

Galatians (NIV)

4 Now I say *that* the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, ² but is under guardians and stewards until the time appointed by the father. ³ Even so we, when we were children, ^awere in bondage under the elements of the world. ⁴ But ^bwhen the fullness of the time had come, God sent forth His Son, ^cborn ¹ ^dof a woman, ^eborn under the law, ⁵ ^fto redeem those who were under the law, ^gthat we might receive the adoption as sons.

⁶ And because you are sons, God has sent forth ^hthe Spirit of His Son into your hearts, crying out, ²“Abba, Father!” ⁷ Therefore you are no longer a slave but a son, ⁱand if a son, then an heir ³of God ⁴through Christ.

^a Gal. 4:9; Col. 2:8, 20; Heb. 5:12; 9:10

^b [Gen. 49:10]

^c [John 1:14]; Rom. 1:3; 8:3; [Phil. 2:7]

¹ Or made

^d Gen. 3:15; [Is. 7:14; Matt. 1:25]

Galatians (NKJV)

4 What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate. ² He is subject to guardians and trustees until the time set by his father. ³ So also, when we were children, we were in slavery under the basic principles of the world. ⁴ But when the time had fully come, God sent his Son, born of a woman, born under law, ⁵ to redeem those under law, that we might receive the full rights of sons. ⁶ Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, “*Abba*, ^a Father.” ⁷ So you are no longer a slave, but a son; and since you are a son, God has made you also an heir.

Paul’s Concern for the Galatians

^e [Matt. 5:17]; Luke 2:21, 27

^f [Matt. 20:28; Gal. 3:13]

^g [John 1:12]

^h [Acts 16:7; Rom. 5:5; 8:9, 15, 16; 2 Cor. 3:17]

² Lit., in Aram., Father

Galatians (NA26)

ΠΡΟΣ ΓΑΛΑΤΑΣ

4 Λέγω δέ, ἐφ’ ὅσον χρόνον ὁ κληρονόμος νήπιος ἐστίν, οὐδὲν διαφέρει δούλου κύριος πάντων ὢν, ² ἀλλὰ ὑπὸ ἐπιτρόπους ἐστίν καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός. ³ οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεθα δεδουλωμένοι· ⁴ ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον, ⁵ ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. ⁶ Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν κράζον· ἀββα ὁ πατήρ. ⁷ ὥστε οὐκέτι εἰ δούλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.

ⁱ [Rom. 8:16, 17]

³ NU through God

⁴ NU omits through Christ

Fears for the Church

⁸ But then, indeed, ^jwhen you did not know God, ^kyou served those which by nature are not gods. ⁹ But now ^lafter you have known God, or rather are known by God, ^mhow *is it that* you turn again to ⁿthe weak and beggarly elements, to which you desire again to be in bondage? ¹⁰ ^oYou observe days and months and seasons and years. ¹¹ I am afraid for you, ^plest I have labored for you in vain.

¹² Brethren, I urge you to become like me, for I *became* like you. ^qYou have not injured me at all. ¹³ You know that ^rbecause of physical infirmity I preached the gospel to you at the first. ¹⁴ And my trial which was in my flesh you did not despise or reject, but you received me ^sas an ⁵angel of God, ^teven as Christ Jesus. ¹⁵ ⁶What then was the blessing you *enjoyed*? For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me. ¹⁶ Have I therefore become your enemy because I tell you the truth?

^j 1 Cor. 1:21; Eph. 2:12; 1 Thess. 4:5; 2 Thess. 1:8

^k Rom. 1:25

^l [1 Cor. 8:3]

^m Gal. 3:1–3; Col. 2:20

ⁿ Heb. 7:18

⁸ Formerly, when you did not know God, you were slaves to those who by nature are not gods. ⁹ But now that you know God—or rather are known by God—how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again? ¹⁰ You are observing special days and months and seasons and years! ¹¹ I fear for you, that somehow I have wasted my efforts on you.

¹² I plead with you, brothers, become like me, for I became like you. You have done me no wrong. ¹³ As you know, it was because of an illness that I first preached the gospel to you. ¹⁴ Even though my illness was a trial to you, you did not treat me with contempt or scorn. Instead, you welcomed me as if I were an angel of God, as if I were Christ Jesus himself. ¹⁵ What has happened to all your joy? I can testify that, if you could have done so, you would have torn out your eyes and given them to me. ¹⁶ Have I now become your enemy by telling you the truth?

^o Rom. 14:5; Col. 2:16

^p 1 Thess. 3:5

^q 2 Cor. 2:5

^r 1 Cor. 2:3

^s Mal. 2:7

⁸ Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν ἐδουλεύσατε τοῖς φύσει μὴ οὐσί· ⁹ νῦν δὲ γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενή· καὶ πτωχὰ στοιχεῖα οἷς πάλιν ἄνωθεν δουλεύειν θέλετε· ¹⁰ ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς, ¹¹ φοβοῦμαι ὑμᾶς μή πως εἰκὴ κεκοπίακα εἰς ὑμᾶς.

¹² Γίνεσθε ὡς ἐγώ, ὅτι καγὼ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδὲν με ἡδικήσατε· ¹³ οἶδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον, ¹⁴ καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ ἐδέξασθε με, ὡς Χριστὸν Ἰησοῦν. ¹⁵ ποῦ οὖν ὁ μακαρισμὸς ὑμῶν μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατόν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατε μοι. ¹⁶ ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν

⁵ Or messenger

^t [Luke 10:16]

⁶ NU Where

¹⁷ They ^uzealously court you, *but* for no good; yes, they want to exclude you, that you may be zealous for them. ¹⁸ But it is good to be zealous in a good thing always, and not only when I am present with you. ¹⁹ ^vMy little children, for whom I labor in birth again until Christ is formed in you, ²⁰ I would like to be present with you now and to change my tone; for I have doubts about you.

¹⁷ Those people are zealous to win you over, but for no good. What they want is to alienate you from us, so that you may be zealous for them. ¹⁸ It is fine to be zealous, provided the purpose is good, and to be so always and not just when I am with you. ¹⁹ My dear children, for whom I am again in the pains of childbirth until Christ is formed in you, ²⁰ how I wish I could be with you now and change my tone, because I am perplexed about you!

¹⁷ ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλείσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε· ¹⁸ καλὸν δὲ ζηλοῦσθαι ἐν καλῷ πάντοτε καὶ μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς. ¹⁹ τέκνα μου, οὓς πάλιν ὠδίνω μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν· ²⁰ ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

^u Rom. 10:2

^v 1 Cor. 4:15

Two Covenants

²¹ Tell me, you who desire to be under the law, do you not hear the law?
²² For it is written that Abraham had two sons: ^wthe one by a bondwoman, ^xthe other by a freewoman. ²³ But he *who was* of the bondwoman ^ywas born according to the flesh, ^zand he of the freewoman through promise, ²⁴ which things are symbolic. For these are ⁷the two covenants: the one from Mount ^aSinai which gives birth to bondage, which is Hagar— ²⁵ for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children— ²⁶ but the ^bJerusalem above is free, which is the mother of us all. ²⁷ For it is written:

*^c“Rejoice, O barren,
You who do not bear!
Break forth and shout,
You who are not in labor!
For the desolate has many more
children
Than she who has a husband.”*

Hagar and Sarah

²¹ Tell me, you who want to be under the law, are you not aware of what the law says? ²² For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. ²³ His son by the slave woman was born in the ordinary way; but his son by the free woman was born as the result of a promise.

²⁴ These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar. ²⁵ Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children. ²⁶ But the Jerusalem that is above is free, and she is our mother. ²⁷ For it is written:

“Be glad, O barren woman,
who bears no children;
break forth and cry aloud,
you who have no labor pains;
because more are the children of the
desolate woman
than of her who has a husband.” ^a

²¹ Λέγετε μοι, οἱ ὑπὸ νόμον
θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε
²² γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς
ἔσχεν, ἓνα ἐκ τῆς παιδίσκης καὶ ἓνα ἐκ
τῆς ἐλευθέρας. ²³ ἀλλ’ ὁ μὲν ἐκ τῆς
παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ
ἐκ τῆς ἐλευθέρας δι’ ἐπαγγελίας.
²⁴ ἅτινα ἐστὶν ἀλληγορούμενα· αὗται
γάρ εἰσιν δύο διαθήκαι, μία μὲν ἀπὸ
ὄρους Σινᾶ εἰς δουλείαν γεννώσα, ἥτις
ἐστὶν Ἀγάρ. ²⁵ τὸ δὲ Ἀγάρ Σινᾶ ὄρος
ἐστὶν ἐν τῇ Ἀραβίᾳ· συστοιχεῖ δὲ τῇ
νῦν Ἱερουσαλὴμ, δουλεύει γὰρ μετὰ
τῶν τέκνων αὐτῆς. ²⁶ ἡ δὲ ἄνω
Ἱερουσαλὴμ ἐλευθέρα ἐστίν, ἥτις ἐστὶν
μήτηρ ἡμῶν· ²⁷ γέγραπται γάρ·

**εὐφράνθητι, στεῖρα ἢ οὐ
τίκτουςα,**

**ρήξον καὶ βόησον, ἢ οὐκ
ὠδίνουσα·**

**ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου
μᾶλλον**

ἢ τῆς ἐχούσης τὸν ἄνδρα.

^w Gen. 16:15

^x Gen. 21:2

^y Rom. 9:7, 8; Gal. 4:29

^z Gen. 16:15; 17:15–19; 18:10; 21:1; Gal. 4:28; Heb. 11:11

⁷ NU, M omit the

^a Ex. 24:6–8; Deut. 33:2

^b [Is. 2:2]

^c Is. 54:1

²⁸ Now ^dwe, brethren, as Isaac *was*, are ^echildren of promise. ²⁹ But, as ^fhe who was born according to the flesh then persecuted him *who was born* according to the Spirit, ^geven so *it is* now. ³⁰ Nevertheless what does ^hthe Scripture say? ⁱ“*Cast out the bondwoman and her son, for* ^jthe son of the bondwoman shall not be heir with the son of the freewoman.” ³¹ So then, brethren, we are not children of the bondwoman but of the free.

²⁸ Now you, brothers, like Isaac, are children of promise. ²⁹ At that time the son born in the ordinary way persecuted the son born by the power of the Spirit. It is the same now. ³⁰ But what does the Scripture say? “Get rid of the slave woman and her son, for the slave woman’s son will never share in the inheritance with the free woman’s son.” ^b ³¹ Therefore, brothers, we are not children of the slave woman, but of the free woman.

²⁸ ὑμεῖς δέ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ. ²⁹ ἀλλ’ ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα, οὕτως καὶ νῦν. ³⁰ ἀλλὰ τί λέγει ἡ γραφὴ **ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ** τῆς ἐλευθέρας. ³¹ διό, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας.

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^d Rom. 9:7, 8; Gal. 3:29

^e Acts 3:25

^f Gen. 21:9

^g Gal. 5:11

^h [Gal. 3:8, 22]

ⁱ Gen. 21:10, 12

^j [John 8:35]

¹*The Holy Bible : New International Version*. 1984 (Ga 4:1-31). Grand Rapids: Zondervan.

²Black, M. (1983; Published in electronic form by Logos Research Systems, 1996).

The Greek New Testament (electronic ed. of the 3rd ed. (Corrected)) (Ga 4:1-5:1). Federal Republic of Germany: United Bible Societies.

Christian Liberty

5 Stand ^a ¹fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a ^byoke of bondage. ² Indeed I, Paul, say to you that ^cif you become circumcised, Christ will profit you nothing. ³ And I testify again to every man who becomes circumcised ^dthat he is ²a debtor to keep the whole law. ⁴ ^eYou have become estranged from Christ, you who *attempt to* be justified by law; ^fyou have fallen from grace. ⁵ For we through the Spirit eagerly ^gwait for the hope of righteousness by faith. ⁶ For ^hin Christ Jesus neither circumcision nor uncircumcision avails anything, but ⁱfaith working through love.

^a Phil. 4:1

¹ NU For freedom Christ has made us free; stand fast therefore, and

^b Acts 15:10; Gal. 2:4

^c Acts 15:1; Gal. 5:3, 6, 11

Freedom in Christ

5 It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.

² Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. ³ Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law. ⁴ You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace. ⁵ But by faith we eagerly await through the Spirit the righteousness for which we hope. ⁶ For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.

^d [Deut. 27:26; Rom. 2:25; Gal. 3:10]

² obligated

^e [Rom. 9:31]

^f Heb. 12:15; 2 Pet. 3:17

5 Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν· στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

² Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει. ³ μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. ⁴ κατηργήθητε ἀπὸ Χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε. ⁵ ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. ⁶ ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.

^g Rom. 8:24

^h [1 Cor. 7:19; Gal. 6:15; Col. 3:11]

ⁱ Col. 1:4; 1 Thess. 1:3; [James 2:18, 20, 22]

Love Fulfills the Law

⁷ You ^jran well. Who hindered you from obeying the truth? ⁸ This persuasion does not *come* from Him who calls you. ⁹ ^k A little leaven leavens the whole lump. ¹⁰ I have confidence in you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is.

¹¹ And I, brethren, if I still preach circumcision, ^l why do I still suffer persecution? Then ^m the offense of the cross has ceased. ¹² ⁿ I could wish that those ^o who trouble you would even ³ cut themselves off!

¹³ For you, brethren, have been called to liberty; only ^p do not *use* liberty as an ^q opportunity for the flesh, but ^r through love serve one another. ¹⁴ For ^s all the law is fulfilled in one word, *even* in this: ^t “*You shall love your neighbor as yourself.*” ¹⁵ But if you bite and devour one another, beware lest you be consumed by one another!

⁷ You were running a good race. Who cut in on you and kept you from obeying the truth? ⁸ That kind of persuasion does not come from the one who calls you. ⁹ “A little yeast works through the whole batch of dough.” ¹⁰ I am confident in the Lord that you will take no other view. The one who is throwing you into confusion will pay the penalty, whoever he may be. ¹¹ Brothers, if I am still preaching circumcision, why am I still being persecuted? In that case the offense of the cross has been abolished. ¹² As for those agitators, I wish they would go the whole way and emasculate themselves!

¹³ You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature ^a; rather, serve one another in love. ¹⁴ The entire law is summed up in a single command: “Love your neighbor as yourself.” ^b ¹⁵ If you keep on biting and devouring each other, watch out or you will be destroyed by each other.

⁷ Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψεν [τῇ] ἀληθείᾳ μὴ πείθεσθαι ⁸ ἢ πεισμονῇ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. ⁹ μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ. ¹⁰ ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἐὰν ᾖ. ¹¹ Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ. ¹² Ὅφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

¹³ ὑμεῖς γὰρ ἐπ’ ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. ¹⁴ ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ· **ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.** ¹⁵ εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ’ ἀλλήλων ἀναλωθῇτε.

^j 1 Cor. 9:24

^k 1 Cor. 5:6

^l 1 Cor. 15:30

^m Rom. 9:33; [1 Cor. 1:23]

ⁿ Josh. 7:25

^o Acts 15:1, 2

³ mutilate themselves

^p [Rom. 8:2]; 1 Cor. 8:9; Gal. 5:1

^q Rom. 6:1; 1 Pet. 2:16

^r 1 Cor. 9:19; Eph. 5:21

^s Matt. 7:12; 22:40; Rom. 13:8, 10; Gal. 6:2

^t Lev. 19:18; Matt. 22:39; Rom. 13:9

Walking in the Spirit

¹⁶ I say then: ^uWalk in the Spirit, and you shall not fulfill the lust of the flesh. ¹⁷ For ^vthe flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, ^wso that you do not do the things that you wish. ¹⁸ But ^xif you are led by the Spirit, you are not under the law.

¹⁹ Now ^ythe works of the flesh are evident, which are: ⁴adultery, ⁵fornication, uncleanness, lewdness, ²⁰idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, ²¹envy, ⁶murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told *you* in time past, that ^zthose who practice such things will not inherit the kingdom of God.

^u Rom. 6:12

^v Rom. 7:18, 22, 23; 8:5

^w Rom. 7:15

Life by the Spirit

¹⁶ So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. ¹⁷ For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want. ¹⁸ But if you are led by the Spirit, you are not under law.

¹⁹ The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; ²⁰idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions ²¹and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.

^x [Rom. 6:14; 7:4; 8:14; 1 Tim. 1:9]

^y Rom. 1:26–31; Eph. 5:3, 11; 2 Tim. 3:2–4

⁴ NU omits adultery

¹⁶ Λέγω δέ, πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. ¹⁷ ἢ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός, ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἃ ἐὰν θέλητε ταῦτα ποιῆτε. ¹⁸ εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. ¹⁹ φανερὰ δὲ ἐστὶν τὰ ἔργα τῆς σαρκός, ἅτινα ἐστὶν πορνεία, ἀκαθαρσία, ἀσέλγεια, ²⁰ εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις, ζήλος, θυμοί, ἐριθεῖαι, διχοστασίαι, αἵρέσεις, ²¹ φθόνοι, μέθαι, κῶμοι καὶ τὰ ὅμοια τούτοις, ἃ προλέγω ὑμῖν, καθὼς προεῖπον ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.

⁵ sexual immorality

⁶ NU omits murders

^z 1 Cor. 6:9, 10

²² But ^athe fruit of the Spirit is ^blove, joy, peace, longsuffering, kindness, ^cgoodness, ^dfaithfulness, ²³ ⁷gentleness, self-control. ^eAgainst such there is no law. ²⁴ And those *who are* Christ's ^fhave crucified the flesh with its passions and desires. ²⁵ ^gIf we live in the Spirit, let us also walk in the Spirit. ²⁶ ^hLet us not become conceited, provoking one another, envying one another.

²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness and self-control. Against such things there is no law. ²⁴ Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. ²⁵ Since we live by the Spirit, let us keep in step with the Spirit. ²⁶ Let us not become conceited, provoking and envying each other.

²² ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη χαρὰ εἰρήνη, μακροθυμία χρηστότης ἀγαθωσύνη, πίστις ²³πραΰτης ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος. ²⁴οἱ δὲ τοῦ Χριστοῦ [Ἰησοῦ] τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις. ²⁵Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν. ²⁶μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

3

^a [John 15:2]

^b [Rom. 5:1–5; 1 Cor. 13:4; Col. 3:12–15]

^c Rom. 15:14

^d 1 Cor. 13:7

⁷ meekness

^e 1 Tim. 1:9

^f Rom. 6:6; [Gal. 2:20; 6:14]

^g [Rom. 8:4, 5]

^h Phil. 2:3

³Black, M. (1983; Published in electronic form by Logos Research Systems, 1996).

The Greek New Testament (electronic ed. of the 3rd ed. (Corrected)) (Ga 5:1-6:1). Federal Republic of Germany: United Bible Societies.

Bear and Share the Burdens

6 Brethren, if a man is ¹overtaken in any trespass, you who *are* spiritual restore such a one in a spirit of ^agentleness, considering yourself lest you also be tempted. ² ^bBear one another's burdens, and so fulfill ^cthe law of Christ. ³ For ^dif anyone thinks himself to be something, when ^ehe is nothing, he deceives himself. ⁴ But ^flet each one examine his own work, and then he will have rejoicing in himself alone, and ^gnot in another. ⁵ For ^heach one shall bear his own load.

Doing Good to All

6 Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. ² Carry each other's burdens, and in this way you will fulfill the law of Christ. ³ If anyone thinks he is something when he is nothing, he deceives himself. ⁴ Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else, ⁵ for each one should carry his own load.

6 Ἀδελφοί, ἐὰν καὶ προλημφθῇ ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς. ² Ἀλλήλων τὰ βάρη βαστάζετε καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ. ³ εἰ γὰρ δοκεῖ τις εἶναι τι μηδὲν ὄν, φρεναπατᾷ ἑαυτόν. ⁴ τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει καὶ οὐκ εἰς τὸν ἕτερον. ⁵ ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.

¹ caught

^a Eph. 4:2

^b Acts 20:35; Rom. 15:1; 1 Thess. 5:14

^c [James 2:8]

^d Rom. 12:3

^e [2 Cor. 3:5; James 1:22]

^f 1 Cor. 11:28

^g Luke 18:11

^h [Rom. 2:6]

Be Generous and Do Good

⁶ ⁱLet him who is taught the word share in all good things with him who teaches.

⁷ Do not be deceived, God is not mocked; for ^jwhatever a man sows, that he will also reap. ⁸ For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap ^keverlasting life. ⁹ And ^llet us not grow weary while doing good, for in due season we shall reap ^mif we do not lose heart. ¹⁰ ⁿTherefore, as we have opportunity, ^olet us do good to all, ^pespecially to those who are of the household of faith.

⁶ Anyone who receives instruction in the word must share all good things with his instructor.

⁷ Do not be deceived: God cannot be mocked. A man reaps what he sows. ⁸ The one who sows to please his sinful nature, from that nature ^a will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life. ⁹ Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. ¹⁰ Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.

⁶ Κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι ἐν πᾶσιν ἀγαθοῖς. ⁷ Μὴ πλανᾶσθε, θεὸς οὐ μυκτηρίζεται. ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει· ⁸ ὅτι ὁ σπείρων εἰς τὴν σάρκα ἐαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον. ⁹ τὸ δὲ καλὸν ποιοῦντες μὴ ἐγκακῶμεν, καιρῷ γὰρ ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι. ¹⁰ Ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

ⁱ 1 Cor. 9:11, 14

^j [Rom. 2:6]

^k [Rom. 6:8]

^l 1 Cor. 15:58; 2 Cor. 4:1; 2 Thess. 3:13

^m [Matt. 24:13]; Heb. 12:3, 5; [James 5:7, 8]

ⁿ Prov. 3:27; [John 9:4; 12:35]

^o Titus 3:8

^p Rom. 12:13

Glory Only in the Cross

¹¹ See with what large letters I have written to you with my own hand! ¹² As many as desire to make a good showing in the flesh, these *would* compel you to be circumcised, ⁹only that they may not suffer persecution for the cross of Christ. ¹³ For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. ¹⁴ But God forbid that I should boast except in the ^rcross of our Lord Jesus Christ, by ²whom the world has been crucified to me, and ^sI to the world. ¹⁵ For ^tin Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.

⁹ Gal. 5:11; Phil. 3:8

^r [1 Cor. 1:18]

Not Circumcision but a New Creation

¹¹ See what large letters I use as I write to you with my own hand!

¹² Those who want to make a good impression outwardly are trying to compel you to be circumcised. The only reason they do this is to avoid being persecuted for the cross of Christ. ¹³ Not even those who are circumcised obey the law, yet they want you to be circumcised that they may boast about your flesh. ¹⁴ May I never boast except in the cross of our Lord Jesus Christ, through which ^a the world has been crucified to me, and I to the world. ¹⁵ Neither circumcision nor uncircumcision means anything; what counts is a new creation.

² Or which, the cross

^s [Gal. 2:20]; Col. 2:20

¹¹ ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ. ¹² Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται. ¹³ οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῇσονται. ¹⁴ Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἔμοι κόσμος ἐσταύρωται καγὼ κόσμῳ. ¹⁵ οὔτε γὰρ περιτομή τί ἐστὶν οὔτε ἀκροβυστία ἀλλὰ καινὴ κτίσις.

^t [Rom. 2:26, 28]; 1 Cor. 7:19; [Gal. 5:6]

Blessing and a Plea

¹⁶ And as many as walk according to this rule, peace and mercy *be* upon them, and upon the Israel of God.

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

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

¹⁶ Peace and mercy to all who follow this rule, even to the Israel of God.

¹⁷ Finally, let no one cause me trouble, for I bear on my body the marks of Jesus.

¹⁸ The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

4

¹⁶καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.

¹⁷Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματι μου βαστάζω.

¹⁸Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί· ἀμήν.

5

⁴*The Holy Bible : New International Version*. 1984 (Ga 6:11-18). Grand Rapids: Zondervan.

⁵Black, M. (1983; Published in electronic form by Logos Research Systems, 1996). *The Greek New Testament* (electronic ed.

of the 3rd ed. (Corrected)) (Ga 6:1-Eph 1:1). Federal Republic of Germany: United Bible Societies.