to me.

Recall Paul's overall point, that he did not receive the doctrines of men; the gospel message did not originate with him; and it did not originate from other men (the gospel which he taught).

The ones who were esteemed in Jerusalem added nothing or contributed nothing regarding the gospel message.

Galatians 2:6 Now from the ones who seem to be something (whatever sort they were once does not make a difference to me; [for] the God does not receive [with pleasure] the appearance of a man) for the ones highly esteemed contributed nothing to me. (Kukis nearly literal translation)

Galatians 2:7a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|---|--|-----------------------|
| <p>allá (ἀλλά) [pronounced ahl-LAH]</p> | <p><i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i></p> | <p>adversative particle</p> | <p>Strong's #235</p> |
| <p>tounantíon (τουναντίον) [pronounced too-nan-TEE-on]</p> | <p><i>these; on the other hand, on the contrary</i></p> | <p>adverb</p> | <p>Strong's #5121</p> |
| <p>eidô (εἶδω) [pronounced I-doh]</p> | <p><i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i></p> | <p>masculine plural, aorist active participle; nominative case</p> | <p>Strong's #1492</p> |

| Galatians 2:7a | | | |
|--|--|---|-----------------|
| 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 |
| pisteúō (πιστεύω) [pronounced pis-TOO-oh] | <i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i> | 1 st person singular, perfect passive indicative | Strong's #4100 |
| Thayer definitions: 1) <i>to think to be true, to be persuaded of, to credit, place confidence in; 1a) of the thing believed; 1a1) to credit, have confidence; 1b) in a moral or religious reference; 1b1) used in the NT of the conviction and trust to which a man is impelled by a certain inner and higher prerogative and law of soul; 1b2) to trust in Jesus or God as able to aid either in obtaining or in doing something: saving faith; 2) to entrust a thing to one, i.e. his fidelity; 2a) to be intrusted with a thing.</i> | | | |
| 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 |
| 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 |
| akrobustía (ἀκροβυστία) [pronounced ak-rob-oos-TEE-ah] | <i>having a foreskin; uncircumcision, uncircumcised (that is, gentile, figuratively, unregenerate) state or person</i> | feminine singular noun, genitive/ablative case | Strong's #203 |

Translation: But, on the other hand, seeing I had been intrusted with the gospel of the uncircumcision,...

Those with whom Paul had discourse recognized that he had the ministry of the gospel of the uncircumcision.

The gospel message, at first, did not appear to extend too far out of Jerusalem until Peter had a vision from God about eating unclean meats. God sends Peter to Caesarea to the gentiles there and it becomes clear to Peter that gentiles are every bit as much recipients of the gospel of Jesus Christ as Jews. See **Acts 10–11** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Nevertheless, Peter did not go on the road as a missionary throughout the Roman empire; Paul did that. The ones in charge or the ones with influence in Jerusalem recognized that.

The Galatians had received men from Jerusalem who were pointing them toward circumcision and the Mosaic Law. Paul says, "Those Judaizers who came to you were not recognized by the leadership in Jerusalem. However, they recognized my place in God's plan as going to the uncircumcised."

| Galatians 2:7b | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| kathôs (καθώς) [pronounced <i>kath-OCE</i>] | <i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i> | adverb | Strong's #2531 |
| Petros (Πέτρος) [pronounced <i>PEHT-ross</i>] | <i>stone, large stone, piece or fragment of a rock; transliterated <i>Petros, Peter</i></i> | masculine singular proper noun; nominative case | Strong's #4074 |
| 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 |
| peritomê (περιτομή) [pronounced <i>per-it-om-AY</i>] | <i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i> | feminine singular noun, genitive/ablative case | Strong's #4061 |

Are these words onomatopoeic? I ask this, as Paul calls *Peter* by the name *Cephas* later on in this passage.

Translation: ...just as Peter [had been] with the circumcision;...

Peter, despite interacting with gentiles in Samaria and Caesarea, was still primarily an Apostle to the Jew (the circumcision).

Paul is making this emphasis on circumcised and uncircumcised, because the Judaizers who have confused the Galatians have made a big deal out of the gentiles being uncircumcised in Galatia (and elsewhere).

"Paul is okay, and he got you started out; but you need to complete your commitment to God and be circumcised and give place to the Mosaic Law," is what the Galatians had been told by the Judaizers.

Galatians 2:7 **But, on the other hand, seeing I had been intrusted with the gospel of the uncircumcision, just as Peter [had been] with the circumcision;...** (Kukis nearly literal translation)

| Galatians 2:8a | | | |
|-------------------------------------|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ho (ὁ) [pronounced <i>hoh</i>] | <i>the; this, that; who, which</i> | definite article for a masculine singular noun, nominative case | Strong's #3588 |
| gár (γάρ) [pronounced <i>gahr</i>] | <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 |

| Galatians 2:8a | | | |
|--|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| energēō (ἐνεργέω) [pronounced en-erg-EH-oh] | <i>working (for someone), producing, being effective (effectual); being operative, being at work, putting forth power; a worker/workers, being of aid to someone; displaying one's activity, showing one's self operation</i> | masculine singular, aorist active participle, nominative case | Strong's #1754 |
| Petros (Πέτρος) [pronounced PEHT-ross] | <i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i> | masculine singular proper noun; dative, locative or instrumental case | Strong's #4074 |
| 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 |
| apostolē (ἀποστολή) [pronounced ap-os-tol-AY] | <i>apostleship; a commission, (especially) apostolate</i> | feminine singular noun, accusative case | Strong's #651 |
| tēs (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 |
| peritomē (περιτομή) [pronounced per-it-om-AY] | <i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i> | feminine singular noun, genitive/ablative case | Strong's #4061 |

Translation: ...for the One working in Peter to the apostleship of the circumcision,...

At that time, there was power which accompanied Peter and Paul. God healed through both men. God the Holy Spirit works in Peter for his ministry to the circumcision.

| Galatians 2:8b | | | |
|--|---|--|----------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| energēō (ἐνεργέω) [pronounced en-erg-EH-oh] | <i>to work, to produce, to be effective; to be operative, to be at work, to put forth power; to work for one, to aid one; to display one's activity, to show one's self operative</i> | 3 rd person singular, aorist active indicative | Strong's #1754 |
| καί (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| 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) |

| Galatians 2:8b | | | |
|------------------------------------|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| 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 taw] | <i>the; these, those, to this, towards that; the [things]</i> | neuter plural definite article; accusative 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, accusative case | Strong's #1484 |

Translation: ...[the same God] worked even in me for the gentiles.

That same power, that same God, also works in Paul; and it would seem likely that the Galatians have seen this. That is, Paul has healed some of the Galatians with the same power that Peter has.

Now, the Judaizers who had come to the Galatians and bewitched them—they did not have this power. Now, Paul is not making this statement quite yet. He is setting up his position at this point.

Galatians 2:8 ...for the One working in Peter to the apostleship of the circumcision, [the same God] worked even in me for the gentiles. (Kukis nearly literal translation)

| Galatians 2:9a | | | |
|---|--|---|---|
| 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 |
| ginōskō (γινώσκω) [pronounced gih-NOH-skoh] | <i>knowing, learning to know, coming to know, getting a knowledge of; perceiving, feeling; becoming known; understanding, having knowledge of; understanding</i> | masculine plural, aorist active participle, nominative case | Strong's #1097 |
| 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) |
| charis (χάρις) [pronounced KHAHR-ic] | <i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i> | feminine singular noun; accusative case | Strong's #5485 |

| Galatians 2:9a | | | |
|--|---|--|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| 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) |
| didōmi (δίδωμι) [pronounced dihd-OH-mee] | <i>giving, granting; supplying, furnishing; entrusting; paying wages; appointing to office; permitting; giving up, yielding; giving back; sacrificing</i> | feminine singular, aorist passive participle, accusative case | Strong's #1325 |
| moi (μοί) [pronounced moy] | <i>I, to [for, by] me, mine, my</i> | 1 st person singular, personal pronoun; dative, locative or instrumental case | Strong's #3427 |

Translation: *And having known the grace given to me,...*

The Apostles in Jerusalem recognized the God had given grace to Paul; God was working through Paul.

Grace is God's unmerited favor toward us based upon the cross.

| Galatians 2:9b | | | |
|---|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| lakōbos (Ἰάκωβος) [pronounced ee-AK-oh-boss] | <i>supplanter; transliterated, Jacob, James</i> | proper singular masculine noun; accusative case | Strong's #2385 |
| There are 4 men with this name in the NT: 1) son of Zebedee, an apostle and brother of the apostle John, commonly called James the greater or elder, slain by Herod, Acts 12; 2) an apostle, son of Alphaeus, called the less; 3) James the half-brother of Christ; 4) an unknown James, father of the apostle Judas (?). | | | |
| καί (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| Kēphās (Κηφᾶς) [pronounced kay-FASS] | <i>stone; transliterated, Cephas, Kephass</i> | masculine singular proper noun; a person; accusative case | Strong's #2786 |
| This is the Aramaic transliteration of Peter's name. | | | |
| καί (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| Iōannēs (Ἰωάννης) [pronounced ee-oh-AHN-nace] | <i>Jehovah is a gracious giver; transliterated, John, Yoħanan, Johanan</i> | proper singular masculine noun; nominative case | Strong's #2491 |

Galatians 2:9b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---------------------|-------------------------|------------------|-----------------|
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| | | | |
| | | | |
| | | | |

Translation: ...James, Cephas and John...

Paul then references three specific leaders of the Jerusalem Church. James, the brother of John, was killed by Herod Agrippa in A.D. 44. The James here is the half-brother of Jesus (and the writer of the book of James).

Cephas is a reference to Peter (this is his Aramaic name). Paul has just twice referred to *Peter* by his Greek name (Petros = Πέτρος = Peter). I don't know if there is any significance to be taken by using his Aramaic name or not.

Galatians 2:9c

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|---|--|---|
| hoi (οἱ) [pronounced hoy] | <i>the; this, that, these; they</i> | masculine plural definite article; nominative case | Strong's #3588 |
| dokéō (δοκέω) [pronounced dohk-EH-oh] | <i>thinking, imagining, seeming, considering, appearing; presuming, assuming; those who are accounted; the ones being reputed</i> | masculine plural, present active participle, nominative case | Strong's #1380 |
| <p>From Thayer (unabridged): intransitive, to seem, be accounted, reputed: Luke 10:36; Luke 22:24; Acts 17:18; Acts 25:27; 1Cor. 12:22; 2Cor. 10:9; Heb. 12:11; ἔδοξα ἑμαυτῷ δεῖν πράξει, I seemed to myself, i. e. I thought, Acts 26:9 (cf. Buttman, 111 (97)); οἱ δοκοῦντες ἄρχειν those that are accounted to rule, who are recognized as rulers, Mark 10:42; οἱ δοκοῦντες εἶναι τί those who are reputed to be somewhat (of importance), and therefore have influence, Gal. 2:6 (9) (Plato, Euthyd., p. 303 c.); simply, οἱ δοκοῦντες those highly esteemed, of repute, looked up to, influential, Gal. 2:2 (often in Greek writings as Euripides, Hec. 295, where cf. Schafer; (cf. Winer's Grammar, § 45, 7)). By way of courtesy, things certain are sometimes said δοκεῖν, as in Heb. 4:1 (cf. Cicero, offic. 3, 2, 6ut tute tibi defuisse videare); 1Cor. 11:16 (but cf. Meyer at the passage); cf. Winer's Grammar, § 65, 7 c.</p> | | | |
| stuloi (στῦλοι) [pronounced STOO-loi] | <i>pillars, columns, posts; figuratively, support</i> | masculine plural noun, nominative case | Strong's #4769 |
| einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee] | <i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i> | present infinitive of Strong's #1510 | Strong's #1511 (a form of Strong's #1510) |

Translation: ...(the ones [who] kept on seeming to be pillars [in the church])...

We have the same participle used here again. Paul appends this with the masculine plural noun stuloi (στῦλοι) [pronounced STOO-loi], which means, *pillars*. Strong's #4769. As pillars hold up a building, so these men are seen as the ones seemingly holding up the church in Jerusalem.

Paul over and over again emphasizes the leadership of the Jerusalem church. He has their approval, their recognition and the power which is within them. Furthermore, they have added nothing to his ministry. So, in this visit to Jerusalem, Peter did not say, "Listen, you almost have the gospel right, but you are missing this point."

The Judaizers do not have all of this; they cannot claim these things. Paul is not yet making this comparison, but I am by way of anticipation.

| Galatians 2:9d | | | |
|---|---|--|----------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| dexios (δεξιός) [pronounced dex-ee-OSS] | <i>the right, the right hand [side]; metaphorically, a place of honour or authority</i> | masculine plural adjective; accusative case | Strong's #1188 |
| didōmi (δίδωμι) [pronounced dihd-OH-mee] | <i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i> | 3 rd person plural, aorist active indicative | Strong's #1325 |
| 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) |
| καί (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| Barnabas (Βαρνάβας) [pronounced bar-NAB-as] | <i>son of rest; transliterated Barnabas</i> | masculine singular proper noun person, dative, locative or instrumental case | Strong's #921 |
| koinōnia (κοινωνία, ας, ῆ) [pronounced koi-nohn-EE-ah] | <i>fellowship, [close] association, communion, [joint] participation, personal involvement [or, interaction]; communication, distribution; a metonym for contribution</i> | feminine singular noun; genitive/ablative case | Strong's #2842 |

Translation: ...gave to me and to Barnabas the right hand of fellowship,...

Here, the leaders of the church recognize and approve of Paul and Barnabas, giving them the right hand of fellowship. We do not know if this is a reference to a specific hand gesture (like shaking hands) or whether these words simply represent the leadership in Jerusalem accepting Paul and his ministry as being part and parcel of the Christian movement.

| Galatians 2:9e | | | |
|--------------------------------|--|---|-----------------|
| 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 |

| Galatians 2:9e | | | |
|---|--|--|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hêmeis (ἡμεῖς) [pronounced hay-MICE] | <i>us, we [ourselves]; we [as an emphatic]</i> | 1 st person plural pronoun; nominative case | Strong's #2249 (nominative plural of #1473) |
| 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 taw] | <i>the; these, those, to this, towards that; the [things]</i> | neuter plural definite article; accusative 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, accusative case | Strong's #1484 |

Translation: ...that we [should continue going] to the gentiles...

The church leaders in Jerusalem recognize that team Paul ought to be going to the gentiles, as they have been doing.

| Galatians 2:9f | | | |
|--|--|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| autoi (αὐτοί) [pronounced ow-TOY] | <i>they; same; these; themselves</i> | 3 rd person masculine plural personal pronoun; nominative case | Strong's #846 |
| dé (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| 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 |
| 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) |
| peritomê (περιτομή) [pronounced per-it-om-AY] | <i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i> | feminine singular noun, accusative case | Strong's #4061 |

Translation: ...and they [would go] to the circumcision.

Along the same lines, Peter, James and John would go primarily to the Jewish people.

Galatians 2:9 And having known the grace given to me, James, Cephas and John (the ones [who] kept on seeming to be pillars [in the church]) gave to me and to Barnabas the right hand of fellowship, that we [should continue going] to the gentiles and they [would go] to the circumcision. (Kukis nearly literal translation)

Don't try to make the application that Peter, James and John could only go to Jewish people to evangelize and that Paul would only go to gentiles to evangelize. Peter has already himself evangelized gentile believers; Paul obviously has evangelized Jewish believers, as he often goes to the synagogues of any city that he travels to.

The assignment of duties here is generally speaking and not a limitation which is placed upon Paul or Peter.

| Galatians 2:10a | | | |
|---|---|--|-----------------|
| 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 |
| 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 |
| ptōchos (πτωκός) [pronounced ptoh-KHOSS] | <i>poor (man, woman), beggar, pauper; miserable, beggarly, wretched; impotent</i> | masculine plural adjective, genitive/ablative case | Strong's #4434 |
| 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 |
| mnēmoneuō (μνημονεύω) [pronounced mnay-mon-YOO-oh] | <i>to remember; to be mindful of, to call to mind; to think of and feel for a person or thing; to hold in memory, to keep in mind; to make mention of</i> | 1 st person plural, present active subjunctive | Strong's #3421 |

Translation: Only that we should keep on remembering the poor,...

The pillars of Jerusalem make only one request/demand of team Paul: that they not neglect the poor and the needy.

It is easy to fall into the trap of ministering just to the well-to-do, to the wealthy; those who may reward you in time. Paul's ministry and graciousness should be extended to people of all social classes; and if there was a need of actual physical food, Paul was to help there if able.

| Galatians 2:10b | | | |
|-------------------------|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| 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 |

Galatians 2:10b

| 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 |
| spoudazō (σπουδάζω) [pronounced <i>spoo-DAWD-zoh</i>] | <i>to hasten, to make haste; to exert one's self, to endeavour, to give diligence, to be diligent to</i> | 1 st person singular, aorist active indicative | Strong's #4704 |
| auto (αὐτό) [pronounced <i>ow-TOH</i>] | <i>him, his, it; same</i> | 3 rd person neuter singular pronoun; accusative case | Strong's #846 |
| touto (τοῦτο) [pronounced <i>TOO-toh</i>] | <i>this, this one, this thing</i> | intermediate demonstrative pronoun; accusative singular neuter form | Strong's #3778 (also known as Strong's #5124) |
| poieō (ποιέω) [pronounced <i>poi-EH-oh</i>] | <i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i> | aorist active infinitive | Strong's #4160 |

Translation: ...which [thing] I myself am also diligent to do.

Paul considers himself diligent in this area, if not enthusiastic.

Galatians 2:10 Only that we should keep on remembering the poor, which [thing] I myself am also diligent to do. (Kukis nearly literal translation)

Galatians 2:6–10 Now from the ones who seem to be something (whatever sort they were once does not make a difference to me; [for] the God does not receive [with pleasure] the appearance of a man) for the ones highly esteemed contributed nothing to me. But, on the other hand, seeing I had been intrusted with the gospel of the uncircumcision, just as Peter [had been] with the circumcision; for the One working in Peter to the apostleship of the circumcision, [the same God] worked even in me for the gentiles. And having known the grace given to me, James, Cephas and John (the ones [who] kept on seeming to be pillars [in the church]) gave to me and to Barnabas the right hand of fellowship, that we [should continue going] to the gentiles and they [would go] to the circumcision. Only that we should keep on remembering the poor, which [thing] I myself am also diligent to do. (Kukis nearly literal translation)

Galatians 2:6–10 Now, in the Jerusalem church, there were some who seemed to be preeminent (whatever they were considered makes no difference to me and God is not swayed by the appearance of a man); but these men of esteem really contributed nothing to me by way of doctrinal information. However, they certainly did recognize that God had entrusted me with the gospel message to the uncircumcised, just as Peter essentially had this same responsibility to the circumcised. They all recognized that the God Who worked through Peter for the circumcision in his Apostleship, this same God worked through me toward the gentiles. James, Cephas and John—the men who were seemingly pillars in the Jerusalem church—recognized the grace which was given to me; therefore, they extended the right hand of fellowship to both Barnabas and myself, with the understanding that we should continue going to the gentiles while they evangelized the circumcision. They quickly added, “But be mindful of the poor,” which is a thing I am diligent to do. (Kukis paraphrase)

Paul Had to Brace Peter for His Legalistic and Discriminatory Behavior

A paraphrase is, in part, a commentary; and, in part, it fills in some gaps in the narrative. I believe that you will find my paraphrased version of this passage very helpful.

To get the gist of what is happening here, Paul is not simply saying that he understood the gospel message directly from Jesus Christ (and confirmed this with the Jerusalem Apostles); but, point in fact, he even stood up against Peter—the most admired Apostle—when he was wrong.

Now, when had come Cephas to Antioch, according to a norm or standard a face to him I stood against, that being accused he was. For before the coming certain ones from James, with the gentiles he was eating, but when they came, he separated himself, fearing those of [the] circumcision. And they joined in hypocrisy with him, even the remaining Jews, so that even Barnabas was led away from them in the hypocrisy. But when I saw that they did not keep walking a straight course, face to face with the truth of the gospel, I said to Peter, in front of all, “If you, a Jew, are living like a gentile and not like a Jew you keep on living, how the gentiles keep on being compelled to live like Jews?”

Galatians
2:11–14

Now, when Cephas had come to Antioch, I opposed him to his face because he was at blame. For, before certain ones from James appeared, [Cephas] was eating with the gentiles; but when they entered, he began to withdraw [from them], and he separated himself [from them], fearing those of the circumcision. Even the remaining Jews joined with him in [this] hypocrisy, so that even Barnabas was led away from [the gentiles] in [this] hypocrisy. When I saw that they did not keep on walking in a straight course, according to the truth of the gospel, I said to Peter, in front of all [of them], “If you, a Jew, are living like a gentile and not like continually living like a Jew, how are the gentiles being compelled to live like Jews?”

Cephas did come to Antioch, and I had to oppose him face to face, because he was completely in the wrong. This is what happened: Cephas commonly ate with the gentiles in Antioch, but then some Jewish believers sent by James arrived. Having seen this, Peter began to withdraw from these gentiles socially, fearing those of the circumcision (the Jewish believers). At first, some other Jews in the congregation began to follow his lead, and then, even Barnabas was led astray and stopped socializing with the gentiles in the midst of all this hypocrisy. When I observed that they were not walking a straight course in accordance with the truth of the gospel of Jesus Christ, I confronted Peter directly, in front of everyone there, saying, “You are a Jew, but, for a time, you were living like a gentile, socializing normally with the gentiles here in Antioch. Now, if you are not always living like a Jew, then how in the hell can you compel the gentiles here to live like Jews?”

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now, when had come Cephas to Antioch, according to a norm or standard a face to him I stood against, that being accused he was. For before the coming certain ones from James, with the gentiles he was eating, but when they came, he separated himself, fearing those of [the] circumcision. And they joined in hypocrisy with him, even the remaining Jews, so that even Barnabas was led away from them in the hypocrisy. But when I saw that they did not keep walking a straight course, face to face with the truth of the gospel, I said to Peter, in front of all, “If you, a Jew,

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|---|---|
| Complete Apostles Bible | <p>are living like a gentile and not like a Jew you keep on living, how the gentiles keep on being compelled to live like Jews?"</p> <p>But when Peter came to Antioch, I opposed him to his face, because he was to be blamed.</p> <p>For before certain men came from James, he would eat together with the Gentiles; but when they came, he began to draw back and began to separate himself, fearing those of the circumcision party.</p> <p>And the rest of the Jews joined him in hypocrisy, so that even Barnabas was carried away with their hypocrisy.</p> <p>But when I saw that they did not act rightly with respect to the truth of the gospel, I said to Peter before them all, "If you, being a Jew, live in Gentile fashion and not in Jewish fashion, why do you compel the Gentiles to live as Jews?"</p> |
| Revised Douay-Rheims Douay-Rheims 1899 (Amer.) | <p>.</p> <p>But when Cephas was come to Antioch, I withstood him to the face, because he was to be blamed.</p> <p>For before that some came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them who were of the circumcision.</p> <p>And to his dissimulation the rest of the Jews consented: so that Barnabas also was led by them into that dissimulation.</p> <p>But when I saw that they walked not uprightly unto the truth of the gospel, I said to Cephas before them all: If thou, being a Jew, livest after the manner of the Gentiles and not as the Jews do, how dost thou compel the Gentiles to live as do the Jews?"</p> |
| V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT | <p>.</p> <p>But when Cephas was come to Antioch, I rebuked him to his face; because they were stumbled by him.</p> <p>For before certain ones came from James, he ate with the Gentiles: but when they came, he withdrew himself, and separated; because he was afraid of them of the circumcision.</p> <p>And the rest of the Jews also were with him in this thing; insomuch that even Barnabas was induced to regard persons.</p> <p>And when I saw, that they did not walk correctly, in the truth of the gospel, I said to Cephas, before them all: If thou art a Jew, and livest in the Gentile way, and not in the Jewish, why dost thou compel the Gentiles to live in the Jewish way?"</p> |
| Original Aramaic NT | <p>But when Kaypha * came to Antiakia, I rebuked him to his face because they were tripped * up by him;</p> <p>For before people would come from the presence of Jacob, he was eating with the Gentiles, but when they came, he withdrew himself and separated, because he was afraid of those who were of the circumcision.</p> <p>And others of the Judeans were also yielding with him in this; likewise also, BarNaba was led to accept their persons.</p> <p>And when I saw that they were not walking uprightly in the truth of The Gospel, I said to Kaypha* in the sight of all of them, "If you who are a Jew are living like a Syrian* and you are not living as a Jew, why do you compel Gentiles to live as Jews?"</p> |
| Plain English Aramaic Bible Lamsa Peshitta (Syriac) | <p>.</p> <p>.</p> |

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

But when Cephas came to Antioch, I made a protest against him to his face, because he was clearly in the wrong.

For before certain men came from James, he did take food with the Gentiles: but when they came, he went back and made himself separate, fearing those who were of the circumcision.

And the rest of the Jews went after him, so that even Barnabas was overcome by their false ways.

But when I saw that they were not living uprightly in agreement with the true words of the good news, I said to Cephas before them all, If you, being a Jew, are living like the Gentiles, and not like the Jews, how will you make the Gentiles do the same as the Jews?

Bible in Worldwide English

One day Peter came to the city of Antioch. Then I had to tell him face to face that he had done wrong. He really was wrong!

Here is what happened. Peter ate with those who were not Jews. Then some men came whom James had sent. When they came he stopped eating with those who were not Jews. He was afraid of what the Jews might think.

All the other Jewish Christians did the same as Peter did. They acted as if it was not right to eat with those who were not Jews. Even Barnabas did the same.

But I saw they were not doing right. They were not obeying the true teaching of the good news. So I said to Peter in front of them all, You are a Jew. But you live the way people do who are not Jews. How then can you force those who are not Jews to live the way the Jews do?

Easy English

Easy-to-Read Version—2008

When Peter came to Antioch, he did something that was not right. I stood against him, because he was wrong. This is what happened: When Peter first came to Antioch, he ate and associated with the non-Jewish people. But when some Jewish men came from James, Peter separated himself from the non-Jews. He stopped eating with them, because he was afraid of the Jews who believe that all non-Jewish people must be circumcised. So Peter was a hypocrite. The other Jewish believers joined with him, so they were hypocrites too. Even Barnabas was influenced by what these Jewish believers did. They were not following the truth of the Good News. When I saw this, I spoke to Peter in front of everyone. I said, "Peter, you are a Jew, but you don't live like one. You live like someone who is not a Jew. So why are you trying to force those who are not Jewish to live like Jews?"

God's Word™

When Cephas came to Antioch, I had to openly oppose him because he was completely wrong. He ate with people who were not Jewish until some men James had sent from Jerusalem arrived. Then Cephas drew back and would not associate with people who were not Jewish. He was afraid of those who insisted that circumcision was necessary. The other Jewish Christians also joined him in this hypocrisy. Even Barnabas was swept along with them. But I saw that they were not properly following the truth of the Good News. So I told Cephas in front of everyone, "You're Jewish, but you live like a person who is not Jewish. So how can you insist that people who are not Jewish must live like Jews?"

Good News Bible (TEV)

But when Peter came to Antioch, I opposed him in public, because he was clearly wrong. Before some men who had been sent by James arrived there, Peter had been eating with the Gentile believers. But after these men arrived, he drew back and would not eat with the Gentiles, because he was afraid of those who were in favor of circumcising them. The other Jewish believers also started acting like cowards along with Peter; and even Barnabas was swept along by their cowardly action. When I saw that they were not walking a straight path in line with the truth of the gospel, I said to Peter in front of them all, "You are a Jew, yet you have been living like a Gentile, not like a Jew. How, then, can you try to force Gentiles to live like Jews?"

The Message

NIRV .
 New Life Version .
 New Simplified Bible .

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

Contemporary English V. When Peter came to Antioch, I told him face to face that he was wrong. He used to eat with Gentile followers of the Lord, until James sent some Jewish followers. Peter was afraid of the Jews and soon stopped eating with Gentiles. He and the other Jews hid their true feelings so well that even Barnabas was fooled. But when I saw that they were not really obeying the truth that is in the good news, I corrected Peter in front of everyone and said: Peter, you are a Jew, but you live like a Gentile. So how can you force Gentiles to live like Jews?

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

But when Peter visited Antioch, he began to mislead the believers *and caused them to stumble over his behavior*, so I had to confront him to his face over what he was doing. He enjoyed being with the non-Jewish believers who didn't keep the Jewish customs, eating his meals with them—up until the time the Jewish friends of James arrived from Jerusalem. When he saw them, he withdrew from his non-Jewish friends and separated himself from them, acting like an orthodox Jew—fearing how it would look to them if he ate with the non-Jewish believers. And so because of Peter's hypocrisy, many other Jewish believers followed suit, refusing to eat with non-Jewish believers. Even Barnabas was led astray by their poor example and condoned this legalistic, hypocritical behavior! So when I realized they were acting inconsistently with the revelation of grace, I confronted Peter in front of everyone: "You were born a Jew and yet you've chosen to disregard Jewish regulations and live like a gentile. Why then do you force those who are not Jews to conform to the regulations of Judaism?"

UnfoldingWord Simplified T. But later while I was in the city of Antioch, after Peter came there, I looked into his eyes and told him that what he was doing was wrong. This is what happened. Peter went to Antioch and started eating regularly with non- Jewish believers there. Later there were certain Jewish believers who came to Antioch who claimed that James, the leader of the believers in Jerusalem, had sent them. And when those men came, Peter stopped eating with the non- Jewish believers and would not associate with them. He was afraid that the Jewish believers from Jerusalem would criticize him for associating with non- Jews. Also, the other Jewish believers in Antioch joined in Peter's hypocrisy by separating themselves from the non- Jewish believers. Even Barnabas thought he had to stop associating with the non- Jews! But when I realized that they were not following the truth of the good news about the Messiah, and when all the fellow believers had come together, I said to Peter in front of them all, "You are Jewish, but you have been living like a non- Jew who does not follow the law. So how can you possibly persuade the non- Jews to live like Jews?"

Williams' New Testament Now when Cephas came to Antioch, I opposed him to his face, because he stood condemned. For before the coming of certain people from James, he was in the habit of eating with heathen Christians, but after they came, he began to draw back and hold aloof from them, because he was afraid of the circumcision party. The rest of the Jewish Christians, too, joined him in this pretense so that even Barnabas was influenced to join them in their pretense. But when I saw that they were not living up to the truth of the good news, I said to Cephas, and that before them all,

"If you are living like a heathen and not like a Jew, although you are a Jew yourself, why do you try to make the heathen live like Jews?"

Partially literal and partially paraphrased translations:

| | |
|--|---|
| American English Bible | . |
| Beck's American Translation | . |
| Breakthrough Version | But when Cephas (<i>Aramaic for Peter</i>) came to Antioch, I stood in opposition to him right in front of <i>his</i> face because it was <i>something</i> that had been known against <i>him</i> . You see, before the <i>time</i> for certain <i>people</i> to come out from James, he was eating together with the non-Jews. But when they came, he was backing off and isolating himself, fearing the <i>people</i> from <i>the</i> circumcision. And the rest of <i>the Jewish people</i> also were fooled into faking <i>it</i> together with him in such a way that Barnabas also was led away together with their faked goodness. But when I saw that their walk is not straight with the truth of the good news, I said to Cephas (<i>Aramaic for Peter</i>) in front of everyone, "If you, being Jewish, are living as a non-Jew and definitely not as a Jew, how do you urge the non-Jews to become Jews?" |
| Common English Bible | . |
| Len Gane Paraphrase | But when Peter came to Antioch, I opposed him face to face, because he was clearly wrong. Before some men came from James, he ate with the Gentiles, but when they came, he withdrew and separated himself, being afraid of those who were of the circumcision. Then the other Jews acted as hypocrites with him, so that even Barnabas yielded to their hypocrisy. But when I became aware that they were not acting uprightly according to the truth of the gospel, I said to Peter in front of them all, "If you, a Jew, live like the Gentiles and not like the Jews, why do you force the Gentiles to live like the Jews?" |
| A. Campbell's Living Oracles | Moreover, when Peter came to Antioch, I opposed him to his face, because he was to be blamed. For, before certain persons came from James, he did eat with the Gentiles; but when they were come, he withdrew, and separated himself, being afraid of them of the circumcision. And the other Jews also dissembled with them, insomuch that even Barnabas was carried away with their dissimulation. But when I saw that they did not walk uprightly, according to the truth of the gospel, I said to Peter, before them all-If you, being a Jew, live after the manner of the Gentiles, and not after the manner of the Jews, why do you compel the Gentiles to Judaize? |
| New Advent (Knox) Bible | . |
| NT for Everyone | . |
| 20 th Century New Testament | But, when Peter came to Antioch, I opposed him to his face; for he stood self-condemned. Before certain persons came from James, he had been in the habit of eating with the Gentile converts; but, when they came, he began to withdraw and hold aloof, for fear of offending those who still held to circumcision. The rest of the Jewish converts were guilty of the same hypocrisy, so that even Barnabas was led away by it. But, when I saw that they were not dealing straightforwardly with the Truth of the Good News, I said to Peter, before them all, "If you, who were born a Jew, adopt Gentile customs, instead of Jewish, why are you trying to compel the Gentile converts to adopt Jewish customs?" |

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

However when Peter came to Antioch I did have to confront him directly, because he was clearly wrong in what he did. Before some of James' friends arrived, Peter used to eat with the foreigners. But when these people came he stopped doing this and stayed away from the foreigners. He was afraid of being criticized by those who insisted that men had to be circumcised. As well as Peter, other Jewish Christians became hypocritical too, to the extent that even Barnabas was persuaded to follow their hypocrisy.

When I realized that they weren't taking a firm stand for the truth of the good news, I said to Peter in front of everyone, "If you're a Jew yet live like the foreigners and not like Jews, why are you forcing the foreigners to live like Jews?"

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

Paul Confronts Cephas in Antioch

But when Cephas [i.e. Peter] came to Antioch, I opposed him to his face, because he was clearly wrong. [Or was self-condemned] Until some men arrived from James, he was in the habit of eating with the gentiles, but after those men [Lit. after they] came, he withdrew from the gentiles [The Gk. lacks from the gentiles] and would not associate with them any longer, because he was afraid of the circumcision party. The other Jews also joined him in this hypocritical behavior, to the extent that even Barnabas was caught up in their hypocrisy. But when I saw that they were not acting consistently with the truth of the gospel, I told Cephas [i.e. Peter] in front of everyone, "Though you are a Jew, you have been living like a gentile and not like a Jew. So how can you insist that the gentiles must live like Jews?"

Lexham Bible
Montgomery NT

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

For until certain men came from James he used to eat with the Gentile Christians, but when they came, he began to draw back and to separate himself, because he was afraid of the circumcision party.

And the rest of the Jewish Christians also dissimulated with him, so that even Barnabas was carried away by their hypocrisy.

But when I saw that they were not walking a straight path, in the presence of the truth of the gospel, I said to Cephas before them all. "If you, although you are a Jew, live like the Gentiles and not like the Jews, why do you try to compel the Gentiles to become Jews?"

NIV, ©2011
Riverside New Testament

But when Peter came to Antioch, I opposed him to his face, because he had been justly censured. For before certain persons came from James, he was eating with the Gentiles. But when they came, he drew back and separated himself, fearing those who were of the circumcision. And the rest of the Jews practiced the same hypocrisy with him, so that even Barnabas was led off with them in their hypocrisy. But when I saw that they were not walking straight according to the truth of the good news, I said to Cephas before them all, "If you who are a Jew are living like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?"

Leicester A. Sawyer's NT

But when Peter came to Antioch I opposed him to his face, because he was to blame. For before some came from James he eat with the gentiles; but when they came, he withdrew and separated himself; fearing those of the circumcision; and the other Jews also dissembled with him, so that Barnabas was carried away with their dissimulation. But when I saw that they walked not correctly, according to the truth of the gospel, I said to Peter before all, If you being a Jew live after the manner of the gentiles, and not after the manner of the Jews, why do you compel the gentiles to practise Judaism?

The Spoken English NT
UnfoldingWord Literal Text

| | |
|-------------------------|--|
| Urim-Thummim Version | But when Peter was come to Antioch, I resisted him to his face, because he was to be blamed. Because before that some came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them that were of the circumcision. The other Jews joined him in his hypocrisy, so that by their hypocrisy Barnabas was even led in error. But when I saw that they walked not uprightly according to the Truth of the Good News, I said to Peter before them all. If you being a Jew live like the Gentiles, and not as do the Jews, why do you compel the Gentiles to live as do the Jews?. |
| Weymouth New Testament | Now when Peter visited Antioch, I remonstrated with him to his face, because he had incurred just censure. For until certain persons came from James he had been accustomed to eat with Gentiles; but as soon as these persons came, he withdrew and separated himself for fear of the Circumcision party. And along with him the other Jews also concealed their real opinions, so that even Barnabas was carried away by their lack of straightforwardness. As soon as I saw that they were not walking uprightly in the spirit of the Good News, I said to Peter, before them all, "If you, though you are a Jew, live as a Gentile does, and not as a Jew, how can you make the Gentiles follow Jewish customs?" |
| Wikipedia Bible Project | When Peter came to Antioch, I stood against him face-to-face because he had condemned himself: previously he had been regularly eating with Gentiles until associates of James came. Fearing the circumcised ones, he separated from the Gentiles. The rest of the Jews joined in this charade and even Barnabas was drawn into the hypocrisy. When I saw they were not walking in the gospel truth, I said to Peter in front of the others, "You are a Jew who lives as a Gentile. How, then, can you pressure the Gentiles to live as Jews?" |
| Worsley's New Testament | . |

Catholic Bibles (those having the imprimatur):

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|----------------------------|---|
| 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 Peter came to Antioch, I opposed him to his face, because he was to be blamed. For before some came from Jacob, he ate with the Gentiles. But when they came, he drew back and separated himself, being afraid of those of the circumcision. And all the others who were from Judah submitted with him on this issue, so that even Barnabas was lead into their hypocrisy. But behold! When those who did not follow righteously the truth of the good news, I said to Peter, in front of all their eyes, "If you Judeans, live as Arameans and not as Judeans, why do you urge the Gentiles who have joined themselves to Judah to live as Judeans?" |
| Holy New Covenant Trans. | Peter came to Antioch in Syria. Because he was wrong, I opposed him. This is what happened: when Peter first came to Antioch, he always ate with non-Jewish people. But then some Jewish men were sent from Jacob. When they came, Peter stopped eating with those who were not Jewish and separated himself from them. |

He was afraid of the Jews who believed that all non-Jewish people must be circumcised.

Peter was two-faced. The other Jewish believers joined Peter. They were two-faced also. Even Barnabas was influenced by the things which those Jewish believers did. I saw what they did. They were not following the truth of the Good News. So I spoke to Peter in such a way that all the other Jews could hear what I said: "Since you are a Jew but do not live as a Jew, why do you now force non-Jewish people to live as Jews? You live like non-Jewish people do."

The Scriptures 2009

And when Kēpha had come to Antioch, I withstood him to his face, because he was at fault. For before some came from Ya'aqob, he was eating with the nations, but when they came, he began to withdraw and separate himself, in fear of those of the circumcision. And the rest of the Yehudim joined him in hypocrisy, so that even Barnaba was led away by their hypocrisy. But when I saw that they are not walking straight according to the truth of the Good News, I said to Kēpha before them all, "If you, being a Yehudi, live as the nations and not as the Yehudim, why do you compel nations to live as Yehudim?"

Tree of Life Version

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...when but comes Cephas to antioch in face him [I] resist for Having Been Condemned [He] was before the+ for to come (some) ones from james with the aliens [He] ate (together) when but [They] come [He] withdrew and [He] separated himself Fearing the [men] from circumcision and are pretended (together) [with] him and The Remaining Jews that and Barnabas is associated [of] them [in] the pretending but when [I] see for not [They] step (directly) to the truth [of] the news (good) [I] say [to] the cephas before all [men] if You Jewish Becoming alienly and not judaically live how? the aliens [You] compel to live (judaically)...

Alpha & Omega Bible
Awful Scroll Bible

. presence

Furthermore, as-when Peter came to Antioch, I stood-against him in accordance with-respects-to- his -face, certainly-of-what he was having been came-to-be-known-along-down.

For before certain ones were to come from James, he was eating-with the nations, but as-when they came, he was withdrawing-under and was delimiting- himself -out, fearing those from the cutting-around.

And the rest of the Jews, are being resolved-under-together- also -with him, so-as that Barnabas also is being led-away,- -with their resolving-under-together.

Notwithstanding, as-when I perceived, certainly-of-which they walk- not -uprightly, with regards to that Un-concealed of the announcing-of-the-Good-Tidings, I told Peter from-among-near them all, "If you being a Jew, live like the nations and not like a Jew, why enfold- you -over the nations to adopt Jewish customs?"

Concordant Literal Version

Now when Cephas came to Antioch, I withstood him to the face, for he was self-censured."

For, before the coming of some from James, he ate together with those of the nations. Yet when they came, he shrank back, and severed himself, fearing those of the Circumcision."

And the rest of the Jews also play the hypocrite with him, so that Barnabas also was led away with their hypocrisy."

But when I perceived that they are not correct in their attitude toward the truth of the evangel, I said to Cephas in front of all, "If you, being inherently a Jew, are living as the nations, and not as the Jews, how are you compelling the nations to be judaizing?"

exeGeses companion Bible

PAULOS WITHSTANDS PETROS

And when Petros came to Antioch,

I withstood him to the face,
 because he was to be condemned.
 For prior to some coming from Yaaqovos
 he ate with the goyim:
 and when they came
 he withdrew and set himself apart
 - awestricken of them of the circumcision.
 And likewise
 the rest of the Yah Hudiym hypocritized with him;
 so that also Bar Nabi was led away by their hypocrisy.
 But when I saw that they were not straightfooted
 to the truth of the evangelism,
 I said to Petros in front of them all,
 If you, being Yah Hudy,
 live goyishly and not Yah Hudaically,
 why compel you the goyim to Yah Hudahize?

Orthodox Jewish Bible

But when Kefa came to Antioch, I stood against him to his face, because there was found in him a dvar ashmah (a thing of guilt, condemnation).
 For, before certain ones [Jerusalem visitors] came from Ya'akov, Kefa was as a matter of course sitting at tish at betzi'at halechem (breaking of bread) at the Seudos Moshiach with the Goyim; but, when they came, Kefa drew back and was separating himself, fearing the ones [the Jerusalem party] of the bris milah (Acts 15:5).

And the rest of the Yehudim who were ma'aminim b'Moshiach joined with Kefa in this dissembling, so that even Bar-Nabba was carried away with their tzevi'ut (hypocrisy).

But when I saw that their halichah, their hitnahagut (conduct) was not the Derech HaYashar (Straight Way) with respect to HaEmes of HaBesuras HaGeulah, I said to Kefa before all, "If you, being a Yehudi, have a hitnahagut that is according to the Derech Goyim and not the Derech Yehudim, how do you compel the Goyim to live as the Yehudim?"

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:*The Amplified Bible*

An Understandable Version

But when Cephas came to Antioch [of Syria], I confronted him personally [about a matter] for which he deserved to be condemned. For, before certain [leaders] came from James [i.e., Jesus' brother, a leader of the Jerusalem church, See Acts 12:17; 15:13-22], he had eaten [a social meal] with some Gentiles. But when these men came, he abruptly discontinued this practice out of fear of the circumcised ones [i.e., out of concern for what the Jews would think of him]. Then the rest of the Jews also discontinued [eating with Gentiles] along with Peter, until even Barnabas was influenced to go along with this hypocritical practice. But, when I saw that they did not act in harmony with [the principles of] the truth of the Gospel [message], I said to Cephas in front of everyone, "If you, being a Jew, act like a Gentile [by showing such discrimination], how do you expect to persuade Gentiles to live like Jews [i.e., like Christian Jews who are taught to love all people]?"

The Expanded Bible
Jonathan Mitchell NT

Now when Cephas came into Antioch, I stood in opposition to him in relation to the appearance of the external situation (or: I resisted him face to face; or: I stood face to face with him, on his behalf), because he was continuing in a state of having been discovered to be down [over an issue] (or: he was now one having condemned himself from a negative experience; or: was being found at fault),

for you see, prior to the coming of some from Jacob (or: James), he had been habitually eating together with those of the multitudes (the nations; the non-Jewish ethnic groups; the Gentiles). Yet when they came, he began steadily withdrawing, and continued separating by marking off boundaries for himself, constantly fearing those from among [the] Circumcision (= the Jewish culture and religion).

And so the rest of the Jews also, as a group, came under the decision to separate with (or: to) him, so that even Barnabas was jointly brought along (or: led away together) by their [Law]-based separation (or: their perverse judgment which ended in a base decision; or: = legalistic behavior).

But then, when I saw that they did not continue walking straight (having a straight foot [print]; walking an upright course) toward the Truth (or: face to face with the reality) of message of goodness and ease, I said to Cephas, in front of everyone (or: all), "If you, being inherently a Jew, are now habitually living as the ethnic multitudes (like the nations; as a Gentile), and not like a Jew, how is it [that] you are continuing to compel (to strongly urge) the multitudes (the nations; the non-Jewish ethnic groups; the Gentiles) to be now Judaizing (progressively living according to Jewish custom and religion)?"

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

Bible Translations with Many Footnotes:

Benjamin Brodie's trans.

However, when Cephas [Peter] came to Antioch, I opposed him to his face [stood my ground and resisted him], because he was guilty and stood condemned [of promoting legalism].

For before certain ones [a delegation of Jewish believers] from James arrived, he made it a habit to eat with Gentile believers. But when they [the Jewish delegation] arrived, he began to withdraw [from the Gentile believers] and separated himself [from his former dining habits], because he was afraid of those [the legalistic delegation] from the circumcision [Jerusalem].

In fact, the rest of the Jews joined in the hypocrisy with him, to the extent that even Barnabas [my grace-preaching companion] was carried away with their legalistic hypocrisy.

But when I saw that they were not walking correctly [according to divine protocol] with reference to the truth of the gospel [doctrines of grace], I asked Cephas [Peter] in front of everyone: If you, being a Jew, are making it a practice to live like a non-Jew [like the rest of the Gentile world] and not according to Jewish customs, why are you compelling the Gentiles to live according to Jewish customs?

Lexham Bible

Paul Confronts Peter at Antioch

But when Cephas came to Antioch, I opposed him to his face, because he was condemned. For before certain people came from James, he used to eat with the Gentiles, but when they came, he withdrew and separated himself, because he [*Here "because" is supplied as a component of the participle ("was afraid of") which is understood as causal] was afraid of those who were of the circumcision, and the rest of the Jews also joined in this hypocrisy with him, so that even Barnabas was carried away with them in their hypocrisy. But when I saw that they were not being straightforward with the truth of the gospel, I said to Cephas in the presence of them all, "If you, although you [*Here "although" is supplied as a component of the participle ("are") which is understood as concessive] are a Jew, live like a Gentile and not like a Jew, how can you try to compel the Gentiles to live like Jews?"

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .

Rotherham's Emphasized B.
The Spoken English NT

Paul Stands up to Cephas (the Apostle Peter) in Antioch

Then, when Cephas came to Antioch, I stood up to him face to face and told him he was wrong.ⁿ

Because he'd been eating with Gentiles before certain people came from James. But when they came, he started hesitating. And he was keeping himself separate out of fear of the people from the Jewish group.^o

And the rest of the Jewish believers joined in the act with him-so that even Barnabas got drawn^p into their play-acting.

But I saw that they weren't acting in line with the truth of the good news. And I said to Cephas, in front of everyone, "You're a Jew. So if you live like a Gentile and not like a Jew, how is it that you force the Gentiles to live as Jews?"

ⁿ. Or "face to face, because he was wrong."

^o. Lit. "fearing those of the circumcision".

^p. Lit. "drawn away," i.e. away from honesty.

Wilbur Pickering's New T.

Paul has to rebuke Peter

But, when Peter came to Antioch, I opposed him to his face, because he was blameworthy.

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

And the rest of the Jews played the hypocrite with him as well, so that even Barnabas was carried away with their hypocrisy.⁴

So when I saw that they were not walking straight according to the truth of the Gospel, I said to Peter in front of them all: "If you, being a Jew, live like a Gentile and not like a Jew, why do you compel the Gentiles to live like Jews?"

(4) That even Barnabas went along shook Paul up; the situation had gotten out of hand. Someone had to take a stand. [Pickering is making an excellent point here.]

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

But when Peter came to Antioch, I opposed him to [his] face, because he had been condemned. For before certain [ones] came from James, he was eating with the Gentiles, but when they came, he began drawing back and separating himself, fearing those from [the] circumcision [i.e. legalist Jews]. And the other Jews also joined him in hypocrisy, with the result that also Barnabas was carried away by their hypocrisy [or, insincerity]. But when I saw that they [were] not walking uprightly [fig., not behaving in a consistent manner] with reference to the truth of the Gospel, I said to Peter in the presence of all, "If you, being a Jew, live like a Gentile and not like a Jew, why do you compel the Gentiles to live according to Jewish customs?"

Berean Literal Bible

But when Cephas came to Antioch, I opposed him to his face because he stood condemned. For before certain ones came from James, he had been eating with the Gentiles. But when they came, he was drawing back and was separating himself, being afraid of those of the circumcision. And also the rest of the Jews acted hypocritically with him, so that, by their hypocrisy, even Barnabas was carried away. But when I saw that they are not walking in line according to the truth of the gospel, I said to Peter before all, "If you being a Jew live like a Gentile, and not like a Jew, why do you compel the Gentiles to Judaize?"

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

And when Peter came to Antioch I .opposed him to his face, because he was reprehensible.

For before certain persons came from James, he had eaten with the Gentiles; but when they came, he withdrew, and kept himself apart, being afraid of them who were of the circumcision.

And the rest of the Jews also dissembled with him, insomuch that even Barnabas was carried away with their dissimulation.

But when I saw that they were not walking uprightly, according to the truth of the glad tidings, I said to Peter before them all, "If thou being a Jew mayst live after the manner of the Gentiles, and not as the Jews do, why compellest thou the Gentiles to conform to the rites of the Jews?"

Context Group Version

But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before some came from James, he ate with the ethnic groups; but when they came, he drew back and separated himself, fearing those that were from the circumcision. And the rest of the Judeans dissembled likewise with him; insomuch that even Barnabas was carried away with their insincerity {Greek, *playacting*}. But when I saw that they didn't walk uprightly according to the truth of the Imperial News, I said to Cephas before [them] all, If you, being a Judean, live as do the ethnic groups, and not as do the Judeans, why do you compel the ethnic groups to be pretend-Judeans?

English Standard Version
Far Above All Translation

.
But when Peter came to Antioch, I opposed him to *his* face, because he was at fault, because prior to some *others* coming from James, he would eat with the Gentiles. But when they had come, he would draw away and separate himself, fearing those of *the* circumcision, and the remaining Jews also joined him in the hypocrisy, so that even Barnabas was actually led away with *them* by their hypocrisy. But when I saw that they were not progressing straight towards the truth of the gospel, I said to Peter in the presence of *them* all, "If you, being a Jew, live in the Gentile way and not in the Jewish way, why do you compel the Gentiles to act in the Jewish way?"

Green's Literal Translation
Literal New Testament

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BUT WHEN CAME PETER TO ANTIOCH, TO [THE] FACE HIM I WITHSTOOD, BECAUSE TO BE CONDEMNED HE WAS :
FOR BEFORE THAT CAME SOME FROM JAMES, WITH THE NATIONS HE WAS EATING; BUT WHEN THEY CAME, HE WAS DRAWING BACK AND WAS SEPARATING HIMSELF, BEING AFRAID OF THOSE OF [THE] CIRCUMCISION; AND CONJOINTLY DISSEMBLED WITH HIM ALSO THE REST OF [THE] JEWS, SO THAT EVEN BARNABAS WAS CARRIED AWAY THEIR BY DISSIMULATION. BUT WHEN I SAW THAT THEY WALK NOT UPRIGHTLY ACCORDING TO THE TRUTH OF THE GLAD TIDINGS, I SAID TO PETER BEFORE ALL, IF THOU, A JEW BEING, NATION LIKE LIVEST AND NOT JEWISHLY, WHY THE NATIONS DOST THOU COMPEL TO JUDAIZE?

Literal Standard Version
Modern English Version
Modern Literal Version 2020

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But when Peter came to Antioch, I stood against him to *his* face, because he was being condemned.

For* he was eating together with the ones from the Gentiles before some came from James. But when they came, he was retreating back and separating* himself, fearing the ones *who are* from the circumcision.

And the rest of the Jews were also hypocrites together-with him; so-then even Barnabas was led *away* with their hypocrisy.

But when I saw that they are not *being* straightforward pertaining to the truth of the good-news, I said to Peter before *them* all, If you, being* a Jew, are living like-a-Gentile and not like-a-Jew, why are you urging the Gentiles to *live* like-a-Jew?

Modern KJV
New American Standard

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New European Version .
 New King James Version .
 NT (Variant Readings) .
 Niobi Study Bible

Do Not Return to the Law

But when Peter came to Antioch, I withstood him to his face, because he was to be blamed. For before certain ones came from James, he ate with the Gentiles; but when they had come, he withdrew and separated himself from them, fearing those who were of the Circumcision. And the other Jews [d]dissembled likewise with him, so much that Barnabas also was carried away by their [w]dissimulation.

Dissimuiation - Ga 2:13-14; Rom 12:9; Dissembleth - Pro 26:23-26 "Jews dissembled .their dissimulation"; "an act of dissembling" Both 'dissimulation' and 'dissembled' (Gal 2:13) are difficult words. What if God defines a word with another word that the reader does not know? Look in the next verse defines both words as "not. ..the truth." (Gal 2:14, "walked not uprightly according to the truth") 'Dissembleth' had already been so defined in its first usage.

But when I saw that they walked [d]not uprightly according to the truth of the Gospel, I said unto Peter before them all, "If you(s), being a Jew, livest after the manner of Gentiles and not as do the Jews, why compellest you(s) the Gentiles to live as do the Jews?"

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:

11-14

Galatians 2:11a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|---|---|-----------------|
| hote/hête/tote (ὅτε/ἤτε/τότε) [pronounced HOT-eh, HAY-teh, TOT-eh] | when, whenever, while; that, this [which]; for this reason, because; after (that), as soon as, as long as | adverb; causal particle (masculine, feminine and neuter forms) | Strong's #3753 |
| dé (δέ) [pronounced deh] | now, then; but, moreover, and, also; namely, to wit | post-positive conjunctive particle | Strong's #1161 |
| érchomai (ἔρχομαι) [pronounced AIR- khoh-my] | to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter | 3 rd person singular, aorist active indicative | Strong's #2064 |
| Kēphâs (Κηφᾶς) [pronounced kay- FASS] | stone; transliterated, Cephass, Kephass | masculine singular proper noun; a person; nominative case | Strong's #2786 |

This is the Aramaic transliteration of Peter's name.

The Scrivener Textus Receptus and Byzantine Greek text both have *Peter* instead:

Galatians 2:11a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|---|---|-----------------|
| Petros (Πέτρος) [pronounced PEHT-ross] | stone, large stone, piece or fragment of a rock; transliterated <i>Petros, Peter</i> | masculine singular proper noun; dative, locative or instrumental case | Strong's #4074 |
| eis (εἰς) [pronounced ICE] | to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against | directional preposition | Strong's #1519 |
| Antiócheia (Ἀντιόχεια) [pronounced an-tee-OKH-i-ah] | driven against; transliterated, <i>Antioch</i> | feminine singular proper noun location; accusative case | Strong's #490 |

1) Capital of Syria, situated on the river Orontes, founded by Seleucus Nicanor in 300 B.C. and named in honour of his father, Antiochus. Many Greek-Jews lived there and it was here that the followers of Christ were first called Christians.

Translation: Now, when Cephas had come to Antioch,...

Peter came north to Antioch, perhaps out of curiosity, perhaps to see for himself what was happening. Obviously, he would have been well-received.

Galatians 2:11b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|---|---|-----------------|
| katá (κατά) [pronounced kaw-TAW] | according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along | preposition with the accusative case | Strong's #2596 |
| 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; accusative case | Strong's #4383 |
| autô (αὐτῷ) [pronounced ow-TOH] | in him, by him, to him; for him; by means of him; with me; same | 3 rd person masculine singular personal pronoun; locative, dative or instrumental case | Strong's #846 |
| anthístēmi (ἀνθίστημι) [pronounced anth-IHS-tay-mee] | to oppose, to stand against, to resist, to withstand | 1 st person singular, aorist active indicative | Strong's #436 |

Translation: ...I opposed him to his face...

Paul stood in strong opposition to Peter. Not because he came to Antioch. Vv. 12–14 explain what happened.

| Galatians 2:11c | | | |
|---|--|---|--|
| 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 |
| kataginôskō (καταγινώσκω) [pronounced kat-ag-in-OH-sko] | <i>condemning, finding fault with, blaming; accusing; being condemned, one who is at blame</i> | masculine singular, perfect passive participle, nominative case | Strong's #2607 |
| 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 singular, imperfect indicative | Strong's #2258 (imperfect of Strong's #1510) |

Translation: ...because he was at blame.

Peter was completely in the wrong.

Paul will explain the incident and exactly what happened. Paul is going to brace Peter publically; so this has to be explained. This was not a situation where Paul could take Peter aside and say, "Listen, Peter, we have a problem here..." This had to take place publicly.

Galatians 2:11 **Now, when Cephas had come to Antioch, I opposed him to his face because he was at blame.** (Kukis nearly literal translation)

V. 11 just gives us the gist of what took place. Vv. 12–14 give us all the details.

| Galatians 2:12a | | | |
|---|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| pro (πρό) [pronounced proh] | <i>before, in front of; before [in time]; of precedence, rank, or advantage</i> | preposition, used with the genitive | Strong's #4253 |
| του (του) [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 |
| 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 |
| érchomai (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> | aoist active infinitive | Strong's #2064 |
| tinas (τινας) [pronounced tihn-ahs]; tina (τινα) [pronounced tihn-ah] | <i>ones, a certain ones; any, anyone, anything; something; some, some times, awhile; only</i> | masculine plural; enclitic, indefinite pronoun; adjective; accusative case | Strong's #5100 |

Galatians 2:12a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|--|---|-----------------|
| 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 |
| Ἰακώβος (Ἰάκωβος) [pronounced ee-AK- oh-boss] | <i>supplanter; transliterated, Jacob, James</i> | proper singular masculine noun; accusative case | Strong's #2385 |

There are 4 men with this name in the NT: 1) son of Zebedee, an apostle and brother of the apostle John, commonly called James the greater or elder, slain by Herod, Acts 12; 2) an apostle, son of Alphaeus, called the less; 3) James the half-brother of Christ; 4) an unknown James, father of the apostle Judas (?).

Translation: For, before certain ones from James appeared,...

Peter was in Antioch; and soon, a few men sent by James arrived.

We do not know any details here. If I were to fill in the blanks, let me suggest than an errant Jew in Antioch sent an urgent message to James, which required James to send up some more representatives.

Galatians 2:12b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|--|--|-----------------|
| μετά (μετά) [pronounced meht-AH] | <i>with, along with, among, in the company of, in the midst of</i> | preposition with the genitive/ablative case | Strong's #3326 |
| τῶν (τῶν) [pronounced tohn] | <i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i> | neuter plural definite article; genitive and ablative cases | Strong's #3588 |
| εθνῆ (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, genitive/ablative case | Strong's #1484 |
| συνεσθίω (συνεσθίω) [pronounced soon-es- THEE-oh] | <i>to eat with, to take food in the company of, to consume food along with</i> | 3 rd person singular, imperfect active indicative | Strong's #4906 |

Translation: ...[Cephas] was eating with the gentiles;...

Peter ate regularly with the gentiles in Antioch (most of Antioch was gentiles). The imperfect tense means that Peter did this regularly. He fit right in with the crowd.

It says here that Peter regularly ate with the gentiles; but this would also include various sorts of socializing which took place. The whole idea is, Peter intermingled with the gentiles in Antioch just as he would have socialized with anyone else.

Now, there are some churches today which are mostly white; some which are mostly black, and some which are mixed. Although I have not been to every church (nor would I want to go), I can guarantee you that there are no black sections, no white sections; and that the people intermingle without thought to color. Although it might certainly be true that Blacks, in general, have more Black friends than white; and the same is true of Caucasian believers (exceptions, of course, where Blacks have been raised up in mostly white areas; and vice versa); but one would not look at the church from a wide-angle perspective and see a Black section and a white section. That just would not happen.

The same thing was true in Antioch. It was mostly a gentile church, but there were Jewish believers there; and they were not divided into two groups there.

Galatians 2:12c

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|---|--|-----------------|
| hote/hête/tote (ὅτε/ἥτε/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 |
| Could these have a combined meaning? | | | |
| érchomai (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> | 3 rd person plural, aorist active indicative | Strong's #2064 |
| The third time this word is used in this passage. | | | |
| hupostéllō (ὑποστέλλω) [pronounced hoop-os-TEHL-loh] | <i>to draw back, to let down, to lower; to withdraw: to withdraw one's self, to be timid, to cover; of those who from timidity hesitate to avow what they believe; to be unwilling to utter from fear; to shrink from declaring, to conceal, to dissemble</i> | 3 rd person singular, imperfect middle indicative | Strong's #5288 |

Translation: ...but when they entered, he began to withdraw [from them],...

But, at some point, the associates of James showed up. When that happened, Peter began to withdraw from social functions that involved gentiles. The imperfect tense can also be translated, *and he began to*. So this change did not happen overnight; it took some time. Whether this was a few days or a few weeks, we don't know.

Galatians 2:12d

| 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 |

| Galatians 2:12d | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| aphorizô (ἀφορίζω) [pronounced af-or-ID-zoh] | <i>to set off by boundary; (figuratively) to limit, to exclude; to appoint; to divide, to separate, to sever</i> | 3 rd person singular, imperfect active indicative | Strong's #873 |
| heauton (ἑαυτόν) [pronounced heh-ow-TOHN] | <i>him, himself, to him</i> | 3 rd person masculine singular reflexive pronoun; accusative case | Strong's #1438 |
| phobeô (φοβέω) [pronounced fohb-EH-oh] | <i>active: frightened, fearing, striking with fear, passive: being frightened, alarmed, scared; metaphorically: being in awe of, revering; having reverence for</i> | masculine singular, present (deponent) middle or passive participle, nominative case | Strong's #5399 |
| 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 |
| ek (ἐκ) [pronounced ehk] | <i>out of, out from, from, by, at, of</i> | preposition | Strong's #1537 |
| peritomê (περιτομή) [pronounced per-it-om-AY] | <i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i> | feminine singular noun, genitive/ablative case | Strong's #4061 |

Translation: ...and he separated himself [from them], fearing those of the circumcision.

Peter began to separate himself from the gentiles, and it said that he feared the circumcision (which means, *the Jews*). I don't see Peter as being worried that, after church, a number of Jews would surround him and knock him around a bit. What he feared, upon returned to Jerusalem, was facing some social ostracism.

Let me suggest that much of this was very subtle; with the exchange of a look or two.

Galatians 2:12 For, before certain ones from James appeared, [Cephas] was eating with the gentiles; but when they entered, he began to withdraw [from them], and he separated himself [from them], fearing those of the circumcision. (Kukis nearly literal translation)

| Galatians 2:13a | | | |
|---------------------------|---|------------------|-----------------|
| 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 |

Galatians 2:13a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|--|---|-----------------|
| sunupokrinomai (συνυποκρίνομαι) [pronounced soon-oo-pok-RIHN-om-ahee] | <i>to join in hypocrisy, to act hypocritically (in concert) with</i> | 3 rd person plural, aorist passive indicative | Strong's #4942 |
| This combines the preposition sun (σύν) [pronounced soon] (<i>with, beside, in association with</i>) with the verb hupokrinomai (ὑποκρίνομαι) [pronounced hoop-ok-RIHN-ohm-ahee], which means, <i>pretending, deciding (speaking or acting) under a false part, feigning; simulating; impersonating</i> . Strong's #5271. So the Jews are acting in concert hypocritically with Peter. | | | |
| autō (αὐτῷ) [pronounced ow-TOH] | <i>in him, by him, to him; for him; by means of him; with me; same</i> | 3 rd person masculine singular personal pronoun; locative, dative or instrumental case | Strong's #846 |
| 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 |
| loipoi (λοιποί) [pronounced loy-POY] | <i>remaining ones, other, those who remain, remnant, residue, rest</i> | masculine plural adjective; nominative case | Strong's #3062 |
| Ioudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy] | <i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i> | masculine plural adjective; acts as a proper noun; nominative case | Strong's #2453 |

Translation: Even the remaining Jews joined with him in [this] hypocrisy,...

There was a small contingent of Jews at Antioch, and they began to follow Peter's lead. They saw how he was not intermixing with the gentile believers there, and they began to do this as well.

If you have studied Galatians before, and you know what is coming up next, Paul is doing two things here. In looking back, he shows that he has the approval of the Jewish Apostles and that, when it was important, he opposed even the Apostle Peter when Peter was clearly wrong.

But, looking forward, Paul is going to say, there is no difference between those who are circumcised and those who are not. Circumcised believers have no advantage over those who are not. There are not two classes of believers in this church. There are not two groups of believers in Antioch who ought to remain separated.

Application: The United States had a period of time when Blacks and whites were segregated. This extended to many different arenas of life. At this time, there were all Black churches and all white churches. It is not up to the church to make social change in the world. When Martin Luther King, Jr. began using the churches as a base of operations for equal rights, this was a grave mistake. Many of these churches became very political as a result, and we are not going to solve any problems through politics. The great power of the Black church was lost during this period of time and it still is, for the most part.

Application: During this period of time, when no church should be pushing for equal rights, integration or segregation; if a white person or white family comes into a Black church, that should not be a problem; or if a black person or Black family goes into a white church, that should not be a problem.

Application: Insofar as the church is concerned, there is no racial component or social distinctions to be made, at any time. And, while that should be taught as a maxim, it is not up to any individual church to try to effect change in society overall (that is, there ought not be a social movement begun in a church for any social good).

| Galatians 2:13b | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hōste (ὥστε) [pronounced HOH-teh] | <i>so that, accordingly, thus; therefore, wherefore; in order to, to</i> | conjunction | Strong's #5620 |
| καί (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| Barnabas (Βαρνάβας) [pronounced bar-NAB-as] | <i>son of rest; transliterated Barnabas</i> | masculine singular proper noun person, nominative case | Strong's #921 |
| sunapágō (συναπάγω) [pronounced soon-ap-AHG-oh] | <i>to accommodate; to lead away with, to be carried away with; to take off together, to transport with (seduce, passively, yield); to condescend</i> | 3 rd person singular, aorist passive indicative | Strong's #4879 |
| autōn (αὐτῶν) [pronounced ow-TOHN] | <i>their, theirs; of them; from them; them; same; the (these) things</i> | 3 rd person masculine plural personal pronoun; ablative/genitive case | Strong's #846 |
| tê (τῇ) [pronounced tay] | <i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i> | feminine singular definite article; dative, locative and instrumental cases | Strong's #3588 |
| hypókrisis (ὑπόκρισις) [pronounced hoop-OHK-ree-sis] | <i>hypocrisy; acting under a feigned part, acting as a stage player, figuratively deceit</i> | feminine singular noun, dative, locative or instrumental case | Strong's #5272 |

Translation: ...so that even Barnabas was led away from [the gentiles] in [this] hypocrisy.

I think this was the straw that broke the camel's back. Paul could see what was happening. He saw Peter begin to withdraw from the gentiles; then the Jews of Antioch began to withdraw; but, most importantly, Paul saw his great friend in the faith, Barnabas, begin to be swayed, and Paul could not stand still for it.

Galatians 2:13 Even the remaining Jews joined with him in [this] hypocrisy, so that even Barnabas was led away from [the gentiles] in [this] hypocrisy. (Kukis nearly literal translation)

Galatians 2:14a

| 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 |
| hote/hête/tote (ὅτε/ἤτε/τότε) [pronounced <i>HOT-eh, HAY-teh, TOT-eh</i>] | <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 |
| eidô (εἶδω) [pronounced <i>Ī-doh</i>]; also oida (οἶδα) [pronounced <i>OY-da</i>] | <i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i> | 1 st person singular, aorist active indicative | Strong's #1492 |
| hóti (ὅτι) [pronounced <i>HOH-tee</i>] | <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 <i>ook</i>] | <i>no, not, nothing, none, no one</i> | negation; this form is used before a vowel | Strong's #3756 |
| orthopodeô (ὀρθοποδέω) [pronounced <i>or-thop-od-EH-oh</i>] | <i>to walk in a straight course, to walk directly forward; metaphorically to act uprightly</i> | 3 rd person plural, present active indicative | Strong's #3716 (hapax legomena) |
| prós (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 |
| tên (τὴν) [pronounced <i>tayn</i>] | <i>the, to the; toward the; this, that</i> | feminine singular definite article; accusative case | Strong's #3588 (article, demonstrative pronoun) |
| alêtheia (ἀλήθεια, ας, ἡ) [pronounced <i>ahl-Ā-thi-ah</i>] | <i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i> | feminine singular noun; accusative case | Strong's #225 |
| tou (τοῦ) [pronounced <i>tu</i>] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | neuter singular definite article, genitive/ablative case | Strong's #3588 |
| euangelion (εὐαγγέλιον) [pronounced <i>yoo-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; genitive/ablative case | Strong's #2098 |

Translation: When I saw that they did not keep on walking in a straight course, according to the truth of the gospel,...

The ones not walking in a straight course with respect to the truth was Peter, the Jewish believers at Antioch and Barnabas. Peter began this withdrawal.

| Galatians 2:14b | | | |
|---|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| epô (ἐπὼ) [pronounced EHP-oh] | <i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i> | 1 st person singular, aorist active indicative | Strong's #2036 |
| 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 |
| Kēphâs (Κηφᾶς) [pronounced kay-FASS] | <i>stone; transliterated, Cephas, Kephass</i> | masculine singular proper noun; a person; dative, locative or instrumental case | Strong's #2786 |
| emprosthen (ἐμπροσθεν) [pronounced EM-pross-thehn] | <i>in front of, before, in the presence of</i> | preposition (also used as an adverb) | Strong's #1715 |
| pantôn (πάντων) [pronounced PAHN-tone] | <i>from the whole, of all; all things, everything</i> | masculine plural adjective, genitive/ablative case | Strong's #3956 |

Translation: ...I said to Peter, in front of all [of them],...

What was taking place was very public and it involved perhaps 10 or 20 Jews (and maybe more than that). Peter started it; what Peter did was very public; so Paul had to deal with this publicly.

Application: Bear in mind that Paul has great authority over more than one church because he is an Apostle. Therefore, he can make a call like this and he can carry it out.

| Galatians 2:14c | | | |
|---------------------------|---|--|-----------------|
| 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 |
| su (σου) [pronounced sue] | <i>[of] you</i> | 2 nd person personal pronoun; genitive case (σοῦ) | Strong's #4771 |

| Galatians 2:14c | | | |
|---|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| loudaïos (Ἰουδαίος) [pronounced ee-ou-DYE-oss] | <i>Jew, Judæan, one from Judea; Jewish, belonging to the Jewish nation; Jewish as respects to birth, origin, religion</i> | masculine singular adjective; acts as a proper noun; nominative case | Strong's #2453 |
| huparchô (ὑπάρχω) [pronounced hoop-AR-khoh] | <i>living, being, beginning under (quietly), coming, existing</i> | masculine singular, present active participle; nominative case | Strong's #5225 |
| ethnikōs (ἔθνικῶς) [pronounced eth-nee-KOCE] | <i>like a Gentile, as a Gentile, after the manner of Gentiles; as if a gentile</i> | adverb | Strong's #1483 |
| kaí (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| ouk (οὐκ) [pronounced ook] | <i>no, not, nothing, none, no one</i> | negation; this form is used before a vowel | Strong's #3756 |
| loudaïkōs (Ἰουδαϊκῶς) [pronounced ee-oo-dah-ee-KOCE] | <i>like a Jew, as a Jew, after the manner of Jews; as if a Jew</i> | proper adverb | Strong's #2452 |
| zaô (ζάω) [pronounced DZAH-oh] | <i>to live, to be alive; to enjoy life; to breathe, to have soul life</i> | 2 nd person singular, present active indicative | Strong's #2198 |

Translation: ..."If you, a Jew, are living like a gentile and not like continually living like a Jew,...

What Paul says is somewhat confusing, so allow me to sort it out. Paul is not talking about Peter behavior right now; he does not address Peter and his withdrawing from the gentiles. Paul is talking about before this.

| Galatians 2:14d | | | |
|---------------------------------------|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| pōs (πῶς) [pronounced pohç] | <i>how, in what manner, in what way</i> | interrogative particle | Strong's #4459 |
| ta (τά) [pronounced taw] | <i>the; these, those, to this, towards that; the [things]</i> | neuter plural definite article; accusative 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, accusative case | Strong's #1484 |

Galatians 2:14d

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|---|--|-----------------|
| anankázō (ἀναγκάζω) [pronounced an-ang- KAHD-zoh] | <i>to compel, to necessitate, to drive to, to constrain</i> | 2 nd person singular, present active indicative | Strong's #315 |
| loudaízō (᾿λουδαίζω) [pronounced ee-oo- dah-IHD-zo] | <i>to live like Jews, to adopt Jewish customs and rites, imitate the Jews, to judaize; Judaism; one who observes the ritual law of the Jews</i> | present active infinitive | Strong's #2450 |

Translation: ...how are the gentiles being compelled to live like Jews?"

Let me stretch out Paul's message: "Listen, Peter, you were socializing with the gentiles just as if you were a gentile yourself. But now (after you have withdrawn from them), you want them to start acting like Jews? Are you serious?"

Essentially, what was being called for was for these gentiles to follow Jewish customs in order to be accepted. Paul could not allow that misinformation to stand.

Galatians 2:14 When I saw that they did not keep on walking in a straight course, according to the truth of the gospel, I said to Peter, in front of all [of them], "If you, a Jew, are living like a gentile and not like continually living like a Jew, how are the gentiles being compelled to live like Jews?" (Kukis nearly literal translation)

So Paul is not actually criticizing Peter for having a social life among the gentiles. He is not begrudging the many meals that Peter shared with the gentiles there. He is saying, "How can you be so hypocritical? You acted as if there was no difference; but now, suddenly, you want these gentiles to adopt Jewish customs?"

Galatians 2:11–14 Now, when Cephas had come to Antioch, I opposed him to his face because he was at blame. For, before certain ones from James appeared, [Cephas] was eating with the gentiles; but when they entered, he began to withdraw [from them], and he separated himself [from them], fearing those of the circumcision. Even the remaining Jews joined with him in [this] hypocrisy, so that even Barnabas was led away from [the gentiles] in [this] hypocrisy. When I saw that they did not keep on walking in a straight course, according to the truth of the gospel, I said to Peter, in front of all [of them], "If you, a Jew, are living like a gentile and not like continually living like a Jew, how are the gentiles being compelled to live like Jews?" (Kukis nearly literal translation)

Galatians 2:11–14 Cephas did come to Antioch, and I had to oppose him face to face, because he was completely in the wrong. This is what happened: Cephas commonly ate with the gentiles in Antioch, but then some Jewish believers sent by James arrived. Having seen this, Peter began to withdraw from these gentiles socially, fearing those of the circumcision (the Jewish believers). At first, some other Jews in the congregation began to follow his lead, and then, even Barnabas was led astray and stopped socializing with the gentiles in the midst of all this hypocrisy. When I observed that they were not walking a straight course in accordance with the truth of the gospel of Jesus Christ, I confronted Peter directly, in front of everyone there, saying, "You are a Jew, but, for a time, you were living like a gentile, socializing normally with the gentiles here in Antioch. Now, if you are not always living like a Jew, then how in the hell can you compel the gentiles here to live like Jews?" (Kukis paraphrase)

We by nature [are] Judæans and not out from Gentiles, sinners. Now, having seen that is not made righteous a man out of works of law, if not by means of faith of Christ of Jesus. And we to Christ Jesus believed; that we were made righteous from faith of Christ and not from works of law; that out of works of law is not made righteous any flesh.

Galatians
2:15–16

We [are] by natural means Jews and [we are] not heathen from the gentiles. Now, knowing that a man is not made righteous from the works of the Law, but only by means of faith of Christ Jesus. We have exercised faith toward Christ Jesus. And we were made righteous from faith of Christ, and not from the works of the law. No flesh is made righteous from the works of the law.

We were simply born Jews through natural processes which we had nothing to do with. We were not born heathen from the various gentile groups. Knowing that a man is not made righteous by the works of the law; but only by having faith in Christ Jesus. We were made righteous from exercising the faith of Christ, and certainly not from doing the works of the Law. No person is made righteous by the works of the Law.

Here is how others have translated this passage:

Ancient texts:

| | |
|---|---|
| Westcott-Hort Text (Greek) | We by nature [are] Judæans and not out from Gentiles, sinners. Now, having seen that is not made righteous a man out of works of law, if not by means of faith of Christ of Jesus. And we to Christ Jesus believed; that we were made righteous from faith of Christ and not from works of law; that out of works of law is not made righteous any flesh. |
| Complete Apostles Bible | We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law but by the faith of Jesus Christ, even we believed in Christ Jesus, so that we might be justified by the faith of Christ and not by the works of the law; because no flesh shall be justified by the works of the law. |
| Revised Douay-Rheims Douay-Rheims 1899 (Amer.) | . We by nature are Jews: and not of the Gentiles, sinners. But knowing that man is not justified by the works of the law, but by the faith of Jesus Christ, we also believe in Christ Jesus, that we may be justified by the faith of Christ and not by the works of the law: because by the works of the law no flesh shall be justified. |
| V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT | . For if we, who are Jews by nature, and are not sinners of the Gentiles, because we know that a man is not made just by the works of the law, but by faith in Jesus the Messiah; even we have believed in Jesus the Messiah, in order to be made just by faith in the Messiah, and not by the works of the law: for, by the deeds of the law, no flesh is made just. |
| Original Aramaic NT | For we who are by our nature Judeans and not sinners of the Gentiles, Because we know that a man is not justified by works of The Written Law, but by the faith of Yeshua* The Messiah, we also believe in Yeshua The Messiah, that we should be made right by the faith of The Messiah, and not by the works of The Written Law, because no one is made right by the works of The Written Law. |
| Plain English Aramaic Bible Lamsa Peshitta (Syriac) | . . |

Significant differences:

Limited Vocabulary Translations:

| | |
|---|---|
| Bible in Basic English | We being Jews by birth, and not sinners of the Gentiles, Being conscious that a man does not get righteousness by the works of the law, but through faith in Jesus Christ, we had faith in Christ Jesus, so that we might get righteousness by faith in Christ, and not by the works of the law: because by the works of the law will no flesh get righteousness. |
| Bible in Worldwide English | We ourselves were born Jews. We are not of those who still follow wrong ways, those who are not Jews. Yet we know that God does not call a man good because he tries to obey the law of the Jews. But we know that God puts a man right because he believes in Jesus Christ. So we also believed in Jesus Christ. And we are put right with God because we believe in Christ and not because we obey the law. No person will ever be called good by God just because he tries to obey the law of the Jews. |
| Easy English Easy-to-Read Version–2008 | . We are Jews by birth. We were not born "sinners," as we call those who are not Jews. But we know that no one is made right with God by following the law. It is trusting in Jesus Christ that makes a person right with God. So we have put our faith in Christ Jesus, because we wanted to be made right with God. And we are right with him because we trusted in Christ--not because we followed the law. I can say this because no one can be made right with God by following the law. |
| God's Word™ | We are Jewish by birth, not sinners from other nations. Yet, we know that people don't receive God's approval because of their own efforts to live according to a set of standards, but only by believing in Jesus Christ. So we also believed in Jesus Christ in order to receive God's approval by faith in Christ and not because of our own efforts. People won't receive God's approval because of their own efforts to live according to a set of standards. |
| Good News Bible (TEV) | Indeed, we are Jews by birth and not "Gentile sinners," as they are called. Yet we know that a person is put right with God only through faith in Jesus Christ, never by doing what the Law requires. We, too, have believed in Christ Jesus in order to be put right with God through our faith in Christ, and not by doing what the Law requires. For no one is put right with God by doing what the Law requires. |
| <i>The Message</i> | . |
| NIRV | . |
| New Life Version | . |
| New Simplified Bible | . |

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

| | |
|-----------------------------|--|
| Contemporary English V. | We are Jews by birth and are not sinners like Gentiles. But we know that God accepts only those who have faith in Jesus Christ. No one can please God by simply obeying the Law. So we put our faith in Christ Jesus, and God accepted us because of our faith. |
| The Living Bible | . |
| New Berkeley Version | . |
| New Century Version | . |
| New Living Translation | . |
| The Passion Translation | "Although we're Jews by birth and not non-Jewish 'sinners,' we know full well that we don't receive God's perfect righteousness as a reward for keeping the law, but by the faith of Jesus, the Messiah! His faithfulness, not ours, has saved us, and we have received God's perfect righteousness. Now we know that God accepts no one by the keeping of religious laws! |
| UnfoldingWord Simplified T. | We were born as Jews, not as non- Jewish sinners who know nothing about God's law. But we now know that it is not because a person obeys the law that God gave to Moses that God makes a person right in his sight. God does that only if that person trusts in Jesus the Messiah. Even some of us Jews have trusted the |

Messiah Jesus. We did that so God would declare us good in his sight, because we trust the Messiah, and not because we try to obey the law that God gave to Moses. God has said that he will not declare anyone good in his sight just because they obey the law.

Williams' New Testament

We ourselves are Jews by birth and not heathen sinners, and yet, because we know that a man does not come into right standing with God by doing what the law commands, but by simple trust in Christ, we too have trusted in Christ Jesus, in order to come into right standing with God by simple trust in Christ and not by doing what the law commands, because by doing what the law commands no man can come into right standing with God.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

We *are* Jewish by nature and not sinful *people* from *the* non-Jews, who realize that a person is not shown to be right from actions of the law, except through trust of Jesus, *the* Anointed King. And we trusted in *the* Anointed King Jesus so that we might be shown to be right from trust of *the* Anointed King and not from actions of *the* law because every physical body will not be shown to be right from actions of *the* law.

Common English Bible .

Len Gane Paraphrase .

A. Campbell's Living Oracles

We, who are Jews by nature, and not sinners of the Gentiles, knowing that man is not justified by works of law, but only through the faith of Jesus Christ; even we have believed in Jesus Christ, that we may be justified by the faith of Christ, and not by works of law; for by works of law no flesh shall be justified.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament

We, though we are Jews by birth and not outcasts of Gentile origin, know that no one is pronounced righteous as the result of obedience to Law, but only through faith in Christ Jesus. So we placed our faith in Christ Jesus, in order that we might be pronounced righteous, as the result of faith in Christ, and not of obedience to Law; for such obedience 'will not result in even one soul's being pronounced righteous.'

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

When I realized that they weren't taking a firm stand for the truth of the good news, I said to Peter in front of everyone, "If you're a Jew yet live like the foreigners and not like Jews, why are you forcing the foreigners to live like Jews? We may be Jews by birth, and not 'sinners' like the foreigners, but we know that nobody is made right by doing what the law demands—it is only through trusting in Jesus Christ. We have trusted in Christ Jesus so that we could be made right by placing our confidence in Christ, and not through doing what the law says—because nobody is made right by observing the requirements of the law." V. 14 is included for context. [Several translations presented vv. 15–16 as a continuation of what Paul said to Peter. This approach certainly could do with some thought and discussion.]

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

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Jews, Like Gentiles, are Saved by Faith
We ourselves are Jews by birth, and not gentile sinners, yet we know that a person is not justified by doing what the Law requires, [Lit. by works of the law; and so throughout this verse] but rather by the faithfulness of Jesus [Or by faith in Jesus] the Messiah. [Or Christ] We, too, have believed in the Messiah [Or Christ] Jesus so that we might be justified by the faithfulness of [Or by faith in] the Messiah [Or Christ] and not by doing what the Law requires, for no human being [Lit. no flesh] will be justified by doing what the Law requires.

Lexham Bible
Montgomery NT

.
But when I saw that they were not walking a straight path, in the presence of the truth of the gospel, I said to Cephas before them all. "If you, although you are a Jew, live like the Gentiles and not like the Jews, why do you try to compel the Gentiles to become Jews?
"We are Jews by birth, and not 'Gentile sinners';
"yet because we know that no man is justified by the works of the Law, but by the faith of Jesus Christ, we ourselves also have put our faith in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law; for "By the works of the Law shall no flesh be justified." V. 14 is included for context. [The MNT presents this is a series of quotes made by Paul to Peter.]

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

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.
For we Jews by race and not sinners of the gentiles, knowing that a man is not justified by works of the law but by the faith of Jesus Christ, we also have believed in Jesus Christ, that we may be justified by faith and not by works of the law, because by works of the law shall no flesh be justified.

The Spoken English NT
UnfoldingWord Literal Text
Urim-Thummim Version

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.
We who are Jews by nature and not sinners of the Gentiles, knowing that a human being is not rendered righteous by the works of the Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be rendered righteous by the Faith of Christ, and not by the works of the Law. Because by the works of the Law will no flesh be rendered righteous.

Weymouth New Testament

You and I, though we are Jews by birth and not Gentile sinners, know that it is not through obedience to Law that a man can be declared free from guilt, but only through faith in Jesus Christ. We have therefore believed in Christ Jesus, for the purpose of being declared free from guilt, through faith in Christ and not through obedience to Law. For through obedience to Law no human being shall be declared free from guilt.

Wikipedia Bible Project

We Jews-by-birth are not Gentile sinners, and we know that a person is never justified by works of the law but through faith in Jesus Christ. We believed in Jesus Christ that we might be justified by faith in Christ, and not by obeying the law. My body is not justified by the law.

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

For if we have a Jewish nature ourselves, and not sinners of the nations, knowing that a man is not justified by works of (Levitical) Law, but that it is through faith in Yahshua Messiah, we also believed into Messiah Yahshua, that we may be justified by faith in Messiah and not by works of (Levitical) Law, because all flesh will not be justified by works of Law. (Psa. 123:2) [Behold, as the eyes of servants look to the hand of their master, as the eyes of a maidservant to the hand of her mistress, so our eyes look to the LORD our God, till He has mercy upon us.—ESV; capitalized]

Holy New Covenant Trans.

We Jews were not born non-Jewish or sinners; we were born as Jews. We know that a person is not made right with God by following the law. Committing one's self to Jesus Christ is what makes a person right with God. So we made a commitment to Christ Jesus because we wanted to be made right with God. We are right with God because we made that commitment, not because of following the law. Nobody will ever be made right by following the law.

The Scriptures 2009

"We, Yehudim by nature, and not of the nations, sinners, knowing that a man is not declared right by works of Torah, but through belief in משיח Messiah, even we have believed in Messiah משיח, in order to be declared right by belief in Messiah and not by works of Torah, because by works of Torah no flesh shall be declared right.

Tree of Life Version

We are Jews by birth and not sinners from among the Gentiles. Yet we know that a person is set right not by deeds based on Torah, but rather through putting trust in Messiah Yeshua. So even we have put our trust in Messiah Yeshua, in order that we might be set right based on trust in Messiah and not by deeds based on Torah—because no human will be justified by deeds based on Torah.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...We [by] nature Jewish {are} and not from aliens [We] Offending {are} [We] Having Seen but {are} for not is justified Man from works [of] law if not {is justified He} through faith [of] jesus christ and We to christ jesus believe that [We] may be justified from faith [of] christ and not from works [of] law for from works [of] law not will be justified Every Flesh...

Alpha & Omega Bible

"WE ARE JEWS BY NATURE AND NOT SINNERS FROM AMONG THE GENTILES; NEVERTHELESS KNOWING THAT A MAN IS NOT ACQUITTED BY THE WORKS OF THE LAW BUT THROUGH FAITH IN CHRIST JESUS, EVEN WE HAVE BELIEVED IN CHRIST JESUS, SO THAT WE MAY BE ACQUITTED BY FAITH IN CHRIST AND NOT BY THE WORKS OF THE LAW; SINCE BY THE WORKS OF THE LAW NO FLESH WILL BE ACQUITTED.

Awful Scroll Bible

(")We who are Jewish by nature, and not they missing-the-mark out of the nations, (")having perceived, certainly-of-which the aspects-of-man, is not being made righteous by works of the Law, if- it is -not by means of confidence in Jesus, the Anointed One, and we believe on Jesus, the Anointed One, in order that we shall be made righteous by confidence, in the Anointed One, and not by works of the Law, through-that by works of the Law will not anybody be made righteous.

Concordant Literal Version

We, who by nature are Jews, and not sinners of the nations, having perceived that a man is not being justified by works of law, except alone through the faith of Christ Jesus, we also believe in Christ Jesus that we may be justified by the faith of Christ and not by works of law, seeing that by works of law shall no flesh at all be justified."

exeGesés companion Bible

We who are Yah Hudiym by nature and not sinners of the goyim,

knowing that humanity is not justified
by the works of the torah,
but only through trust from Yah Shua Messiah,
even we trust in Yah Shua Messiah
to be justified by the trust of Messiah
and not by the works of the torah:
because no flesh is justified by the works of the torah.

Orthodox Jewish Bible

We ourselves are Yehudim by birth and not Goyishe chote'im (sinners).
Yet we have da'as that a man cannot be YITZDAK IM HASHEM ("be justified with G-d" IYOV 25:4) by chukim of the Torah (laws of Torah), but through emunah in Rebbe, Melech HaMoshiach Yehoshua." And we have come to have bitachon in Rebbe, Melech HaMoshiach Yehoshua, that we can be YITZDAK IM HASHEM ("be justified with G-d" IYOV 25:4) by emunah in Moshiach and not by chukim of the Torah, because by chukim of the Torah KOL CHAI LO YITZDAK ("all living shall not be justified" TEHILLIM 143:2).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
Although we are Jews by natural birth, and not sinful Gentiles [who do not have a relationship with God], still we know that a person is not justified [i.e., made right with God] by [perfect obedience to] the Law of Moses, but rather through faith in [the person and work of] Christ. [Knowing this] we have trusted in Christ Jesus [to save us], so that we might be made right with God by trusting in Him and not by [our compliance with] the requirements of the Law of Moses. Because by such law-compliance no one can be made right with God.

The Expanded Bible
Jonathan Mitchell NT

.
We – Jews by (or: in) nature, and not outcasts (ones who miss the target or deviate from the goal; failures; sinners) from out of the multitudes (herds; nations; ethnic groups; Gentiles) –
having seen and thus knowing that humanity (or: mankind; or: a person) is not normally being put in right relationship made fair and equitable; made free from guilt and set into the Way pointed out; rightwised and made to be a just one; = being presently brought into covenant) from out of works of Law (or: forth from a law's deeds or actions from custom), but instead through Jesus Christ's faith (or: faith that belongs to and originates in Christ Jesus), even we ourselves trusted and believed into Christ Jesus, to the end that we would be put in right relationship made to be just, fair and equitable; be released from guilt; be rightwised and placed into the Way pointed out; also = be made a member of the covenant) from out of the midst of Christ's faith, as a source and sphere (or: forth from trust and conviction, which are Christ), – NOT from out of the midst of works of Law, as a source and sphere, because from out of the midst of works of Law (or: forth from a law's deeds or actions corresponding to custom; or: out of works which comprise [the] Law) "no flesh (= person or human) at all will be put in right relationship made to be just, fair and equitable; be freed from guilt; be rightwised or turned in the right direction from being placed into the Way pointed out; = put in covenant)." [Ps. 143:2]

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

Bible Translations with Many Footnotes:

| | |
|--|---|
| Benjamin Brodie's trans. | <p>We who are Jews by nature [Paul, Peter & Barnabas], and not sinners of Gentile origin, And knowing that a man is never justified out from the source of works through the law, but by the faithfulness of Jesus Christ, even we [Paul, Peter & Barnabas] placed our trust on Christ Jesus, in order that we might be justified out from the source of the faithfulness of Christ and not by works through the law, because by works through the law no flesh [human being] shall be justified.</p> |
| Lexham Bible | <p><i>Justified by Faith in Christ</i> We are Jews by nature and not sinners from among the Gentiles, but knowing that a person is not justified by the works of the law, if not by faith in Jesus Christ, [Or "by the faithfulness of Jesus Christ"] and we have believed in Christ Jesus so that we may be justified by faith in Christ [Or "by the faithfulness of Christ"] and not by the works of the law, because by the works of the law no human being will be justified [Literally "all flesh will not be justified"].</p> |
| NET Bible® New American Bible (2011) The Passion Translation Rotherham's Emphasized B. The Spoken English NT | <p>We're Jews by birth, and we're not 'sinners from other nations'.^q But we know that a person is not found innocent^r by doing what the Law requires^s except through faith in Jesus Christ. And we've believed in Christ Jesus so that we'll be found innocent by our faith in Christ, not by doing what the Law requires. Because No human being^t is going to be found innocent by doing what the Law requires.^u</p> <p>^q I think Paul is turning a typical expression of Jewish spiritual superiority against Cephas. This is a hard argument for modern non-Jews to follow. ^r Or "justified". See "Bible Words" under "justify, justification". ^s Traditionally: "by works of the Law," i.e. things done in obedience to the commandments of the Law of the Pentateuch (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). ^t Lit. "No flesh". ^u Psalm 143:2. It's not completely clear where Paul's quotation of his remarks to Peter ends, and where he begins to expand on it for the Galatians. It could be here, or all the way to the end of v. 21, or, maybe it even ends with v. 14.</p> |
| Wilbur Pickering's New T. | <p>We natural Jews (and not 'Gentile sinners'),⁵ knowing that a man is not justified by the works of the law but by faith in Jesus Christ, we ourselves have believed into Christ Jesus, so as to be justified by faith in Christ and not by works of the law; because no one will be justified by works of law.⁶</p> <p>(5) My impression is that Paul is being a little sarcastic here, since the Jews liked to think that they were better than the Gentiles. (6) This point is so important that Paul says it three times!</p> |

Literal, almost word-for-word, renderings:

| | |
|---|---|
| A Faithful Version Analytical-Literal Translation | <p>"We [who are] Jews by nature and not sinners of the Gentiles, having known that a person is not justified [or, declared righteous] by works of [the] Law but by means of faith in Jesus Christ, we also believed in Christ Jesus, so that we shall be justified by faith in Christ and not by works of [the] Law, because no flesh [at] all will be justified by works of [the] Law!</p> |
| Berean Literal Bible Bond Slave Version C. Thomson updated NT Charles Thomson NT | <p>. . . .</p> |

| | |
|---|---|
| Context Group Version | We being Judeans by nature, and not disgracers [of God] from the Ethnic Groups, yet knowing that a man is not vindicated by the works of the law but through the trust of Jesus the Anointed, even we trusted in the Anointed Jesus, that we might be vindicated by the trust of the Anointed, and not by the works of the law: because by the works of the law shall no flesh be vindicated. |
| English Standard Version Far Above All Translation | . We <i>are</i> Jews by nature and not sinners of Gentile <i>stock</i> , and <i>are</i> aware that a man is not justified by works of <i>the</i> law but by faith in Jesus Christ, and we have believed in Christ Jesus, in order to be justified through faith in Christ and not by works of <i>the</i> law, because no flesh will be justified by works of <i>the</i> law. |
| Green’s Literal Translation Literal New Testament | . WE, BY NATURE JEWS, AND NOT OF [THE] NATIONS SINNERS, KNOWING THAT IS NOT JUSTIFIED A MAN BY WORKS OF LAW, BUT THROUGH FAITH OF JESUS CHRIST, ALSO WE ON CHRIST JESUS BELIEVED, THAT WE MIGHT BE JUSTIFIED BY FAITH OF CHRIST, AND NOT BY WORKS OF LAW; BECAUSE SHALL BE JUSTIFIED BY WORKS OF LAW ANY FLESH. |
| Literal Standard Version Modern English Version Modern Literal Version 2020 | . We <i>are</i> Jews by nature and not sinners from the Gentiles; knowing that a man is not made righteous from <i>the</i> works of <i>the</i> law, if <i>it is</i> not through <i>the</i> faith of Jesus Christ. Also we believed in Christ Jesus, in-order-that we might be made righteous from the faith of Christ and not from <i>the</i> works of <i>the</i> law, because not any flesh will be made righteous from the works of the law. |
| 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:
15-16

| Galatians 2:15a | | | |
|---|---|---|--|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong’s Number |
| hêmeis (ἡμεῖς) [pronounced hay-MICE] | <i>us, we [ourselves]; we [as an emphatic]</i> | 1 st person plural pronoun; nominative case | Strong’s #2249 (nominative plural of #1473) |
| phusis (φύσις) [pronounced FOO-sihs] | <i>nature; the nature of things, the force, laws, order of nature; as opposed to what is monstrous, abnormal, perverse; as opposed what has been produced by the art of man: the natural branches</i> | feminine singular noun; dative, locative or instrumental case | Strong’s #5449 |

Galatians 2:15a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|--|--|-----------------|
| Ioudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy] | <i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i> | masculine plural adjective; acts as a proper noun; nominative case | Strong's #2453 |

Translation: We [are] by natural means Jews...

Paul says here, through the natural order of things, we are Jews. That is how we are born. There is no credit to be claimed here.

We are all born what we are through natural means.

Galatians 2:15b

| 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 |
| οὐκ (οὐκ) [pronounced ook] | <i>no, not, nothing, none, no one</i> | negation; this form is used before a vowel | Strong's #3756 |
| ἐκ (ἐκ) [pronounced ehk] | <i>out of, out from, from, by, at, of</i> | preposition | Strong's #1537 |

Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.

| | | | |
|---|--|---|----------------|
| 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, genitive/ablative case | Strong's #1484 |
| hamartôlos (ἁμαρτωλός) [pronounced ham-ar-to-LOSS] | <i>sinful, devoted to sin, a sinner; not free from sin; pre-eminently sinful, especially wicked; all wicked men; a fallen wicked man; specifically of men stained with certain definite vices or crimes; tax collectors, heathen</i> | masculine plural adjective, nominative case | Strong's #268 |

Notice that *gentiles* and *sinner*s do not have the same morphology.

Translation: ...and [we are] not heathen from the gentiles.

*Sinner*s or *heathen* is in the nominative case. That is what the Jews are not. Now, the Jews are *sinner*s; but they would not be considered *heathen*, as they have heard about the Revealed God.

Galatians 2:15 We [are] by natural means Jews and [we are] not heathen from the gentiles. (Kukis nearly literal translation)

Galatians 2:16a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|--|--|-----------------|
| eidō (εἶδω) [pronounced <i>Ī-doh</i>] | <i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i> | masculine plural, perfect active participle; nominative case | Strong's #1492 |
| dé (δέ) [pronounced <i>deh</i>] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| hóti (ὅτι) [pronounced <i>HOH-tee</i>] | <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 |
| ou (οὐ) [pronounced <i>oo</i>] | <i>no, not, nothing, none, no one</i> | negation | Strong's #3756 |
| dikaioō (δικαιόω) [pronounced <i>dik-ah-YOH-oh</i>] | <i>to render (declare, determine, acknowledge, show or regard as) righteous (just or innocent); to be free, to justify (-ier), to be righteous</i> | 3 rd person singular, present passive indicative | Strong's #1344 |
| anthrōpos (ἄνθρωπος) [pronounced <i>ANTH-row-pos</i>] | <i>man [in the generic sense], mankind, human being; man [in reference to gender]</i> | masculine singular noun; nominative case | Strong's #444 |
| 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. | | | |
| erga (ἔργα) [pronounced <i>EHR-gah</i>] | <i>works, deeds, acts, things which are done; undertakings; business, enterprise</i> | neuter plural noun, genitive/ablative case | Strong's #2041 |
| nomos (νόμος) [pronounced <i>NOHM-oss</i>] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; genitive/ablative case | Strong's #3551 |

Translation: Now, knowing that a man is not made righteous from the works of the Law,...

The Law condemns the Jew (and gentile); it does not make us righteous.

Galatians 2:16b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---------------------------------------|--|---|-----------------|
| 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 |
| mē (μή) [pronounced <i>may</i>] | <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 2:16b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|--|---|-----------------|
| These two particles together probably have a combined meaning. In Acts 8:31, they are variously translated, <i>if...not, if not, except, unless, except with, without, when...no.</i> | | | |
| 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 |
| 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; genitive/ablative case | Strong's #4102 |
| Christos (χριστός) [pronounced kreees-TOHSS] | <i>anointed, anointed one, Messiah; transliterated, Christ</i> | masculine singular noun; genitive/ablative case | Strong's #5547 |
| Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE] | <i>Jehovah is salvation; transliterated Jesus, Joshua</i> | proper singular noun, genitive/ablative case | Strong's #2424 |

Translation: ...but only by means of faith of Christ Jesus.

Paul is writing to believers; those who believed in Jesus Christ from the beginning. Therefore, they would accept this. Part of the message which they heard was the salvation comes from exercising faith in Christ. This is the beginning of the Christian life for all people who believe.

Galatians 2:16c

| 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 |
| hêmeis (ἡμεῖς) [pronounced hay-MICE] | <i>us, we [ourselves]; we [as an emphatic]</i> | 1 st person plural pronoun; nominative case | Strong's #2249 (nominative plural of #1473) |
| 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 |
| Christos (χριστός) [pronounced kreees-TOHSS] | <i>anointed, anointed one, Messiah; transliterated, Christ</i> | masculine singular noun; accusative case | Strong's #5547 |
| Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE] | <i>Jehovah is salvation; transliterated Jesus, Joshua</i> | proper singular noun, accusative case | Strong's #2424 |

In this chapter, we have seen *Christ Jesus* in the three basic cases, apart from the vocative and nominative.

Galatians 2:16c

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|---|--|-----------------|
| pisteúō (πιστεύω) [pronounced <i>pis-TOO-oh</i>] | <i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i> | 1 st person plural, aorist active indicative | Strong's #4100 |

Translation: We have exercised faith toward Christ Jesus.

Paul believed in Christ Jesus; and the Galatians also have believed in Him.

Galatians 2:16d

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|--|---|-----------------|
| hina (ἵνα) [pronounced <i>HEE-na</i>] | <i>that, in order that, so that, to the intent that; because</i> | conjunction which denotes purpose or result | Strong's #2443 |
| dikaiōō (δικαίωω) [pronounced <i>dik-ah-YOH-oh</i>] | <i>to render (declare, determine, acknowledge, show or regard as) righteous (just or innocent); to be free, to justify (-ier), to be righteous</i> | 1 st person plural, aorist passive indicative | Strong's #1344 |
| ek (ἐκ) [pronounced <i>ehk</i>] | <i>out of, out from, from, by, at, of</i> | preposition | Strong's #1537 |
| pistis (πίστις) [pronounced <i>PIHS-tihs</i>] | <i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i> | feminine singular noun; genitive/ablative case | Strong's #4102 |
| 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 we were made righteous from faith of Christ,...

We are all made righteous based upon exercising faith in Jesus Christ. This is not due to any good thing in us, but by taking the nonmeritorious act of faith. The merit is not in faith, as every person has faith. The merit is in the object of faith, which is our Lord, who paid for our sins.

Galatians 2:16e

| 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 |
| ouk (οὐκ) [pronounced <i>ook</i>] | <i>no, not, nothing, none, no one</i> | negation; this form is used before a vowel | Strong's #3756 |

Galatians 2:16e

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|--|---|-----------------|
| ek (ἐκ) [pronounced ehk] | <i>out of, out from, from, by, at, of</i> | preposition | Strong's #1537 |
| Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel. | | | |
| erga (ἔργα) [pronounced EHR-gah] | <i>works, deeds, acts, things which are done; undertakings; business, enterprise</i> | neuter plural noun, genitive/ablative case | Strong's #2041 |
| nomos (νόμος) [pronounced NOHM-oss] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; genitive/ablative case | Strong's #3551 |

Translation: ...and not from the works of the law.

The Law of Moses plays not part in our salvation. The works that we do related to the Law play no part in our salvation.

It is likely that Paul did not necessarily teach this earlier because, *why would he?* In Galatia, he primarily interfaced with gentiles. Gentiles have no relationship to the Law of Moses. Therefore, it would not have been mentioned.

Galatians 2:16f

| 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 |
| ek (ἐκ) [pronounced ehk] | <i>out of, out from, from, by, at, of</i> | preposition | Strong's #1537 |
| Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel. | | | |
| erga (ἔργα) [pronounced EHR-gah] | <i>works, deeds, acts, things which are done; undertakings; business, enterprise</i> | neuter plural noun, genitive/ablative case | Strong's #2041 |
| nomos (νόμος) [pronounced NOHM-oss] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; genitive/ablative case | Strong's #3551 |
| ou (οὐ) [pronounced oo] | <i>no, not, nothing, none, no one</i> | negation | Strong's #3756 |
| dikaioô (δικαιῶ) [pronounced dik-ah-YOH-oh] | <i>to render (declare, determine, acknowledge, show or regard as) righteous (just or innocent); to be free, to justify (-ier), to be righteous</i> | 3 rd person singular, future passive indicative | Strong's #1344 |

Galatians 2:16f

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|-------------------------------------|--|--|-----------------|
| pasa (πάσα) [pronounced PAH-sah] | <i>each, every, any; all, entire; anyone, some</i> | feminine singular adjective; nominative case | Strong's #3956 |
| 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; nominative case | Strong's #4561 |

Translation: No flesh is made righteous from the works of the law.

The flesh, the body, the sin nature cannot be made righteous by the works of the Law. Paul has repeated this about three times, to essentially put this into the brains of the Galatians, who, not too long ago, had not heard much about the Law of Moses before.

Galatians 2:16 Now, knowing that a man is not made righteous from the works of the Law, but only by means of faith of Christ Jesus. We have exercised faith toward Christ Jesus. And we were made righteous from faith of Christ, and not from the works of the law. No flesh is made righteous from the works of the law. (Kukis nearly literal translation)

Galatians 2:15–16 We [are] by natural means Jews and [we are] not heathen from the gentiles. Now, knowing that a man is not made righteous from the works of the Law, but only by means of faith of Christ Jesus. We have exercised faith toward Christ Jesus. And we were made righteous from faith of Christ, and not from the works of the law. No flesh is made righteous from the works of the law. (Kukis nearly literal translation)

Galatians 2:15–16 We were simply born Jews through natural processes which we had nothing to do with. We were not born heathen from the various gentile groups. Knowing that a man is not made righteous by the works of the law; but only by having faith in Christ Jesus. We were made righteous from exercising the faith of Christ, and certainly not from doing the works of the Law. No person is made righteous by the works of the Law. (Kukis paraphrase)

Following Paul's logic in the Greek of this passage was really kicking my butt. Who exactly do I go to for help and guidance? R. B. Thieme, Jr.'s work on Galatians is good, but it is relatively early in his ministry (1961) and rather unhelpful. In checking my resources, I was reminded of [Benjamin Brodie](#). My real problem was, for the most part, putting together a translation that I felt confident of, because once I have that, I can usually work my way through Paul's logic and progression of thought. I felt like I had hit a brick wall with this passage, but Brodie bailed me out on this one.

I hope that someone puts him into e-sword (that is outside of my skill set). I could not locate a link on his page to get in touch with him.

Now if they are seeking to declare righteous in Christ, we even will find themselves [to be] sinners. [Is] Christ of sin a servant? May it not come to pass. For if which things I destroy, again I keep on rebuilding—a transgressor, me, I keep on standing with. For I through Law, of Law I died, that in God I might live.

Galatians
2:17–19

Now, if while seeking to be declared righteous in Christ, we also have discovered [our] selves [to be] sinners; [is] Christ a minister of sin? May it not be! For, if which things I destroy, again I rebuild—I myself keep standing with the transgressor. For I, of the Law, died by the Law; so that I might live in God.

If, while seeking to be declared righteous in Christ, we have discovered ourselves to be sinners—does this make Christ the servant of sin? No way! And if I demolish the concept of works of the Law, but then I build it back up again, then I myself stand with the transgressor of the Law. At one time, I was of the Law; but I have died by means of the Law, so that I might live in God.

Here is how others have translated this passage:

Ancient texts:

| | |
|-----------------------------|--|
| Westcott-Hort Text (Greek) | Now if they are seeking to declare righteous in Christ, we even will find themselves [to be] sinners. [Is] Christ of sin a servant? May it not come to pass. For if which things I destroy, again I keep on rebuilding—a transgressor, me, I keep on standing with. For I through Law, of Law I died, that in God I might live. |
| Complete Apostles Bible | But if by seeking to be justified in Christ, we ourselves also were found sinners, then is Christ a minister of sin? Certainly not! For if I build again the things which I destroyed, I make myself a transgressor. For I through the law died to the law, that I might live to God. |
| Revised Douay-Rheims | . |
| Douay-Rheims 1899 (Amer.) | But if, while we seek to be justified in Christ, we ourselves also are found sinners, is Christ then the minister of sin? God forbid! For if I build up again the things which I have destroyed, I make myself a prevaricator. For I, through the law, am dead to the law, that I may live to God; with Christ I am nailed to the cross. |
| V. Alexander's Aramaic | . |
| Eastern Aramaic Manuscript | . |
| James Murdock's Syriac NT | And if, while we seek to become just by the Messiah, we are found to be ourselves sinners, is Jesus the Messiah therefore the minister of sin? Far be it! For if I should build up again the things I had demolished, I should show myself to be a transgressor of the precept. For I, by the law, have become dead to the law, that I might live to God; and I am crucified with the Messiah. |
| Original Aramaic NT | But if when we seek to be made right by The Messiah, we are found to be sinners, is then Yeshua the Minister of sin? God forbid! For if I build those things again that I once destroyed, I have shown about myself that I violate The Covenant. For I by The Written Law have died to The Written Law that I might live unto God. |
| Plain English Aramaic Bible | . |
| Lamsa Peshitta (Syriac) | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|---|---|
| Bible in Basic English | But if, while we were desiring to get righteousness through Christ, we ourselves were seen to be sinners, is Christ a servant of sin? In no way! For if I put up again those things which I gave to destruction, I am seen to be a wrongdoer. For I, through the law, have become dead to the law, so that I might be living to God. |
| Bible in Worldwide English | We came to Christ to be put right with God. That showed us how much we had been bad men. Was it Christ who made us bad men? No, surely not! If I build up again what I once broke down, I do wrong. Through the law I died. Now the law has no power over me so that I may live for God. |
| Easy English Easy-to-Read Version–2008 | . We Jews came to Christ to be made right with God, so it is clear that we were sinners too. Does this mean that Christ makes us sinners? Of course not. But I would be wrong to begin teaching again those things that I gave up. It was the law itself that caused me to end my life under the law. I died to the law so that I could live for God. I have been nailed to the cross with Christ. |
| God's Word™ | If we, the same people who are searching for God's approval in Christ, are still sinners, does that mean that Christ encourages us to sin? That's unthinkable! If I rebuild something that I've torn down, I admit that I was wrong to tear it down. When I tried to obey the law's standards, those laws killed me. As a result, I live in a relationship with God. I have been crucified with Christ. |
| Good News Bible (TEV) | If, then, as we try to be put right with God by our union with Christ, we are found to be sinners, as much as the Gentiles are---does this mean that Christ is serving the cause of sin? By no means! If I start to rebuild the system of Law that I tore down, then I show myself to be someone who breaks the Law. V. 19 will be included with the following passage for context. |
| The Message | . |
| NIRV | . |
| New Life Version | . |
| New Simplified Bible | . |

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

| | |
|-----------------------------|--|
| Contemporary English V. | When we Jews started looking for a way to please God, we discovered that we are sinners too. Does this mean that Christ is the one who makes us sinners? No, it doesn't! But if I tear down something and then build it again, I prove that I was wrong at first. It was the Law itself that killed me and freed me from its power, so that I could live for God. I have been nailed to the cross with Christ. |
| The Living Bible | . |
| New Berkeley Version | . |
| New Century Version | . |
| New Living Translation | . |
| The Passion Translation | “If we are those who desire to be saved from our sins through our union with the Anointed One, does that mean our Messiah promotes our sins if we still acknowledge that we are sinners? How absurd! For if I start over and reconstruct the old religious system that I have torn down with the message of grace, I will appear to be one who turns his back on the truth. “But because the Messiah lives in me, I’ve now died to the law’s dominion over me so that I can live for God. |
| UnfoldingWord Simplified T. | But when we asked God to make us right in his sight by trusting in the Messiah, we stopped trying to obey the law, so the law proved us to be sinners for doing that. But this certainly does not mean that the Messiah is in favor of sin. Certainly not! If I again believed that God would make me right in his sight because I obey his law, |

I would be like a man who rebuilds a shaky old building that he had once torn down. Everyone would see that I was breaking God's law. As I was trying to obey God's law, I became like a dead man; it was as if the law had killed me. This happened so that I might live to worship God.

Williams' New Testament Now if, in our efforts to come into right standing with God through union with Christ, we have proved ourselves to be sinners like the heathen themselves, does that make Christ a party to our sin? Of course not. For if I try to build again what I tore down, I really prove myself to be a wrongdoer. For through the law I myself have become dead to the law, so that I may live for God..

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version But if, as we were looking to be made right in *the* Anointed King, we ourselves were actually found to be sinful *people*, wouldn't *that make the* Anointed King a servant of sin? It could not happen. You see, if I again build these *things* that I tore down, I endorse myself as a violator. You see, I through *the* law died to *the* law so that I might live for God.

Common English Bible .
 Len Gane Paraphrase "But if, while we seek to be justified in Christ, we are also found to be sinners, does that mean that Christ is the promoter of sin? Absolutely not!
 "For if I rebuild the things that I torn down, then I establish myself as a lawbreaker.
 "For through The Law I am dead, so that I might live for God.

A. Campbell's Living Oracles But if seeking to be justified by Christ, even we ourselves are found sinners, is Christ, then, the minister of sin? By no means. For if I build again those things which I destroyed, I constitute myself a transgressor. Besides, I, through law, have died to law, that I might live to God.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament If, while seeking to be pronounced righteous through union with Christ, we were ourselves seen to be outcasts, would that make Christ an agent of sin? Heaven forbid! For, if I rebuild the very things that I pulled down, I prove myself to have done wrong. I, indeed, through Law became dead to Law, in order to live for God.

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 For if, as we look to be made right in Christ, we ourselves prove to be sinners, does that then mean that Christ is in the service of sin? Of course not!
 For if I were to rebuild what I've destroyed, then I only demonstrate I'm a law-breaker*.
 For through the law I died to the law in order that I could live for God.

God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V Now if we, while trying to be justified by the Messiah, [Or Christ] have been found to be sinners, does that mean that the Messiah [Or Christ] is serving the interests of sin? Of course not!
 For if I rebuild something that I tore down, I demonstrate that I am a wrongdoer.

For through the Law I died to the Law so that I might live for God. I have been crucified with the Messiah. [Or Christ]

| | |
|----------------------------|---|
| Lexham Bible | . |
| Montgomery NT | . |
| NIV, ©2011 | . |
| Riverside New Testament | . |
| Leicester A. Sawyer's NT | If while seeking to be declared righteous in Christ we ourselves are found sinners, is Christ then a servant of sin? Never. For if I am building up again what I pulled down, I show myself as a transgressor. For I through law died to law that I might live to God. |
| The Spoken English NT | . |
| UnfoldingWord Literal Text | But if, while we seek to be justified in Christ, we ourselves, were also found to be sinners, does Christ then promote sin? Absolutely not! For if I again rebuild those things which I once destroyed, I prove myself to be a lawbreaker. For through the law I died to the law, so that I might live for God. I have been crucified with Christ. |
| Urim-Thummim Version | But if, while we seek to be rendered righteous by Christ, we ourselves also are found sinners, is therefore Christ the servant of sin? Elohim forbid. For if I build again the things that I destroyed, I make myself a lawbreaker. For I through the Law am dead to the Law, that I might live to Elohim. |
| Weymouth New Testament | But if while we are seeking in Christ acquittal from guilt we ourselves are convicted of sin, Christ then encourages us to sin! No, indeed. Why, if I am now rebuilding that structure of sin which I had demolished, I am thereby constituting myself a transgressor; for it is by the Law that I have died to the Law, in order that I may live to God. |
| Wikipedia Bible Project | Now if while trying to be declared righteous in Christ we end up being sinners, then is Christ the minister of sin? Certainly no! If I rebuild what I tore down I prove myself to be a transgressor. I died because of the law, and to the law, so that I might live to God. |
| 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 if seeking to be justified in Messiah, we ourselves also were found to be sinners, is Messiah then a minister of sin? Elohim forbid! For what if I build again these things which I destroyed, I prove myself that I have passed by the commandment. For by the Torah I am dead, that I might live to YAHWEH. |
| Holy New Covenant Trans. | We Jews came to Christ to be made right with God. So it is clear that we were sinners too. Does this mean that Christ makes us sinners? No way! But I would truly be wrong to begin teaching again those things which I gave up. I stopped |

living for the law. I died to the law so that I may now live for God. I died on the cross with Christ.

The Scriptures 2009

“And if, while seeking to be declared right by Messiah, we ourselves also are found sinners, is Messiah then a servant of sin? Let it not be!

“For if I rebuild what I once overthrew, I establish myself a transgressor.

“For through Torah I died to Torah^a, in order to live to Elohim.

^aSee Rom. 7:1-25.

Tree of Life Version

But if, while seeking to be justified in Messiah, we ourselves also were found to be sinners, is Messiah then an agent of sin? May it never be! For if I rebuild the very things I tore down, I prove myself to be a law-breaker. V. 19 will be included with the following passage for context.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...if but Seeking to be justified in christ are found and We Offending then? Christ {is} [of] offense Servant not [It] may become if for what* [I] destroy these again [I] build violator myself [I] stand (together) I for through law [to] law die that [for] god [I] may live [with] christ [I] have been crucified (together)...

Alpha & Omega Bible

Awful Scroll Bible

.)
 (“)Moreover if seeking, to be made righteous by-within the Anointed On, we ourselves also be discovered missing-the-mark; therefore is the Anointed One a runner of errands to missing-the-mark? Would it not come about!

(“)For if I build-the-house anew, these-same things which I break-down, I place-myself -together as he stepping-beside.

(“)For I by the Law, died-away to the Law, in order that I might Live to God.

Concordant Literal Version

Now if, while seeking to be justified in Christ, we ourselves also were found sinners, is Christ, consequently, a dispenser of sin? May it not be coming to that!"

For if I am building again these things which I demolish, I am commending myself as a transgressor."

For I, through law, died to law, that I should be living to God."

exeGeses companion Bible

But if, while we seek to be justified in Messiah, we ourselves also are found sinners, is Messiah the minister of sin?

So be it not.

For if I build again what I disintegrated, I constitute myself a transgressor.

For through the torah I died to the torah to live to Elohim.

Orthodox Jewish Bible

Now, if, by seeking to be YITZDAK IM HASHEM in Moshiach, we ourselves were found also to be chote'im (sinners) [2:15; Ro 3:9,23], then in that case is Moshiach a kohen for iniquity, a minister serving sin? Chas v'Shalom (G-d forbid)!

For if what I destroyed, these things I again rebuild (1:23; 5:2), I display myself to be a poshei'a (transgressor).

For I, through the Torah (3:13), died in relation to the chok (Ro 7:4-6), so that I might live to Hashem. With Moshiach I have been talui al haetz (hanging on the tree, DEVARIM 21:23).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

But, if while we were trying to be made right with God through a relationship with Christ, we were discovered to still be sinners [by acting like unsaved Gentiles], does that mean Christ is responsible for our sin? Of course not. For if I try to build up

The Expanded Bible
Jonathan Mitchell NT

again what I had already destroyed [i.e., by returning to depend on compliance with the Law of Moses to become right with God, after having rejected this system by trusting in Christ to save me], I would certainly be guilty of sin. For it was by means of [this system of] law-keeping that I [realized I] was dead. This was so I could find life through a relationship with God.

.
Now since (or: if) we, in habitually seeking to be put in right relationship (placed into the Way pointed out; made to be just, fair and turned aright; also = made to be participants in the covenant; or: seeking to be freed from guilt) within Christ (or: in union with [the] Anointed One), were ourselves also found to be failures (ones who miss the target; those who deviate; sinners; outcasts), [is] Christ, consequently, an attending servant of failure (sin's servant; a dispenser of error; a minister to the missing of the target)? May it not happen (or: come to be)!

For if I should continue building up again (or: would repeatedly reconstruct) these things which I loosed down and demolished, I myself continue standing together with a transgressor (or: I proceed to exhibit myself as one who steps out of the Way and to the side).

You see, I myself through [the] Law died by [the] Law (or: to [the] Law; in [the] Law; with [the] Law), to the end that I could and would live by God, in God, for God, to God and with God!

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

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Bible Translations with Many Footnotes:

Benjamin Brodie's trans.

But if while we are seeking to be justified by Christ, we ourselves [as Jews] also were judged to be sinners [just like Gentiles], is Christ therefore an official minister of sin? May it not be true!
For if I build up again that [the law and its works] which I have demolished, I make myself a transgressor [taking back the sins that Christ bore on the cross].
For I through the law died to the law, in order that I might enter into life with God [experiential sanctification].

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

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But suppose that while we're trying to be found innocent in Christ, we discover that we're sinners too.^v Does that make Christ a servant of sin?^w Absolutely not!^x
After all, suppose I rebuild the same things I've torn down. Won't I make myself a law-breaker by doing that?^y
Because thanks to the Law, I've died to the Law-so I can live for God. I've been hung on a cross with Christ.

^v I think Paul means that Jews tended to think of themselves as the "righteous" ones, and to think of the Gentiles as the "sinners". The good news of Christ reveals that everyone, Jews and Gentiles alike, suffer from sin and need forgiveness from God (see also Romans 1-3).

^w Lit. "But if, seeking to be justified in/by Christ, we also find ourselves to be sinners, is Christ then a servant of sin?"

^x Lit. "May it never be!" This is a familiar rhetorical feature in Paul's writing. It connotes, "May God strike me down if I should ever say that," or, even closer, "May God not strike me down—for even putting that thought into words".

y. I wonder if he's thinking of Peter and the others, who first laid aside the strong Jewish prohibition against associating with Gentiles, then started holding to it again. By building up the Law that they'd torn down before, they put themselves on the wrong side of it. If that's what he's saying, then he's saying that once you let go of trying to be right with God by obeying the rules perfectly, you can't go back without condemning yourself.

Wilbur Pickering's New T.

But if⁷ while seeking to be justified in Christ we ourselves were discovered to be sinners, then is Christ a minister of sin? Of course not! "Now if I rebuild the things that I destroyed, I acknowledge that I am a transgressor.⁸ For through the law I died to the law in order to live to God."⁹

(7) We have here what in Greek grammar is called a 'condition of fact'—the protasis is presented as being true—so that often 'if' should be 'since'. Paul is affirming that he (and others) is a sinner, but also rejecting the notion that Christ could be viewed as an accomplice to their sin.

(8) Whereas he had once tried to destroy the Church, he is now building it, which amounts to recognizing that he had been wrong before, a transgressor.

(9) He thought he was serving God before, persecuting the Church in his zeal for the law. But 'the law' crucified Christ, and in declaring allegiance to the crucified Christ he died to the law, so that he could really live for God. 4:4 says that the Son was "born under law".

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

"But if while seeking to be justified [or, declared righteous] in Christ, we ourselves also are found [to be] sinners, in that case, [is] Christ a servant of sin? Absolutely not!

"For if what I tore down, these [things] I build up again, I show [or, prove] myself to be a transgressor.

"For I through [the] Law died to [the] Law, so that I should live to God.

Berean Literal Bible

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

But if we, seeking to be justified by Christ, have ourselves also been found sinners, is Christ then a minister of sin? Let not this be supposed.

Now if I build up again that which I pulled down I make myself a transgressor.

As for me, I by law died to law, that I may live to God.

Context Group Version

But if, while we sought to be vindicated in the Anointed, we ourselves also were found disgracers [of God], is the Anointed a servant of disgrace? Absolutely not.

For if I build up again those things which I destroyed, I prove myself a transgressor.

V. 19 will be included with the following passage for context.

English Standard Version

Far Above All Translation

But if while we seek to be justified in Christ, we ourselves are for our part identified as sinners, is then Christ a minister of sin? Far from it!

For if I rebuild those *things* which I demolished, I countenance myself as a transgressor.

For I through *the* law have died to *the* law in order that I might live to God.

Green's Literal Translation

Literal New Testament

Literal Standard Version

Modern English Version

Modern Literal Version 2020

But if seeking to be made righteous in Christ; we ourselves were also found to be sinners, is then Christ a servant of sin? Let it not happen!

For* if I build up again these things which I *have* torn-down, I establish myself as a transgressor.

For* through *the* law I died to *the* law, in-order-that I might live to God.

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

But if, while we seek to be justified in Christ, we ourselves also are found to be sinners, is Christ therefore a minister of sin? Let it not be.

For if I build again those things which I destroyed, I confirm myself as a transgressor.

For I through the Law died to the Law that I might live to God.

Webster's Translation
 World English Bible
 Worrell New Testament

But, if while seeking to be justified in Christ, we ourselves also were found sinners, is, then, Christ a minister of sin? It could not be!

For, if I am building up again, what I pulled down, I show myself to be a transgressor.

For I through law died to law, that I might live to God.

Young's Updated LT

The gist of this passage:
 17-19

| Galatians 2:17a | | | |
|---|--|--|-----------------|
| 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 |
| dé (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| zêteô (ζητέω) [pronounced zay-TEH-oh] | <i>seeking after [finding], looking for; seeking by thinking [reasoning, inquiring]; seeking for, aiming at, striving after; requiring [demanding]; craving, desiring from someone</i> | masculine plural, present active participle, nominative case | Strong's #2212 |
| dikairoô (δικαιόω) [pronounced dik-ah-YOH-oh] | <i>to render (declare, determine, acknowledge, show or regard as) righteous (just or innocent); to be free, to justify (-ier), to be righteous</i> | aorist passive infinitive | Strong's #1344 |
| 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 |
| Christos (χριστός) [pronounced krees-TOHSS] | <i>anointed, anointed one, Messiah; transliterated, Christ</i> | masculine singular noun; dative, locative or instrumental case | Strong's #5547 |

Translation: Now, if while seeking to be declared righteous in Christ,...

Paul makes several points in this passage.

Paul here is not focused on means. That is, he is not drilling deeper into, *you are declared righteous in Christ when you believe in Him*. He is starting with, *okay, you are now seeking to be declared righteous in Jesus Christ*. I would understand this to be experiential righteousness, and for this reason: the Judaizers have come to Galatia and they told the people, “Listen, this Paul does not want to burden you with too much, because that is just in his nature not to tell you everything. But, since you have believed in Jesus Christ, bear in mind, you have a life to live after that. You should live that life in accordance with the Mosaic Law, and you should be circumcised. He didn’t tell you that? Oh, no surprise.”

So, there are believers in Galatia, and they are positionally righteous before God. What should they do next? That is experiential righteousness. That is the direction in which they should go. The Judaizers have set up one path for them to follow (the Mosaic Law and circumcision; but, bear in mind, this could be anything, such as baptism and declaring Christ as Lord); and Paul has given a different path (being filled with the Holy Spirit and taking in Bible doctrine).

Now Paul is not here focused on the means of salvation or even on the pathway of the Christian life. He begins with the premise that you are saved and you move forward from there.

| Galatians 2:17b | | | |
|---|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong’s Number |
| heuriskô (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>] | <i>to find (literally or figuratively); to discover; to come across, to get, to obtain; to perceive, to see</i> | 1 st person plural, aorist passive indicative | Strong’s #2147 |
| kaí (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong’s #2532 |
| autoi (αὐτοί) [pronounced <i>ow-TOY</i>] | <i>they; same; these; themselves</i> | 3 rd person masculine plural personal pronoun; nominative case | Strong’s #846 |
| hamartōlos (ἁμαρτωλός) [pronounced <i>ham-ar-to-LOSS</i>] | <i>sinful, devoted to sin, a sinner; not free from sin; pre-eminently sinful, especially wicked; all wicked men; a fallen wicked man; specifically of men stained with certain definite vices or crimes; tax collectors, heathen</i> | masculine plural adjective, nominative case | Strong’s #268 |

Translation: ...we also have discovered [our] selves [to be] sinners;...

Experientially, you find out that you still sin. This does not matter if you are moving ahead in the spiritual life legitimately or illegitimately. “Hell, I’m still a sinner!?” you might remark to yourself, somewhat dismayed by that fact.

| Galatians 2:17c | | | |
|--|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ara (ἀρα) [pronounced AHR-ah] | an article denoting an interrogation where a negative answer is expected; a Greek interrogative particle that implies anxiety or impatience on the part of the questioner | interrogative particle | Strong's #687 |
| Christos (χριστός) [pronounced krees-TOHSS] | <i>anointed, anointed one, Messiah; transliterated, Christ</i> | masculine singular noun; nominative case | Strong's #5547 |
| hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah] | <i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i> | feminine singular noun, genitive/ablative case | Strong's #266 |
| diakonos (διάκονος) [pronounced dee-AK-on-oss] | <i>a servant, attendant, minister; the servant; a deacon; a waiter</i> | masculine singular noun; nominative case | Strong's #1249 |

Translation: ...[is] Christ a minister of sin?

Paul then asks, "Given that you are positionally righteous before God, and you find out that you are still a sinner, does this make Christ a minister of sin? Does Jesus support or promote or facilitate sin? The answer is a *hard no*.

| Galatians 2:17d | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| 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 |
| gínomai (γίνομαι) [pronounced GIN-oh-mī] | <i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i> | 3 rd person singular, aorist (deponent) middle/passive optative | Strong's #1096 |

Translation: *May it not be!*

As you may have noticed, there are a few dozen ways that these two words are translated, including by the words, *God forbid* (which strikes me as blasphemous; or, at the very least, disrespectful).

The idea that Jesus supports, promotes or facilitates sin is ridiculous. It is not true now and it will never be true.

Most believers, when they first understand rebound, often think to themselves, "I can sin but quickly get back into fellowship? Hot damn!" (Maybe you were not as enthusiastic about this as I was.)

Rebound does not mean that Jesus supports, promotes or facilitates sin. We sin from our own volition. Sin is always the wrong way of doing things.

Illustration: Let me give you an example. This you will understand if you have been in a relationship or marriage and you have had at least one fight (in a marriage, that is pretty much a given). Now, you (if you are a man) have thought of something really clever to say to your woman the next time she throws a bitch fit. Or (if you are a woman) you have total recall of every bad thing—real or imagined—that your man has done to you and an argument is just the perfect time to give him that list. He needs that list, doesn't he? Whether you are the man or the woman, you might even think, "I am going to feel so relieved to get this off my chest and let him (or her) have it. I will cut them down, toot sweet¹⁹." Now, you as the man, might be able to say that one thing you know is going to cut her to the quick—and bam, you let fly with it. Or, you as the woman, you give your man a 27 minute lecture on everything he has ever done wrong to you (yes, you decided to edit the list down). Now you may think that you have gotten that off your chest, and you can even throw in a lame, "Hey, sorry to say that; I didn't mean it." But it is said, it is out there, and how many relationships are ended by that one thing you have saved up to say (or, in the case of the woman, the 375 things you have waited to say); and that is the straw that broke the camel's back. That little thing can be the thing that damages your relationship beyond repair or changes your relationship for the bad for a very long time. Now, the thing that you said? That's like your sin. Your lame apology? That is like rebound. Bear in mind, this is an analogy; and bear in mind, God is not a person Whose feelings are hurt. No analogy is perfect.

Galatians 2:17 **Now, if while seeking to be declared righteous in Christ, we also have discovered [our] selves [to be] sinners; [is] Christ a minister of sin? May it not be!** (Kukis nearly literal translation)

We all have a different post-salvation experience, but, at some point, we recognize that we still sin. Does this mean that Jesus supports, promotes or facilitates sin? May that never be!

| Galatians 2:18a | | | |
|--|--|---|-----------------|
| 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 |
| 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 |
| ha (ἧ) [pronounced ha] | <i>whom, which, what, that, whose</i> | neuter plural relative pronoun; accusative case | Strong's #3739 |
| kataluô (καταλύω) [pronounced kaht-al-OO-oh] | <i>to loosen down (disintegrate), that is, (by implication) to demolish (literally or figuratively, to) come to nought, to overthrow, to throw down, to destroy, to dissolve; but also, to halt for the night, to be guest, to lodge</i> | 1 st person singular, aorist active indicative | Strong's #2647 |

¹⁹ Toot sweet is slang for *right now, in a hurry, real quick*.

| Galatians 2:18a | | | |
|---|---|--|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| tauta (ταῦτα) [pronounced TAU-taw] | <i>these, these things</i> | intermediate demonstrative pronoun; neuter plural; accusative case | Strong's #3778 (also known as Strong's #5023) |
| palin (πάλιν) [pronounced PAL-in] | <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 |
| oikodomeō (οἰκοδομέω) [pronounced oy-koe-doh-MEH-oh] | <i>to build (construct, erect) [a house or building]; to restore (rebuild, repair) [a building]; metaphorically used to mean to found, to establish, to edify, to build up [a church, individual believers in spiritual growth], to establish, to confirm</i> | 1 st person singular, present active indicative | Strong's #3618 |

Translation: For, if which things I destroy, again I rebuild—...

What things is Paul destroying? He is destroying the works of the Law. He is destroying righteousness by keeping the Law.

However, that does not really explain his logic here. Paul, by presenting the gospel of Jesus Christ, demolishes the Mosaic Law as a means of salvation. It has no place in the plan of God when it comes to salvation. None. Paul will make several statements in this letter which are based upon this theme, such as, **Christ is the end of the Law for all who believe.**

Now, let's say that Paul rebuilds the Law. That is, after presenting Jesus Christ as our only means of salvation, let's say that he rebuilds the Mosaic Law (that is, he presents it as a means of the spiritual life).

| Galatians 2:18b | | | |
|---|---|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| parabátēs (παραβάτης) [pronounced par-ab-AT-ace] | <i>a transgressor; a lawbreaker, violator</i> | masculine singular noun, accusative case | Strong's #3848 |
| emautou/emautō/ emauton (ἐμαυτοῦ/ ἐμαυτῶ/ἐμαυτόν) [pronounced em-ow-TOO, em-ow-TOE, em-ow-TON] | <i>I, me, myself, mine, my own self</i> | masculine singular, accusative compound pronoun | Strong's #1683 (compound of #1700 & #846) |

Galatians 2:18b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|---|--|-----------------|
| sunistaō/sunistanō/ sunistēmi (συνιστάω/ συνιστάνω/συνίστημι) [pronounced soon-ihs- TAH-oh/soon-ohs-tah- AHN-oh/soon-ohs- TAH-ay-mee] | <i>to stand (with), to set together, (by implication): to introduce (favorably), or (figuratively): to exhibit; intransitively: to stand near, or (figuratively): to constitute; also: to approve, commend, consist, make</i> | 1 st person singular, present active indicative | Strong's #4921 |

Translation: ...I myself keep standing with the transgressor.

Paul, by doing this, would be standing with the transgressor. Or, Paul would be the transgressor, by building up the Law after demolishing it.

Galatians 2:18 For, if which things I destroy, again I rebuild—I myself keep standing with the transgressor. (Kukis nearly literal translation)

Now, this does not mean that the Mosaic Law is bad; or that God should never have given the Law to the Jew. That is not what Paul is saying at all.

Galatians 2:19a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|--|--|-----------------|
| egó (ἐγώ) [pronounced ehg-OH] | <i>I, me, my; primarily used as an emphatic</i> | 1 st person singular, personal pronoun; nominative case | Strong's #1473 |
| 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 |
| 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 |
| nomos (νόμος) [pronounced NOHM-oss] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; genitive/ablative case | Strong's #3551 |
| nomos (νόμος) [pronounced NOHM-oss] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; dative, locative or instrumental case | Strong's #3551 |
| apothnēskō (ἀποθνήσκω) [pronounced op-ohth-NACE-koh] | <i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i> | 1 st person singular, aorist active indicative | Strong's #599 |

Translation: For I, of the Law, died by the Law;...

This verse is quite tricky, because we have the word *nomos* (νόμος) [pronounced *NOHM-oss*] (*[Mosaic] law; establishment code; custom, precept, injunction, Torah*) used twice, in rapid succession. Strong's #3551. The only difference is the case of the words.

In the first use of Law, we have the genitive. Paul was once a man *of the Law*. He was a pharisee of the pharisees. However, he died by means of the Law. The Law condemned him; the Law shut him off from God. He could not meet the requirements of the Law, so he was dead before God.

However, as a man of grace, Paul has put the Law aside. In his life, he is dead to the Law. As a believer in Jesus Christ, that Law is no longer guidance in his life.

| Galatians 2:19b | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hina (ἵνα) [pronounced <i>HEE-na</i>] | <i>that, in order that, so that, to the intent that; because</i> | conjunction which denotes purpose or result | Strong's #2443 |
| theos (θεός) [pronounced <i>theh-OSS</i>] | <i>God, [the true] God; divine being; god, goddess, divinity</i> | masculine singular noun, dative, locative or instrumental case | Strong's #2316 |
| zaō (ζάω) [pronounced <i>DZAH-oh</i>] | <i>to live, to be alive; to enjoy life; to breathe, to have soul life</i> | 1 st person singular, aorist active subjunctive | Strong's #2198 |

Translation: ...so that I might live in God.

The intent of Paul dying to the Law is, this will allow him to live in God. Or to live by means of God (instrumental case). And this is not just barely living as in barely getting by; but enjoying life.

Galatians 2:19 *For I, of the Law, died by the Law; so that I might live in God.* (Kukis nearly literal translation)

Galatians 2:17–19 *Now, if while seeking to be declared righteous in Christ, we also have discovered [our] selves [to be] sinners; [is] Christ a minister of sin? May it not be! For, if which things I destroy, again I rebuild—I myself keep standing with the transgressor. For I, of the Law, died by the Law; so that I might live in God.* (Kukis nearly literal translation)

Galatians 2:17–19 *If, while seeking to be declared righteous in Christ, we have discovered ourselves to be sinners—does this make Christ the servant of sin? No way! And if I demolish the concept of works of the Law, but then I build it back up again, then I myself stand with the transgressor of the Law. At one time, I was of the Law; but I have died by means of the Law, so that I might live in God.* (Kukis paraphrase)

Four times Paul uses the verb *to live* in Galatians 2:20. He is making the point that our Christian lives are based upon grace and upon Jesus Christ and not upon the Law. He does not expand that point in these two verses; he simply makes it.

In Christ, I have been crucified with; now I keep on living, yet not I, now keeps on living in me Christ, which [life] I now keep on living in flesh by faith. I keep on living the [life] of the Son of the God, of the One loving me and of the One giving Himself for me. I will not set aside the grace of the God, for if through law [is] righteousness, then Christ in vain died.

Galatians
2:20–21

I have been crucified with Christ. Now I keep on living, yet not I, but Christ keeps on living in me, which [life] I keep on living in the body by faith. I keep on living the [life] of the Son of God, [the life] of the One loving me and of the One giving Himself for me. I will not despise the grace of God, if righteousness [is] through the Law, then Christ died for no reason.

Positionally, I have been crucified with Christ. Nevertheless, I keep on living, yet not I, but Christ keeps on living in me, which life I continue to live in my body by faith. I continue to live the life of the Son of God, the life one the One Who loved me and gave Himself for me. I refuse to despise or dismiss the grace of God, for if righteousness comes through the Law, then Christ died for no purpose.

Here is how others have translated this passage:

Ancient texts:

| | |
|---|--|
| Westcott-Hort Text (Greek) | In Christ, I have been crucified with; now I keep on living, yet not I, now keeps on living in me Christ, which [life] I now keep on living in flesh by faith. I keep on living the [life] of the Son of the God, of the One loving me and of the One giving Himself for me. I will not set aside the grace of the God, for if through law [is] righteousness, then Christ in vain died. |
| Complete Apostles Bible | I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and gave Himself for me. I do not annul the grace of God; for if righteousness comes through the law, then Christ died for nothing." |
| Revised Douay-Rheims Douay-Rheims 1899 (Amer.) | . And I live, now not I: but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me and delivered himself for me. I cast not away the grace of God. For if justice be by the law, then Christ died in vain. |
| V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT | . And henceforth it is no more I who live, but the Messiah liveth in me: and the life I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me. I do not spurn the grace of God. For if righteousness is by means of the law, the Messiah died in vain. |
| Original Aramaic NT | And I have been crucified with The Messiah, and from then on I myself have not been living, but The Messiah is living in me, and this that I now live in the flesh, I live by the faith of The Son of God, he who has loved us* and has given himself for us*. I do not reject the grace of God, for if righteousness is by The Written Law, The Messiah died for nothing. |
| Plain English Aramaic Bible Lamsa Peshitta (Syriac) | . . |

Significant differences:

Limited Vocabulary Translations:

| | |
|---|---|
| Bible in Basic English | I have been put to death on the cross with Christ; still I am living; no longer I, but Christ is living in me; and that life which I now am living in the flesh I am living by faith, the faith of the Son of God, who in love for me, gave himself up for me. I do not make the grace of God of no effect: because if righteousness is through the law, then Christ was put to death for nothing. |
| Bible in Worldwide English | I died when Christ died on a cross. I do not live now, but Christ lives in me. Now while I still live in my body, I live by believing in the Son of God. He loved me and gave himself for me. So I do not make the love of God useless. But if a person can be made good by the law, then Christ died for nothing. |
| Easy English Easy-to-Read Version–2008 | . So I am not the one living now--it is Christ living in me. I still live in my body, but I live by faith in the Son of God. He is the one who loved me and gave himself to save me. I am not the one destroying the meaning of God's grace. If following the law is how people are made right with God, then Christ did not have to die. |
| God's Word™ | I no longer live, but Christ lives in me. The life I now live I live by believing in God's Son, who loved me and took the punishment for my sins. I don't reject God's kindness. If we receive God's approval by obeying laws, then Christ's death was pointless. |
| Good News Bible (TEV) | So far as the Law is concerned, however, I am dead---killed by the Law itself---in order that I might live for God. I have been put to death with Christ on his cross, so that it is no longer I who live, but it is Christ who lives in me. This life that I live now, I live by faith in the Son of God, who loved me and gave his life for me. I refuse to reject the grace of God. But if a person is put right with God through the Law, it means that Christ died for nothing! V. 19 is included for context. |
| The Message | . |
| NIRV | . |
| New Life Version | . |
| New Simplified Bible | . |
| Thought-for-thought translations; dynamic translations; paraphrases: | |
| Contemporary English V. | I have died, but Christ lives in me. And I now live by faith in the Son of God, who loved me and gave his life for me. I don't turn my back on God's undeserved kindness. If we can be acceptable to God by obeying the Law, it was useless for Christ to die. |
| The Living Bible | . |
| New Berkeley Version | . |
| New Century Version | . |
| New Living Translation | . |
| The Passion Translation | “My old identity has been co-crucified with Messiah and no longer lives; <i>for the nails of his cross crucified me with him</i> . And now the essence of this new life is no longer mine, for the Anointed One lives his life through me— <i>we live in union as one!</i> My new life is empowered by the faith of the Son of God who loves me so much that he gave himself for me, and dispenses his life into mine! “So that is why I don't view God's grace as something minor or peripheral. For if keeping the law could release God's righteousness to us, the Anointed One would have died for nothing.” |
| UnfoldingWord Simplified T. | It is as though my old way of life ended when the Messiah died on the cross. I no longer direct my life. The Messiah who lives in my heart now directs how I live. And whatever I do now while I live, I do it trusting in God's Son. He is the one who loved me and offered himself as the sacrifice to provide God's forgiveness to me. I do not set aside God's kindness, as if keeping the law could make us right with God. Otherwise, the Messiah would have died on the cross for nothing. |

Williams' New Testament I have been crucified with Christ, and I myself no longer live, but Christ is living in me; the life I now live as a mortal man I live by faith in the Son of God who loved me and gave Himself for me. I never can nullify the unmerited favor of God. For if right standing with God could come through law, then Christ died for nothing.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version Together with *the* Anointed King I have been nailed to a cross. I no longer live, but *the* Anointed King lives in me. What I now live in a physical body, I live in trust, the *trust* of God's Son, the *One* who loved me and turned Himself in on my behalf. I don't make the generosity of God invalid. You see, if *the* right way is through *the* law, clearly *the* Anointed King died for nothing.

Common English Bible .
 Len Gane Paraphrase "I am crucified with Christ, nevertheless I live. Yet, it is not I but Christ living in me, and the life I now am living in the flesh, I live through the faith of the Son of God who loved me and gave himself for me.
 "I do not set aside the grace of God. For if righteousness comes by The Law, then Christ died for no reason."

A. Campbell's Living Oracles I am crucified together with Christ. Nevertheless, I live; yet not longer I, but Christ lives in me: for the life which I now live in the flesh, I live by the faith which is of the Son of God, who loved me, and gave himself for me. I do not set aside the favor of God. For if righteousness is through law, then certainly Christ has died in vain.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament I have been crucified with Christ. So it is no longer I that live, but it is Christ who lives in me; and, as for my present earthly life, I am living it by faith in the Son of God, who loved me and gave himself for me. I do not reject the love of God. If righteousness comes through Law, then there was no need for Christ to die!

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've been crucified with Christ— so it's no longer me who lives, but it is Christ living in me. The life I now live in this body, I live by trusting in the Son of God, who loved me, and who gave himself for me.
 How could I dismiss God's grace? For if we can be made right through keeping the law then Christ died a pointless death!

God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V I no longer live, but the Messiah [Or Christ] lives in me, and the life that I am now living in this body I live by the faithfulness of the Son of God, [Or by faith in the Son of God] who loved me and gave himself for me. I do not misapply God's grace, for if righteousness comes about by doing what the Law requires, then the Messiah [Or Christ] died for nothing.

Lexham Bible .
 Montgomery NT I have been crucified with Christ, so it is no longer I who am living, but it is Christ who is living in me; and the life I am now living in the flesh, I am living in faith of the

Son of God who loved me and gave himself up for me. I do not annul the grace of God; for if righteousness comes by way of the Law, then indeed Christ died Christ for nothing.

NIV, ©2011
 Riverside New Testament
 Leicester A. Sawyer's NT
 The Spoken English NT
 UnfoldingWord Literal Text
 Urim-Thummim Version
 Weymouth New Testament

I have been crucified with Christ, and it is no longer I that live, but Christ that lives in me; and the life which I now live in the body I live through faith in the Son of God who loved me and gave Himself up to death on my behalf. I do not nullify the grace of God; for if acquittal from guilt is obtainable through the Law, then Christ has died in vain." [Remember when Paul recorded what he had said to Peter, beginning back in v. 14? This is the end of that quote (according to Weymouth).]

Wikipedia Bible Project

I have been crucified with Christ. I am no longer alive but Christ lives in me. I now live this fleshly life by faith in the son of God, who loved me and gave himself for me. I do not discount the grace of God, because if righteousness came through the law then Christ died for nothing.

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

I have been crucified with Messiah, and I live, yet no longer I, but Messiah lives in me. And the life I now live in the flesh, I live by faith toward the Son of YAHWEH, the One loving me and giving His life on my behalf. I do not set aside the grace of Elohim; for if righteousness came through Law, then Messiah died without cause.

Holy New Covenant Trans.

So the life which I now live is not really me — it is Christ living in me! I still live in my body, but I live by faith in the Son of God. He is the one who gave himself to me for my good, expecting nothing in return; he sacrificed himself for me. This gift is from God and it is very important to me. Because if the law could have made us right with God, then Christ died for nothing!

The Scriptures 2009

"I have been impaled with Messiah, and I no longer live, but Messiah lives in me.^b And that which I now live in the flesh I live by belief in the Son of Elohim, who loved me and gave Himself for me.

^b Rom. 8:10, 2Cor. 6:16, 2Cor. 13:5, Eph. 3:17, Col. 1:27, 1Jn. 4:4.

"I do not set aside the favour of Elohim, for if righteousness is through Torah, then Messiah died for naught."

Tree of Life Version

For through law I died to law, so that I might live for God. I have been crucified with Messiah; and it is no longer I who live, but Messiah lives in me. And the life I now live in the body, I live by trusting in Ben-Elohim—who loved me and gave Himself

up for me. I do not nullify the grace of God—for if righteousness comes through Torah, then Messiah died for no reason! V. 19 is included for context.

Weird English, Old English, Anachronistic English Translations:

| | |
|----------------------------|---|
| Accurate New Testament | ...live but no more I lives but in me Christ what but now [I] live in flesh in faith [I] live the [one] [of] the son [of] the god the [man] loving me and giving (over) himself for me not [I] reject the favor [of] the god if for through law {becomes} Right then Christ freely dies... |
| Alpha & Omega Bible | “I HAVE BEEN CRUCIFIED WITH CHRIST; AND IT IS NO LONGER I WHO LIVE, BUT CHRIST LIVES IN ME; AND THE LIFE WHICH I NOW LIVE IN THE FLESH I LIVE BY FAITH IN THE SON OF THEOS (<i>The Alpha & Omega</i>), WHO LOVED ME AND GAVE HIMSELF UP FOR ME. “I DO NOT NULLIFY THE GRACE OF THEOS (<i>The Alpha & Omega</i>), FOR IF RIGHTEOUSNESS COMES THROUGH THE LAW, THEN CHRIST DIED NEEDLESSLY.” |
| Awful Scroll Bible | (“)I have been crucified with the Anointed One, what is more, I live no more, but the Anointed One Lives from-within me. Moreover, that which I now live by-within the flesh, I Live by-within confidence of the Son of God, the One Dearly Loving me and giving- Himself -over in my behalf. (“)I put- not -away the Grace of God, for if virtuousness is through the Law, then the Anointed One died-away for nothing.” |
| Concordant Literal Version | With Christ have I been crucified, yet I am living; no longer I, but living in me is Christ. Now that which I am now living in flesh, I am living in faith that is of the Son of God, Who loves me, and gives Himself up for me.” I am not repudiating the grace of God, for if righteousness is through law, consequently Christ died gratuitously.” |
| exeGesés companion Bible | I am co-staked with Messiah: nevertheless I live; - no longer I, but Messiah lives in me: and the life I now live in the flesh I live in the trust of the Son of Elohim, who loved me and surrendered himself for me. I set not aside the charism of Elohim: for if justness is through the torah, then Messiah died for naught. |
| Orthodox Jewish Bible | But it is no longer Anochi (I) who lives, but Moshiach who lives in me, and the Chayyim I now live in the basar, I live by emunah, emunah in the Ben HaElohim [Moshiach], the one having ahavah (agape) for me and having given himself over, on my behalf. I do not set aside the Chen v'Chesed Hashem; for if the MAH ("how") an ENOSH ("man") is to be YITZDAK IM HASHEM (IYOV 25:4) is found through chumra (legalism), then Moshiach died for nothing and L'TOHU (in vain) [Isa 49:4; 65:23]. |
| Rotherham's Emphasized B. | . |

Expanded/Embellished Bibles:

| | |
|----------------------------|---|
| <i>The Amplified Bible</i> | . |
| An Understandable Version | I have been crucified [<i>i.e., died</i>] with Christ, and so I am not the one who lives [<i>anymore</i>] but rather, it is Christ who lives in my heart. And [<i>now</i>] my entire life is being lived by trusting in the Son of God [<i>to save and keep me</i>], because He loved me and gave Himself up for me. [<i>In doing this</i>] I am not trying to disregard God's unearned favor, for if a person could become right with God by [<i>perfect obedience to the requirements of</i>] the Law of Moses, then Christ died for nothing. |

The Expanded Bible
Jonathan Mitchell NT

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I was crucified together with Christ [= the Messiah], and thus it remains (or: I have been jointly put on the execution stake in [the] Anointed One, and continue in this state), yet I continue living! [It is] no longer I, but it is Christ continuously living and alive within me! (or: No longer an "I" – now Christ constantly lives in the midst of, and in union with, me). Now that which I, at the present moment, continue living within flesh (= a physical body), I am constantly living within faith, trust and confidence – in and by that [faith] which is the Son of God (or: in union with the trust and confidence that is from God's Son [with other MSS: in the confidence belonging to God and Christ]), the One loving me and giving Himself over to another for the sake of me (or: even transmitting Himself, over my [situation and condition]; or: also passing Himself along for me).

I make it no habit to displace (shove aside; upset; thus: reject; thwart; repudiate; nullify) God's grace and favor! For if justice, equity and freedom from guilt with right relationship within the Way pointed out (= covenant inclusion) [is] through Law (= by legalism or religious works), then as a consequence Christ died as a mere gratuity (= for nothing; to no purpose).

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

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Bible Translations with Many Footnotes:

Benjamin Brodie's trans.

I have been crucified together with Christ in the past with the result that I will keep on being crucified with Him forever [retroactive positional truth]. And I [as a Jew] no longer live [in the sphere of the law], but Christ keeps on living in the sphere of me [indwelling of Christ]. And that [life] which I am now [since the beginning of my Christian life] living in the flesh [my human body], I am living by means of the faithfulness of the Son of God [as opposed to my works through the law], Who loved me [in eternity past] and gave Himself [in time] for me. I do not thwart [cancel, void] the grace of God. For if righteousness comes through the law, then Christ died in vain [for no purpose].

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

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And it's not me that's living anymore-Christ lives in me. And the life I live in my mortal body^z now, I live by faith in the one who loved me and gave himself up for me.

I'm not disqualifying the grace of God. After all, if a verdict of innocent^{aa} comes through the Law, then Christ died for nothing.

^z Lit. "in the flesh".

^{aa} "A verdict of innocent": or, "justification".

Wilbur Pickering's New T.

I have been crucified with Christ, so it is no longer I who live but Christ lives in me; what I now live in this body I live by faith in the Son of God, who loved me and gave Himself in my place.¹⁰ I do not nullify the grace of God; for if righteousness is through the law, then Christ died for nothing!"

(10) A tremendous statement, and when we allow it to function in our lives it is an equally tremendous truth! Those who try to live the Christian life generally make a poor job of it; when I allow Christ to live His life through me He makes a good job of it (to the extent that I stay out of the way).

Literal, almost word-for-word, renderings:

| | |
|--------------------------------|--|
| A Faithful Version | . |
| Analytical-Literal Translation | "I have been crucified with Christ, but no longer do I live, but Christ lives in me; but [that] which I now live in the flesh, I live by faith in the Son of God, the One having loved me and having given Himself [or, having handed Himself over] for me. "I do not regard the grace of God as nothing [or, nullify the grace of God], for if righteousness [is] through [the] Law, in that case, Christ died for nothing [or, needlessly]." |
| Berean Literal Bible | . |
| Bond Slave Version | I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain. |
| C. Thomson updated NT | . |
| Charles Thomson NT | I have been crucified with Christ, nevertheless I live?not I myself any more, but Christ liveth in me; and the life which I now live in flesh, I live by that belief which I have in the son of God, who loved me and delivered up himself for me. Do not set at naught the favour of God; for if righteousness be by means of law, Christ hath indeed died to no purpose. |
| Context Group Version | For I through the law died to the law, that I might live to God. I have been crucified with the Anointed; and it is no longer I that live, but the Anointed living in me: and that [life] which I now live in the flesh I live in trust, [the trust] which is of the Son of God, who gave allegiance to me, and handed himself over for me. I do not make void the favor of God: for if vindication is through the law, then the Anointed died for nothing. V. 19 is included for context. [I do not know why, but in the three translations where v. 19 bleeds over into v. 20, the crucifixion is mentioned in v. 19; however, in the three ancient versions which I use, none of them are like that.] |
| English Standard Version | . |
| Far Above All Translation | . |
| Green's Literal Translation | . |
| Literal New Testament | . |
| Literal Standard Version | For if the things I threw down, these again I build up, I set myself forth [as] a transgressor; for I died through law that I may live to God; I have been crucified with Christ, and I no longer live, but Christ lives in me; and that which I now live in the flesh—I live in the faith of the Son of God, who loved me and gave Himself for me; I do not make the grace of God void, for if righteousness [is] through law—then Christ died in vain. Vv. 18–19 are included for context. |
| Modern English Version | . |
| Modern Literal Version 2020 | I have been crucified together-with Christ. I am now no longer living, but Christ is living in me and <i>that life</i> which I am now living in the flesh, I am living in faith, in the <i>faith</i> of the Son of God, who loved* me and gave himself up on my behalf. I am not nullifying the grace of God; for* if righteousness <i>is</i> through <i>the</i> law, consequently*, Christ died undeservedly. |
| 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

I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness is attainable by the law, then Christ hath died in vain.

World English Bible
Worrell New Testament
Young's Updated LT

The gist of this passage:

20-21

Galatians 2:20a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|---|--|-----------------|
| Christos (χριστός) [pronounced kreees-TOHSS] | <i>anointed, anointed one, Messiah; transliterated, Christ</i> | masculine singular noun; dative, locative or instrumental case | Strong's #5547 |
| sustaurōō (συσταυρώω) [pronounced soos-tow-RO-oh] | <i>to crucify with, to impale in company with (literally or figuratively)</i> | 1 st person singular, perfect passive indicative | Strong's #4957 |

Translation: I have been crucified with Christ.

Paul describes his position, that he has been crucified with Christ (also known as, retroactive positional truth). The perfect tense can be translated, *I have been crucified with Christ in the past with the result that I keep on being crucified with Him.*

We used to have a standing in Adam. Our standing in Adam was, we sinned when Adam sinned. I have sinned in the past through Adam with the result that I keep on being in a state of sin today. However, when we exercised faith in Christ, we were taken out of Adam and placed into Christ. Our standing in Adam condemns us; our standing in Christ redeems us and justifies us.

Paul is not saying in any way shape or form that he sort of suffers along with Christ on the cross. He is describing his position in Christ because he believed in Christ. We are righteous, not because of anything which we have done, but because we are in Christ. His righteousness is our righteousness; you might say that we wear His righteousness.

Galatians 2:20b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|---|--|-----------------|
| zaō (ζάω) [pronounced DZAH-oh] | <i>to live, to be alive; to enjoy life; to breathe, to have soul life</i> | 1 st person singular, present active indicative | Strong's #2198 |
| Previously in v. 19, this was an aorist active subjunctive. | | | |
| dé (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |

Galatians 2:20b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|---|--|-----------------|
| oukéti (οὐκέτι) [pronounced ook-EHT-ee] | <i>no more, no longer, no further; not as yet (now), now no more (not), yet (not)</i> | adverb | Strong's #3765 |
| egó (ἐγώ) [pronounced ehg-OH] | <i>I, me, my; primarily used as an emphatic</i> | 1 st person singular, personal pronoun; nominative case | Strong's #1473 |

Translation: Now I keep on living, yet not I,...

Paul obviously continues to live, but he says, *not I*. Paul's life is not his own.

Galatians 2:20c

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|---|--|----------------------------------|
| zaô (ζάω) [pronounced DZAH-oh] | <i>to live, to be alive; to enjoy life; to breathe, to have soul life</i> | 3 rd person singular, present active indicative | Strong's #2198 |
| dé (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| 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 |
| 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) |
| Christos (χριστός) [pronounced kreees-TOHSS] | <i>anointed, anointed one, Messiah; transliterated, Christ</i> | masculine singular noun; nominative case | Strong's #5547 |

Translation: ...but Christ keeps on living in me,...

We are in Christ and Christ is in us; much as He said, *I am in the Father and the Father is in Me*. When we are filled with the Spirit, it is as if Jesus is living through us (for whatever period of time that might be—10 seconds, 10 minutes, 10 hours).

So that there is no misunderstanding here, we are not being completely controlled like some kind of robot; but our free will is lining up with the sovereignty of God. When that confluence is broken by sin, we step outside the plan of God until the point in time that we choose to rebound (name our sins to God).

| Galatians 2:20d | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ho (ὃ) [pronounced <i>hoh</i>] | <i>whom, which, what, that; to whom, to that, whose, whomever</i> | neuter singular 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 |
| nun (νῦν) [pronounced <i>noon</i>] | <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 |
| zaô (ζάω) [pronounced <i>DZAH-oh</i>] | <i>to live, to be alive; to enjoy life; to breathe, to have soul life</i> | 1 st person singular, present active indicative | Strong's #2198 |
| 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 |
| sarx (σάρξ) [pronounced <i>sarx</i>] | <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 |
| 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 |
| pistis (πίστις) [pronounced <i>PIHS-tihs</i>] | <i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i> | feminine singular noun; dative, locative or instrumental case | Strong's #4102 |

Translation: ...which [life] I keep on living in the body by faith.

All believers continue to live the Christian life in their fleshly bodies. We do not somehow leave our bodies when we become Christians or when we are in fellowship.

There is some sort of dualism which comes from Plato and others, which differentiates the body and soul (which is a legitimate thing to do). But the body is seen as corrupt, and the soul is seen as the good part of man. From birth, we are totally corrupt, body and soul. However, when we are filled with the Spirit, we function within the plan of God, in our bodies.

| Galatians 2:20e | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| zaô (ζάω) [pronounced <i>DZAH-oh</i>] | <i>to live, to be alive; to enjoy life; to breathe, to have soul life</i> | 1 st person singular, present active indicative | Strong's #2198 |

| Galatians 2:20e | | | |
|---|---|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hê (ἡ) [pronounced hey] | <i>the; this, that; these; who, which</i> | feminine singular definite article; nominative case | Strong's #3588 (article, demonstrative pronoun) |
| tou (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 |
| huios (υἱός, οὐ, ό) [pronounced hwee-OSS] | <i>son, child, descendant; pupil; follower</i> | masculine singular noun, genitive/ablative case | Strong's #5207 |
| tou (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: I keep on living the [life] of the Son of God,...

Paul then says that he will continue to live the life of the Son of God (experiential righteousness).

| Galatians 2:20f | | | |
|--|--|--|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| tou (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 |
| agapaô (ἀγαπάω) [pronounced ahg-ahp-AH-oh] | <i>loving, those esteeming, ones who regard with strong affection; loving and serving with fidelity; regarding with favor [goodwill, benevolence]; delighting in</i> | masculine singular, aorist active participle; genitive/ablative case | Strong's #25 |
| 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 |

Translation: ...[the life] of the One loving me...

Paul is living the life of the One Who loves him.

| Galatians 2:20g | | | |
|--|---|--|--|
| 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 |
| του (του) [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 |
| paradídōmai (παραδίδωμαι) [pronounced <i>pah-rah-DIH-doh-my</i>] | <i>giving up, delivering (over) [to the power of someone else], handing [giving, delivering, turning] over, giving up a person [to the police or courts]; delivering oneself [into the hands of others]; entrusting</i> | masculine singular, aorist active participle, genitive/ablative case | Strong's #3860 |
| 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 |
| emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (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) |

Translation: ...and of the One giving Himself for me.

He is living the life of the One Who gave Himself for Paul.

Galatians 2:20 I have been crucified with Christ. Now I keep on living, yet not I, but Christ keeps on living in me, which [life] I keep on living in the body by faith. I keep on living the [life] of the Son of God, [the life] of the One loving me and of the One giving Himself for me. (Kukis nearly literal translation)

| Galatians 2:21a | | | |
|---|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ouk (οὐκ) [pronounced <i>ook</i>] | <i>no, not, nothing, none, no one</i> | negation; this form is used before a vowel | Strong's #3756 |
| atheteô (ἀθετέω) [pronounced <i>ath-eht-EH-oh</i>] | <i>to set aside; that is, to disesteem, to neutralize, to violate; to cast off, to despise, to disannul, to frustrate, to bring to nought, to reject</i> | 3 rd person singular, present active indicative; contracted form | Strong's #114 |

Galatians 2:21a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--------------------------------------|--|---|---|
| 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) |
| charis (χάρις) [pronounced KHAHR-ic] | <i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i> | feminine singular noun; accusative case | Strong's #5485 |
| 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: I will not despise the grace of God,...

This set up of the Christian life which we all have comes from the grace of God. It is a blessing that we can live in the devil's world as an ambassador for Jesus Christ. So we should not despise, dismiss or reject the grace of God. That grace is all that God is able to do for us on the basis of the cross.

Galatians 2:21b

| 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 |
| 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 |
| 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 |
| nomos (νόμος) [pronounced NOHM-oss] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; genitive/ablative case | Strong's #3551 |
| dikaïosunê (δικαιοσύνη) [pronounced dih-kai-oh-SOON-] | <i>righteousness, [Christian] justification</i> | feminine singular noun; genitive/ablative case | Strong's #1343 |

Translation: ...if righteousness [is] through the Law,...

Paul has been talking not only about salvation but also about living his life as a believer. He enjoys positional and experiential righteousness through his life in Christ. If our righteousness comes from the Law, then all of this is nullified. A person who believes that he is made more righteous in the Law is despising the grace of God. He is rejecting the grace of God.

| Galatians 2:21c | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ára (ἄρα) [pronounced AHR-ah] | <i>consequently, then, therefore, so then, wherefore</i> | illative particle, expressing a more subjective or informal inference | Strong's #686 |
| Christos (χριστός) [pronounced kreeS-TOHSS] | <i>anointed, anointed one, Messiah; transliterated, Christ</i> | masculine singular noun; nominative case | Strong's #5547 |
| dōreán (δωρεάν) [pronounced do-Rehoboam-AHN] | <i>freely, gratuitously (literally or figuratively), without payment, without a cause; undeservedly; for no reason (or purpose), in vain</i> | adverb | Strong's #1432 |
| apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh] | <i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i> | 3 rd person singular, aorist active indicative | Strong's #599 |

Translation: ...then Christ died for no reason.

If righteousness can be attained by the Law, either for salvation or for the Christian life, then Christ died for no reason; He died for no purpose.

Galatians 2:21 I will not despise the grace of God, if righteousness [is] through the Law, then Christ died for no reason. (Kukis nearly literal translation)

Galatians 2:20–21 I have been crucified with Christ. Now I keep on living, yet not I, but Christ keeps on living in me, which [life] I keep on living in the body by faith. I keep on living the [life] of the Son of God, [the life] of the One loving me and of the One giving Himself for me. I will not despise the grace of God, if righteousness [is] through the Law, then Christ died for no reason. (Kukis nearly literal translation)

Galatians 2:20–21 Positionally, I have been crucified with Christ. Nevertheless, I keep on living, yet not I, but Christ keeps on living in me, which life I continue to live in my body by faith. I continue to live the life of the Son of God, the life one the One Who loved me and gave Himself for me. I refuse to despise or dismiss the grace of God, for if righteousness comes through the Law, then Christ died for no purpose. (Kukis paraphrase)

| | | |
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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 2 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

What We Learn from Galatians 2

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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 2

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Addendum



Paul's Missionary Journeys (a map); from [Conforming to Jesus](#); accessed August 19, 2022.

| Paul's Missionary Journeys | | | |
|-------------------------------------|------------------|--------------------------------|--|
| | Scripture | Dates | Location on Map |
| Paul's First Journey | Acts 13:1–14:27 | A.D. 46–47 | Dark blue line above |
| Paul's Second Journey | Acts 16:1–18:23 | A.D. 51–54 | Orange line above |
| Paul's Third Journey | Acts 18:23–19:41 | A.D. 54–57 | Purple line above |
| Paul's forced journey to Rome | Acts 27–28 | A.D. 59–62 | Green line above |
| Paul's post-Rome Missionary Journey | Not in Acts | circa A.D. 62–66 ²⁰ | See Addendum in Acts 28 (HTML) (PDF) (WPD) for more information. |

²⁰ Dates very approximate.

Doctrinal Teachers Who Have Taught Galatians 2

| | Series | Lesson (s) | Passage |
|-----------------|---|----------------------|----------------------------------|
| | 1992 Spiritual Dynamics (#376) | #180–181 | Galatians 2:11–21 |
| | 1985 Ephesians (#412) | #327, 808, 901, 1295 | Galatians 2:20 2:16 2:12 |
| John Griffith | http://www.ironrangebible.com/griffith/Galatians-Freedom_Epistle/Galatians-Freedom_Epistle.htm | | Galatians 1–6 |
| Dr. Robert Dean | https://deanbible.org/new-testament-menuitem/galatians-menuitem | | Galatians 1–6 |
| Jeremy Thomas | Sermon Audio (there are notes here). I found it easiest to save this to your hard drive by right-clicking “Read” and then using “save link as”. | | Galatians 1–6 |
| Grace Notes | https://www.gracenotes.info/galatians/galatians.pdf (Dr. Grant C. Richison) | | Galatians 1–6 |
| Benjamin Brodie | http://www.versebyverse.com/sitebuildercontent/sitebuilderfiles/gal.pdf | | Galatians 1–6 (translation only) |
| 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 2

Word Cloud from Exegesis of Galatians 2²¹

These two graphics should be very similar; this means that the exegesis of Galatians 2 has stayed on topic and has covered the information found in this chapter of the Word of God.

| Chapter Outline | Charts, Graphics and Short Doctrines | |
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²¹ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.