

Galatians 2.1-4a : Paul presents his gospel to the Jerusalem brothers

A. Fourteen years elapsed	1a	1 Ἐπειτα δια δεκατεσσάρων ἐτῶν Then, after an interval of fourteen years
B. Paul went up to Jerusalem	b	πάλιν ανέβην I went up εἰς Ἱεροσόλυμα to Jerusalem μετὰ Βαρναβᾶ, with Barnabas συμπαλαβὼν καὶ Τίτον· taking also Titus along ἀνέβην δὲ I went up
[i] with Barnabas and Titus		
[ii] due to a revelation	c	κατὰ ἀποκάλυψιν· according to/because of a revelation
C. He laid out his gospel to them	2a	2 καὶ ἀνεθέμην αὐτοῖς and I laid before /submitted to them τὸ εὐαγγέλιον ὃ κηρύσσω the gospel which I am preaching ἐν τοῖς ἔθνεσιν, among the Gentiles
[i] which he was preaching		
[ii] He did it privately		κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, but privately, to those of reputation μή πως εἰς κενὸν τρέχω ἢ ἔδραμον. lest I was running or had run in vain
D. While there no one required Titus to be circumcised	3	3 ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὢν, but not even Titus, who was with me, being [though he was] a Greek ἠναγκάσθη περιτμηθῆναι· was compelled to be circumcised
E. There were present some false brothers	4	4 διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, and because of the smuggled in, false brethren οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν certain ones slipped in to spy out the freedom
[i] their purpose was to take note of the freedom enjoyed		

Galatians 2.4b-10 : Paul and his gospel is accepted by the other apostles

[ii] their purpose was to limit this freedom enjoyed by the others 4b

ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ
which we have in Christ Jesus

[iii] Paul didn't yield for he saw the wide implications of this move 5

ἵνα ἡμᾶς καταδουλώσουσιν·
in order that they might enslave us
5 οἷς οὐδὲ πρὸς ὥραν εἵξαμεν τῇ ὑποταγῇ,
to them not for one hour did we yield in subjection

[iv] Paul did not regard reputation much 6

ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνη πρὸς ὑμᾶς.
in order that the truth of the gospel might remain to/for/with you
6 ἀπὸ δὲ τῶν δοκούντων εἶναι τι - ὁποῖοί ποτε ἦσαν οὐδέν μοι διαφέρει·
from those of some reputation - what kind of people they were makes no difference to me
πρόσωπον ὁ θεὸς ἀνθρώπου οὐ λαμβάνει -
God does not receive [regard] the face of man [= God is impartial]

F. The Jerusalem people of reputation did not add anything to Paul's gospel 7

ἐμοὶ γὰρ οἱ δοκοῦντες οὐδέν προσανέθεντο,
for to me those of reputation contributed nothing
7 ἀλλὰ τοῦναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας
but on the contrary seeing that I had been entrusted with the gospel for the uncircumcised

[i] Different spheres of work were recognised 8

καθὼς Πέτρος τῆς περιτομῆς
just as Peter for the circumcised
8 ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς
for He who had worked effectively for Peter for the apostleship of the circumcision
ἐνήργησεν καὶ ἐμοὶ τὰ ἔθνη,
effectually worked for me also to the Gentiles

G. Fellowship was recognised and extended one to the other 9

9 καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης,
and knowing the grace which had been given me, James and Peter and John
οἱ δοκοῦντες στῦλοι εἶναι
who seemed to be pillars

[i] Spheres of labor were noted 9b

δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρναβᾶ κοινωνίας
gave the right [hand] of fellowship to me and Barnabas
ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν
in order that we [might go] unto the gentiles and they to the circumcision

[ii] The poor of Judea were to be remembered. 10

10 μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν,
only that we might remember the poor
ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. which very thing I was also eager to do