

GALATIANS 2

NLET

THE APOSTLES IN JERUSALEM ATTEST TO THE VERACITY OF THE EXCELLENT ANNOUNCEMENT WHICH WAS PROCLAIMED BY PAUL

1 Then, after ten years again I went up to Jerusalem with Barnabas, taking along also Titus *as an assistant*.

2 Now, I went up in accord with a *divine* revelation.

And, I communicated to them the Excellent Announcement which I keep on heralding to the Ethnicities – but in private, to the *men generally* deemed *to be important*, lest somehow I might be running or had run in vain.

3 But, Titus – the one with me, being a Hellenist *man* – was NOT compelled to be circumcised!

4 Now, by agency of the secretly-introduced false brothers who came in to spy on the freedom *that is* ours, which we have in connection with an anointed One – *namely*, Jesus, in order that they might enslave us for themselves¹ – 5 to whom not even for an hour did we yield with the subordination, in order that the truth of the Excellent Announcement might remain with respect to you.

6 Now, from the *men generally* deemed to be something *important* – of what sort they were at some time or other to me makes no difference – ² God does not take social standing *as important*. For, to me the *men generally* deemed *important* contributed nothing.

7 Rather, on the contrary,

- having seen that I had been lastingly entrusted with the Excellent Announcement to the uncircumcised, just as Peter to the Circumcision, (8 for, the One Who effectively worked with Peter in regard to *being* an apostle of the Circumcision worked effectively also with me *in regard to being an apostle* to the

Ethnicities) 9 and,

- recognizing the *freely-given* favor – *namely*, the favor given to me,

Jacob, and Cephas³, and John – the ones deemed to be pillars, gave right *hands* of partnership to me and to Barnabas in order that we, *for our part*, on the one hand,⁴ *be apostles* to the Ethnicities, they, *for their part*, on the other hand, *be apostles* to the Circumcision, ¹⁰ only *adding* that we remember the beggarly poor – which also I was eager to do this very thing.

11 Now, when Peter⁵ came to Antioch, face to face I took a stand against him; because, he was one having been lastingly condemned.

12 For, before some *men* from Jacob⁶ came, with the Ethnicities he was eating together. Now, when they came, he began to withdraw. And, he was separating himself, being one who was fearing the *ones* from among the Circumcision.

13 And, the rest of the Jews also⁷ were being caused to pretend together with him, with the result that even Barnabas was led away likewise by the hypocrisy *that* was theirs.

14 To the contrary, when I saw that they were not advancing straight toward the Truth of the Excellent Announcement, I said to the Peter⁸ in front of all, “If you, *for your part*, being a Jew, as *the* ethnicities are living; and, not as Jews⁹, why¹⁰ are you forcing the Ethnicities to imitate Jews?”

15 We, *for our parts*, by origin *are* Jews; and, *we are* not moral failures from among ethnicities, ¹⁶ ¹¹ having lastingly known that a person is not justified by means of lawful deeds, rather than by means of a ‘Jesus-*the* Anointed’ faith.

And, we, *for our parts*, have directed faith toward an anointed One – *namely*, Jesus, in order that we might be justified by means of a belief consisting of an

¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘might enslave us for themselves’ (an aorist, middle, subjunctive verb) here. On the basis of 1.5% the NU has ‘shall enslave us’ (a future, active, indicative verb).

² 92% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

³ ‘Cephas’ – the Aramaic name for ‘Peter’. Both mean ‘rock’.

⁴ 45% of the Greek manuscripts, including the best line of transmission (f35), include the particle translated as ‘on the one hand,’ here. Note that its partner, ‘on the other hand,’ follows.

⁵ 97.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘Peter’ here instead of ‘Cephas’.

⁶ ‘Jacob’ – This a transliteration of the Greek name Ἰάκωβον here. Many translate it as ‘James’.

⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), include ‘also’ here.

⁸ 94.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Peter’ here instead of ‘Cephas’.

⁹ 86.9% of the Greek manuscripts, including the best line of transmission (f35), have ‘are living; and, not as Jews’ here. On the basis of 1.7% the NU has ‘as the ethnicities; and, not as Jews are living’.

¹⁰ 93.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘why’ here instead of ‘how’.

¹¹ 80% of the Greek manuscripts, including the best line of transmission (f35), do not include a conjunction meaning ‘Now,’ or ‘But,’ here.

anointed One' and not by means of lawful deeds, for the reason that¹² all flesh shall not be justified by means of lawful deeds.

17 Now, if, being ones who are seeking to be justified in connection with an anointed One, we have been found also *to be* moral failures, then and there is an anointed One a servant of moral failure? May it never come to be!

18 For, if I build again these *things* that I have destroyed, I am proving myself *to be* a transgressor.

19 For, I, *for my part*, by means of law to law have died in order that to God I might live.

Together with an anointed One I have been crucified.

20 Now, no longer do I, *for my part*, keep on living,

Now, an anointed One *keeps on living* in me.

Now, what *life* I now keep on living in connection with flesh, in connection with faith I keep on living – *that is*, by the *Faith consisting*

- of the Son of the God,
- of the One Who loved me, and
- of One Who gave Himself over in my behalf.

21 I do NOT nullify the *freely-given* favor of the God! For, if by means of law *there is* justification, then and there an anointed One died for nothing.

¹² 88% of the Greek manuscripts, including the best line of transmission (f35), have 'for the reason that' here. On the basis

of 4% the NU has 'because'.