

**Notes on the Greek New Testament**  
**Day 258 – September 15<sup>th</sup> – Galatians 2:1-21**

**Works frequently referenced in these notes on Galatians**

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**Verse 1**

Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ συμπαραλαβὼν καὶ Τίτον·

ἐπειτα then, afterwards

Cf. εὐθὺς 1:16, ἐπειτα 1:18,21.

δεκατεσσαρες fourteen  
ἐτος see v.18

Longenecker considers that the 3 years of 1:18 and 14 years here are to be understood concurrently – each measured from Paul's conversion.

παλιν see v.16

παλιν is omitted by a few MSS.

συμπαραλαβων Verb, aor act ptc, m nom s  
συμπαραλαμβανω take or bring along  
with

Cf. Acts 11:27-30. At this time Barnabas would have been Paul's senior colleague.

**Verse 2**

ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, μὴ πως εἰς κενὸν τρέχω ἢ ἔδραμον.

ἀνέβην Verb, aor act ind, 1s ἀναβαινω  
ἀποκαλυψις, εως f revelation

The reference may well be to the prophecy of Agabus in Acts 11:28.

ἀνεθέμην Verb, aor midd ind, 1s ἀνατιθεμαι  
lay before, present  
κηρύσσω preach, proclaim

The present tense suggests that the gospel he preached then is the gospel he still preaches now.

ἔθνεσιν Noun, dat pl ἔθνος, ους n nation,  
people; τα ἑ. Gentiles  
ἰδιος, α, ον one's own; κατ' ἰδιαν privately

δοκεω think, suppose; intrans be  
recognised, have reputation

"Paul, probably in reaction to the Judaisers' inflated adulation of the Jerusalem leaders..., recognises in his use of the expression the legitimate role of the Jerusalem apostles in the church, yet without compromising his claim that his gospel stems from God and Christ apart from any human authority (cf. 1:1,12,15-16)... It seems hard to ignore at least a certain 'dismissive' tone in Gal 2... – a dismissal, however, not of the Jerusalem apostles themselves, but of the Judaisers' claims for them." Longenecker

πως i) interrog. particle how? in what way?  
ii) enclitic particle somehow, in some way

τρέχω run, exert oneself

ἔδραμον Verb, aor act indic, 1s τρέχω

"His commission was not derived from Jerusalem, but it could not be executed effectively except in fellowship with Jerusalem. A cleavage between his Gentile mission and the mother-church would be disastrous: Christ would be divided, and all the energy which Paul had devoted, and hoped to devote, to the evangelising of the Gentile world would be frustrated." Bruce  
"Any rupture between Paul and the Jerusalem apostles on the essentials of the gospel – as distinct from differing understandings of the logistics of Christian outreach – would be disastrous both for the mission to the Jews and that to Gentiles. The unity of the church even amidst its diversity was of great importance to Paul, as his strenuous efforts with regard to the Jerusalem collection clearly indicate (cf. Rom 15:25-32; 1 Cor 16:1-3; 2 Cor 9:12-15)." Longenecker

**Verse 3**

ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλληνας ὄν,  
ἠναγκάσθη περιτεμηθῆναι·

Verses 3-5 are an extended parenthesis to the main argument.

οὐδὲ neither, nor  
ἠναγκάσθη Verb, aor pass indic, 3s  
ἀναγκάζω force, compel, urge  
περιτεμηθῆναι Verb, aor pass infin περιτεμνω  
circumcise

**Verse 4**

διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους,  
οἵτινες παρεισῆλθον κατασκοπήσαι τὴν  
ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ,  
ἵνα ἡμᾶς καταδουλώσουσιν –

'Now this happened (i.e. the pressure for Titus' circumcision) because certain false brothers infiltrated our ranks.'

παρεισακτος, ον brought in under false pretences

"For Paul... they were false brothers since they could not accept Gentile Christians as true brothers apart from circumcision and so denied the universality of the gospel." Longenecker

οἵτινες Pronoun, m nom pl ὅστις whoever, whatever

παρεισερχομαι come in, slip in

Cf. 2 Peter 2:1; Jude 4.

κατασκοπήσαι Verb, aor act infin  
κατασκοπεω spy on, spy out  
ἐλευθερία, ας f freedom, liberty

A key word in Galatians.

καταδουλώσουσιν Verb, fut act indic  
καταδουλωω make a slave of, take advantage of

καταδουλώσουσιν, 'they might make us slaves' (future active indicative), is well supported by ⋈ A B\* C D etc.; καταδουλώσωσιν, 'they might make us slaves' (aorist active subjunctive), appears in B<sup>2</sup> and G; καταδουλώσονται, 'they might make us slaves to themselves' (aorist middle subjunctive), in TR.

**Verse 5**

οἷς οὐδὲ πρὸς ὥραν εἵξαμεν τῇ ὑποταγῇ, ἵνα ἡ  
ἀλήθεια τοῦ εὐαγγελίου διαμείνη πρὸς ὑμᾶς.

ὥρα, ας f hour, moment, instant, period of time

I.e. 'not for a moment'.

εἵξαμεν Verb, aor act ind, 1pl εἶκω yield, give in to

ὑποταγή, ης f obedience, submission  
ἀλήθεια, ας f truth, reality; ἐν ἅ. truly  
εὐαγγέλιον, ου n good news, gospel

I.e. "the gospel in its integrity" Lightfoot.

διαμείνη Verb, aor act subj, 3s διαμενω  
stay, remain, continue

"Paul's purpose in refusing to give in to the demands of the false brothers at Jerusalem was so that (ἵνα) the truth of the gospel might remain intact, particularly for the benefit of his Galatian converts." Longenecker

**Verse 6**

ἀπὸ δὲ τῶν δοκούντων εἶναι τι – ὅποιοι ποτε  
ἦσαν οὐδὲν μοι διαφέρει· πρόσωπον θεοῦ  
ἀνθρώπου οὐ λαμβάνει – ἐμοὶ γὰρ οἱ  
δοκούντες οὐδὲν προσανέθεντο,

δοκούντων Verb, pres act ptc, m & n dat pl  
δοκεω think, suppose; intrans be  
recognised, have reputation

See also vv 2&9. These verses are not ironical, but may rather take up a term used of the leaders at Jerusalem (Peter, John and James) by Paul's opponents in Galatia. Paul does not question the authority and reputation of these apostles but rather argues that his own authority, and that of his teaching, is one and the same with theirs. Paul stresses his agreement with the Jerusalem apostles and criticises those who want to cite their authority to undermine his own.

ὅποιος, α, ον correlative pronoun of what sort, such as; ὅποιος ποτε whatever

Burton suggests that the reference is to past relationships, 'whatever once they were – close followers and friends of Jesus or his brother ...' Longenecker sums it up, "So Paul's point in the parenthesis of verse 6 is that one cannot be unduly influenced by past relationships or physical proximity, whatever they may have been. For to restate his theological axiom more colloquially, 'God does not take into account human credentials.'"

οὐδὲν Adjective, n nom & acc s οὐδεὶς,  
οὐδεμία, οὐδεν no one, nothing; οὐδεν  
not at all

διαφέρω impers. matter to, be of concern to

πρόσωπον [ὁ] θεοῦ ἀνθρώπου οὐ λαμβάνει cf. Dt 10:17.

προσανέθεντο Verb, aor midd indic, 3pl  
προσανατιθεμαι add to

**Verse 7**

ἀλλὰ τὸναντίον ἰδόντες ὅτι πεπίστευμαι τὸ  
εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος  
τῆς περιτομῆς,

τουναντιον (το ἐναντιον) on the contrary, rather

The idiom ἀλλὰ τοῦναντίον marks a strong contrary to what had previously been stated, cf. 2 Cor 2:7; 1 Peter 3:9.

ιδόντες Verb, aor act ptc, m nom pl ὄραω  
see, observe, perceive, recognise  
πεπίστευμαι Verb, perf pass ind, 1s πιστεύω;  
pass = be entrusted with

A common Pauline expression, cf. Rom 3:2; 1 Cor 9:17; 1 Thess 2:4; 1 Tim 1:11; Titus 1:3.

ἀκροβυστία, ας f uncircumcision, non-Jews  
περιτομή, ης f circumcision, those  
circumcised, Jews

Longenecker suggests that Paul may here be using the phrases and words of others when he speaks of 'the gospel of the uncircumcised' and 'the gospel of the circumcised' and in using the name 'Peter' rather than Cephas. Paul may be reminding his readers of the words of a formal agreement.

### Verse 8

ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη,

This verse explains what they had 'seen' i.e. perceived and recognised.

ἐνεργήσας Verb, aor act ptc, m nom s  
ἐνεργεῶ work, be at work (in)  
ἀποστολή, ης f apostleship, mission  
ἔθνη Noun, nom & acc pl ἔθνος, οὗς n  
nation, people; τα ἔθνη Gentiles

It is the one God who, by his Spirit, furthers his one work through the various apostles.

### Verse 9

καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι,  
Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ  
δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ  
καὶ Βαρναβᾶ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη,  
αὐτοὶ δὲ εἰς τὴν περιτομήν·

γνόντες Verb, aor act ptc, m nom pl γινώσκω

Reflects the earlier ἰδόντες v.6.

δοθεῖσάν Verb, aor pass ptc, f acc s δίδωμι  
give

Not, as some suppose, that they saw he had received the grace of apostleship but, "Paul had been graced by God for an effective ministry among Gentiles, just as Peter 'as an apostle' (εἰς ἀποστολὴν [v.8]) was graced by God to work among Jews... Thus τὴν χάριν should be understood here simply as 'divine grace,' with the aorist passive adjectival participle δοθεῖσαν ('had been given') signalling God as the subject and Paul as the object." Longenecker.

Κηφᾶς, α m Cephas (Aramaic equivalent of Πέτρος, rock).

δοκεῶ see v.6

στῦλος, οὗ m pillar, column

The Talmud refers to the three patriarchs, Abraham, Isaac and Jacob as the three 'pillars' on which God had built the covenant community of Israel. The Jewish Christians of Jerusalem may have used this term in a similar way of James, Cephas and John as the three pillars of the new covenant community. Paul had no objection to the title *as such*, but only to "the Judaizers' inflated adulation of the Jerusalem leaders and their use of the title, setting both them and it against Paul."

Longenecker

δεξιός, α, ον right, δεξιά right hand; δεξιάς ἔδωκαν they shook hands

ἔδωκαν Verb, aor act indic, 3pl δίδωμι  
κοινωνία, ας f fellowship, sharing in,  
participation

I.e. recognition that they were engaged in a common task.

### Verse 10

μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

μονός, η, ον i) adj only, alone; ii) adv μονόν only, alone

πτωχός, η, ον poor, pitiful

μνημονεύωμεν Verb, pres act subj, 1pl  
μνημονεύω remember, keep in mind

"What the Jerusalem apostles seemed to have asked for is that Paul, in exercising his freedom to carry on an independent strategy for the evangelisation of the Gentiles, 'continue to keep the welfare of the Jerusalem believers in Jesus also in mind' – i.e., that he do nothing in the exercise of his freedom that would impede their outreach to Jews and that he take into consideration the special circumstances of their Jewish mission, supporting them whenever possible. 'To remember the poor,' therefore, seems to be something of an idiomatic expression or *Stichwort* meant to signal the special relationship that existed between Gentile churches and the Jewish Christian congregation at Jerusalem which both parties recognised. It undoubtedly included Paul's later collection of money from his churches for the Jewish believers of Jerusalem, which Paul meant to be a concrete expression on his part of that special relationship. But it cannot be confined to such a monetary gift, either on the part of the Jerusalem apostles or Paul." Longenecker

ἐσπούδασα Verb, aor act indic, 1s σπουδαζέω  
work hard at, be eager

αὐτοῦ τοῦτο this same, 'this very thing'

"Paul means not only that he henceforth adopted this policy, but that he had already done so – he thinks of the famine relief which he and Barnabas brought to Jerusalem from Antioch, according to Acts 11:30." Bruce

#### Postscript to 2:1-10

"There is much in this account of significance for Christians today, living, as we do, in a pluralistic society and amidst many representations of the Christian faith. 'False brothers' and 'Judaizers' of all sorts abound, who, motivated by their own agenda, attempt to conform the gospel to their own vision and purposes. Christians today need to be discerning. Furthermore, we need to appreciate how various practical concerns and speculative ideologies can distort 'the truth of the gospel,' whether they be those of others or ourselves. But Christians today also need to understand that there can be differences among true believers, and that such differences – particularly when involving different understandings of redemptive logistics or differences of culture – need not tear us apart. Indeed, where there exists a basic agreement in the essentials of the Gospel, Gal 2:1-10 sets before us a prototype of mutual recognition and concern for one another, despite our differences. It teaches us, in fact, something of how to distinguish between things that really matter and things of lesser importance (the so-called *adiaphora*), where to stand firm and where to concede, and even when to defy people and pressures and when to shake hands and reciprocate with expressions of mutual concern." Longenecker

#### Verses 11-14

"There is much in 2:11-14 that we are not told about the situation at Antioch and much of which we are told mostly by way of allusion. What complex of events led up to Paul's rebuke of Peter? What was the Antioch church like before this incident? When and why did Peter come to Antioch? What issues were at stake – not only from Paul's perspective, but also from Peter's and those Christians at Antioch who joined him in his withdrawal? How did Barnabas view matters? Who really 'won' the dispute? And what was Antioch Christianity like after this episode? Indeed, as James Dunn rightly observes, 'Here is one of the most tantalizing episodes in the whole of the NT. If we could only uncover the full picture of what happened here, what led up to it and what its sequel was, we would have gained an invaluable insight into the development of earliest Christianity' (*Unity*, 253)..."

"The account stands in apparent contrast to the affirmations of unity in 2:7-10, particularly 'the right hand of fellowship' extended in v.9. Its purpose, however, is the same as all the other accounts in the *narratio* – to demonstrate Paul's lack of dependence on the Jerusalem apostles, particularly Peter, while at the same time affirming his essential agreement with them." Longenecker

#### Verse 11

Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν·

ὅτε conj when, at which time

The timing of Peter's visit is uncertain. However, it would seem best to understand that Paul continues a sequential narrative.

κατὰ πρόσωπον to the face

Does not necessarily imply hostility, but only direct encounter, cf. Acts 25:16; 2 Cor 10:1.

ἀντέστην Verb, 2 aor act ind, 1s ἀνθιστημι resist, oppose, withstand

κατεγνωσμένος Verb, perf pass ptc, m nom s καταγινωσκω condemn

I.e. he stood condemned *before God*.

#### Verse 12

πρὸ τοῦ γὰρ ἔλθεῖν τινὰς ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστειλεν καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς.

ἔθνος, οὗς n nation, people; τα ἑ. Gentiles συνεσθιω eat with

Probably refers to ordinary meals in homes but may refer to the Lord's Supper.

ἡλθον – a number of ancient MSS read ἡλθεν (p<sup>46</sup> vid x B D\* G *et al*) which appears to be a primitive transcriptional error. This reading resulted in a few of the same MSS reading τινα rather than τινες.

ὑποστειλλω draw back; midd turn back, shrink back, hold back  
ἀφορίζω separate, take away, set apart, appoint

The imperfect suggests gradual separation.

ἑαυτος, ἑαυτη, ἑαυτον reflexive pronoun, himself, herself, itself  
περιτομη, ης f circumcision, those circumcised, Jews

Of whom was Peter afraid? Does this refer to Jews in general, Jewish Christians or a circumcision party? Longenecker thinks that the reference is to non-Christian Jews and comments, "What seems to have concerned believers at Jerusalem vis-à-vis Gentile believers was the rising tide of Jewish nationalism in Palestine and its growing antagonism directed against any Jew who had Gentile sympathies or who associated with Gentile sympathisers. Such a concern seems to have been shared by all Jewish believers at Jerusalem... Building on such a background, we can posit a somewhat different scenario for the Antioch episode than is usually assumed: when the delegation from James came (ἡλθον) with this practical concern of how unrestricted table fellowship of Jews and Gentiles within the Christian community at Antioch would appear to non-Christian Jews of Palestine, Cephas began to draw back (ὑπεστειλεν) and to separate (ἀφορίζεν) from Gentile believers because he feared (φοβουμενος) the reaction of those more zealot-minded Jews and the effects of their antagonism toward the Jerusalem church in allowing Jewish believers at Antioch to fraternise with Gentiles... The picture thus presented in v 12b is that of a misguided tactical manoeuvre made under pressure... He had no theological difficulties with such table fellowship himself. But when confronted by the practical concerns of James and the delegation he sent, Cephas seems to have become confused. And in his endeavours to deal with this extremely important practical concern of the Jerusalem church, he took a course of action that, in effect, had dire theological consequences: that there could be no real fellowship between Jewish believers and Gentile believers in Jesus unless the latter observed the dietary laws of the former. Such a tenet, of course, would have serious implications for the proclamation of the gospel to the Gentiles and for a doctrine of the oneness of the body of Christ. But Cephas seems not to have realised all of this at the time, being more conscious of the Jewish zealot pressures on the Jerusalem church and its mission to the Jews."

### Verse 13

καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ  
Τουδαῖοι, ὥστε καὶ Βαρναβᾶς συναπήχθη  
αὐτῶν τῇ ὑποκρίσει.

συνυπεκρίθησαν Verb, aor pass indic, 3pl  
συνυποκρινομαι join in acting with  
insincerity/deceit

λοιπος, η, ον rest, remaining, other

'the rest of the Jewish believers joined in playing the hypocrite'.

ὥστε so that, with the result that

Barnabas was the last person one might expect to have gone along with this separation from Gentile believers.

"It was this act of desertion at Antioch that seems to have rankled Paul the most. In effect, it put an end to their close association, probably causing Paul to speak reticently about Barnabas in Gal 2:1-10 and ultimately leading to their separation (Acts 15:39-41), even though the tone of Paul's reference to Barnabas in 1 Cor 9:6 (perhaps also 2 or 8:18-19) suggests that they remained friends."

Longenecker

συναπήχθη Verb, aor pass indic, 3s

συναπαγομαι be carried away, led astray

ὑποκρισις, εως f hypocrisy, pretence

#### Verse 14

ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾶ ἔμπροσθεν πάντων· Εἰ σὺ Ἰουδαῖος ὑπάρχων ἔθνικῶς καὶ οὐκ Ἰουδαϊκῶς ζῆς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν;

εἶδον Verb, aor act ind, 1s & 3pl ὁραω see, observe, perceive

ὀρθοδοδεω be consistent, act consistently with

ἀληθεια, ας f truth, reality; ἐν ἄ. truly

Cf. 2:5

ἔμπροσθεν prep with gen before, in front of ὑπαρχω be (equivalent to εἰμι)

ἔθνικως adv like a Gentile

οὐχι (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.

Ἰουδαϊκως adv like a Jew, as a Jew

ζαω live, be alive

The present tense signifies normal or continuing action. It clearly implies that Peter had abandoned the rigour of Jewish legal observances and it highlights his present inconsistency.

πως interrog. particle how? in what way?

ἀναγκάζω force, compel, urge

ἰουδαΐζω live as a Jew, become a Jew, adopt a Jewish way of life.

#### Verse 11-14 Postscript

"While we may believe that Paul's case was right in the conflict at Antioch, we do not know how the situation was actually resolved in the church there. Paul tells us what he said to Peter... but he does not tell us how Peter, Barnabas, or the Antioch church reacted to what he said. If the matter had been amicably resolved by the time he wrote to the Galatians, we would have expected him to say so. Furthermore, it would have been a very significant point to make in his argument against the Galatian Judaisers to say that the outcome of the episode was that Peter recanted and the Antioch church as a whole supported him, but he does not. The omission of such statements in Paul's account has led many to conclude that actually Paul lost and Peter triumphed at Antioch... It may very well have been the case that at the time Paul wrote Galatians the Antioch church was siding more or less with Peter rather than Paul, and so Paul could only report what he said and the logic of his case. But from the high regard evidenced for Paul in Acts and the letters of Ignatius, it is difficult to believe that such continued to be true for long.

"The juxtaposition of Paul's accounts in 2:1-5 and 2:11-14 makes an obvious point: just as Paul withstood the pressures of the 'false brothers' at Jerusalem, so Peter should have withstood those exerted by the delegation of James. There may have been a common practical concern behind such pressures. But to turn that concern into a theologically based call for Gentile Christians to practice a Jewish lifestyle was tantamount to a denial of the Christian gospel. Paul saw this clearly at Jerusalem; Peter should have seen it as well at Antioch. And the same is true for Gentile believers of Galatia." Longenecker

#### Verses 15-21

Are verses 15-21 a summary of what Paul said to Peter at Antioch or do they consist of a precis of Paul's theological argument against the Galatians – an introduction to 3:1-4:11? Longenecker follows Betz in arguing the latter, partly on the basis of the formal structure of apologetic letters. He believes that vv.15-21 set out a proposition which is then argued in detail in the chapters which follow. "So it should not be considered just as part of Paul's speech to Peter, though it springs immediately from that, but as the summary of all that Paul has argued in 1:11-2:14 and as the introduction to 3:1-4:11."

**Verse 15**

Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἔθνῶν  
ἀμαρτωλοί,

φύσει Noun, dat s φύσις, εὼς f nature,  
natural condition  
ἀμαρτωλός, ον sinful, sinner

ἐξ ἔθνῶν ἀμαρτωλοὶ seems to be a colloquialism used by Jews with reference to Gentiles, cf. Matt 26:45; Lk 6:32-33.

**Verse 16**

εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ  
ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ  
Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν  
ἐπιστεῦσαμεν, ἵνα δικαιοθῶμεν ἐκ πίστεως  
Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, ὅτι ἐξ ἔργων  
νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ.

εἰδότες Verb, perf act ptc, m nom pl οἶδα  
(verb perf in form but with present  
meaning) know, understand

δικαιοῦται Verb, pres pass indic, 3s δικαιοῶ  
justify, acquit, declare & treat as  
righteous, put into a right relationship  
(with God).

The use of ἄνθρωπος is indefinite, 'a person'.

ἐὰν μὴ unless, except

ἐὰν μὴ properly has exceptive force (cf. 1:19) though it can be adversative (cf. 1 Cor 7:17; also Matt 12:4; Lk 4:26-27.). The sense here is 'but only'.

σὰρξ, σαρκός f flesh, physical body, human nature

**Excursus on Verse 16**

Longenecker comments, The really crucial features of v.16... have to do with four matters: (1) Paul's use of the δικαι- cluster of words, with the verb δικαιοῶ ('justify,' 'make righteous') appearing three times in this verse and once in v 17 and the noun δικαιοσύνη ('justification,' 'righteousness') taking centre stage in the conclusion of v 21; (2) Paul's understanding of νόμος ('law'), which he contrasts in some manner with Jesus Christ; (3) what Paul means by ἔργων νόμου ('the works of the law'); and (4) what he means by πίστεως Ἰησοῦ Χριστοῦ ('faith in Jesus Christ' or 'the faith/faithfulness of Jesus Christ'). If, as we believe, 2:15-21 serves as the propositional statement of Galatians – and further, v 16 expresses what Paul and all Jewish believers held in common – then it becomes vitally important to have some appreciation of what Paul means by these terms and expressions." Longenecker argues the following:

(1) On Paul's use of the δικαι- cluster of words he thinks that J.A.Ziessler's work *The Meaning of Righteousness in Paul* demonstrates that Paul uses the verb δικαιοῶ forensically and relationally, but that the noun δικαιοσύνη and adjective δικαίος also have behavioural nuances. In v 16 the aorist ἐπιστεῦσαμεν refers to a once-for-all response that results in a transfer of status but "the four uses of the verb in vv 16-17 and the noun in v 21 cannot be treated as simply 'transfer terms' when the issue at both Antioch and Galatia had to do with the lifestyle of those who were already believers in Jesus. So here in 2:15-21, as well as throughout Galatians (and Paul's other letters), we must treat the δικαι- cluster of words as having both forensic and ethical significance, though ... over all such terms stands the relational, participatory concept of being 'in Christ'."

In his book *Justification*, Markus Barth argues that 'justification' is a relational concept.

"Sharing in the death and resurrection of Jesus Christ is the means of justification: only in Christ's death and resurrection is the new man created." A new man, he argues, in which all the old barriers are broken down between Jew and Gentile, male and female, slave and free.

"Justification in Christ is thus not an individual miracle happening to this person or that person, which each may seek or possess for himself. Rather justification by grace is a joining together of this person and that person, of the near and the far; ... it is a social event."

(2) Where, as here, Paul speaks of the law in a negative sense, he has in mind "the Mosaic law as a *religious system* associated in some manner with righteousness," and so opposed to Christ. He is opposing more than legalism, he is setting up an opposition to the Mosaic religious system which has now been superseded. Elsewhere Paul can speak of the law in positive terms as the revelation of God and his character (eg. Rom 7:12,14; 1 Tim 1:8).

(3) Longenecker argues that Paul uses the phrase ἐργων νομου "not just to refer to 'the badges of Jewish covenantal nomism,' [i.e. circumcision, dietary regulations, and sabbath observance] though that may have been how other Jewish believers thought of them, but as a catch phrase to signal the whole legalistic complex of ideas having to do with winning God's favour by a merit-amassing observance of Torah. Paul takes pains to point out, however, that such a legalistic use of the Mosaic law was not a tenet of true Jews, whether Jewish Christians or (by implication) non-Christian Jews... And on this, Paul believes, he and all other Jewish believers in Jesus are in agreement."

(4) πιστεως Ἰησου Χριστου is generally understood as an objective genitive, 'faith in Jesus Christ.' However, Longenecker says, "The expression πιστεως Ἰησου Χριστου appears in Paul's letters only seven times (in addition to twice here at 2:16, see Gal 3:22 [also 3:26 in p<sup>46</sup>]; Rom 3:22,26; Eph 3:12; Phil 3:9). It is admittedly a difficult expression. But when πιστις is understood in terms of the Hebrew עֲמוּנָה *emuna*, which means both 'faith' and 'faithfulness,' then it is not too difficult to view Paul as using πιστις Ἰησου Χριστου much as he uses πιστις του θεου ('the faithfulness of God') in Rom 3:3 and πιστις Αβρααμ ('the faith of Abraham') in Rom 4:16... In effect, then, Paul uses πιστις Ἰησου Χριστου in his writings to signal the basis for the Christian gospel: that its objective basis is the perfect response of obedience that Jesus rendered to God the Father, both actively in his life and passively in his death. Thus in three places by the use of πιστις Ἰησου Χριστου Paul balances out nicely the objective basis of the Christian faith ('the faith/faithfulness of Jesus Christ') and mankind's necessary subjective response ('by faith'): Rom 3:22, 'this righteousness of God is δια πιστεως Ἰησου Χριστου ('through the faith/faithfulness of Jesus Christ') εις παντας τους πιστευοντας ('to all who believe)'; Gal 3:22, 'so that the promise, εκ πιστεως Ἰησου Χριστου ('which is based upon the faith/faithfulness of Jesus Christ') δοθη τοις πιστευουσιν ('might be given to those who believe)'; and Phil 3:9, 'a righteousness την δια πιστεως Χριστου ('that is based on the faith/faithfulness of Christ') and την επι τη πιστει ('that depends upon faith').' These are not just redundancies in Pauline vocabulary, as so often assumed, but Paul's attempts to set out both the objective and the subjective bases of the Christian life."

"και ἡμεις εις Χριστον Ἰησουν ἐπιστευσαμεν, ινα δικαιοθωμεν εκ πιστεως Χριστου καιν ουκ εξ ἐργων νομου... The explicative use of και ('even') makes the pronoun ἡμεις ('we') emphatic and serves to recall the beginning of the sentence in v15, 'we who are Jews by birth.' The historical aorist ἐπιστευσαμεν ('we believed') signals a once-for-all response, which in tandem with εις ('into,' 'in') expresses in its fullest and most definitive form the act of Christian faith, i.e. commitment of oneself Christ. The purpose of their act of commitment is stated in the ινα clause that follows: 'in order that we might be justified [forensically, with ethical implications] on the basis of the faithfulness of Christ [εκ πιστεως Χριστου] and not on the basis of the works of the law [εξ ἐργων νομου]."

#### Verse 17

ει δε ζητοϋντες δικαιοθῆναι εν Χριστω  
εϋρέθημεν και αυτοι αμαρτωλοι, ἄρα Χριστος  
αμαρτίας διάκονος; μη γένοιτο·

ζητοϋντες Verb, pres act ptc, m nom s ζητω

εν Χριστω appears frequently in Paul's letters to signal the sphere within which the believer lives and the intimacy of personal fellowship that exists between the believer and Christ (see also 1:22; 2:4; 3:14,26,28; 5:6,10). While often the local idea in the phrase is emphasised, here, in parallel with and reflecting the expressions δια πιστεως Ἰησου Χριστου and εκ πιστεως Χριστου of v 16, its dynamic factor ('by Christ') comes to the fore." Longenecker

εϋρέθημεν Verb, aor pass indic, 1pl εϋρισκω  
ἄρα Interrogative particle expecting a  
negative response [to be distinguished  
from the conjunction ἄρα then]



"We have argued that Paul faced two problems in Galatia: (1) that brought about by the Judaisers, who argued for the necessity of Gentile Christians living according to the Jewish law, and (2) that arising from among the Galatian believers themselves, who tolerated libertinism. And in attempting to gather up the diverse features of the Judaisers' message, we have suggested that on a purely practical basis they laid stress on the Torah as the divinely appointed way to check libertinism within the Christian church – i.e. they offered a rather straightforward and seemingly God-honouring solution to libertinism within Paul's congregations: accept a Jewish nomistic lifestyle and you will have clear guidance as to what is right and wrong, and so be able to live a life that pleases God... In line with such an interpretation, it is not too difficult to suppose that in saying 'we are found to be sinners' Paul is responding to a charge of his opponents and granting the truth of their underlying observation: that Christians, though claiming a higher standard for living, yet sin. For while forensic righteousness and ethical righteousness are intrinsically part and parcel of one another, the latter, sadly, is not always worked out in life as it should be. The premise of the sentence, therefore, is true in both its parts – the first is what it proclaims; the second is what it acknowledges. The conclusion that 'Christ is a minister of sin' and so actually 'promotes sin' or 'furthers sin's interests,' however, is assuredly not true." Longenecker

γένοιτο Verb, aor opt, 3s γινομαι; μη  
γενοιτο may it not be — a strong  
assertion or oath form.

### Verse 18

εἰ γὰρ ἂν κατέλυσα ταῦτα πάλιν οἰκοδομῶ,  
παραβάτην ἐμαυτὸν συνιστάνω.

καταλυω destroy, tear down

ἂ καταλυσα i.e. living by the law-code.

"The aorist tense of the verb, as a historical aorist, has in mind a past, once-for-all act – that time of conversion when one ceased to rely on the Mosaic law for either justification or the supervision of life, but turned to Christ for both acceptance before God and the pattern for living." Longenecker

πάλιν again, once more  
οἰκοδομεω build, build up, encourage  
παραβατης, ου m one who breaks God's  
law, transgressor

"To go back to the law (as a Christian) after having been done with the law ... is what really makes one a lawbreaker... Paul has in mind Peter and certain other Jewish Christians who in one way or another seemed to be doing just that." Longenecker

ἐμαυτὸν, ἐμαυτου, ης reflexive pronoun (not  
used in nom) myself, my own  
συνιστανω show, prove

### Verse 19

ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον ἵνα θεῶ  
ζήσω· Χριστῷ συνεσταύρωμαι·

"In vv 19-20 Paul presents in encapsulated form the essence of his own theology vis-à-vis Jewish nomism: (1) the law's purpose was to work itself out of a job and point us beyond itself to a fuller relationship with God; (2) Christ's death on the cross and our spiritual identification with his death effects freedom from the jurisdiction of the Mosaic law; and (3) the Christian's focus is to be on Christ, who lives within us and to whom we look for direction in life. In effect, while Jews and Christians deny the validity of a legalistic use of the law, Jews hold to a nomistic or Torah-centred lifestyle in expressing their faith and Christians are to be Christ-centred in expressing theirs." Longenecker

ἀπέθανον Verb, aor act indic, 1s & 3pl  
ἀποθησκω die, face death, be mortal  
ζήσω Verb, aor act subj ζω live, be alive

"In Pauline usage, 'to die to' something is to cease to have any further relation with it (cf. Rom 6:2, 10-11; 7:2-6). Conversely, 'to live to' someone means to have a personal, unrestricted relationship with that one (cf. Rom 6:10-11; 14:7-8; 2 Cor 5:15)." Longenecker

συνεσταύρωμαι Verb, perf pass indic, 1s  
συσταυροομαι be crucified together  
(with someone else)

When Paul speaks here of having 'died to the law' he is speaking of more than a subjective attitude of mind. The perfect tense indicates a once-for-all act with continuing implications. Christ, in his death died in accordance with the law's demands (though they were demands not upon him but upon us) and so he 'died to the law' – it no longer has any demand upon him (cf. Romans 6:6-11). Paul, through union with Christ, can speak of himself as having died to the law and now being alive in and to Christ.

"Through this union with Him I satisfied the law, yielded to it the obedience which it claimed, suffered its curse, died to it, and am therefore now released from it – from its accusations and penalty, and from its claims on one to obey it as the means of winning eternal life." Eadie

### Verse 20

ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός· ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῆ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἐαυτὸν ὑπὲρ ἐμοῦ.

οὐκέτι adv no longer, no more

"Crucifixion with Christ implies not only death to the jurisdiction of the Mosaic law (v19), but also death to the jurisdiction of one's own ego. The 'I' here is the 'flesh' (σαρξ) of 5:13-24, which is antagonistic to the Spirit's jurisdiction." Longenecker

ἐμοὶ Pronoun, dat s ἐγώ

"In Pauline parlance, that reality of personal communion between Christians and God is expressed from the one side of the equation as being 'in Christ,' 'in Christ Jesus/Jesus Christ,' 'in him,' or 'in the Lord' (which complex expressions ... [appear more than] 164 times in Paul's letters...) – or, at times, being 'in the Spirit' (cf. Rom 8:9). Viewed from the other side of the equation, the usual way for Paul to express that relation between God and his own is by some such phrase as 'Christ by his Spirit' or 'the Spirit of God' or simply 'the Spirit' dwelling 'in us' or 'in you,' though a few times he says directly 'Christ in me' (as here in 2:20; cf. Col 1:27,29; see also Eph 3:16-17) or 'Christ in you' (cf. the interchange of expressions in Rom 8:9-11)." Longenecker

σαρξ, σαρκος f flesh, physical body

Here simply 'physical body' – though bearing the sense of mortality.

πίστει Noun, dat s πιστις

"The variant reading θεου καὶ Χριστου ('God and Christ') receives support from such excellent external sources as p<sup>45</sup> and B (also D\* G and two Old Latin manuscripts). As well, it certainly is the 'harder reading,' for nowhere else in Paul's writings is God spoken of expressly as the object of Christian faith. Yet the fact that it is *hap. leg.* in Paul makes it probable that υἱοῦ τοῦ θεοῦ ('Son of God') contained in x A C and almost all versions and patristic witnesses was original." Longenecker

ἀγαπήσαντός Verb, aor act ptc, m nom s

ἀγαπαω

παραδόντος Verb, aor act ptc, m nom s

παραδιδωμι hand or give over, deliver

υρ

ἐαυτος, ἐαυτη, ἐαυτον reflexive pronoun,  
himself, herself, itself

ὑπερ with gen. for, on behalf of

"Paul closes his statement as to the essence of the gospel here in 2:20 with an emphasis on Christ's love and sacrificial self-giving, much as he began the Galatian letter in 1:4 – which, of course, highlights what gripped his own heart when he thought of the work of Christ." Longenecker

### Verse 21

οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

ἀθετεω reject, set aside, refuse

δικαιοσυνη, ης f righteousness, what is right, what God requires, justice

δωρεαν without cost, freely, for nothing, needlessly

Here the meaning is 'without cause'.

"The central proclamation of the gospel concerns the atoning efficacy of the death of Christ. To argue for righteousness as being 'through the law,' therefore, whether that righteousness is understood forensically (2:15-16) or ethically (2:17-20), is to call into question the necessity of Christ's death; and, conversely, to base one's life on 'Christ crucified' is to put an end to attempts to be righteous by observing the law (as Paul argues immediately following in 3:1)." Longenecker