

LETTER OF PAULUS TO THE GALATIANS

CHAPTER 1

Paulus, an emissary (not from humans nor-even through a human, *but* instead through Jesus the Anointed-One and God the Father, the God who arose him out of dead humans), 2 and all the brothers along with **me**,

To the assemblies of °Galatia.

3 Favor to *all of you** and peace from God our Father and the Lord¹ Jesus the Anointed-One, 4 the *one who* gave himself² in-behalf³ of our sins,⁴ so-that he might pick us for himself out of the age (the wicked age which has stood-in place),⁵ according-to the⁶ will of our God and Father, 5 to whom may there be⁷ the glory into the ages of the ages.

6 **But**⁸ I am marveling that you* are so⁹ quickly transferring yourselves¹⁰ from the *one who* called you*¹¹ in the¹² favor of Jesus the Anointed-One¹³ into a different good-message – 7 which is not another, except *there* are certain *individuals*: the *ones who* are disturbing you* and *who are* wanting¹⁴ to turn the good-message of the Anointed-One into-something-else. 8 Instead, even if-at-any-time **we** or a messenger out of a heaven might be proclaiming-a-good-message¹⁵ to you*¹⁶ contrary-to the *one* which we proclaimed-via-a-good-message to you*, let him be an imprecation,¹⁷ 9 as we¹⁸ have previously-stated, and I am saying again at-present: If someone is proclaiming-a-good-message to you* contrary-to the *one* which you* took-alongside,¹⁹ let him be an imprecation.

10 For am I *trying* to persuade humans or God? Or am I seeking to be pleasing to humans? For²⁰ If I was still pleasing to humans, I would not be a slave of the Anointed-One.

11 For²¹ I am making-known to you*, brothers, that the good-message, the good-message-proclaimed by **me**, is not from a human. 12 For **I** did not even take it alongside from a human, nor was I taught it; instead, *I received it* through a revelation of Jesus the Anointed-One. 13 For you* heard *about my* former²² conduct in the Judaism, that I was surpassingly²³ pursuing the assembly of God *harmfully* and was devastating it, 14 and was progressing in the Judaism above many of those-of-equal-maturity among²⁴ my race, being more-excessively a zealot of the patrilineal traditions of mine.

15 But when **God**²⁵ the *one who* set me apart *from out of the tummy* of my mother²⁶ and called *me* through his favor thought-it-well 16 to reveal his son in **me**, in order that I might be proclaiming²⁷ him via-a-good-message among²⁸ the nations, I did not straightaway put myself up before²⁹ flesh and blood, 17 nor even did I come-up³⁰ into Jerusalem toward the *ones who were* emissaries before **me**; instead, I went-off into Arab and I again turned-back into Damasek.

18 After-that, after three years, I came-up into Jerusalem to-learn-the-history-of³¹ Képha,³² and I remained-on³³ with him for fifteen days. 19 But I did not see *any different member*³⁴ of the emissaries, except Jacob, the brother of the Lord. 20 (But *concerning the things* which I am writing to you*: behold, *I tell you** before-the-face of God that I am not lying!)

¹ [1:3] NU, Gk(AS), Ambst / M, TR, Vul, Gk(CVO,X2157)“God the Father and our Lord” (some Vul omit “our”)

² [1:4] NU, M, TR, Vul, Gk(ACSV) / Gk(P46) “him”

³ [1:4] NU, TR, Gk(V,S2,X2157) / M, Gk(ACO,S1,P46) “about” / Vul “before”

⁴ [1:4] NU, M, TR, Gk(ACSV,X2157) / Gk(P46) “of sins of ours”

⁵ [1:4] NU, Gk(AV,S1,X2157) / M, TR, Gk(CO,S2) “out-of the wicked age which has stood-in place”

⁶ [1:4] NU, M, TR, Gk(ACVO,S2) / Gk(S1) “a”

⁷ [1:5] NU, M, TR, Vul, Gk(ACSV,X2157) / ClemAlex omit “may there be”

⁸ [1:6] NU, M, TR, Vul, Gk(ACSV,X2157) / Gk(O) add

⁹ usually translated “in-this-manner”

¹⁰ may also be translated “are being transferred”

¹¹ [1:6] NU, M, TR, Gk(ACSV,X2157) / Gk(P46) “us”

¹² [1:6] NU, M, TR, Gk(ACSV,X2157) / some add

¹³ [1:6] NU, M, TR, Vul, Gk(ASV,X2157) / Gk(C), some Syr “of Jesus the Anointed-One” / some “of the Anointed-One Jesus” / Gk(O,P46), Tertullian, Cyprian, Ambst, Pel omit

¹⁴ [1:7] NU, M, TR, Vul, Gk(ACVO,S2,X2157) / Gk(S1) omit “and are wanting”

¹⁵ [1:8] NU, M, Gk(COV), Marcion, some Tertullian / Gk(AS), some Tertullian, Ambst “might proclaim...” / TR “proclaimed” / Gk(X2157) “is proclaiming...”

¹⁶ [1:8] NU, M, TR, Vul, Gk(AV,S2,X2157) / Gk(C) “for you*” / Gk(O,S1), Marcion, Tertullian omit

¹⁷ literally “a votive-offering” (in the sense of one which is rejected by God) (also in verse 9)

¹⁸ [1:9] NU, M, TR, Vul, Gk(ACVO,S2,X2157) / some Vul, some Syr, some Boh, Gk(S2) “I”

¹⁹ [1:9] NU, M, TR, Gk(ACSV) / Gk(X2157) “you* took*/received” / Vul “accepted”

²⁰ [1:10] NU, Vul, Gk(ACSV) / M, TR add

²¹ [1:11] NU, Vul, Gk(CVO,S2) / M, TR, Gk(A,S1,S3) “But/Now”

²² literally “at-some-time”

²³ literally “according-to surpassiveness”

²⁴ literally “in”

²⁵ [1:15] some, Vul, Gk(VO) / NU, TR, Gk(ACS) add

²⁶ literally “of a hollowness of a mother of mine”

²⁷ [1:16] NU, M, TR, Vul?, Gk(ASVO) / Gk(C,P46) “might proclaim”

²⁸ literally “in”

²⁹ literally “to”

³⁰ [1:17] NU, M, TR, Gk(AS) / Gk(CVO,X2157) “come-away” / Vul “come”

³¹ [1:18] NU, M, TR, Gk(ASVO,X2157) / Gk(C) “Jerusalem. I learned the-history-of” / Vul “Jerusalem. I saw”

³² [1:18] NU, Gk(AV,S1,X2157) / M, TR, Vul, some Syr, Gk(CO,S2) “Petros”

³³ [1:18] NU, M, TR, Gk(ACSV,X2157) / Vul, Gk(P46) “remained”

³⁴ [1:18] NU, M, TR, Gk(ASV) / Vul, Gk(CO) “But I saw no-one different of” / Gk(X2157) “But I did not see no-one different of”

21 After-that, I came into the regions of °Syria and °Kilikia. 22 But I was being-unknown to the persons³⁵ of the assemblies of °Judah, the assemblies in the Anointed-One. 23 But they were only hearing, that “The *one who* was once³⁶ pursuing us *harmfully*, is now proclaiming-via-a-good-message the faith which he was at-one-time devastating.” 24 And they were glorifying God in **me**.

CHAPTER 2

After-that, after³⁷ fourteen years, I again³⁸ ascended into Jerusalem, after I took-along Bar-Naba and Titus. 2 But I ascended in-accordance-with a revelation; and I put-up before³⁹ them for myself the good-message which I am preaching among⁴⁰ the nations, but privately⁴¹ to the *ones who are* thinking to be something, lest somehow I might be running, or did run, in emptiness.⁴² 3 Instead, not-even Titus, the *one who* was along with **me**, being a Hellene, was obliged to be circumcised. 4 But due-to the false-brothers *who were* led-in-alongside us (whichever *ones* came-in-alongside us to spy-on our freedom which we have in the Anointed-One Jesus, in order that they will enslave us),⁴³ 5 we did not-even⁴⁴ yield our⁴⁵ subjection to them⁴⁶ even for an hour, in order that the truth of the good-message might continue⁴⁷ with you*.

6 But from the *ones who are* thinking to be something: What-kind of people they were at-some-time makes no difference to me;⁴⁸ God⁴⁹ is not taking into account the face of a human. For the *ones who are* thinking to be something put-up nothing for themselves to **me**. 7 Instead, on-the-contrary, after they saw that I have been entrusted-with the good-message of the foreskin, exactly-as Petros has been of the circumcision 8 (for the *one who* operated with Petros in⁵⁰ a mission of the circumcision, also operated with **me** into the nations), 9 and after they knew the favor (the favor which was given to me), Jacob and Képha and Johanan (the *ones who are* thinking to be pillars) gave to **me** and Bar-Naba their right hands of communion, in order that **we might** go into the nations, but they⁵¹ the circumcision. 10 They only asked us, in order that we might be remembering the destitute humans (which is the very thing I made-every-effort to do).

11 But when Képha⁵² came into Antiocheia, I stood-against him to his face, because he was already being⁵³ pronounced-guilty. 12 For before the event for certain men⁵⁴ to come from Jacob, he was eating-together with those of the nations; but when they⁵⁵ came, he was standing-back-alooof and was setting himself apart, being-filled-with-fear of the *ones* of⁵⁶ circumcision. 13 And the remaining Judeans were also⁵⁷ acting-hypocritically-together with him, so-that even Bar-Naba was led-away-together with their hypocrisy.

14 Instead, when I saw that they were⁵⁸ surely-not walking-upright with the truth of the good-message, I spoke to °Képha⁵⁸ in-front-of all of them:

If you, existing as a Judean, are living like-one-of-the-nations and surely-not like-a-Judean, how⁵⁹ are you obliging the nations to be Judaizing? 15 **We are** Judeans by nature, and not sinners from out of nations. 16 But⁶⁰ we (having come-to-know that a human is not being pronounced-righteous out of works of a law unless⁶¹ it is through faith of Jesus the Anointed-One), even **we** put-faith into the Anointed-One Jesus, in order that we might be pronounced-righteous out of faith of the Anointed-One and not out of works of a law; because⁶² all flesh will not be pronounced-righteous out of works of a law. 17 But if we, while seeking to be pronounced-righteous in the Anointed-One, ourselves are also found to be sinners, is the Anointed-One as-a-result a minister of sin? I wish it would not come-to-be! 18 For if I am building again these things which I tore-down, I am commending myself to be a transgressor. 19 For through a law, I died-off to a law, in order that I might live in a god. I have been crucified-together with the Anointed-One. 20 But **I** am no-longer living, but the Anointed-One is living in **me**. But the life which I am now living in flesh, I am living in faith, in the faith of the son of

³⁵ literally “faces”

³⁶ literally “at-some-time” (also later in verse)

³⁷ literally “through”

³⁸ [2:1] NU, M, TR, Vul, Gk(ACSV) / three omit “again”

³⁹ literally “to”

⁴⁰ literally “in”

⁴¹ literally “but according-to one’s-own”

⁴² literally “into an empty thing”

⁴³ [2:4] NU, Gk(ACESV1) / M, TR “they might enslave us for themselves” / Vul, Gk(O,V2) “they might enslave us”

⁴⁴ [2:5] NU, M, TR, Vul, Gk(AESVO) / some “indeed” . Gk(C) omit

⁴⁵ literally “the”

⁴⁶ [2:5] (literally “to whom”) NU, M, TR, Vul, Gk(AESVO) / Gk(C) omit “to whom”

⁴⁷ literally “remain-through”

⁴⁸ literally (“makes no difference”) “is not carrying-through to me”

⁴⁹ [2:6] NU, Gk(AS) / M, TR, Gk(CEVO) “; a god”

⁵⁰ literally “into” (also later in verse)

⁵¹ literally “into”

⁵² [2:11] NU, Vul, Gk(AESV) / M, TR, Gk(CO) “Petros”

⁵³ literally “he was having-been”

⁵⁴ [2:12] NU, M, TR, Vul, Gk(ACESVO) / couple “for a certain man”

⁵⁵ [2:12] NU, M, TR, Vul, Gk(AE) / Gk(CSV) “he”

⁵⁶ literally “out-of”

⁵⁷ [2:13] NU, M, TR, Gk(ACESO) / Vul, Gk(V) omit “also”

⁵⁸ [2:14] NU, Vul, Gk(AESV) / M, TR, Gk(CO) “Petros”

⁵⁹ [2:14] NU, Vul, Gk(ACESVO) / M, TR “why”

⁶⁰ [2:16] NU, Vul, Gk(CESVO) / M, TR, Gk(A) omit “But”

⁶¹ literally “if not at-any-time”

⁶² [2:16] NU, Gk(ACSV) / M, TR, Gk(E) “; due-to-the-fact-that”

God,¹ the *one who* loved me and delivered himself *up* in-behalf of **me**. **21** I am not setting-aside the favor of God. For if righteousness *comes* through a law, *then* as-a-result *the* Anointed-One died-off without-cause.²

CHAPTER 3

O mindless Galatians! Who bewitched you* *to not be obeying the truth*,³ before⁴ whose eyes Jesus *the* Anointed-One was previously-written *among you**⁵ as having been crucified? **2** This is the only *thing* I am wanting to learn from you*: Did you* take the spirit *from* out of works of a law or *from* out of hearing of faith? **3** Are you* mindless in-this-manner? After you* began-in spirit, are you* now finishing-up *in* flesh? **4** Did you* suffer so-many *things* without-cause? (If yet it was even without-cause.) **5** Therefore, is the *one who is* supplementing the spirit to you* and operating powers in you* *doing so* out of works of a law or out of hearing of faith?

6 Exactly-as:

Abraham had-faith *in* God and it was accounted to him for⁶ righteousness,
(Genesis 15:6)

7 as-a-result: *all of you** be knowing,⁷ that the *ones* out of faith – these are sons of Abraham. **8** But the writing, after it foresaw that God is pronouncing the nations righteous out of faith, proclaimed-a-good-message-beforehand to °Abraham, that:

All the nations will be blest in you.

(Genesis 12:3; 18:18)

9 so-that the *ones who are* out of faith are being blest along with the faithful Abraham.

10 For as-many-as are out of works of a law are under a curse. For it has been written, that:⁸

Under-a-curse *is everyone* who is not remaining-in⁹ all the *things* which have been written in the book of the law of the *act* to do them.

(Deuteronomy 27:26)

11 But that no-one is being pronounced-righteous in a law in-the-presence-of God is clear, because:

The righteous-one will live for himself out of faith.

(Habakkuk 2:4)

12 But the law is not out of faith. Instead:

The *one*¹⁰ *who* did them will live for himself in them.

(Leviticus 18:5)

13 *The* Anointed-One bought us forth out of the curse of the law, after he became a curse in-behalf of us, because¹¹ it has been written:

Under-a-curse *is everyone* who¹² *is* being hung¹³ on a *piece* of wood.

(Deuteronomy 21:23)

14 in order that, in *the* Anointed-One Jesus, the blessing of °Abraham might come-to-be into the nations, in order that we might take what-has-been-professed¹⁴ of the spirit through the faith.

15 Therefore, brothers, I am saying *these things* according-to *the way* of a human: Similarly, no-one is setting-aside or adding-an-ordinance to a covenant of a human *which* has been validated. **16** But the things-which-have-been-professed¹⁵ were stated to °Abraham and to his seed. It is not saying, “And to the seeds,” as over many, *but* instead as over one, “And to your seed,” who is an anointed-one.

(Genesis 12:7)

17 This is *what* I am saying: A law, the *one* having come-to-be 430 years after, is not invalidating a covenant *which* has been previously-validated by God into *the* Anointed-One¹⁶ with¹⁷ the *result* to render what-has-been-professed¹⁸ inoperative. **18** For if the inheritance *is* out of a law, *it is* no-longer out of

something-which-has-been-professed.¹⁹ But God has granted-favors to °Abraham through *something-which-has-been-professed*.

19 Therefore, why the law? It was added in-favor of the transgressions, up-to *the time* which the seed might come to *one* whom a profession has been made, after it was ordered through messengers in a hand of a mediator. **20** But the mediator is not of *one party only*, but God is one.

21 Therefore, *is* the law against the professed-things of God?²⁰ *I wish* it would not come-to-be! For if a law was given, the *law which is* having-power²¹ to make-alive, the righteousness would really have been being out of a law. **22** Instead, the writing locked-together all the *things* under a sin, in order that what-has-been-professed²² *from* out of faith of Jesus *the* Anointed-One might be given to the *ones who are* having-faith.

23 But before the *event* for the faith to come, we were being watched-over under a law, being²³ locked-together into the faith *which was* going to be revealed, **24** so-that the law has become a leader-of-boys of ours *leading us* into *the* Anointed-One, in order that we might be pronounced-righteous out of faith. **25** But after the faith came, we are no-longer under a leader-of-boys. **26** For you* all are sons of a god through the faith in *the* Anointed-One Jesus. **27** For as-many of you* as were immersed into *the* Anointed-One dressed yourselves with *the* Anointed-One. **28** Within, there is not a Judean, nor-even a Hellene; within, there is not a slave, nor-even a *freeman*; within, there is not a male and a female – for **you*** all are one in *the* Anointed-One Jesus. **29** But if **you*** *are of the* Anointed-One, as-a-result you* are a seed of °Abraham, heirs according-to *something-which-has-been-professed*.²⁴

CHAPTER 4

But I am saying: As-long a time as the heir is an infant, he is differing nothing *from*²⁵ a slave, *although* he *is* being a lord of all *things*; **2** instead, he is under procurators and stewards up-till the preinstituted-*day* of the father. **3** In-the-*same*-manner, **we** also, when we were infants, were²⁶ having been enslaved under the elements of the world. **4** But when the fullness of the time came, God²⁷ commissioned-forth his son, who came-to-be *born* out of a woman, who came-to-be under a law, **5** in order that he might buy-out the *ones* under a law, in order that we might take the adoption from *him*. **6** But because you* are sons, God commissioned-forth the spirit of his son into our²⁸ hearts, shouting, “Abba!” (*which means* “the Father”), **7** so-that you* are no-longer a slave *but* instead a son. But if a son, also an heir through a god.²⁹

8 Instead then, indeed, not having come-to-know a god, *all of you** became-enslaved to the *ones, which* by-means-of nature, are not gods. **9** But now, after you* knew a god (but rather, after you* were known by a god), how are you* turning-around again to the weak and destitute elements, to which you* are wanting to be becoming-enslaved again from-the-start? **10** You* are closely-observing for yourselves: days, and months, and seasons, and years. **11** I am being filled with fear for you*, lest somehow I have labored for³⁰ you* without-cause.

12 I am beseeching you*, brothers: Be coming-to-be as **I am**, because **I** also *came-to-be* as **you*** *are*. You* did nothing unrighteous to me; **13** but you* have come-to-know, that *it was* due to a weakness of the flesh *that* I proclaimed-a-good-message to you* on the former *occasion*, **14** and you* did not condemn nor-even spit-out *in disdain* your* test³¹ in my flesh; instead, you* received me as a messenger of a god, as *the* Anointed-One Jesus. **15** Therefore, where *is*³² your* happiness? For I am testifying to you*, that if possible,³³ you*, after you* *would have* excavated-out your* eyes, *would have*³⁴ given *them* to me. **16** So-then, have I become an enemy of yours* *while* speaking-the-truth to you*? **17** They are being-zealous for you* — not beautifully, *but* instead they are wanting to lock you* out, in order that you* might be being zealous for them. **18** But *it is* beautiful to be being made-zealous³⁵ in a beautiful *thing* always, and not only in my *time* to be being-present with you*.

19 Children of mine, for whom I am again travailing until³⁶ *a time* which *the* Anointed-One might be-given-form in you*. **20** But I was wanting to be being-present with you* at-present and to change *the tone* of my voice, because I am being-at-a-loss³⁷ for myself in you*.

¹ [2:20] NU, M, TR, Vul, Syr, Eth, Arm, Gk(ES), Ambrosiaster, Augustine, Chrysostom, Clemens, Kyrillos, Didymus, Jerome, Marcion, Pelagius, Severian, Theodret, Varimadam (lit. “of the son of the god”) / Gk(330) “of the god the son” / Gk(C) “of the god” / Gk(VW,P46), Marius, Victorinus-Roma “of the god and anointed-one”

² usually translated “as-a-gift” (but this is the meaning in this context)

³ [3:1] NU, Vul, Gk(ACSV0) / M, TR, Gk(E) add

⁴ literally “according-to”

⁵ [3:1] NU, Vul, Gk(AESVO) / M, TR, Gk(C) add (lit. “in you**”)

⁶ literally “into”

⁷ may also be translated “all of you* are knowing”

⁸ [3:10] NU, Gk(ACESVO) / M, TR omit “that”

⁹ [3:10] NU, Gk(V,S1) / M, TR, Gk(ACEO,S2) add a second “in” (which would be omitted in a translation)

¹⁰ [3:12] NU, Vul, Gk(ACESVO) / M, TR “human”

¹¹ [3:13] NU, Vul, Gk(ACEVO) / M, TR, Gk(E) “for”

¹² literally “the”

¹³ may also be translated “is hanging himself”

¹⁴ literally “the professed-things”

¹⁵ literally “the professed-things”

¹⁶ [3:17] NU, Vul, Gk(AESV) / M, TR, Gk(CO) add

¹⁷ literally “into”

¹⁸ literally “render the professed-thing”

¹⁹ literally “out of a professed-thing”

²⁰ [3:21] NU, TR, Vul, Gk(ACESO) / others “of the Anointed-One” / Gk(V) omit

²¹ usually translated “being-able”

²² literally “that the professed-thing”

²³ [3:23] NU, Gk(ACSVO) / TR, Vul, Gk(E) “, having been”

²⁴ literally “to a professed-thing”

²⁵ literally “is carrying-through of a slave”

²⁶ [4:3] NU, Gk(CSO) is middle / M, TR, Gk(AEV) has no voice

²⁷ [4:4] NU, TR, Vul, Gk(ACESVO) / Archelaos “But when the good-pleasure of God was with us, he”

²⁸ [4:6] NU, Vul, Gk(ACESVO) / M, TR “your”

²⁹ [4:7] NU, Vul, Gk(AVO,E1,S2) / M, TR, Gk(C,E2,S2) “an heir of a god through *the* Anointed-One”

³⁰ literally “into”

³¹ [4:14] NU, Vul, Gk(ACEVO,S1,S2) “the test of you*” / M, TR “the test of me” / Gk(S3) “the test, the *one*”

³² [4:15] NU, Gk(AESVO) / M, TR, Gk(C) “, what was” / Vul “, where is”

³³ literally “powerful”

³⁴ [4:15] NU, Gk(ACEV,S1) / M, TR, Gk(S2) actually add “, would have” / Gk(O) “, and”

³⁵ may also be translated “be being zealous for yourself”

³⁶ [4:19] NU, Gk(VO,S1) / M, TR, Gk(ACE,S2) “up-till”

³⁷ literally “being-without-a-way-to-go”

21 All of you*, the ones who are wanting to be under a law, be telling¹ me: Are you* not hearing the law? 22 For it has been written, that Abraham had two sons: one out of the servant-girl and one out of the free-woman. 23 Instead, indeed,² the one out of the servant-girl has been birthed according-to flesh, but the one out of the free-woman through something-which-has-been-professed—³ 24 these-very⁴ things are being allegorized. For these women are the⁵ two covenants: Indeed, one from a mountain, Sinai, who is birthing into slavery – whichever one is Hagar. 25 For Sinai is⁶ a mountain in °Arab, but is being-in-line-along with the present Jerusalem; for⁷ she is being-enslaved with her children. 26 But the upward Jerusalem is free, whichever one is a mother of us all.⁸ 27 For it has been written:

Be gladdened, sterile-woman, the one who is not bringing-forth-a-child; burst-forth⁹ and cry out, the one who is not travailing. Because the children of the desolate-woman are many more than of the one having the man.

(Isaiah 54:1)

28 But you*¹⁰ brothers, according-to Isaac, are children of something-which-has-been-professed.¹¹ 29 Instead, even-as at-that-time the one who was birthed according-to flesh was harmfully pursuing the one born according-to spirit, it is happening in-this-same-manner even now. 30 Instead, what is the writing saying?

Throw-out the servant-girl and her son. For the son of the servant-girl will never be-an-heir with the son of the free-woman.

(Genesis 21:10)

31 For-this-reason,¹² brothers, we are not children of a servant-girl, but instead of the free-woman.

CHAPTER 5

With the freedom, the Anointed-One set us free. Therefore,¹³ all of you*: Be standing fast, and do not be being held-in a yoke of slavery again.

2 See, I, Paulus, am saying to you*, that if-at-any-time you* might be being circumcised, the Anointed-One will profit you* nothing. 3 But again I am emphatically-testifying to every human who is being circumcised, that he is a debtor to do the whole law. 4 Whichever ones of you* are being pronounced-righteous in a law were rendered-inoperative from an¹⁴ anointed-one; you* fell-away from the favor. 5 For we, by-means-of a spirit, out of faith, are eagerly-expecting a hope of righteousness. 6 For in the Anointed-One Jesus, neither circumcision nor foreskin is-strong enough for anything; instead, it is faith operating itself through love.

7 All of you* were running beautifully. Who intercepted¹⁵ you* for you* not to be being persuaded by the¹⁶ truth? 8 The persuasion is not coming out of the one who is calling you*. 9 A small amount of leaven is leavening the whole lump of kneaded-dough.¹⁷ 10 I have become-confident in-regard-to you* in the Lord, that you* will be nothing else minded. But the one who is disturbing you* will carry the judgment, whomsoever¹⁸ he might be. 11 But, brothers, if I am still preaching circumcision, why am I still being pursued harmfully? As-a-result, the impediment of the cross has been rendered-inoperative. 12 I unattainably-wish that the ones who are stirring¹⁹ you* up will cut-off themselves.²⁰

13 For you* were called on-the-basis-of freedom, brothers; only do not use the freedom into giving an occasion to the flesh; instead, be being-enslaved to one-another through the love. 14 For all the law has been fulfilled in one account, in the “You will love your neighbor as yourself.” (Leviticus 19:18) 15 But if you* are biting one-another and are eating-down one-another: Be looking out lest you* might be consumed²¹ by one-another.

16 But I am saying: Be walking-around by-means-of a spirit, and you* might never finish completing a desire of flesh. 17 For the flesh is desiring things against the spirit, but the spirit against the flesh. For these things are opposing²²

¹ literally “be saying to”

² [4:23] NU, M, TR, Gk(ACESO) / Vul, Gk(V) omit “indeed”

³ literally “through a professed-thing”

⁴ literally “whichever”

⁵ [4:24] NU, M, Gk(ACEVO,S2) / TR, Gk(S1) add

⁶ [4:25] Vul, Sah, some Arm, some Eth, Gk(ESD), Origen, Epiphanius, Victorinus, Ambrst, Augustine, some Cyril / M, TR, some Syr, some Arm, some Kyrillos, Theodoret “For Hagar is Sinai, a” / NU, Gk(ACV), Cop, some Syr “But Hagar is Sinai, a”

⁷ [4:25] NU, Gk(ACESVO) / M, TR “but” / Vul “and”

⁸ [4:26] NU, Vul, Gk(CVO,E1,S1,S2) / M, TR, Gk(A,E2,S3) add // Gk(S1) also omit “whichever city is”

⁹ usually translated “rip”

¹⁰ [4:28] NU, Sah, some Eth, Gk(CVO), Origen, Eirenaios, Victorinus / M, TR, Vul, Gk(AES) “we”

¹¹ literally “of a professed-thing”

¹² [4:31] NU, Gk(CSV) / M, TR, Gk(O) “As-a-result” / Gk(AE) “We”

¹³ [5:1] NU, Vul, Gk(AESVO) (“With...Therefore”) / M, TR “Therefore, with the freedom which the Anointed-One set us free,” / Gk(C) “With the freedom the Anointed-One set us free,”

¹⁴ [5:4] NU, Gk(CESVO) / M, TR, Gk(A) “the”

¹⁵ literally “cut-in”

¹⁶ [5:7] NU, M, TR, Gk(CEO,S2) / Gk(AV,S1) omit “the”

¹⁷ literally “kneadment”

¹⁸ [5:10] NU, Gk(ASV) / M, TR, Gk(CEO) “whomever”

¹⁹ literally “standing”

²⁰ seems to be referring to castration

²¹ literally “used-up”

²² literally “laying-against”

one-another, in order that, whatsoever²³ things you* might be wanting to do, you* might not²⁴ be doing these things. 18 But if you* are being led by-means-of a spirit, you* are not under a law.

19 But the works of the flesh are manifest: whichever things are adultery,²⁵ sexual-immorality, uncleanness, licentiousness, 20 idol-worshipping, use-of-drugs,²⁶ enmity, quarrelling,²⁷ zeal,²⁸ furies, selfish-ambitions, dissensions, sects, 21 envies, murders,²⁹ intoxications, orgies, and the things like these – of which I am saying-beforehand to you*, exactly-as I also³⁰ previously-spoke,³¹ that the ones who are acting out the things such as these will not inherit a kingdom of a god.

22 But the fruit of the spirit is: love, joy, peace, longsuffering, kindness, goodness, faith, 23 meekness, self-restraint, purity, endurance.³² There is not a law against the things such as these. 24 But the ones who are of the Anointed-One Jesus³³ crucified the flesh along with the sufferings and the desires.

25 If we are living by-means-of a spirit, may we also be being-in-line with a spirit. 26 May we not be becoming vainglorious, calling one-another to come forward for a fight, being-envious-of one-another.

CHAPTER 6

Brothers, even if-at-any-time a human might also be taken-beforehand in a certain trespass, you*, the spiritual ones, be fully-fixing³⁴ the one such as this by-means-of a spirit of meekness, watching-out for yourself so that you might not also be tried. 2 All of you*: Be carrying the weights of one-another, and, in-this-manner, you* will fulfill³⁵ the law of the Anointed-One. 3 For if someone is thinking himself to be something, while being nothing, he is deluding his own way-of-thinking. 4 But let each one be proving his own work, and then he will have the boast in-regard-to himself alone, and not in-regard-to the other.³⁶ 5 For each one will carry his own small-burden.

6 But let the one who is being orally-instructed in the account be communing in all good things with the one who is orally-instructing him.

7 Do not be being misled: A god is not being sneered at. For whatsoever³⁷ a human might sow,³⁸ this he will also reap. 8 Because the one who is sowing into his-own³⁹ flesh will reap a corruption out of the flesh, but the one who is sowing into the spirit will reap a perpetual life out of the spirit. 9 But may we not be behaving-evilily-in doing the beautiful work. For at a proper season, we, while not becoming-faint, will reap our own harvest. 10 Therefore, as-a-result, as we are having a proper season, may we be working for the good to all humans, but especially to the ones belonging-to-the-house-of the faith.

11 See how-large letters⁴⁰ I wrote to you* by-means-of my hand. 12 As-many-as are wanting to make-a-fine-face in flesh, these are the individuals who are obliging you* to be being circumcised, only in order that they might not be being pursued harmfully for the cross of the Anointed-One. 13 For not-even the ones who are being circumcised⁴¹ are observing a law themselves; instead, they are wanting you* to be being circumcised, in order that they might boast in your* flesh. 14 But with me: I wish I would not be coming to be boasting except in the cross of the our Lord Jesus the Anointed-One, through which the world has been crucified to me and I to the⁴² world. 15 For in the Anointed-One Jesus⁴³ neither is circumcision anything,⁴⁴ nor a foreskin, but instead a new creation.⁴⁵ 16 And may peace and mercy be upon as-many-as will be-in-line⁴⁶ with this rule, and upon the Israel of God.

17 For the rest of the time, let no-one be affording labors to me. For I am carrying the marks-of-a-pointed-instrument of the Lord °Jesus the Anointed-One⁴⁷

²³ [5:17] NU, Gk(AS,V2) / M, TR, Gk(CO,E2) “whatever” / Gk(E1) “which” / Gk(V1) “whatever”

²⁴ [5:18] NU, M, TR, Vul, Gk(ACVO,S1) / Gk(E,S2) “no-longer”

²⁵ [5:19] NU, Vul, Gk(AEV,S1) / M, TR, Gk(CO,S2) add

²⁶ may also be translated “act-of-sorcery”

²⁷ [5:20] NU, Gk(ACSV) / M, TR, Vul, Gk(EO) “quarrellings”

²⁸ [5:20] NU, Gk(CV) (may also be translated “jealousy”) / M, TR, Vul, Gk(AES) “zeals/jealousies” / Gk(O) “of zeal/jealousy”

²⁹ [5:21] NU, Gk(SV) / M, TR, Vul, Gk(ACEO) add (accidentally omitted due to scribal error?)

³⁰ [5:21] NU, Vul, Gk(VO,S1) / M, TR, Gk(ACE,S2) add

³¹ [5:21] NU, M, TR, Vul?, Gk(AEV,S2) / Gk(CO), Vul? “have previously-spoke” / Gk(S1) “spoke”

³² [5:23] NU, M, TR, Vul, Gk(AESV) / Gk(CO) add “purity” / some late Gk add “endurance”

³³ [5:24] M, TR, Vul, Gk(CO) / NU, Gk(AEV,S2) add / Gk(S1) “of Lord Jesus the Anointed-One”

³⁴ literally “fitting”

³⁵ [6:2] NU, Vul, Gk(VO) / Gk(P46) “in...fill-off” / M, TR, Gk(ACES) “in-this-manner, all of you* fulfill”

³⁶ literally “different one”

³⁷ [6:7] NU, M, TR, Gk(AES) / Gk(CVO) “whatever”

³⁸ may also be translated “might be sowing”

³⁹ [6:8] NU, M, TR, Gk(AESV) / Vul, Gk(C) “into his” / Gk(O) “his”

⁴⁰ usually translated “documents” / literally “writement”

⁴¹ [6:13] NU, TR, Vul, Gk(ACESO) / M, Gk(V) “who have been circumcised”

⁴² [6:14] NU, Gk(ACSVO,E1) / M, TR, Gk(E1) actually add “the”

⁴³ [6:15] NU, Gk(V), some Syr, some Sah, some Arm, some Eth, Jerome, Augustine / M, TR, Vul, Cop, some Sah, some Eth, Gk(ACVO), Victorinus, Amb, Theodoret add

⁴⁴ [6:15] NU, Gk(ACEVO,S1), Euthalius, Sunkellos / M, TR, Vul, Gk(S2) “is circumcision strong enough for anything”

⁴⁵ Sunkellos states that this verse is a quotation from “Revelation of Moses”, which is one of his names for the book of Jubilees. However, this quotation is not found in any extant manuscript of that book. Euthalius and Photios before him quote it as being from apocrypha of Moses. While this is possible, none of this evidence is strong enough to be convincing this was ever intended to be a quotation at all.

⁴⁶ [6:16] NU, M, TR, Vul, Gk(SV,E2) / Gk(ACO,E1) “as are being-in-line”

⁴⁷ [6:17] NU, Vul, Gk(AV,E1) / M, TR, Gk(E2) “of the Lord Jesus” / Gk(CO) “of our Lord Jesus the Anointed-One” / Gk(S) “of the Lord Jesus the Anointed-One”

in my body. **18** May the favor of our¹ Lord Jesus *the* Anointed-One be with your*
spirit, brothers.

*The letter to the Galatians was written from Roma.*²

¹ [6:18] NU, M, TR, Gk(ACEVO) / Gk(S) "the"

² [6:18] NU, M, Vul, Gk(ACESVO) / TR add