

ΠΡΟΣ ΓΑΛΑΤΑΣ 1

F35

¹ Παῦλος ἀπόστολος, οὐκ ἀπ' ἀνθρώπων
οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ
καὶ Θεοῦ Πατρὸς, τοῦ ἐγείραντος αὐτὸν ἐκ
νεκρῶν, ² καὶ
οἱ σὺν ἐμοὶ πάντες ἀδελφοί.

Ταῖς Ἐκκλησίαις τῆς Γαλατίας·

³ Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ,

Πατρὸς καὶ

Κυρίου

ἡμῶν¹

Ἰησοῦ,

Χριστοῦ,

⁴ τοῦ δόντος ἑαυτὸν **περὶ²** τῶν ἁμαρτιῶν

ἡμῶν ὅπως ἐξέληται ἡμᾶς ἐκ

τοῦ ἐνεστῶτος αἰῶνος³ πονηροῦ κατὰ τὸ

Θέλημα τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν, ⁵ ᾧ ἡ

Δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ἀμήν.

GALATIANS 1

NLET

THE LETTER WRITER(S)

¹ From:

- Paul, an apostle, not *commissioned* from men nor by agency of men; rather, by agency of Jesus *the* Anointed and God – a Father, the One having raised Him from among dead ones, ² and
- the *ones* with me, all brothers.

THE ADDRESSEES

To:

- The Ekklesias⁴ of the *region* of Galatia.

GREETING

³ Grace to you, and peace from God – *Who is,*

- Father, and

- YaHWeH⁵,

- *Who is ours⁶,*
- *namely, Jesus,*
- *an anointed One,*
- ⁴ the One having given Himself on account of⁷ the *moral* failures *that are* ours, in order that He might take us out of the present age⁸ – a wicked age! – for Himself in accord with the Will of the God and Father *Who is ours*, ⁵ to Whom is the Glory into the ages of the ages!

Amen!

¹ 75% of the Greek manuscripts, including the best line of transmission (f35), have Πατρὸς καὶ Κυρίου ἡμῶν here. On the basis of 9% the NU has Πατρὸς ἡμῶν καὶ Κυρίου.

² 55% of the Greek manuscripts, including the best line of transmission (f35), have περὶ here instead ὑπέρ.

³ 98% of the Greek manuscripts, including the best line of transmission (f35), have τοῦ ἐνεστῶτος αἰῶνος here instead of αἰῶνος τοῦ ἐνεστῶτος.

⁴ 'Ekklesia's' – The Greek word is ἐκκλησίαις. It is typically translated as 'church'. However, the English word 'church' is derived from an English transliteration of a Greek word which meant '(a place) of the Lord'. The Greek word actually means 'an assembly of those who are called out' – that is, called out of the general populace by God for some special

function. The word is an excellent description of an assembly of Christian disciples but cumbersome to translate as such in every occurrence. This translator hopes that English readers will eventually learn the meaning of the transliterated Greek word 'Ekklesia'.

⁵ 'YaHWeH' – The Greek has the word 'Lord' (Κύριον) without a definite article here. Many New Testament writers often use this unarticulated name to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears.

⁶ 75% of the Greek manuscripts, including the best line of transmission (f35), have 'Father, and YaHWeH Who is ours' here. On the basis of 9% the NU has 'Father who is ours and Lord'.

⁷ 55% of the Greek manuscripts, including the best line of transmission (f35), have a preposition translated here 'on account of,' here instead of a preposition that can have a similar meaning 'concerning'.

⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'the present age' here instead of 'an age – namely, the present one'.

PAUL WARNS THE GALATIAN DISCIPLES AGAINST FALSE TEACHERS

6 I marvel that so very quickly you changed your conviction away from the One Who called you in connection with a grace from an anointed One to a different 'Excellent Announcement', 7 which is not another! Nonetheless, there are some who are disturbing you and who are hoping to distort the Excellent Announcement of the anointed One.

8 But, even if ever we, *for our parts*, or a messenger from heaven might evangelize you *with a message* besides what we evangelized you, let him be a person under a curse.

9 As we have lastingly said before – and now again I say, "If any evangelizes you *with an announcement* aside from what you have received from *us*, let him be a person under a curse."

PAUL ASKS WHOM HE IS PERSUADING OR PLEASING

10 For, now am I persuading men? Or, the God?!

Or, am I seeking to please men? For,¹² if I was still pleasing men, I was not ever being a slave of an anointed One.

PAUL DESCRIBES

HOW HE RECEIVED THE EXCELLENT ANNOUNCEMENT

11 Now,¹³ I make known to you, brothers, the Excellent Announcement – *namely*, the *one* proclaimed as an excellent announcement by me – that it is NOT according to a man. 12 For, neither did I, *for my part*, receive it from a man nor was I taught. Rather, *I received it* by means of an unveiling from¹⁴ an anointed One.

13 For, you heard *about* the behavior *that was* mine at one time in the *cult of* Judaism – that to an extent surpassing *others* I persecuted the Ekklesia of the God. And, I was ravaging it!

14 And, I was advancing in the *cult of* Judaism beyond many of *my* comrades in the generation *that was* mine, being extremely more zealous for the ancestral traditions *that were* mine.

⁶ Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον, ⁷ ὃ οὐκ ἔστιν ἄλλο· εἰ μή τινές εἰσιν οἱ ταρασσόντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ.

⁸ Ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.

⁹ Ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, Εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

¹⁰ Ἄρτι γὰρ ἀνθρώπους πείθω; ἢ τὸν Θεόν; Ἡ ζητῶ ἀνθρώποις ἀρέσκειν; Εἰ γὰρ⁹ ἔτι ἀνθρώποις ἡρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην.

¹¹ Γνωρίζω δὲ¹⁰ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ Εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον. ¹² Οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὔτε ἐδιδάχθην. Ἀλλὰ δι' ἀποκαλύψεως ¹¹ Χριστοῦ.

¹³ Ἦκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν Ἐκκλησίαν τοῦ Θεοῦ. Καὶ ἐπόρθουν αὐτήν.

¹⁴ Καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.

⁹ 96% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction γὰρ here.

¹⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have δὲ here. On the basis of 1% the NU has γὰρ.

¹¹ 30% of the Greek manuscripts, including the best

line of transmission (f35), do not include Ἰησοῦ here.

¹² 96% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'For,' here.

¹³ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here. On the basis of 1% the NU has 'For,'.

¹⁴ 30% of the Greek manuscripts, including the best line of transmission (f35), do not include 'Jesus' here.

¹⁵ Ὅτε δὲ εὐδόκησεν ὁ Θεὸς¹⁵,
ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ
καλέσας διὰ τῆς χάριτος αὐτοῦ
¹⁶ ἀποκαλύπτει τὸν Υἱὸν αὐτοῦ ἐν ἐμοὶ ἵνα
εὐαγγελίζωμαι αὐτὸν ἐν τοῖς Ἑθνεσιν,
ἐθέως οὐ προσανεθέμην σαρκὶ καὶ
αἵματι. ¹⁷ Οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα
πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους. Ἀλλὰ
ἀπῆλθον εἰς Ἀραβίαν.
Καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.

¹⁸ Ἐπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς
Ἱεροσόλυμα ἱστορῆσαι Πέτρον¹⁶. Καὶ
ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε.
¹⁹ Ἐτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ
Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου.
²⁰ Ἀ δὲ γράφω ὑμῖν, ἰδοὺ. Ἐνώπιον τοῦ
Θεοῦ ὅτι οὐ ψεύδομαι.
²¹ Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας
καὶ τῆς Κιλικίας.
²² Ἦμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς
Ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ,
²³ Μόνον δὲ ἀκούοντες ἦσαν ὅτι Ὁ διώκων
ἡμᾶς ποτε νῦν εὐαγγελίζεται τὴν Πίστιν ἣν
ποτε ἐπόρθει.
²⁴ Καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν.

15 Now, when the God¹⁷ – the One

➤ Who marked off *my* boundaries since being in my mother's
womb and
➤ having called *me* by way of the Grace *that is* His –
was pleased ¹⁶ to unveil the Son *that is* His in connection with me
to make an excellent announcement *about* Him amongst the
Ethnicities, I did not immediately take counsel with flesh and blood.
¹⁷ Nor, did I go up to Jerusalem to the *ones who were* apostles
before me.

Rather, I departed to Arabia.

And, again I turned back toward Damascus.

PAUL RELATES HIS SUBSEQUENT ACTIVITIES

AND THE REACTION OF THE JEWISH DISCIPLES TO THEM

¹⁸ Then, after three years I went up to Jerusalem to give an
account of what I had learned to Peter¹⁸. And, I remained with
him *for* days – fifteen *days*.

¹⁹ Now, I did not see other *ones* of the apostles, except Jacob¹⁹,
the brother of the Lord.

²⁰ Now, *as for* the *things* which I am writing to you – look! In
front of the God *I tell you* that I am not lying.

²¹ Then, I came to the regions of the *province of* Syria and the
province of Cilicia.

²² Now, I was being one who was unknown by the face *that is*
mine to the Ekklesias of the Jews – *that is*, the *Ekklesias* in
connection with an anointed One.

²³ Now, only *this* – they were being ones who were hearing, “The
one who was persecuting us at one time is now proclaiming an
excellent announcement – *namely*, the Faith which at one time he
ravaged.

²⁴ And, they were glorifying the God in connection with me.

¹⁵ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the name ὁ Θεός here.

¹⁶ 97.8% of the Greek manuscripts, including the best line of transmission (f35), have Πέτρον here instead of Κηφᾶν.

¹⁷ 98.5% of the Greek manuscripts, including the best line of transmissio(f35), include the words ‘the God’ here.

¹⁸ 97.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘Peter’ here instead of ‘Cephas’.

¹⁹ ‘Jacob’ – This a transliteration of the Greek name Ἰάκωβον here. Most translate it as ‘James’.