

# **GALATIANS**

## **CHAPTER 1**

**1. Paul, one sent (an apostle) not with a commission from men (humans), nor through a man, but rather through Jesus Christ -- even Father God (or: through Jesus, [the] Anointed One, and God [the] Father), the ONE raising (arousing) Him forth from out of the midst of dead ones,**

**2. and all the brothers together with me,**

**to the called-out folks (or: to the called-out gatherings and assemblings; to the summoned-forth congregations of people) of [the province of] Galatia:**

**3. In you folks (or: For you folks; With you peoples) [is] Grace and Peace [= shalom] from God, our Father and Owner, Jesus Christ (or: from our Father God, even [the] Lord [= Yahweh], Jesus Christ; or: from God our Father, and [the] Master, Jesus Christ)**

**4. -- the ONE giving Himself over (or: on behalf of; for the sake of) our failures (situations and occasions of falling short or to the side of the Target; errors; sins) by how He should (or: so that He may) carry us out from the midst of the present toilsome and worthless age (or: bear us forth from the indefinite period of time which is characterized by grievous plight, bad situations and base qualities having taken a stand within and yet standing in the midst of the eon), corresponding to (down from; in accord with) the will (intent; purpose) of God, our Father,**

**5. in Whom [is] the glory (by Whom [is] the manifestation which calls forth praise; for Whom [is] the reputation) into the indefinite times of the ages (or: into the eons of the eons). It is so! (Amen!)**

**6. I am constantly amazed (or: I continuing wondering) that you folks are so quickly being progressively transplanted (or, as a mid.: are thus quickly transferring yourselves {changing your stand}) from the One calling you people, within Christ's grace (or: in [the] favor of the**

**Anointed One) into a different sort of “good news” (unto a different evangel or gospel)**

**7. -- which is NOT “another” one --**

**except certain ones are the ones constantly agitating (stirring up) you folks and repeatedly wanting (intending) to alter and distort (turn so as to change; pervert) Christ’s good news.**

**8. However, even if we -- or an agent (messenger) from out of heaven -- should ever announce something as “good news” (as the evangel or gospel) to you folks which is to the side of that which we announce (or: announced) to you in the good news, let it be placed on the alter before the Lord (set up as a divine offering [i.e., to see if it is “accepted” by God, or “rejected,” as Cain’s was]; possibly: cursed)**

**9. As we have said before (foretold; predicted), and I am right now presently saying again, if anyone is habitually announcing (proclaiming) as “good news” that which is to the side of that which you receive (or: took to your side), let it be placed on the alter before God (set up as a divine offering [to see if it’s acceptable]; poss.: cursed).**

**10. Come now, am I at the present moment habitually appealing to humans (mankind), or God? (or: am I right now constantly trying to convince and persuade men, or God ?) Or, am I repeatedly seeking to keep on pleasing and accommodating people (humans; men)? If I had been still continuing to please and accommodate people (mankind; men), I would not have been being Christ’s slave.**

**11. For [other MSS: Now] I am habitually making it intimately known to you folks by experience, brothers: that the good news -- the one being announced and proclaimed as “good” news by (under) ME -- is not down from a man (and: is not corresponding to something human),**

**12. for I, myself, neither received it to my side from a man (from beside of a human), nor was I taught [it], but to the contrary, [it came] through an unveiling of Jesus Christ (or: through an uncovering pertaining to**

**Jesus Christ; through a revelation whose source is Jesus Christ).**

**13. For you hear (or: heard) about my former way of life (one-time conduct and behavior) within the traditional Jewish culture and religion (Judaism), that corresponding to excessive action (a throwing over and casting beyond) I was hastening in hostile pursuit, continuing to persecute God's called-out group of people (the congregation whose source is God; the ecclesia pertaining to God), and I kept on laying it waste (continued sacking and devastating it).**

**14. And I was progressively cutting forward and kept on advancing within Judaism (the culture and religion of the Jews) over and above many contemporaries (ones of the same age) within my race, being inherently more exceedingly zealous pertaining to the traditions of my fathers (or: for the things handed over, given alongside or delivered which originated with my ancestors).**

**15. Yet when God -- the One marking off boundaries to separate and sever me from out of my mother's womb (cavity), and calling [me] through His grace -- thought well (delights and took pleasure)**

**16. to unveil (reveal; uncover) His Son within me, to the end that I, in myself (for myself; by myself; of myself), may announce and proclaim the good news, [which is] Him, within the nations (or: may bring and tell the good news: Him [now] among the multitudes {the ethnic groups}), I did not immediately place myself back toward flesh and blood (= present my cause up for the approval of other men; consult anyone; seek communication or advice from my race, kin or religion),**

**17. neither did I go up into Jerusalem, toward those [who were] those sent off (commissioned and sent ones; apostles) previous to me, but rather, I went off into Arabia, and I again returned into Damascus.**

**18. Later, after three years, I went up into Jerusalem to become acquainted with Cephas [some MSS: Peter] by visiting him and relating**

**my story to him, and stayed on with him for fifteen days.**

**19. Yet a different one of (or: another one from) those sent with commissions (the apostles) I did not see, except Jacob (or: James), the Lord's brother.**

**20. Now what I am presently writing to you folks (or: for you folks), consider! In God's sight, I am not lying!**

**21. Later, I came into the slopes of the regions of Syria and Cilicia.**

**22. Yet I was continuing being unknown by personal experience -- by face -- to the called-out groups (the summoned-forth congregating peoples), within Christ, of the Judean area.**

**23. Indeed, they were only repeatedly hearing that, "The one once habitually pursuing and persecuting us now is habitually announcing as good news the faith which once he kept on laying waste and devastating."**

**24. And in me [i.e., in my case or situation] they kept on glorifying God (or: giving credit to God and expanding His reputation).**

## **CHAPTER 2**

**1. Later, after a period of fourteen years, I again walked up into Jerusalem with Barnabas, taking Titus, also, along with me.**

**2. Now I walked up (ascended) [there] corresponding to, and in accord with, an unveiling (or: for a revelation come down), and I put up to them (set back again for them; = submitted to them) The Good News, which I am habitually proclaiming as a public message within the multitudes (or: among the nations, ethnic groups, or, Gentiles) -- yet privately, to those continuing to be disposed to thinking and imagination (or: for those being supposed to continue with a reputation; or: to ones yet forming opinions), lest somehow I am progressively rushing forward (running), or ran, into emptiness (or: for an empty thing; into something without content; to no purpose; = in vain).**

**3. But further, now Titus -- the one with me -- although being a Greek was not compelled, or even strongly urged, to be circumcised!**

**4. Yet, through the led-in-at-the-side (smuggled-in) false brothers -- ones who entered alongside to spy out (to attentively look down and around, observe and take note of) our freedom which we continuously possess (constantly have and hold) within Christ Jesus, to the end that they will utterly enslave us (or: with a purpose that they shall bring us down into slavery) --**

**5. to whom (for whom), now, we did (or: do) not for even an hour give place or yield in subordination, submission or subjection, so that the reality (the Truth) of The Good News may abide throughout (thoroughly remain; fully dwell; be permanent continuing) focused toward you folks!**

**6. Now from those continuing to be disposed to thinking and imagination (or: from those being supposed to continue with a reputation; or: from the ones yet forming opinions) -- whatever sort of men they formerly (once) were being matters nothing (makes no difference; carries nothing through) to me (for me); God is not in the habit of receiving man's face (= taking man at face value; or: responding to man's outward appearance or presentation) -- for those continuing to be disposed to thinking and imagination (or: those being supposed to continue with a reputation; those yet forming opinions) of themselves put nothing new forward for me (or: from themselves placed forward [as a suggestion] nothing back in me; = contributed {or: added} nothing to me).**

**7. But rather, on the contrary, seeing (perceiving) that I had been entrusted with The Good News, concerning (or: in reference to; pertaining to; separated for; belonging to; having characteristics and qualities of ) the Uncircumcision, correspondingly as Peter, concerning (or: in reference to; pertaining to; separated for; belonging to; having characteristics and qualities of) the Circumcision.**

**8. For, the One working within (being active in; operating within; energizing) Peter into a sending for a mission concerning (in reference**

to; separated for) the Circumcision, also by me inwardly works (energizes; is inwardly active and operative) into the multitudes (the nations; the ethnic groups; the Gentiles).

9. So Jacob (James), Cephas and John -- those continuing to be disposed to thinking and imagination (or: those yet forming opinions) and seeming, by reputation, to be pillars (or; columns) -- knowing by intimate experience the grace being given by me (to me; in me; for me), gave to me and to Barnabas [the] right [hands] of common fellowship, partnership, and equal belonging, to the end that we [may proceed] into the nations (multitudes; ethnic groups; Gentiles), yet they, into the Circumcision --

10. only that we should (may) habitually be mindful of (keep remembering) the poor ones (the destitute folks), which very thing, also, I was eager and made every effort to do.

11. Yet, when Cephas came into Antioch, I stood in opposition to him in relation to the appearance of the external situation (or: corresponding to [the] face, or presentation, of the matter), because he was continuing being discovered down [on the issue] (or: he kept on being condemned from a negative experience),

12. for, prior to the coming of some from Jacob (James), he had been habitually eating together with those of the multitudes (the nations; the ethnic groups; the Gentiles). Yet, when they came, he began steadily withdrawing, and continued separating by marking off boundaries for himself, constantly fearing those out of [the] Circumcision.

13. And the rest of the Jews also played the hypocrite (acted out the part) with him, so that even Barnabas was jointly brought along (or: led away together) by their hypocrisy (their playing of a role or part).

14. But then, when I saw that they did not continue walking straight (having a straight foot; walking a straight course) toward the Truth (or: the reality) of The Good News, I said to Cephas, in front of everyone

**(all), “If you, being inherently a Jew, live habitually as the multitudes (like the nations; as a Gentile), and not like a Jew, how are you continuing to compel (to strongly urge) the multitudes (the nations; the ethnic groups; the Gentiles) to be habitually Judaizing (living according to Jewish custom and religion)?**

**15. We -- Jews by (in) nature, not failures (ones who miss the target; sinners) from out of the multitudes (herds; nations; ethnic groups; Gentiles) --**

**16. having seen and thus knowing that man (humanity; mankind; or: a man) is not being put in right relationship (made fair and equitable; made free from guilt and set into the Way pointed out; made to be a just one) from out of works of Law (or: forth from a law’s deeds or actions) except (if not; unless) through Jesus Christ’s faith (or: faith that belongs to and originates in Christ Jesus), and we, ourselves, trusted and believed into Christ Jesus, to the end that we could be put in right relationship (made to be just, fair and equitable; be released from guilt; be placed into the Way pointed out) from out of the midst of Christ’s faith, as a source and sphere -- NOT from out of the midst of works of Law, as a source and sphere, because from out of the midst of works of Law (or: forth from a law’s deeds or actions) no flesh at all will be put in right relationship (made to be just, fair and equitable; be freed from guilt; be placed into the Way pointed out).**

**17. Now since (if) we, habitually seeking to be put in right relationship (placed into the Way pointed out; made to be just, fair and equitable; seek freedom from guilt) within Christ, were ourselves also found to be failures (ones who miss the target; sinners), [is] Christ, consequently, an attending servant of failure (sin’s servant; a dispenser of error; a minister to the missing of the target)? May it not happen (come to be)!**

**18. For if I should continue building up, again, these things which I loosed down and demolished, I, myself, continue standing together with a transgressor (or: I proceed to exhibit myself as one who steps out of the**

**Way and to the side).**

**19. For I, myself, through [the] Law died by [the] Law (to [the] Law; in [the] Law), to the end that I could live by God (in God; for God; to God).**

**20. I was crucified together with Christ, and thus it remains (or: I have been jointly put on the crucifixion stake in Christ, and continue thus), yet I continue living! [It is] no longer I, but it is Christ continuously living within ME! (or: No longer an "I" -- now Christ constantly lives within, and in union with, me). Now that which I, at the present moment, continue living within flesh, I am constantly living within faith by and in the Son of the God loving me and giving Himself over to another for the sake of me (or: even transmitting Himself, over me; also passing Himself along for me).**

**21. I make it no habit to displace (shove aside; upset; thus: reject; thwart; repudiate; nullify) God's grace! For if fairness, equity and freedom from guilt with right relationship within the Way pointed out (justice) [is] through Law, then as a consequence Christ died as a mere gratuity (= for nothing; to no purpose).**

### **CHAPTER 3**

**1. O senseless, unreflecting and foolish Galatians! Who bewitched you folks, before whose eyes Jesus Christ was graphically placarded (= as though portrayed in writing before your own eyes) one having been crucified on a stake?**

**2. This only am I intending (wanting; purposing; willing) to learn from you people: Did you receive the Spirit forth from out of works of Law, or from out of a hearing of faith (or: from the midst of faith whose source was hearing)?**

**3. Are you so senseless, unreflecting and foolish? Being ones making a beginning inwardly by spirit (or: in spirit; by [the] Spirit) are you folks now being progressively brought fully to the goal (being totally finished)**

**by flesh (or, as a mid.: are you now continuing to accomplish completeness in yourselves in flesh)?**

**4. Did you folks experience or suffer so many things randomly, for no cause or purpose -- if in reality [there] even [is] “for no cause,” or “by random happenings”?**

**5. The One, therefore, continuously furnishing and supplying to (for; in) you folks the Spirit (or: the spirit; the breath; = attitude and vitality), and constantly and effectively energizing, being active, working and producing abilities (powers) within you people -- [is its source] from out of works of Law, or out of a “hearing” whose source is faith?**

**(or: The one, then, constantly supplying the Spirit for you folks, and repeatedly**

**working powers among you -- [does he do it] from our of deeds based on [the]**

**Law, or from out of faith’s hearing?)**

**6. Just as Abraham, “trusts in God (or: believed by God), and he was logically considered by Him [that he entered] into a right relationship (or: and it was counted for him into right relationship with freedom from guilt, fairness, equity and justice which comprise the Way pointed out).”**

**7. Be assured, consequently, by your experiential knowledge (or, as an indic.: Surely you are coming to know) that the ones from out of the midst of faith (whose source is faith), THESE are Abraham’s sons!**

**8. Now the Scripture -- seeing before (perceiving in advance) that God is progressively putting the nations in right relationship (making the multitudes fair and equitable; setting the ethnic groups {the Gentiles} into the Way pointed out and freeing them from guilt) from out of faith (from faith as a source) -- announced to Abraham beforehand The Good News, namely that, “within you all the nations (multitudes; ethnic groups) will be inwardly blessed (will receive the Word of wellness, within; will**

**participate within the Good Word).”**

**9. So then, those from out of faith, as a source, are being constantly blessed (repeatedly given the Word of wellness; continuously made to participate in the Good Word) together with the full-of-faith Abraham (or: the trusting and believing Abraham).**

**10. For as many as (= whoever) continue being ones from out of works of Law, as a source and origin, they are continuously under a curse, for it has been, and stands, written, namely that, “Accursed (or: A curse is upon) everyone not constantly remaining within all the things having been, and standing, written within the scroll of the Law, in order to do them.”**

**11. Now that within [the] Law no one is in process of being put in right relationship (made just, fair, equitable, set free from guilt, or, placed within the Way pointed out) at God’s side, is clearly visible and evident, because, “the fair and equitable man (the one in right relationship within the Way pointed out; the just one) will live from out of faith (or: the one [who is] just from out of faith, will live),”**

**12. yet the Law is not (does not have its existence) from out of faith, but rather, “the one doing them shall live within them.”**

**13. Christ bought us out (redeems us out by payment of the ransom) from the midst of the curse of the Law, becoming (birthing Himself to be) a curse (or: accursed) for our sakes (over our situation) -- for it has been and stands written: “Accursed [is] (A curse [is] upon) everyone continuing hanging upon a tree (wood; a stake or pole)” --**

**14. to the end that the Good Word (the Blessing; the Word of wellness) pertaining to Abraham (belonging to and possessed by Abraham; whose intermediary source is Abraham) could within Jesus Christ birth Itself (or: may from Itself within Christ Jesus come into being) into the multitudes (the nations; the ethnic groups; the Gentiles), so that WE [= the new “one” mankind?] could receive the Spirit’s promise through the Faith (or: to the end that we [all] may take in hand the Promise whose**

source is the Spirit, through faith; or: in order that we [Jew and Gentile] can lay hold of and receive the Promise -- which is the Spirit -- through faith).

**15. Brothers, I am now speaking humanly (in accordance with mankind; = with an illustration of common human practice). Like with the situation of a human settled arrangement (or: will; contract; covenant): existing as having been validated (confirmed; ratified; publicly affirmed), no one is proceeding to displace it (to annul it; to set it aside) or modify it or add stipulations (super-add an injunction; add a codicil; introduce additions).**

**16. Now the promises were declared (said; spoken) to (for; in) Abraham, and to (for; in) his Seed (Descendant). It (or: He) is not saying, "And to the seeds," as upon many, but rather, as upon One, "And to (for; in) your Seed," Who is Christ (which is [the] Anointed One).**

**17. Further, I am now saying this: the Law, being that having come into being after four hundred and thirty years, is not invalidating (depriving of authority) into the situation to idle-down (render ineffective, useless, unproductive or inoperative) the Promise -- a settled arrangement (contract; covenant; will) existing as having been previously validated (confirmed; ratified) by God!**

**18. For if the inheritance (the possession of the distributed allotment) [is] from out of Law, [it is] no longer from out of Promise. Yet God has graced [it] (has in grace freely granted [it]) to (for; in) Abraham through a Promise (or: because of a promise).**

**19. Why, then, the Law of The Transgressions? It was set aiming toward (or: It was provided with a view toward) Grace**

**[or, with Griesbach, following D, F, G & other witnesses: It was appointed for**

**(set {beside}) grace]**

**[or: Why, then, the Law? It was placed close and applied (imposed; added)**

**on behalf of the walks to the side of {the path} (the oversteppings and transgressions to the side of and beyond {the Way}))]**

**-- being precisely arranged and thoroughly prescribed and mandated by injunction through means of agents (messengers) within the midst of [the] hand of [the] Mediator (or: in an umpire's hand; within [the] hand of an arbitrator or one in a middle position) --**

**as far as to where (until which place or time) the Seed would (should) come, to Whom (for Whom) the promise had been made (or: in Whom He had been promised).**

**20. Now there is no Mediator of one [person or party]. Yet God is One.**

**21. Is the Law, then, down against (or: down from) God's promises? May it not happen (It could not come to be; = Of course not)! For if a law (or: [the] Law) were given which continued having power (being able) to make alive (to construct or create living ones; to engender living ones; to impart life), really, the fairness and equity in right relationship (justice and freedom from guilt within the Way pointed out) were likely being from out of the midst of [the] Law [other MSS: residing within law].**

**22. But to the contrary, the Scripture encircles and encloses [as fish in a net] all things, shuts them up together and locks the whole under (or: by) failure (error; the missing of the target; sin), to the end that the Promise may (could) be GIVEN to (in; for) the ones habitually trusting (continuously believing) from out of Jesus Christ's faith (or: forth from the midst of the faith whose source and origin is Jesus Christ).**

**23. So before the [time, or, event for] The Faith to come (or: prior to the coming of [this] faith), we were being continuously confined and held in custody under the watch of a guard, being ones constantly encircled, enclosed, shut up and locked together by (under) Law, [with a view to, aimed and moving] into The Faith being about to be unveiled (revealed),**

**24. so that, consequently, the Law has come to be (has been birthed into existence) and continues thus our supervising guardian and attending escort [with a view to, aimed and moving] into Christ, to the end that we could (may) be made fair and equitable (just, free of guilt, and in right relationship within the Way pointed out) from out of Faith.**

**25. So now with the coming of The Faith, we no longer continuously exist (are) under [the] supervising guardian or an attending escort!**

**26. For you folks are all God's sons, through The Faith resident within Christ Jesus!**

**27. For, as many of you folks as were baptized (placed into, immersed and overwhelmed by being enveloped) into Christ clothed yourselves with (instantly entered within and put on) Christ!**

**28. Within, there is not (there does not exist) Jew nor Greek (or: Hellenist); within, there is not (does not exist) slave nor freeman; within, there is not (does not exist) male and female; for you folks are all one (or: one man) within Christ Jesus.**

**29. Now since you folks belong to Christ (have Christ as your source and origin), you are straightway and consequently Abraham's Seed: heirs (possessors of the distributed allotment), down from and corresponding to Promise!**

## **CHAPTER 4**

**1. Now I continue saying, for (upon [the length of]) as much time as the heir (the apparent possessor of the distributed allotment) is progressing from being an infant to a minor (one having either no ability, or no right, to speak) he continues essentially differing nothing from a slave, [though] continuously being owner (lord and master) of everything (of all),**

**2. but further, he exists being under those to whom the trust is committed (guardians; ones entrusted with control and right to turn upon their charges) and house managers (stewards; administrators) until the**

**father's previously set [time or situation].**

**3. Thus also, we, when we were progressing from infants to minors, we continued being ones having been enslaved under (or: by) the system's elementary (rudimentary) principles (the rows, ranks and series of the organized system of culture and religion, or of the world and universe; the elementary things pertaining to the cosmos).**

**4. Yet when the fullness of the time (or: that which was filled up by time) came, forth from out of a mission, God sent-off His Son as an emissary (apostle), being Himself come to be born from out of a woman, being Himself come to be born under (or: by) Law,**

**5. to the end that He could (may) buy out (ransom; redeem; reclaim [from slavery]) those under [the] Law -- so that we could (may) receive and take away into possession the placement as a son (an adult child placed with rights and responsibility within the household; the conferred sonship).**

**6. Now, because we exist being (are presently and continuously) sons, God sends off His Son's Spirit as an emissary into our hearts, repeatedly crying out (habitually calling out or exclaiming; even: screaming, shrieking [verb also means: croak, as a bird]), "Abba (Daddy!), O Father!"**

**7. So that, you are (you exist being) no longer a slave, but rather, a son, and since a son, also an heir (a possessor of the distributed allotment) through God [other MSS: God's heir through Christ].**

**8. But on the other hand, at that time, in fact, having not perceived and thus not knowing God, you folks were, and performed as, slaves to (for) those [who], by nature, are not gods.**

**9. Yet now, coming to know God by intimate experience -- or, rather, being known intimately by God -- how are you folks progressively turning around again, upon the weak (feeble; infirm; diseased; impotent)**

**and poor (beggarly) elementary and rudimentary principles to which (for which; in which) you people are presently wanting (and progressively intending) to again become, and perform as, slaves anew (back up again)?**

**10. You are for yourselves and in yourselves continuously watching closely and observing days and months (or: new moons) and seasons (appointed situations [e.g. feasts]) and years!**

**11. I continue fearing for you, lest somehow I have, to the point of exhaustion, labored in vain (for no purpose) into you folks.**

**12. Brothers, I beg of you, progressively become as I, for I also [was] as you folks. You did me no wrong (or: You folks treated me unfairly in nothing).**

**13. Now you have seen and known that through weakness (impotence; sickness; infirmity; feebleness) of the flesh (pertaining to the flesh; whose source is the flesh; which is the flesh) I formerly brought and announced the Good News to you folks,**

**14. and your testing (trial; putting to the proof) -- within MY flesh -- you folks did not despise or treat as nothing nor did you spit it out (= reject it as loathing), but to the contrary, you took me in your arms and welcomed me as God's agent (messenger) -- as Jesus Christ!**

**15. Where, then, [is] your happiness? For, I continually bear witness to you folks (give testimony for you) that, if possible (if [you were] able), gouging (digging) out your eyes you would give [them] to me!**

**16. So then, habitually speaking Truth to you (constantly telling you the truth; progressively speaking reality to you) have I come to be your enemy?**

**17. They are constantly jealous over you folks -- not beautifully (ideally) - - but on the other hand they are constantly willing (intending; wanting) to**

**shut you out (to exclude you), so that you folks might be habitually jealous over them.**

**18. Now [it is] always ideal (fine; beautiful) to be zealous (or: jealous; have ferment of spirit) within a beautiful (fine; ideal) thing, not only within the situation for me to be present (at your side) and focused toward you folks.**

**19. My little children (born ones), whom I am progressing, again, in childbirth pangs (travail; labor pains) with, until Christ may be formed within you folks.**

**20. Yet I was wanting (intending) to be present (at your side) and focused toward you right now, and to alter (change; make otherwise) my voice (or: tone; sound), because I continue without a way of passing across (= perplexed; uncertain; disturbed; at an impasse) within you folks.**

**21. Go on telling me, those of you constantly wanting (intending) to exist (be) under Law, do you not continue hearing the Law?**

**22. For it has been, and stands, written that, Abraham had two sons: one forth from out of the servant girl (the maid), and one from out of the freewoman.**

**23. But, on the one hand, the one from out of the servant girl (the maid) had been born (generated and birthed) down from (in accord with) flesh; on the other hand, the one from out of the freewoman [was] through Promise (or: a promise)**

**24. -- which things are habitually (normally; presently) being allegorized - - for these women are two settled arrangements (covenants; contracts; wills): one, on the one had, from Mount Sinai, habitually (repeatedly; continuously) giving birth into slavery (bondage) -- which is Hagar.**

**25. Now this Hagar is Mount Sinai, within Arabia, and she continuously stands in the same line (row; rank; = corresponds to; or: is habitually rudimentary together) with the present Jerusalem, for she continues in slavery (bondage) with her children.**

**26. Yet, on the other hand, the Jerusalem above is (continues being) free, who is (continues being) our mother.**

**27. For it has been and stands written, "Be made well-minded (Be given a competent way of thinking; Be made glad; Be turned to a good attitude), barren (or: sterile) woman, O woman consistently not bringing forth (not bearing; not giving birth; not producing)! Break forth (Shatter) in pieces and shout for joy (or: implore aloud), O woman consistently not having labor pains (birth pangs), because MANY [are] the children (the born-ones) of the desolate woman (of the abandoned woman of the desert), rather than of the woman continuously having (holding; possessing) the husband."**

**28. Now we [other MSS: you], brothers, down from (or: corresponding to) Isaac, are (continuously exist being) children of Promise (or: ones-born of [the] Promise).**

**29. But nevertheless, just as then, the one being born down from (in accordance with; corresponding to) flesh was constantly pursuing and persecuting the one down from spirit (in accordance with; corresponding to) spirit, so also now.**

**30. Still, what does the Scripture yet say? "Cast out (Expel) the servant girl (the slave-girl; the maid) and her son, for by no means will the son of the servant girl (the slave-girl; the maid) be an heir (take possession of the distributed allotment) with the son of the freewoman."**

**31. Wherefore, brothers, we are not (we do not exist being) children of the slave-girl (the servant girl; the maid), but, to the contrary, of the freewoman.**

## **CHAPTER 5**

**1. For the [aforementioned] freedom Christ set us free (or: Christ frees us to freedom)! Keep on standing firm, therefore, and do not again be habitually held within a yoke of slavery (or: a cross-lever [of a pair of scales] whose sphere is bondage)**

**[or: Continuously stand firm, then, in the freedom [to which] Christ sets us free,**

**and let not yourselves be repeatedly confined again by a yoke pertaining to**

**servitude]!**

**2. See and individually consider! I, Paul, continue saying to you folks, that if you should proceed to being circumcised, Christ will benefit you nothing (will be of use to you [for] not one thing)!**

**3. Now I continue solemnly asserting (attesting; affirming; witnessing), again, to every man (human) proceeding to be circumcised, that he is, and continues being, a debtor (one under obligation) to do (to perform) the whole (entire) Law [= Torah]!**

**4. You folks were discharged (made inactive-down, idle, useless, unproductive and without effect; or: voided, nullified, exempted) away from Christ, you who are habitually being made fair, equitable or free of guilt, and in right, or just, relationships within Law, as the way pointed out -- you fell from out of the Grace!**

**5. For we, in spirit (or: by [the] Spirit) -- forth from out of faith -- continuously receive by taking away, as with our hands, from out of [the] expectation (hope) which belongs to and whose source and reality is the fairness, equity and freedom from guilt in right relationship within the Way pointed out,**

**6. for within Christ Jesus neither circumcision continues having strength, for competence or effectiveness, to be availing (or: be of service for) anything, nor [does] uncircumcision, but rather, [it is] faith: continuously working effectively (operating; being inwardly active and productive)**

**through Love.**

**7. You folks have been running beautifully (finely; ideally)! Who (or: What) cut in on you, to hinder or thwart you, to not continue to be persuaded (convinced) by (or: in) the Truth?**

**8. This “art of persuasion” (or: The enticement; or: The yielding to [their] persuasion) [comes] not from out of the One continuously calling you folks.**

**9. A little yeast (leaven) is progressively permeating so as to ferment (to be leavening) the whole batch of kneaded dough.**

**10. I, myself, have been convinced so as to be confident (have come to a settled persuasion), [projecting] into you folks -- within [the] Lord (Owner; = Yahweh, or Christ) (or: I am confident in [the] Lord, [directing my thoughts] into you) -- that you will [in] nothing be disposed otherwise (or: that you will have not [even] one other opinion or frame of mind). Now the one constantly agitating and disturbing you people will lift up and carry (bear) the (or: [his]) separation and decision (judgment), whoever he may be.**

**11. Now I, brothers, if am still habitually preaching circumcision as the message, why am I still being constantly pursued and persecuted?**

**Consequently, the snare (trap-spring; bait-stick) of the cross (the execution stake) has been, and remains, discharged (made inactive-down, idle, useless, unproductive and without effect).**

**12. Would that (or: I wish that) those continually unsettling you (causing you to rise up as in an insurrection; thus: disturbing or exciting you folks) will also cut themselves away (i.e., amputate themselves from your body; or: cut themselves off [which some read to mean to mutilate themselves or castrate themselves])!**

**13. For you folks were called upon the foundation of (on the basis of; for**

**the purpose of) freedom, [my] brothers. Only not (Just not) the freedom [which is leading] into a starting point (an opportunity, occasion or incentive) for (to; in) the flesh [= circumcision with the flesh ordinances and ceremonial laws of Judaism, or personal license], but to the contrary, through the Love be continuously slaving for one another (serving and performing the duties of a slave to each other).**

**14. For, the entire Law has been fulfilled and stands filled up within one word (or: within one thought or idea; within one saying or message) -- within the one: “You will love your near-one (your associate; your neighbor; the one close by your position), as (in the same way as; or: as he were) yourself.”**

**[note: this one “expressed thought” is the idea and purpose of the Word]**

**15. Now since, or if, you folks are habitually biting and repeatedly eating one another down, watch out, lest you may be used up and consumed by (under) one another.**

**16. Now I continue saying, be habitually walking about (= living your life) in spirit (or: by [the] Spirit), and you should under no circumstance (may by no means) bring to fruition (carry to its goal; end up with; bring to maturity) the full rushing passion (the over-desire) originating in flesh (pertaining to flesh; corresponding to flesh-[righteousness]; belonging to [a system] of flesh).**

**17. For the flesh [system or nature] is constantly rushing passionately down upon (or: against) the spirit, and the spirit down on (or: against) the flesh, for these things are constantly lying in opposition to each other (lying set to displace each other), so that -- whatever you may habitually be intending (wanting; willing; purposing) -- these things you repeatedly can not be doing.**

**18. Yet since (or: if) you folks are continuously being led in spirit (by [the] Spirit; to [the] Spirit), you do not exist (you are not) under Law [= the flesh system].**

**19. Now the works (actions; deeds) of the flesh [religion] (whose source and origin are the flesh; pertaining to the flesh [system; or: nature]; whose results and realm are the flesh) [are] seen and made apparent in clear light, which are (continue being) the works of a prostitute (or: [the] Prostitute): uncleanness, excess (immoderation; outrageous behavior),**

**20. idolatry, sorcery (employment of drugs and enchantments; magic rites), hostilities (enmities; alienations; enmities), strife (contentious disposition), jealousies (or: zealous emotions), stirring emotions (rushing passions; furies), factions, standings-apart (divisions), sects (religious denominations; parties with a particular opinion; choosings from preferences),**

**21. envies, murders, intoxications (times of being drunk), festal processions (or: excessive feasting), and things like to these [whether religious, or personal], which things I continue predicting (saying beforehand) to you folks, just as I said before, that those habitually practicing (performing) such [religious, or personal] things will not inherit (receive a distributed allotment of) God's kingdom.**

**22. Now the Spirit's fruit (or: the fruit whose origin and source is the Spirit) is: love, joy, peace [= shalom], length before a stirring of emotion (slowness of rushing toward something; long-enduring; longsuffering; patience), usefulness kindness, goodness (virtuousness), faith (or: faithfulness; trust; trustworthiness; reliance; reliability),**

**23. gentle friendliness (meekness; mildness), inner strength (self-control). [The] Law is not down from such things (or: Against such things exists no law).**

**24. Now those whose source and origin is Christ Jesus (or: those who belong to Christ Jesus) crucified the flesh (or: put the flesh [system] on an execution stake), together with the experiences (emotions; feelings; sufferings; passions) and over-desires (rushing passionately upon things; full-rushing emotions).**

**25. Since (or: If) we continue living in and by spirit (or: [the] Spirit), in and by spirit (or: [the] Spirit) we can habitually advance in line, by rank, amidst the elementary principles (or: the rudimentary elements).**

**26. We can (or: should) not repeatedly (habitually) come to be (or: Let us stop becoming) ones with empty glory (a vacuous reputation), continually being those challenging one another [as to combat], constantly envying one another.**

## **CHAPTER 6**

**1. Brothers, even if a man (human) may be overtaken (caught; laid hold of before; be surprised) within some slip or falling to the side (some offense; some mistake), you folks -- the spiritual ones -- repeatedly (continuously) adjust, mend or repair such a one so as to thoroughly prepare and equip him, within a spirit of gentle friendliness (meekness; mildness), as you each are constantly keeping a watchful eye on yourself (carefully noting yourself with regard to the goal), and you folks may not be put to the proof (or: and you, yourself, should not be tried).**

**2. You folks be habitually lifting up and carrying one another's heavy burdens (grievous weights; oppressive matters), and thus, you will fulfill Christ's Law (other MSS aor., imper.: and in this manner, fill up the law of the Christ {the law whose character and source is Christ}).**

**3. For if anyone, being presently nothing, continues imagining (supposing; presuming) himself to be something, he continues leading his own mind astray (he keeps on deceiving himself; he misleads and cheats his intellect and way of thinking).**

**4. So let each one habitually put his own work to the test for approval (examine and prove the deeds and actions which he does), and then he will have a cause for exultation (hold a sense of achievement) in regard to himself alone, and not in comparison with the other person,**

**5. for, each one will lift up and carry (or: shoulder) his own specific little**

**load (or: pack; small thing to be borne).**

**6. Now let the one being habitually orally instructed (being sounded down [from above] into the ears so that they ring) in the Word (the message) constantly share equally with (to; or: hold common partnership and fellowship for) the one regularly giving the oral instruction (sounding down and making the ears ring), in all good things.**

**7. Do not be continually led astray (or: Stop being caused to wander and being deceived); God is not one to be sneered at (to have a nose turned up at; to be scorned, mocked or treated like a fool), for whatever a person is in the habit of sowing, this also he will reap,**

**8. because the one continually sowing into the flesh of himself, will reap corruption (spoil; ruin; decay) forth from out of the flesh;**

**[or: the one habitually sowing into the flesh {system}, of himself will reap decay**

**from out of the flesh {system}];**

**yet the one constantly sowing into the spirit will reap eonian life (life having the qualities and characteristics of the ages; age-during and eon-lasting life) forth from out of the spirit (or: the Spirit).**

**9. So -- not being ones let loose out from (set free from out of) [the laboring] (or: not being made unstrung or exhausted so as to be relaxing [from laboring]) -- we should not in worthlessness be remiss (or: act badly by failing; be despondent; in bad quality, give up) in habitually doing (making; constructing) the beautiful (the fine; the ideal; the excellent; the noble), for in our own appropriate situation (or: in our own appointed season) we will gather in a harvest (or: will reap).**

**10. Consequently, then, as we are continuing to hold a fitting situation (or, with other MSS: as we may continue having occasion), we keep on actively working the good (other MSS: we should habitually be performing the excellent; we can continue in the business of the virtuous)**

toward all.

**11. Consider (or: See) how large [are the] letters I write to you, in (by) my [own] hand!**

**12. As many as continually want (intend; will) to make a good impression (a pleasing appearance; a fair face, front or facade) within flesh [i.e., in a flesh system or religion], these are habitually urging, or trying to compel or force, you folks (or: making you feel obliged) to proceed to be circumcised -- only so that they may not be continually pursued and persecuted for (or: in) the cross of Christ Jesus (or: by the execution stake that pertains to Christ Jesus).**

**13. For not even the one being presently (or: currently getting) circumcised are themselves habitually keeping (guarding; protecting; observing; maintaining) [the] Law, but even so, they constantly want (intend) you to proceed to be circumcised, so that they may have cause for boasting in your flesh [ritual or religion].**

**14. Now may it not happen to me (or: in me) -- to take up the practice of boasting, except within the cross (the execution stake) of our Lord, Jesus Christ, through Whom the organized system (or: the world; = their culture and religion) has been, and continues being, crucified (executed on the stake) in me (or: to me; for me; by me), and I by (to; in) the organized system (the world; = their culture and religion).**

**15. For [some MSS +: within Christ Jesus] neither circumcision nor uncircumcision continues being anything, but rather: a new creation (a founding with a new character; a new act of framing).**

**16. So as many as are habitually advancing [other MSS: will advance; may advance] in line by ranks, corresponding to this measuring rod (or: continue belonging to the rank living in conformity to this rule; or: shall in this standard observe the rudimentary elements or elementary**

**principles), Peace [= shalom] and Mercy [are continually] upon them -- even upon the Israel whose origin and source is God (or: God's Israel).**

**17. Pertaining to the rest (or: In regard to what is left over), let no one continue offering hard labor to me (or: let no one be making trouble for me or be holding me to his side for a beating), for I, myself, continuously carry the brand marks [of a slave or a soldier, showing ownership] of Jesus within (or: on) my body!**

**18. The Grace of, and whose origin and source is, our Lord, Jesus Christ [is continually] with your spirit (or: the spirit of you folks), brothers! It is so! (Amen)**