

Galatians 2

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THE COUNCIL AT JERUSALEM

1. Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also.
2. It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain.
3. But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised.

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1. Fourteen years later I went up again to Jerusalem, this time with Barnabas. I took Titus along also.
2. I went in response to a revelation and set before them the gospel that I preach among the Gentiles. But I did this privately to those who seemed to be leaders, for fear that I was running or had run my race in vain.
3. Yet not even Titus, who was with me, was compelled to be circumcised, even though he was a Greek.

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DEFENDING THE GOSPEL (CF. ACTS 15:1-21)

1. Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me.
2. And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain.
3. Yet not even Titus who was with me, being a Greek, was compelled to be circumcised.

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THE APOSTLES ACCEPT PAUL

1. Then fourteen years later I went back to Jerusalem again, this time with Barnabas; and Titus came along, too.
2. I went there because God revealed to me that I should go. While I was there I met privately with those considered to be leaders of the church and shared with them the message I had been preaching to the Gentiles. I wanted to make sure that we were in agreement, for fear that all my efforts had been wasted and I was running the race for nothing.
3. And they supported me and did not even demand that my companion Titus be circumcised, though he was a Gentile.

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4. But it was because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage.
5. But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you.
6. But from those who were of high reputation (what they were makes no difference to me; God shows no partiality) — well, those who were of reputation contributed nothing to me.
7. But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised

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4. [This matter arose] because some false brothers had infiltrated our ranks to spy on the freedom we have in Christ Jesus and to make us slaves.
5. We did not give in to them for a moment, so that the truth of the gospel might remain with you.
6. As for those who seemed to be important — whatever they were makes no difference to me; God does not judge by external appearance — those men added nothing to my message.
7. On the contrary, they saw that I had been entrusted with the task of preaching the gospel to the Gentiles, just as Peter had been to the Jews.

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4. 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),
5. to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you.
6. But from those who seemed to be something — whatever they were, it makes no difference to me; God shows personal favoritism to no man — for those who seemed to be something added nothing to me.
7. 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

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4. Even that question came up only because of some so-called Christians there—false ones, really—who were secretly brought in. They sneaked in to spy on us and take away the freedom we have in Christ Jesus. They wanted to enslave us and force us to follow their Jewish regulations.
5. But we refused to give in to them for a single moment. We wanted to preserve the truth of the gospel message for you.
6. And the leaders of the church had nothing to add to what I was preaching. (By the way, their reputation as great leaders made no difference to me, for God has no favorites.)
7. Instead, they saw that God had given me the responsibility of preaching the gospel to the Gentiles, just as he had given Peter the responsibility of preaching to the Jews.

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8. (for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles),
9. 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.
10. They only asked us to remember the poor — the very thing I also was eager to do.

PETER (CEPHAS)

OPPOSED BY PAUL

11. But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.

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8. For God, who was at work in the ministry of Peter as an apostle to the Jews, was also at work in my ministry as an apostle to the Gentiles.
9. James, Peter and John, those reputed to be pillars, gave me and Barnabas the right hand of fellowship when they recognized the grace given to me. They agreed that we should go to the Gentiles, and they to the Jews.
10. All they asked was that we should continue to remember the poor, the very thing I was eager to do.
11. When Peter came to Antioch, I opposed him to his face, because he was clearly in the wrong.

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8. (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles),
9. and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised.
10. They desired only that we should remember the poor, the very thing which I also was eager to do.

NO RETURN TO THE LAW

11. Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed;

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8. For the same God who worked through Peter as the apostle to the Jews also worked through me as the apostle to the Gentiles.
 9. In fact, James, Peter, and John, who were known as pillars of the church, recognized the gift God had given me, and they accepted Barnabas and me as their co-workers. They encouraged us to keep preaching to the Gentiles, while they continued their work with the Jews.
 10. Their only suggestion was that we keep on helping the poor, which I have always been eager to do.
- #### **PAUL CONFRONTS PETER**
11. But when Peter came to Antioch, I had to oppose him to his face, for what he did was very wrong.

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12. For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision.
13. The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.
14. But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews?"
15. "We are Jews by nature and not sinners from among the Gentiles;

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12. 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 from the Gentiles because he was afraid of those who belonged to the circumcision group.
13. The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray.
14. When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, "You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?"
15. "We who are Jews by birth and not 'Gentile sinners'

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12. for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision.
13. And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.
14. But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all, "If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?"
15. We who are Jews by nature, and not sinners of the Gentiles,

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12. When he first arrived, he ate with the Gentile Christians, who were not circumcised. But afterward, when some friends of James came, Peter wouldn't eat with the Gentiles anymore. He was afraid of criticism from these people who insisted on the necessity of circumcision.
13. As a result, other Jewish Christians followed Peter's hypocrisy, and even Barnabas was led astray by their hypocrisy.
14. When I saw that they were not following the truth of the gospel message, I said to Peter in front of all the others, "Since you, a Jew by birth, have discarded the Jewish laws and are living like a Gentile, why are you now trying to make these Gentiles follow the Jewish traditions?"
15. "You and I are Jews by birth, not 'sinners' like the Gentiles.

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16. nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.
17. “But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be!
18. “For if I rebuild what I have once destroyed, I prove myself to be a transgressor.
19. “For through the Law I died to the Law, so that I might live to God.

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16. know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified.
17. “If, while we seek to be justified in Christ, it becomes evident that we ourselves are sinners, does that mean that Christ promotes sin? Absolutely not!
18. If I rebuild what I destroyed, I prove that I am a lawbreaker.
19. For through the law I died to the law so that I might live for God.

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16. knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.
17. “But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not!
18. For if I build again those things which I destroyed, I make myself a transgressor.
19. For I through the law died to the law that I might live to God.

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16. Yet we know that a person is made right with God by faith in Jesus Christ, not by obeying the law. And we have believed in Christ Jesus, so that we might be made right with God because of our faith in Christ, not because we have obeyed the law. For no one will ever be made right with God by obeying the law.”
17. But suppose we seek to be made right with God through faith in Christ and then we are found guilty because we have abandoned the law. Would that mean Christ has led us into sin? Absolutely not!
18. Rather, I am a sinner if I rebuild the old system of law I already tore down.
19. For when I tried to keep the law, it condemned me. So I died to the law—I stopped trying to meet all its requirements—so that I might live for God.

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20. "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 God, who loved me and gave Himself up for me.
21. "I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly."

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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 for me.
21. I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!"

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20. 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.
21. I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."

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20. My old self has been crucified with Christ. It is no longer I who live, but Christ lives in me. So I live in this earthly body by trusting in the Son of God, who loved me and gave himself for me.
21. I do not treat the grace of God as meaningless. For if keeping the law could make us right with God, then there was no need for Christ to die.

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