

Paul's letters are in *large italics*.

The Marcionite writing is in large straight characters.

The Catholic redaction is small.

## LETTER TO THE GALATIANS

1. *Paul an apostle* not from men or by man, but through Jesus Christ and God the father who raised him from the dead, 2 *and with me all the brethren in the churches of Galatia*, 3 Grace and peace be yours from God the Father and our Lord Jesus Christ, 4 who gave himself for our sins to rescue us from this evil age according to the will of our God and Father, 5 to whom be glory for ever and ever. *Amen*.

*6 I marvel that you are so quickly turning away from him who called you to the grace of Christ for another gospel. 7 Not that it is another gospel, but there are those who trouble you and want to overthrow the gospel of Christ.*

## GOD REVEALED HIS SON TO PAUL

8 But even if we or an angel from heaven should preach to you any other gospel than that which we have preached to you, let him be accursed. 9 As we said before, so now I say again: If anyone preaches to you a gospel other than that which you have received, let him be accursed. 10 Now shall I plead my cause before men, or before God? Or am I trying to please

men? If I still pleased men, I would not be the servant of Christ. 11 I inform you, brothers, that the gospel which I preach is not of man. 12 For I received it not from man, nor was I taught by man, but by revelation from Jesus Christ. 13 For you have heard how I formerly behaved in Judaism, how I persecuted excessively and ravaged the church of God. 14 I surpassed in Judaism many of those of my age and my race because of the immoderate zeal that I had for the traditions of my ancestors. 15 But when it pleased him who distinguished me from my mother's womb and called me by his grace, 16 to reveal his son in me to proclaim him among the Gentiles, immediately I consulted neither flesh and blood, 17 and I did not go up to Jerusalem to those who were apostles before me, but I departed for Arabia and returned again to Damascus. 18 Then <sup>1</sup> after three years I went up to Jerusalem to meet Cephas and stayed with him fifteen days. 19 But I saw no other of the apostles except James the brother of the Lord. 20 What I write to you, behold, I declare before God that I do not lie. 21 Then I went to the regions of Syria and Cilicia. 22 And I was unknown to the churches of Judea which are in Christ. 23 Only they had heard it said: He who formerly persecuted us now proclaims the faith which he fought against. 24 And they glorified God in me.

1. Catholic interpolation intended to magnify Peter whom Paul wants to get to know, more precisely whom he wants to "contemplate". It contradicts the context in which Paul displays his disdain for those who "appeared to be something."

II. Then, at the end of fourteen years, I went up again <sup>1</sup> to Jerusalem with Barnabas, having also taken Titus with me. 2 I went up there by virtue of a revelation and expounded to them the gospel which I preach among the Gentiles, especially to those who were most respected, so that they would not run or have run in vain. <sup>2</sup>. 3 But a rite which was with me and yet was a Greek, was not even forced to be circumcised, 4 because of the false brothers who had slipped in among us to invade the freedom we have in Christ Jesus, in order to enslave us. 5 We did not yield to them even for a moment in the spirit of submission, that we might maintain the liberty of the gospel among you. 6 But on the part of those who appeared to be something - what they may have been in the past does not matter to me: God is no stranger to persons - therefore those who were the most seeing that the gospel had to me entrusted for the uncircumcised as he was entrusted for the

circumcised to Peter, 8 for he who worked in Peter for the apostleship of the circumcised worked in me for the apostleship of the Gentiles, 9 and knowing the grace which had given me was granted, James, Cephas and John who were considered as pillars, gave me and Barnabas their hands as a sign of association so that we were for the pagans and they for the circumcised. 10 But they asked us to remember the poor, which I hastened to do. considered taught me nothing. 7 But, on the contrary, seeing that the gospel was entrusted to me for the uncircumcised as it was entrusted to Peter for the circumcised, 8 for he who worked in Peter for the apostleship of the circumcised worked in me for the apostleship of the Gentiles, 9 and knowing the grace that had been given to me, James, Cephas and John, who were considered as pillars, gave me and Barnabas their hands as a sign of association so that we would be for the Gentiles and they for the circumcised. 10 But they asked us to remember the poor, which I hastened to do.

1. Particle added by the Catholic editor who interpolated I, 18-20. The Marcionite editor obliged by Acts XI, 30; XII, 25 of leading Paul to Jerusalem did everything necessary so that the dignity of the apostle did not suffer. '

2. Catholic addition which safeguards the primacy of the apostles. It contradicts the context in which Paul claims to have his gospel from heaven.

11 But when Cephas came to Antioch I resisted him to his face because he was reprehensible. 12. For before the coming of some from James he ate with the Gentiles. But after their arrival he withdrew and kept away for fear of the circumcised. 13 The other Jews concealed with him so that Barnabas himself was carried away by their dissimulation. 14 But when I saw that they were not walking uprightly according to the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live as the Gentiles and not as the Jews, how can you constrain - do you want to Judaize Jews? 15 We are Jews by birth and not sinners among the Gentiles. 16 Now knowing that a man is not justified by the works of the law but by faith in Christ Jesus, we also have believed in Christ Jesus in order to be justified by faith in Christ and not by the works of law. law because no flesh will be justified by the works of the law <sup>1</sup>. 17 But if seeking to be justified by Christ we also are found sinners, is Christ then the minister of sin? Far from it<sup>1</sup>. 18 For if I

build again the things which I destroyed, I constitute myself a transgressor. 19 For by the law I died to the law that I might live unto God. 20 I am crucified with Christ. I live, but it is not me, it is Christ who lives in me. Now that I 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 reject the grace of God, for if righteousness is obtained by the law Christ and therefore died in vain.

III. O foolish Galatians! Who fascinated you before the painting of Christ crucified? 2 I only want to learn from you whether you have received the Spirit by the works of the law or by the preaching of the faith. 3 Are you so foolish? After starting with the spirit will you end with the flesh? 4 Have you suffered so much needlessly? because it would be pointless. 5 He then who gives you the Spirit and works miracles in you, does he do this by the works of the law, or by the preaching of faith?

1. This piece has its climax in 17 which responds to the same spirit as Ro. III, 5 and came from the same pen. See Epistle to the Romans, p. 47.

#### THE PROMISE MADE TO ABRAHAM

6 Since Abraham believed God and it was credited to him as righteousness, 7 then you see that the sons of Abraham are those who are sons by faith. 8 The Scripture foresaw that God would justify the Gentiles by faith and announced to Abraham in advance: "All nations will be blessed in you." 9 So that those who believe will be blessed with Abraham the believer. 10 For as many as are under the works of the law are under a curse: for it is written, Cursed is everyone who does not fulfill all that is written in the book of the law. 11. And that no one is justified before God by the law is evident since "the righteous shall live by faith." 12 But the law is not concerned with faith, but whoever does these things will live by them." 13 Christ has redeemed us from the curse of the law, having become a curse for us, because it is written, "Cursed is everyone who hangs on a tree," 14 so that the blessing of Abraham may extend to the nations through the Christ, that we may receive the promise of the Spirit through faith.

15 Brothers, I speak in the manner of men: when a man's will is sealed, no one holds it void, nor adds anything to it. 16 Now the promises were made to Abraham and to his descendants. God did not say: "and to your descendants" as if it were several, but because it is a question of only one: "and to your descendants" which is Christ. 17 Now I say this; a provision previously made by God cannot be annulled by the law coming four hundred and thirty years later so that the promise will be destroyed. 18 For if the inheritance depends on the law, it no longer depends on the promise. But God gave it to Abraham by promise. 19 Why then the law? It was added for the sake of transgressions, until the seed for whom the promise was made came, promulgated by the angels through a mediator. 20 Now the mediator is not the mediator of one, and God is one.

#### THE EDUCATIONAL LAW

21 Is the law then against the promises of God? Far from there. For if the law had been given that could provide life, righteousness would truly come from the law. 22 But the Scripture has included all things under sin so that the promise might be given to believers through faith in Jesus Christ. 23 Before the coming of faith we were shut up under the custody of the law to be brought to the faith which was to be revealed. 24 So that the law was our teacher preparing us for Christ so that we might be justified by faith. 25 But when faith has come, we are no longer under the teacher. 26 You are all sons of God through faith in Christ Jesus. 27 As many of you as were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, slave nor free, male nor female. You are all one in Christ Jesus. 29 But if you are Christ's, then are you Abraham's seed, heirs according to the promise.

IV. But I say: all the time that the heir is a child he differs in no way from a slave although he is the master of everything. 2 But he is under guardians and managers until the time appointed by the father. 3 Likewise we also, when we were children, were in bondage to the elements of the world. 4 But when the fullness of time had come, God sent his son born of woman, born under the law<sup>1</sup>, 5, to deliver those who were under the law, that we might receive sonship. 6 But because you are sons, God has sent the Spirit of his son into your hearts, crying, Abba, Father<sup>2</sup>. 7 So that you are no longer a slave but a son. But if you are a son, you are also an heir through God.

8 Formerly, not knowing God, you served gods who were not gods by nature. 9 But now knowing God, or rather known by God, how do you turn again to the beloved and needy elements to whom you again want

to enslave yourself? 10 You observe the days, the months, the seasons, the years<sup>31</sup> 11 *I fear that I have labored in vain with you. 12 Please be like me, brothers, for I also have been like you. You have not offended me in any way. 13 You know that I was in infirmity of the flesh when I first preached the gospel to you. 14 You showed neither contempt nor disgust for the trial to which my flesh subjected you; but you received me as an angel of God, like Christ Jesus. 15 What has become of your happiness? For I testify that if it had been possible, you would have torn out your eyes to give them to me. 16 Have I then become your enemy because I have told you the truth? They have a zeal for you that is not right. They want to detach you so that you cling to them. 18 It is good to cleave to good always and not only when I am among you. 19 May I bring forth my children again, until Christ be formed in you. 20 I would like to be among you now and change my voice because I am worried about you.*

1. This profession of faith in the virginal conception of Christ aims to prove above all that Jesus had a fleshly body and that he received circumcision in accordance with the Mosaic law.

2. Note of Montanist provenance from the same pen as Ro VIII, 26. See the Epistle to the Romans, p. 57 and 126.

3. This rather mysterious piece is probably directed against the Quarto-decimans. See The First Epistle to the Corinthians, p. 34.

#### ABRAHAM'S TWO SONS

*21 Tell me, you who want to be under the law, do you not hear the law? 22 For it is written that Abraham had two sons, one by the maidservant and the other by the freewoman. 23 But the son of the maidservant was born according to the flesh, and the son of the free woman was born according to the promise. 24 These things are said in an allegory. For these women are the two testaments: one promulgated on Mount Sinai and giving birth to servitude, this is Hagar. 25 Hagar symbolizes Mount Sinai in Arabia, corresponding to present-day Jerusalem which is in bondage with its children. 26 But Jerusalem above, which is our mother, is free, 27 for it is written: Rejoice, you barren, you who do not give birth. Break out and cry out, you who have not experienced the pains of childbirth, for the children of the abandoned are more numerous than those of the married woman. 28 You, brothers, are,*

*like Isaac, children of the promise. 29 But as then the child born according to the flesh pursued the child born according to the spirit, so it is even now. 30 But what does Scripture say? "Cast out the maidservant and her son, for the son of the maidservant will not inherit with the son of the free woman". 31 Therefore, brothers, we are not the children of the maidservant, but the children of the free woman. V. Stand therefore in the liberty by which Christ has set us free, and do not put yourselves under the yoke of bondage again. 2 Behold, I, Paul, say to you, if you are circumcised, Christ will be of no use to you. 3 And I declare to everyone who is circumcised that he is obliged to keep the whole law. 4 You no longer exist for Christ, you who demand righteousness from the law, you have fallen from grace. 5 We wait in the spirit by faith for the righteousness we hope for. 6 For in Christ Jesus neither circumcision nor uncircumcision has value, but only faith which works through love.*

*7 You ran well. Who stopped you from adhering to the truth? 8 The conviction in which you stand is not of him who called you. 9 A little leaven makes the whole dough rise. 10 I trust in the Lord that you will not think otherwise, but whoever troubles you will be punished. 11 As for me, brethren, if I still preach circumcision, why am I persecuted? The scandal of the cross has therefore disappeared! 12 May all those who trouble you be emasculated!*

FREEDOM SHOULD NOT BE A PRETEXT  
TO LIVE BY THE FLESH

*13 Brothers, you have been called to liberty. Only, let this freedom not be a pretext for the flesh. But in love be servants of one another. 14 For the whole law is fulfilled in one word: You shall love your neighbor as yourself. 15 But if you bite and eat one another, take care that you are not devoured by one another. 16 I say, Walk in the spirit, and you will not fulfill the desires of the flesh. 17 For the flesh lusts against the Spirit, and the Spirit against the flesh. These are things in antagonism so that you don't do what you want. 18 But if you are led by the Spirit, you are not under the law. 19 Now*

the works of the flesh are manifest. These are licentiousness, impurity, debauchery, 20 idolatry, sorcery, enmities, discord, jealousy, passions, quarrels, divisions, heresies, 21 rivalries, drunkenness, orgies and other similar things concerning which I declare to you beforehand, as I have already told you, that those who do these things will not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, resignation, kindness, kindness, faith, 23 gentleness, temperance. The law is not against men who have these virtues. 24 Those who belong to Christ Jesus have crucified the flesh with its passions and lusts. 25 If we live in the spirit, let us also walk in the spirit. 26 Let us not indulge in vainglory, provoking one another, being jealous of one another.

#### LESSON OF INDULGENCE AND HUMILITY

VI. Brethren, when a man is caught in any fault, you who are spiritual correct him in a spirit of meekness, taking heed to yourself, thinking that you too might be tempted. 2 Bear each other's burdens and thus you will fulfill the law of Christ. 3 He who imagines himself to be someone when he is nothing, deceives himself. 4 Let each one examine his own work, and then he will have cause to boast for himself and not for another. 5 For each man will bear his burden. 6 Let him who is taught the word give his catechist a share in all his goods.

7 Make no mistake: God is not mocked; for everyone will reap what they sow. 8 He who sows into his flesh will reap corruption from the flesh; On the contrary, he who sows in the spirit will reap eternal life from the spirit. 9 Let us not grow weary in doing good, for we will reap in due time if we do not grow slack. 10 So whenever the opportunity presents itself, let us do good to all, but especially to our brothers in the faith.

11 See in what large letters I have written to you with my own hand. 12 As many as seek carnal favor, these are the ones who compel you to be circumcised, only that you may not be persecuted for the cross of Christ. 13 Even those who are circumcised do not observe the law; but they want to have you circumcised to gain glory from your flesh. 14 As for me, far be it from me to glory in anything other than the cross of our Lord Jesus Christ, through whom the world is crucified for me and I for the world. 15 Circumcision is nothing, neither is uncircumcision; what is something is to



be a new creature <sup>1</sup>. 16 As many as walk in this rule, peace and mercy be upon them and on the Israel of God.

*17 From now on let no one cause me trouble, for I carry the marks of Jesus in my body.*

18 May the grace of our Lord Jesus Christ be with your spirit, brothers.  
*Amen.*

1. See the Epistle to the Romans, p. 29 and 120 where the same theology is found with the same vocabulary.