GALATIANS

CHAPTER 1

1. **Paul, one sent as a representative** (emissary; envoy) **– not with a commission from people, nor through a human, but rather through Jesus Christ, as well as Father God** (or: through Jesus, [the] Anointed One, and God [the] Father), **the One arousing and raising Him forth from out of the midst of dead folks –**
2. **and all the brothers** (= fellow believers) **together with me,**
to the called-out folks (or: to the called-out communities and gatherings; to the summoned-forth congregations of people) **of [the province of] Galatia:**

3. **In you folks** (or: For you folks; With you people) **[is] grace and joyous favor, as well as 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 [the] Anointed)
4. **– the One at one point giving Himself, over the situation of** (or: on behalf of; for the sake of; [*p*46, Aleph*, A, D & other MSS read: concerning]) **our failures** (situations and occasions of falling short or to the side of the target; deviations; mistakes; errors; sins) **so that He could carry us out from the midst of the present misery-gushing and worthless age** (or: bear us forth from the indefinite period of time – characterized by toil, grievous plights and bad situations – having taken a stand in [our] midst; or: extricate us from the space of time having been inserted and now standing in union with base qualities), **corresponding to** (or: down from; in accord with; in line with; in the sphere and to the level of) **the effect of the will** (or: intent; purpose; design) **of our God and Father**,
5. **in Whom [is] the glory** (or: by Whom [is] the manifestation which calls forth praise; for Whom [is] the reputation; with Whom [comes] an appearance which creates and effects opinions in regard to the whole of human experience) **on into the indefinite times of the ages** (or: into the [crowning and most significant] eons of the eons). **It is so!** (Count on it; Amen!)

6. **I am constantly amazed** (or: I continue wondering) **that you folks are so quickly being progressively transplanted** (or, as a middle voice: are thus now quickly transferring yourselves or changing your stand) **from the One** (or: that [message]) **calling you people, within Christ's grace** (or: in [the] favor of the Anointed One), **on into a different sort of "message of goodness"** (unto a different evangel, "good news," or gospel; = into an imitation and alternative message of goodness, ease or well-being)
7. **– which is NOT "another" one of the same kind** (= not just another version) **–**
But instead that there are certain folks – the ones constantly agitating (stirring up; disturbing) **you folks – even repeatedly wanting** (or: intending) **to**

alter and distort (turn so as to change; pervert) **Christ's message of goodness, ease and well-being**.

8. **However, even if we – or an agent from the atmosphere or sky** (or: a messenger from out of the midst of heaven)**! – should ever bring or announce something as "good news"** (as the message of goodness; as being the evangel or gospel) **to you folks which is to the side of that which we announce** (or: is parallel to what we announced) **to you folks in the message of goodness, ease and well-being, let it be placed on the altar 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]; or, possibly: cursed).
9. **So as we have said before** (or: = above [in vs. 8]), **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]; or, possibly: cursed).

10. **Come now, am I at the present moment habitually appealing to humans, or God?** (or: am I right now constantly trying to convince and persuade mankind, or God ?) **Or, am I repeatedly seeking to keep on pleasing and accommodating people** (humans)**? If I had been still continuing to please and accommodate people** (mankind), **I would not have been being Christ's slave**.
11. **You see,** [other MSS: Now] **I am habitually making it intimately known to you folks by experience, brothers: that the message of goodness and well-being – the one being announced and proclaimed as "good" news by** (or: under) **me – is not down from a person** (or: is not corresponding to something human; is not on the level of or in the sphere of humanity),
12. **for I, myself, neither received it to my side from a human** (or: from beside a person), **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 from Jesus Christ; by means of a disclosure which is [the] Anointed Jesus).

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 community whose source is God; the ecclesia pertaining to God), **and I kept on trying to lay it waste** (or: continued sacking and devastating it).
14. **And so I was progressively cutting forward and kept on advancing within Judaism** (the culture and religion of the Jews) **over and above many contemporaries** (folks 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** (or: cavity), **and calling [me] through His grace and favor – thought well** (or: delights and takes pleasure)
16. **to unveil** (reveal; uncover; disclose) **His Son within the midst of me** (or: in union with me), **to the end that I, in myself** (or: for myself; by myself; of myself), **would announce and proclaim the message of goodness, [which is] Him, within the nations** (or: may bring and tell the message of ease and well-being: Him [now] among the ethnic multitudes), **I did not immediately place myself back toward flesh and blood** (= present my cause up for the approval of other people; 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; representatives) **previous to me, but rather, I went off into Arabia, and then I again returned into Damascus.**

18. **Later, after three years, I went up into Jerusalem to become acquainted with** (or: to inquire of, examine and get information from) **Cephas** [some MSS: Peter] **while visiting him and relating my story to him, and then stayed on with him for fifteen days.**
19. **Yet a different one of** (or: another one from) **those sent with commissions** (the envoys; the representatives) **I did not see, except Jacob** (= 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 communities), **within Christ, of the Judean area**.
23. **Indeed, they were only hearing from time to time that, "The one once habitually pursuing and persecuting us is now 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: began 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** (or: made the ascent) **[there] corresponding to and as directed by** (or: in accord with and in the sphere of; down from and following the bidding of), **an unveiling** (or: a disclosure; a revelation), **and I put up to them** (set back again for them; = submitted to them) **the message of goodness, ease**

and well-being, which I am habitually proclaiming as a public message within the multitudes (or: among the nations and ethnic groups – non-Jews; 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 and running, or ran, into emptiness** (or: for an empty thing; into something without content; to no purpose; = in vain).
3. **However, not even Titus – the one with me – was compelled or even strongly urged to be circumcised, although being a Greek!**
4. **Yet, through the led-in-at-the-side** (or: smuggled-in) **false brothers** (or: = deceitful or lying fellow believers; or: = imitation members) **– folks 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 (or: for whom), **now, we did** (or: do) **not for even an hour give place to, make a way for, or simulate by humble alignment, subordination, submission or subjection, so that the reality** (the Truth) **of the message of goodness may abide throughout** (or: thoroughly remain; fully dwell; be permanent in continuing) **focused toward, and be face to face with, 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 folks yet forming opinions) **– whatever sort of men they formerly** (or: once) **were being matters nothing** (makes no difference; carries nothing through) **to me** (or: for me) **[because] God is not in the habit of receiving a person's face** (= taking people at face value; or: responding to man's outward appearance or presentation). **So you see, 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 that I had been persuaded by and convinced of** (or: perceiving that I had been entrust with) **the message of goodness concerning** (or: with reference to; pertaining to; separated for; belonging to; having characteristics and qualities suited to) **the Uncircumcision** (= those not of the Jewish religion, being from pagan religions or Hellenistic culture), **correspondingly as Peter, concerning** (or: with reference to; pertaining to; separated for; belonging to; having characteristics and qualities of) **the Circumcision** (= the Jews, or those of the Jewish religion and culture) **–**
8. **for, the One working within** (being active in; operating within; energizing) **Peter unto a sending for a mission concerning** (in reference to; separated for) **the Circumcision, also by me inwardly works** (energizes; is inwardly active and operative) **unto the multitudes** (the nations; the non-Jewish ethnic groups; the Gentiles) **–**

9. **then Jacob** (or: 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: supportive columns [note: figure of a living temple]) **– recognizing** (or: coming to know) **by intimate experience the grace and favor being given by me** (or: 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 [would continue] into the nations** (multitudes; ethnic groups; Gentiles) **– yet they, into the Circumcision –**
10. [the] only [concern being] that we would habitually be mindful of the poor ones (or: should keep on remembering the destitute folks), **which very thing, also, I was eager and made every effort to do**.

11. **Now when Cephas came into Antioch, I stood in opposition to him in relation to the appearance of the external situation** (or: I resisted him face to face; or: I stood face to face with him, on his behalf), **because he was continuing in a state of having been discovered to be down [over an issue]** (or: he was now one having condemned himself from a negative experience; or: was being found at fault),
12. **for you see, prior to the coming of some from Jacob** (or: James), **he had been habitually eating together with those of the multitudes** (the nations; the non-Jewish ethnic groups; the Gentiles). **Yet, when they came, he began steadily withdrawing, and continued separating by marking off boundaries for himself, constantly fearing those from among [the] Circumcision** (= the Jewish culture and religion).
13. **And so the rest of the Jews also, as a group, came under the decision to separate with** (or: to) **him, so that even Barnabas was jointly brought along** (or: led away together) **by their [Law]-based separation** (or: their perverse judgment which ended in a base decision; or: = legalistic behavior).
14. **But then, when I saw that they did not continue walking straight** (having a straight foot[print]; walking an upright course) **toward the Truth** (or: face to face with the reality) **of message of goodness and ease, I said to Cephas, in front of everyone** (or: all), **"If you, being inherently a Jew, are now habitually living as the ethnic multitudes** (like the nations; as a Gentile), **and not like a Jew, how is it [that] you continuing to compel** (to strongly urge) **the multitudes** (the nations; the non-Jewish ethnic groups; the Gentiles) **to be now Judaizing** (progressively living according to Jewish custom and religion)**?**

15. **We – Jews by** (or: in) **nature, and not outcasts** (ones who miss the target or deviate from the goal; failures; sinners) **from out of the multitudes** (herds; nations; ethnic groups; Gentiles) **–**
16. **having seen and thus knowing that humanity** (or: mankind; or: a person) **is not normally being put in right relationship** (made fair and equitable; made free from guilt and set into the Way pointed out; rightwised and made to be a just one) **from out of works of Law** (or: forth from a law's deeds or actions from custom), **but instead 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 would be put in right relationship (made to be just, fair and equitable; be released from guilt; be rightwised and 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 corresponding to custom) **"no flesh** (= person or human) **at all will be put in right relationship** (made to be just, fair and equitable; be freed from guilt; be rightwised and placed into the Way pointed out)**."** [Ps. 143:2]

17. **Now since** (or: 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; outcasts), **[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** (or: come to be)**!**
18. **For if I should continue building up again** (or: would repeatedly reconstruct), **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. **You see I, myself, through [the] Law died by [the] Law** (or: to [the] Law; in [the] Law; with [the] Law), **to the end that I could and would live by God, in God, for God, to God and with God!**
20. **I was crucified together with Christ, and thus it remains** (or: I have been jointly put on the execution stake in [the] Anointed One, and continue thus), **yet I continue living! [It is] no longer I, but it is Christ continuously living and alive within me!** (or: No longer an "I" – now Christ constantly lives in the midst of, and in union with, me). **Now that which I, at the present moment, continue living within flesh** (= a physical body)**, I am constantly living within faith – in and by that [faith] which is the Son of God** (or: in union with trust and confidence that is from God's Son [with other MSS: in the confidence belonging to God and Christ]), **the One loving me and giving Himself over to another for the sake of me** (or: even transmitting Himself, over my [situation and condition]; or: 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 and favor! For if fairness, equity and freedom from guilt with right relationship within the Way pointed out** (justice) **[is] through Law** (= by legalism), **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 suddenly harmed you with malicious words, or bewitched you folks with the evil eye – 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** (or: get the Breath-effect) **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 folks making a beginning inwardly by spirit** (or: in breath-effect; by [the] Spirit; with [the] result of [the] Breath) **are you folks now being progressively brought fully to the goal** (being totally finished and perfected) **by flesh** (or, as a middle: are you now continuing to accomplish completeness in yourselves in or with flesh)**?**
[note: Paul is using the word "flesh" here as a figure for "works of Law" (vs.2, above), with its circumcision, animal sacrifices, etc.; for other religions it would refer to "religious works" of those particular systems (including Christianity)]
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** (or: for; in) **you folks the Spirit** (or: the spirit; the breath; or: = attitude and vitality), **and constantly and effectively energizing, being active, working and producing abilities and 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 Breath-effect 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 attentive listening,)

6. **just as Abraham, "trusts in God** (or: believed by God; experienced confidence by God), **and he is/was at once logically considered by Him [that he entered] into a right relationship** (or: and it was counted for him into a rightwised relationship with freedom from guilt, fairness, equity and justice which comprise the Way pointed out)**"?** [Gen. 15:6]

7. **Be assured, consequently, by your experiential knowledge** (or, as an indicative: Surely you are coming to know) **that the folks [springing] forth from out of the midst of faith** (or: whose source is faith), **these are Abraham's sons!**
8. **Now the Scripture – seeing before [as a picture]** (or: perceiving in advance and making provision) **that God is progressively putting the nations in rightwised relationship** (making the multitudes fair and equitable; setting the ethnic groups – the non-Jews; the Gentiles – into the Way pointed out and freeing them from guilt) **from out of faith** (or: from trust and conviction as a source) **– announced and brings to** (or: in; for) **Abraham beforehand the message of goodness and well-being, 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)**."** [Gen. 12:3]
9. **So then, those from out of faith** (or: = folks who have trust as their 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. **You see, however many people continue their existence from the midst of observances and works of Law** (= Everyone who lives by deeds and actions based upon the Torah) **are continuously under a curse** (a negative, down-focused or adversarial prayer; an imprecation), **for it has been and now stands written, namely that, "A curse** (or: an adversarial prayer; imprecation) **[is settled] upon all** (or: [is] added to everyone) **not constantly remaining within all the things having been and standing written within the scroll of the Law** [= Torah], **in order to do them."** [Deut. 27:26]
11. **Now [the fact] that within [the] Law no one is in process of** (or: is normally) **being rightwised** (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),**"** [Hab. 2:4]
12. **yet the Law is not** (or: does not have its existence) **[springing] forth from out of faith and trust, but to the contrary, "the one 'doing and performing' them shall be living [his life] within them** (or: in union with these things)**."** [Lev. 18:5]
13. **Christ bought us [back] out** (or: redeems and reclaims us out by payment of the ransom) **from the midst of the curse** (or: adversarial prayer; imprecation) **of the Law, becoming** (or: birthing Himself to be) **a curse (or: accursed One; an [embodied] adversarial prayer) for our sakes** (or: over our [situation]) **– for it has been and now stands written: "A curse** (an adversarial prayer) **[is settled] upon all** (or: [is] added to everyone) **continuing hanging upon a tree** (or: wood; a stake or pole)**"** [Deut. 21:23, omitting the phrase "by God," after the word "curse"] **–**
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 suddenly birth Itself** (or: may from Itself, within Christ Jesus, at once come into being [and be dispersed]) **into the multitudes** (the nations; the ethnic groups; the Gentiles), **so that we** [note: = 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 from the Breath-effect, through trust; or: in order that we [Jew and Gentile] can lay hold of and receive the Promise – which is the Spirit – through faith).

15. **Brothers** (= fellow believers; family), **I am now speaking humanly** (in accordance with and on the level of mankind; = with an illustration of common human practice). **Like with the situation of a human settled arrangement** (or: will; contract; covenant; or: will and testament deed of gift)**: [when] existing as having been validated** (authoritatively confirmed; legally 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 or arrangements throughout it).
16. **Now the promises were declared** (said; spoken) **to** (or: for; in) **Abraham, and to** (or: for; in) **his Seed** (Descendant)**. It** (or: He) **is not saying, "And to the seeds** (descendants),**" as upon many, but rather, as upon One, "And to, for and in your Seed,"** [Gen. 12:7; 13:15; etc.] **Who exists being Christ** (or: which is [the] Anointed One).

17. **Further, I am now saying and meaning this: the Law, being that having come into existence after four hundred and thirty years, is not invalidating** (depriving of authority; annulling) **into the situation to idle-down** (render ineffective, useless, unproductive or inoperative) **the Promise – a settled arrangement** (contract; covenant; will and testament deed of gift) **existing as having been previously validated** (confirmed; legally ratified) **by, and under [the authority of], God!**
18. **For if the inheritance** (the possession and enjoyment of the distributed allotment) **[is] from out of Law, [it is] no longer from out of Promise. Yet God has Himself graced [it]** (has for Himself, in favor, freely granted [it]), **so that it now stands as a favor of grace, to** (or: for; in) **Abraham through a Promise** (or: because of a promise).

19. **Why, then, the Law of The Transgressions? It was at one point set aiming at, and thus provided a view to, grace and favor** [D, F, G & others read: It was appointed for (or: 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]; or: What, therefore [is] the Law [= Torah]? Something set, as a favor, face-to-face with the over-steppings and transgressions to the side of and beyond [the Way])

– being precisely arranged and thoroughly prescribed and mandated by injunction through means of agents (or: 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 (or: until which place or time) **the Seed would** (or: should) **come, to Whom and for Whom the promise had been made** (or: in Whom He had been promised).
20. **Now there is no mediator of one** (= when one person is concerned or is acting alone). **Yet** (or: Now) **God is One**. [note: to make a promise, one is sufficient – there is no need for a middleman]
21. **Is the Law, then, down against** (or: down from; on a par with; following the patter of; commensurate with; corresponding to) **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 or being able at any point to make alive** (to construct or create living folks; to engender living ones; to impart life)**, really, the fairness and equity in right relationship** (the rightwised qualities of 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** (the totality of everything) **under** (or: by) **failure** (error; deviation; the missing of the target; sin), **to the end that the Promise would** (or: could) **suddenly be given to** (or: in; for) **the folks habitually trusting** (or: progressively believing with conviction) **from out of Jesus Christ's faith** (or: forth from the midst of the faith whose source and origin is Jesus Christ; from the midst of the trust and conviction which is Jesus Christ or: so that the promise [which comes] forth from Jesus Christ's trust, can at some point be given to the people presently having convinced assurance).

23. **So before the [time, or, event for] the Faith to come** (or: prior to the coming of this trust and assurance), **we were being continuously confined and held in custody under the watch of a guard, being folks constantly encircled, enclosed, shut up and locked together by and under Law, [with a view to, aimed and moving] into the Faith and Trust being about to be unveiled** (or: revealed),
24. **so that, consequently, the Law had come to be** (had been birthed into existence) **and continued being our supervising guardian and attending escort [with a view to, aimed and moving] into Christ, to the end that we could** (or: would) **be made fair and equitable** (rightwised; just, free of guilt, and in right relationship within the Way pointed out) **from out of faith, conviction and trust**.
25. **So now with the coming of the Faith and Trust, we no longer continuously exist** (or: are) **under [the] supervising guardian or an attending escort!**
26. **For you folks are all** [i.e., Jew and non-Jew; male and female; slave and freeman] **God's sons, through the faith and trust resident within Christ Jesus!**
27. **For you see, as many of you folks as were immersed into Christ, at once clothed yourselves with Christ** (or: were plunged into so as to be enveloped by then saturated and permeated with Anointing – or, the Anointed One – instantly entered within and put on [the] Anointing)**!**
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 all exist being one** (or: are all one person; or: are all united) **within Christ Jesus.**
29. **Now since you folks belong to Christ** (or: have [the] Anointing as your source and origin; or: So since you people have the qualities and character of Christ), **you are straightway and consequently Abraham's Seed: heirs** (possessors and enjoyers of the distributed allotment), **down from, corresponding to and in the sphere of Promise!**

CHAPTER 4

1. **Now I continue saying, for** (or: 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; = continues being under legal age) **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 ourselves, when we were progressing from infants to minors, we continued being folks having been enslaved under** (or: by) **the System's elementary** (or: rudimentary) **principles** (the rows, ranks and series of the organized system of culture, economy, government and religion, or of the world and universe; or: the elementary things pertaining to the cosmos).
4. **Yet when the fullness of the time came** (or: that which was filled up by time reached full term), **forth from out of a mission** (or: from out of the midst of [Himself]), **God sent-off His Son as an emissary** (envoy; representative), **being Himself come to be born from out of a woman, being Himself come to be born under [the rules, authority and influence of] Law**,
5. **to the end that He could** (or: would) **buy out** (ransom; redeem; reclaim [from slavery]) **those under [the] Law – so that we could** (or: would) **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** (or: the Breath-effect, which is His Son) **as an emissary into our hearts, repeatedly crying out** (habitually calling out or exclaiming in an inarticulate cry; even: screaming, shrieking [verb also means: croak, as a bird]), **"Abba** (Aramaic: = Dad, or, 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 and an enjoyer 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** (or: for) **those [who], by nature, are not gods**.
9. **Yet now, coming to know God by intimate experience and personal insight – 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** (or: back again)**?**
10. **You are for yourselves and in yourselves continuously watching closely and observing days** [e.g., sabbaths; days for fasting] **and months** (or:

new moons) **and seasons** (or: appointed situations [e.g., feasts]) **and [sacred] 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** (= Fellow believers), **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** (or: = pertaining to [my] imperfect human nature; = whose source is the self which was affected by the System; = which is the deficient inner person) **I formerly brought and announced the message of goodness, ease and well-being to you folks**,
14. **and yet you folks did not despise or treat as nothing your ordeal** (or: trial; testing) **– located within my flesh** (= in my human weaknesses) **– nor did you spit it out** (= reject it as loathing; [note: perhaps referring to the practice of spitting to break the spell of "an evil eye" – a common pagan belief]), **but to the contrary, you took me in your arms and welcomed me as God's agent** (or: messenger) **– as Jesus Christ!**

15. **Where, then, [is] your happiness? For, I continually bear witness to you folks** (or: 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 zealous over you folks** (= These folk are constantly showing you great attention in order to win you over) **– [though] not beautifully** (or: ideally; in a fine way). **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 zealous over them** (= trying to win their favor).
18. **Now [it is] always ideal** (fine; beautiful) **to be normally made zealous** (or: to continue having a ferment of spirit) **within a beautiful** (fine; ideal) **thing or situation, and not only within the situation for me to be present** (or: at your side) **and focused toward you folks**.
19. **My little children** (born ones), **with whom I am progressing, again, in childbirth labor** (travail; labor pains), **until Christ may be suddenly formed** (= until the Anointing would be at some point birthed) **within you folks.**
20. **Yet I was wanting** (or: 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 or path to bring myself in union with you folks** (or: = I am now perplexed, uncertain, disturbed and at an impasse in your case).

21. **Go on telling me, those of you constantly wanting or intending to be under Law** (or: exist [controlled] by a legalistic custom or system), **do you not continue listening to and hearing** (or: paying attention to) **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; the female slave), **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; on the level of) **flesh** (= by human means); **on the other hand, the one from out of the freewoman [was] through Promise** (or: a promise)
24. **– which things are habitually being allegorized** (or: are normally being expressed in an allegory; are commonly spoken of as something other [than what the language means]) **– for these women are** (= represent) **two settled arrangements** (covenants; contracts; wills)**: one, on the one hand, from Mount Sinai, habitually** (repeatedly; continuously) **giving birth into slavery** (or: bondage) **– which is Hagar**.
25. **Now this Hagar is** (= represents) **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** (or: bondage) **with her children**.
26. **Yet, on the other hand, the Jerusalem above is** (continues being) **free, who is** (or: which particular one 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** (or: 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."** [Isa. 54:1]

28. **Now we [other MSS: you folks], brothers** (= fellow believers), **down from** (or: corresponding to; in the sphere of) **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; on the level of) **flesh** (= human efforts) **was constantly pursuing and persecuting the one down from** (in accordance with; corresponding to; in the sphere of) **spirit** (or: Breath-effect), **so also now**.

30. **Still, what does the Scripture yet say?**
> **"Cast out** (or: At once 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 and enjoy the distributed allotment) **with the son of the freewoman."** [Gen. 21:10]
31. **Wherefore, brothers** (= fellow believers; family), **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 immediately set us free** (or: [The] Anointed One at once frees us in, to, for and with 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 the] Anointing sets us free, and let not yourselves be progressively 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 person** (or: human) **proceeding to be circumcised, that he is, and continues being, a debtor** (one under obligation) **to do** (to perform; to produce) **the whole Law** [= the entire Torah]**!**
4. **You people were discharged** (made inactive, idle, useless, unproductive and without effect; or: voided, nullified, exempted) **away from Christ, you who are now in Law trying to be rightwised and are basing your fairness and relationships on the way it points out – you at once fell from out of the grace and favor!**
5. **For we, in spirit** (or: by [the] Breath-effect; with [the] Spirit) **– forth from out of faith and trust – continuously receive by taking away, as with our hands, from out of [the] expectation which belongs to and whose source and reality is the fairness, equity and freedom from guilt in right relationship within the Way pointed out** (or: forth from the midst of hope, which is the state of being rightwised),
6. **for within Christ Jesus** (or: for you see, in union with [the] Anointed 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-and-trust: of itself 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 and reality?**
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 (or: 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), **[with a view] 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 person constantly agitating and disturbing you people will lift up and carry** (or: bear) **the** (or: [his]) **separation and decision** (or: sifting and judgment), **whoever he may be**.

11. **Now I, brothers** (= fellow believers), **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 [of believers]; 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** (or: Just not) **the freedom [which is leading] into a starting point** (an opportunity, occasion or incentive) **for** (to; in) **the flesh** [note: = circumcision with the flesh ordinances and ceremonial laws of Judaism; or: = personal license for the estranged human nature], **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."** [Lev. 19:18]

> [comment: 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** (or: under) **one another**.

16. **Now I continue saying, be habitually walking about** (= living your life) **in spirit** (or: by [the] Spirit; with a Breath-effect), **and you should under no circumstance** (or: would by no means) **bring to fruition** (carry to its goal; end up with; bring to maturity) **the full rushing passion** (the over-desire; craving) **originating in flesh** (= pertaining to the estranged human nature, or the self

which has been dominated by a system of culture or religion; or: corresponding to flesh-[righteousness]; belonging to [a religious system] of flesh-works).
17. **For the flesh [system or nature] is constantly rushing passionately down upon** (or: against) **the spirit** (or: Breath), **and the spirit** (or: Breath) **down on** (or: against) **the flesh [nature, or, system of religion], 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.**

[comment: either because of the estranged flesh nature, or, because of the rules of the system]

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

19. **Now the works** (actions; deeds) **of the flesh [religion]** (or: = whose source and origin are the estranged human nature; or: pertaining to the flesh [system, or, nature]; or: = whose results and realm are the self in slavery to a system) **[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** (being a servant to or worshiping external forms or appearances, phantoms of the mind, unsubstantial or reflected images, or conveyed impressions) **sorcery** (employment of drugs and enchantments; magic rites; witchcraft), **hostilities** (enmities; alienations), **strife** (contentious disposition), **jealousies** (or: zealous emotions), **stirring emotions** (rushing passions; furies), **factions, standings-apart** (divisions), **sects** (religious denominations; parties with a particular opinion; the making of choices from preferences),
21. **envies, murders, intoxications** (times of being drunk), **festal processions** (or: excessive feastings), **and things like to these [whether religious, or personal], which things I continue predicting** (saying beforehand or: giving warning) **to you folks, just as I said before, that those habitually practicing** (or: performing) **such [religious, or personal] things will not inherit** (receive a distributed allotment of) **God's reign** (kingdom; sovereign influence and activities).

22. **Now the Spirit's fruit** (or: the fruit whose origin and source is the Spirit; the fruit which is Breath-effect) **is: love, joy, peace** (or: harmony; [= 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; loyalty; reliance; reliability),
23. **gentle friendliness** (meekness; mildness), **inner strength** (self-control)**. [The] Law is not down from such things** (or: In the sphere of and against such things exists no law; Law does not correspond to such things; Law is not on the level of such things).

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; or: = associate their old estranged human nature as being put to death along with Christ Jesus), **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; Breath-effect), **in and by spirit** (or: the effect of [His] Breath – [the] Spirit) **we can habitually advance in line, by rank,** (or: march in step; or: = walk in line, following behind the Spirit) **amidst the elementary principles** (or: the rudimentary elements).
26. **We can** (or: should) **not repeatedly** (or: habitually) **come to be** (or: Let us stop becoming) **folks with empty glory** (or: a vacuous reputation; = to be egotistical or conceited), **continually being those challenging one another [as to combat], constantly envying one another**.

CHAPTER 6

1. **Brothers** (= Fellow believers), **even if a person** (or: human) **may be at some point overtaken** (caught; laid hold of before; be surprised) **within some slip or falling to the side** (or: some offense; some lapse or mistake), **you folks – the spiritual ones** (the people influenced by the Breath-effect) **– repeatedly** (or: 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 so you folks may not at some point be put to the proof** (or: and you, yourself, would not be tried, tested or harassed by some ordeal).

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** (or: the law which is Christ; the law of the Anointing; [other MSS: and in this manner, at once fill up the law of the Christ {the law whose character and source is Christ}]).
3. **For you see, 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** (or: 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 person 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** (or: 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 person continually sowing into the flesh of himself** (= his estranged inner being), **will reap corruption** (spoil; ruin; decay) **forth from out of the flesh** (= the estranged inner being);

(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 (or: the Breath) **will reap eonian life** (life having the qualities and characteristics of the Age; or: life that comes from the Age, and lasts on through the ages) **forth from out of the spirit** (or: the Spirit; the Breath).

9. **So – not being people [who are] let loose out from** (or: 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; producing) **the beautiful** (the fine; the ideal; the noble), **for in our own appropriate situation** (or: in our own appointed season) **we will gather in a harvest** (or: will be reaping).
10. **Consequently, then, as we are continuing to hold a fitting situation** [or, with other MSS: as we may continue having occasion], **we can 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 – and especially toward the members of the household of the faith and trust!**

11. **Consider** (or: See) **how large [are the] letters [i.e., of the alphabet] [which] I write to you, in** (or: by; with) **my [own] hand!** [note: Paul is doing this to make his point, i.e., he is “shouting” at them via the script, so that they will take note of the point he is making]

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 the Anointed Jesus).
13. **For not even the folks being presently** (or: currently getting) **circumcised** (or, as a middle: habitually circumcising [people]; requiring [the practice of]

circumcision; [other MSS: having been circumcised]) **are themselves habitually keeping** (guarding; protecting; observing; maintaining) **[the] Law, but even so, they constantly want and 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** (or: through which [i.e., the cross]) **the organized System** (or: the world of culture, economy, government 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, religion, and government).

15. **For** [some MSS add: 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; can 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 progressively observe the rudimentary elements or elementary principles and walk in line with them), **Peace** [= shalom] **and Mercy [are continually] upon them – even** (or: that is) **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 and favor of, and whose origin and source are, our Lord, Jesus Christ [are continually] with your spirit** (or: the Breath-effect belonging to you folks), **brothers** (= fellow believers; = [my] family)**! It is so!** (Amen.)

[written circa A.D. late 56 – Based on the critical analysis of John A.T. Robinson]