

A TN Grk "he drew back." If *ἑαυτόν* (*heauton*) goes with both *ὑπέστειλεν* (*hupestellen*) and *ἀφώρμην* (*aphōrizen*) rather than only the latter, the meaning would be "he drew himself back" (see BDAG 1041 s.v. *ὑποστέλλω* 1.a).

B TN Or "and held himself aloof."

C TN Grk "the [ones] of the circumcision," that is, the group of Jewish Christians who insisted on circumcision of Gentiles before they could become Christians.

D TN The words "with them" are a reflection of the *σύν-* (*sun-*) prefix on the verb *συναπήχθη* (*sunapēchthē*; see L&N 31.76).

E TN Here *ἀναγκάζεις* (*anankazeis*) has been translated as a conative present (see *ExSyn* 534).

F TN Grk "by nature."

G TN Grk "and not sinners from among the Gentiles."

H TN Grk "yet knowing"; the participle *εἰδοτες* (*eidotes*) has been translated as a finite verb due to requirements of contemporary English style.

I TN Grk "no man," but *ἄνθρωπος* (*anthrōpos*) is used here in a generic sense, referring to both men and women.

J SN *The law* is a reference to the law of Moses.

K TN Or "faith in Jesus Christ." A decision is difficult here. Though traditionally translated "faith in Jesus Christ," an increasing number of NT scholars are arguing that *πίστις Χριστοῦ* (*pistis Christou*) and similar phrases in Paul (here and in v. 20; Rom 3:22, 26; Gal 3:22; Eph 3:12; Phil 3:9) involve a *subjective* genitive and mean "Christ's faith" or "Christ's faithfulness" (cf., e.g., G. Howard, "The Faith of Christ," *ExpTim* 85 [1974]: 212-15; R. B. Hays, *The Faith of Jesus Christ* [SBLDS]; Morna D. Hooker, "Πίστις Χριστοῦ," *NTS* 35 [1989]: 321-42). Noteworthy among the arguments for the subjective genitive view is that when *πίστις* takes a personal genitive it is almost never an objective genitive (cf. Matt 9:2, 22, 29; Mark 2:5; 5:34; 10:52; Luke 5:20; 7:50; 8:25, 48; 17:19; 18:42; 22:32; Rom 1:8; 12; 3:3; 4:5, 12, 16; 1 Cor 2:5; 15:14, 17; 2 Cor 10:15; Phil 2:17; Col 1:4; 2:5; 1 Thess 1:8; 3:2, 5, 10; 2 Thess 1:3; Titus 1:1; Phlm 6; 1 Pet 1:9, 21; 2 Pet 1:5). On the other hand, the objective genitive view has its adherents: A. Hultgren, "The *Pistis Christou* Formulations in Paul," *NovT* 22 (1980): 248-63; J. D. G. Dunn, "Once More, ΠΙΣΤΙΣ ΧΡΙΣΤΟΥ," *SBL Seminar Papers*, 1991, 730-44. Most

when they arrived, he stopped doing this^A and separated himself^B because he was afraid of those who were pro-circumcision.^C ¹³ And the rest of the Jews also joined with him in this hypocrisy, so that even Barnabas was led astray with them^D by their hypocrisy.¹⁴ But when I saw that they were not behaving consistently with the truth of the gospel, I said to Cephas in front of them all, "If you, although you are a Jew, live like a Gentile and not like a Jew, how can you try to force^E the Gentiles to live like Jews?"

The Justification of Jews and Gentiles

¹⁵ We are Jews by birth^F and not Gentile sinners,^G yet we know^H that no one^I is justified by the works of the law^J but by the faithfulness of Jesus Christ.^K And^L we have come to believe in Christ Jesus, so that we may be justified by the faithfulness of Christ^M and not by the works of the law, because by the works of the law no one^N will be justified.¹⁷ But if while seeking to be justified in Christ we ourselves have also been found to be sinners, is Christ then one who encourages^O sin? Absolutely not!¹⁸ But if I build up again those things I once destroyed,^P I demonstrate that I am one who breaks God's law.¹⁹ For through the law I died to the law so that I may live to God.²⁰ I have been crucified with Christ,^R and it is no longer I who live, but Christ lives in me. So^S the life I now live in the body,^T I live because of the faithfulness of the Son of God,^U who loved me and gave himself for me.²¹ I do not set aside^V God's grace, because if righteousness^W could come through the law, then Christ died for nothing!^X

Justification by Law or by Faith?

3 You^Y foolish Galatians! Who has cast a spell^Z on you? Before your eyes

commentaries on Romans and Galatians usually side with the objective view.

SN On the phrase translated *the faithfulness of Christ*, *ExSyn* 116, which notes that the grammar is not decisive, nevertheless suggests that "the faith/faithfulness of Christ is not a denial of faith in Christ as a Pauline concept (for the idea is expressed in many of the same contexts, only with the verb *πιστεύω* rather than the noun), but implies that the object of faith is a worthy object, for he himself is faithful." Though Paul elsewhere teaches justification by faith, this presupposes that the object of our faith is reliable and worthy of such faith.

L TN In Greek this is a continuation of the preceding sentence, but the construction is too long and complex for contemporary English style, so a new sentence was started here in the translation.

M TN Or "by faith in Christ." See comment above on "the faithfulness of Jesus Christ."

N TN Or "no human being"; Grk "flesh."
O TN Or "does Christ serve the interests of sin?" or "is Christ an agent for sin?" See BDAG 230-31 s.v. *διάκονος* 2.

P TN Or "once tore down."
Q TN Traditionally, "that I am a transgressor."

R TN The NA²⁸ Greek text, NRSV, NJB, TEV, HCSB, and a few others place the phrase "I have been crucified with Christ" at the end of v. 19, but most English translations place these words at the beginning of v. 20.

S TN Here *δέ* (*de*) has been translated as "So" to bring out the connection of the

following clauses with the preceding ones. What Paul says here amounts to a result or inference drawn from his co-crucifixion with Christ and the fact that Christ now lives in him. In Greek this is a continuation of the preceding sentence, but the construction is too long and complex for contemporary English style, so a new sentence was started here in the translation.

T TN Grk "flesh."
U TC A number of significant witnesses (Ψ⁴⁶ B D* F G) have *θεοῦ καὶ Χριστοῦ* (*theou kai Christou*, "of God and Christ") instead of *υἱοῦ τοῦ θεοῦ* (*huiou tou theou*, "the Son of God"), found in the majority of mss, including several important ones (N A C D¹ Ψ 0278 33 1175 1241 1739 1881 2464

Ⲙ lat sy co). The construction "of God and Christ" appears to be motivated as a more explicit affirmation of the deity of Christ (following as it apparently does the Granville Sharp rule). Although Paul certainly has an elevated Christology, explicit "God-talk" with reference to Jesus does not normally appear until the later books (cf., e.g., Titus 2:13, Phil 2:10-11, and probably Rom 9:5). For different arguments but the same textual conclusions, see TCGNT 524.

V TN Or "I live by faith in the Son of God." See note on "faithfulness of Jesus Christ" in v. 16 for the rationale behind the translation "the faithfulness of the Son of God."

SN On the phrase *because of the faithfulness of the Son of God*, *ExSyn* 116, which notes that the grammar is not decisive, nevertheless suggests that "the faith/faithfulness of Christ is not a denial of faith in Christ as a Pauline concept (for the idea is expressed in many of the same contexts, only with the verb *πιστεύω* rather than the noun), but implies that the object of faith is a worthy object, for he himself is faithful." Though Paul elsewhere teaches justification by faith, this presupposes that the object of our faith is reliable and worthy of such faith.

V TN Or "I do not declare invalid," "I do not nullify."

W TN Or "justification."

X TN Or "without cause," "for no purpose."

Y TN Grk "O" (an interjection used both in address and emotion). In context the following section is highly charged emotionally.

Z TN Or "deceived"; the verb *βασικαίνω* (*basikaínō*) can be understood literally here in the sense of bewitching by black magic, but could also be understood