

The Epistle to the Galatians

Rachel Bousfield

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Galatians 1

Πρὸς Γαλάτας α΄

Marcion places Galatians *first* in his Apostolikon, using it as the basis for his anti-halakhic frame. Tertullian’s Against Marcion 5.2-4 argues with him over this chapter.

The Pseudo-Clementine Epistle of Peter rejects Paul here.

¹ Fourteen years later I went up again to Jerusalem, accompanied by Barnabas. I took Titus along also.

- This is a chronology problem. Neither Acts 15 nor Acts 11:30 cleanly line up.

² I went in response to a revelation and set before them the gospel that I preach among the Gentiles. But I spoke privately to those recognized as leaders, for fear that I was running or had already run in vain.

- This athletic metaphor is reused in Philippians 2:16.

Philippians 2:16 – ¹⁶ *Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.*

³ Yet not even Titus, who was with me, was compelled to be circumcised, even though he was a Greek. ⁴ This issue arose because some false brothers had come in under false pretenses to spy on our freedom in Christ Jesus, in order to enslave us.

- to spy **πα ρείσακτοι** and **reconnaissance** **κατασκοπήσαι** describe this like a military mission.

⁵ We did not give in to them for a moment, so that the truth of the gospel would remain with you.

- Some Latin witnesses and patristics (Irenaeus, Tertullian, Marius Victorinus, Ambrosiaster) read this verse *without* the negative, meaning Titus *was* circumcised. Tertullian in particular argues directly for that reading.

Acts 16:1-3 – ¹ *Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: ² Which was well reported of by the brethren that were at Lystra and Iconium. ³ Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.*

⁶ But as for the highly esteemed — whatever they were makes no difference to me; God does not show favoritism— those leaders added nothing to me.

- Literally, “God **does not lift the face,** **πρόσωπον οὐ λαμβάνει**,” a Hebraism of **לִפְנֵי אֵלִים**.
- Here Paul reflects the Torah expression’s of God’s impartiality as cosmic judge.

Leviticus 19:15 – ¹⁵ *Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor favour the person of the mighty; but in righteousness shalt thou judge thy neighbour.*

Deuteronomy 10:17 – ¹⁷ *For HaShem your G-d, He is G-d of gods, and L-rd of lords, the great G-d, the mighty, and the awful, who regardeth not persons, nor taketh reward.*

⁷ On the contrary, they saw that I had been entrusted to preach the gospel to the uncircumcised, just as Peter had been to the circumcised. ⁸ For the One who was at work in Peter’s apostleship to the circumcised was also at work in my apostleship to the Gentiles.

- Elsewhere in Galatians Paul writes **Peter** **Κηφᾶς**, yet here he spells **Cephas** **Πέτρος**.

⁹ And recognizing the grace that I had been given, James, Cephas, and John — those reputed to be pillars — gave me and Barnabas the right hand of fellowship, so that we should go to the Gentiles, and they to the circumcised.

- **Pillars,** **στυλοι**

¹⁰ They only asked us to remember the poor, the very thing I was eager to do.

- Possible ebionites.

¹¹ When Cephas came to Antioch, however, I opposed him to his face, because he stood condemned. ¹² For before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself, for fear of those in the circumcision group. ¹³ The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray.

- Jewish readers cry foul here: this is not in our law code.

¹⁴ When I saw that they were not walking in line with the truth of the gospel, I said to Cephas in front of them all, “If you, who are a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?”

- Literally **to Judaize** **ἰουδαΐζειν**.

Esther 8:17 LXX – ¹⁷ *in every city and province wherever the ordinance was published: wherever the proclamation took place, the Jews had joy and gladness, feasting and mirth: and many of the Gentiles were circumcised, and became Jews, for fear of the Jews.*

- Paul coins the word **ἔθνικῶς**, **Gentile-ly**. This hretoric is quite aggressive.

¹⁵ We who are Jews by birth and not Gentile “sinners” ¹⁶ know that a man is not justified by works of the law, but by faith in Jesus Christ. So we, too, have believed in Christ Jesus, that we may be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

- Huge debate in biblical scholarship. Is he saying “good deeds” or halakha.

¹⁷ But if, while we seek to be justified in Christ, we ourselves are found to be sinners, does that make Christ a minister of sin? Certainly not!

- His rhetorical **Certainly not!** **μὴ γένοιτο**, more or less **הֵם וְשֵׁלֵם**, reads like rabbinical diatribe.

¹⁸ If I rebuild what I have already torn down, I prove myself to be a lawbreaker.

¹⁹ For through the law I died to the law so that I might live to God. ²⁰ I have been crucified with Christ, and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave Himself up for me.

- P46, B, D*, and other manuscripts read **faith in God and Christ,** **τοῦ θεοῦ καὶ Χριστοῦ**.

²¹ I do not set aside the grace of God. For if righteousness comes through the law, then Christ died for nothing.

Galatians 3

Πρὸς Γαλάτας γ'

Galatians 4

Πρὸς Γαλάτας δ'

Galatians 5

Πρὸς Γαλάτας ε΄

Galatians 6

Πρὸς Γαλάτας ς΄