

## Structure

The overall structure is ABCBA:

- 1:1-5 Address, blessing, and doxology
- 1:6-2:14 The Anointed's good news is from God, not people
  - 1:6-10 Rebuke and curse
  - 1:11-24 Paul's call and the Anointed's good news are from God, not people
  - 2:1-10 The leaders in Jerusalem imposed nothing on Paul
  - 2:11-14 Paul rebuked Peter at Antioch
- 2:15-4:31 "The truth of the good news"
  - 2:15-21 Law versus Anointed's faithfulness
  - 3:1-5 Who has bewitched you?
  - 3:6-14 Abraham's and Jesus' faithfulness versus law
  - 3:15-29 God's promise to Abraham versus the law of Moses
  - 4:1-11 Son versus slave
  - 4:12-20 They are courting you for no good purpose
  - 4:21-31 Law versus God's promise
- 5:1-6:17 The good news is in the Anointed's cross, not in law and flesh
  - 5:1-15 Freedom rather than circumcision, love rather than law
  - 5:16-26 Walk in the Anointed's spirit, not under law and flesh
  - 6:1-10 Support one another, and fulfill the Anointed's law
  - 6:11-17 Crucified rather than circumcised, a new creation rather than law
- 6:18 Blessing

Paul's customary second division of thanksgiving, and the corresponding next-to-last division of benediction, commendation, gift, greetings, etc, have been omitted. Paul is upset.

## Background

The original Galatians settled in what is now central Turkey in the third century BC. By 25 BC the Roman province of Galatia included the more southerly (but inland) districts of Pisidia and Lycaonia with the cities of Antioch of Pisidia, Iconium, Lystra, and Derbe. Paul's first missionary journey with Barnabas, who is mentioned in Gal 2:1,9,13, was within AD 37-49 and included those four cities in Galatia (Acts 13,14). (Paul's conversion was within 30-36.) On their return to Antioch of Syria a controversy arose on whether Gentile believers were required to be circumcised and keep the law of Moses (Acts 14:26-15:1, Gal 2:11-14), the main subject of this letter. So Paul and Barnabas went to Jerusalem within 47-52 to resolve that issue with the apostles and elders (Acts 15, Gal 2:1-10). Paul's second missionary journey (Acts 15:36-18:22) included those same cities in Galatia, where Acts says they passed on the decisions reached by the Jerusalem council (Acts 15:36-16:4). But since Paul's summary of the council's decisions in Gal 2:1-10 does not include the details of the formal letter from the apostles and elders at Jerusalem to the churches of Antioch, Syria, and Cilicia, given in Acts 15:23-29, some scholars believe that Gal 2:1-10 refers to an earlier meeting than Acts 15:1-35. But Paul says in Gal 2:1 that that trip to Jerusalem was his first in fourteen years, and the elders and substance of the decisions described by Gal 2:1-10 and Acts 15:1-35 are similar.

Paul could not have used the council decision as reported in Acts 15:23-29 as support for his position in this letter. It would have been inconsistent with his argument in this letter, that his good news did not come from people, but only through God's revelation of Jesus Anointed to Paul (Gal 1:1,11-12,16; 2:2). Paul does refer diplomatically to that decision in Gal 2:6: "on me those of repute imposed nothing." The council decision agreed substantially with Paul's position and did not require Paul to change his position. So Paul neither used the council decision as a basis for the position he

had received by revelation, nor did he imply that the Jerusalem council had in any way bowed to Paul—a diplomatic treatment. It is significant that Paul tells the Galatians that he had been preaching his good news for 14 years (2:1) before going to the Jerusalem meeting described in Gal 2:1-10, and reminds them that he had preached his good news to them “at the first” (4:13).

We tend to assume that Paul’s opponents in this letter may include Cephas (Peter) and James because they are named in 2:11-14 and because 2:11-14 is placed after the council meeting in 2:1-10. But the incident in 2:11-14 may have been what led to the meeting described in 2:1-10, as explained in the footnote to 2:11-14. Acts 15 indicates that the matters in dispute in Galatians were fully resolved long before Acts 15 was written, without any blame on Peter or James. Indeed, they are given full credit for resolving the dispute.

Galatians was written after that Jerusalem council and also after Paul began in Galatia the collection for the poor in Jerusalem, which 1 Cor 16:1 confirms and Gal 2:10 implies. 2 Cor 8:1-15:9 and Romans 15:25-28 discuss the completion of the collection and the other churches that were participating, but do not mention Galatia. So Paul’s problem with Galatia was not resolved until after the collection was completed and Romans was written. Accordingly we assume Galatians was written after 1 Cor and before 2 Cor and Romans.

### **Theme**

Paul’s overall theme of the unity of the church with “God our Father” and with each other in “our Lord Jesus Anointed” is clearly portrayed in the opening in 1:1-5. In 3:26 that unity is succinctly stated: “For you are all God’s sons, through faithfulness, in Anointed Jesus.” The center, 2:15-4:31, is Paul’s explanation of the Good News, how Jews and Gentiles have been united in Jesus under God’s promise to Abraham. The barrier to unity in Jesus that has so upset Paul here is that some of his Jewish brothers were unwilling to accept Gentile brothers as brothers, unless they “live like Jews” by observing the “works of law” that set Jews apart from Gentiles, such as circumcision and food laws. That issue of the unity of both Jew and Gentile in Anointed Jesus presented itself to Paul at Antioch (Gal 2:11-14) and was partially but not fully resolved at the Jerusalem council (Gal 2:1-10). Paul addressed that theme again more fully as the main theme of Romans, that Jews and Gentiles are equal before God and are united in Anointed. Luke’s explanation in Acts 10:1-11:18 achieves the same result more simply and dramatically, but without a Scriptural basis like Paul presents in Gal 2:15-4:31 and Rom 1:18-15:13 that would be necessary to convince Jews.

### **Spirit**

The role of God’s spirit in this letter is similar to that in 1 Thessalonians. The word “spirit” is used eighteen times: 3:2-3,5,14; 4:6,29; 5:5,16-18,22,25; 6:1,8,18. (The term “holy” is not used in Galatians.) The role of God’s spirit in Galatians is well summarized in 4:6: “And because you are sons, God sent his son’s spirit into our hearts, crying out, ‘Abba, Father!’” All eighteen instances of “spirit” can be construed as a spirit shared by God, by Anointed Jesus, and by God’s “sons” as a way of expressing the unity that is Paul’s theme in these letters.

### **A notable omission**

A surprising omission in this letter is Paul’s failure to tell the story of the revelation of Jesus to Paul on the road to Damascus, which is told three times in Acts (9:1-30; 22:4-21; 26:12-21), but not in any of Paul’s letters. That story would have been excellent support for Paul’s argument in Gal 1:1-2:14 that his good news did not come from human authority, but through revelation of Jesus Anointed. He refers (1:15-16) to the time “when [God] was pleased . . . to reveal his son in me,” but leaves out all the details and fails to cite witnesses: “Immediately I did not consult with flesh and blood,” and he also says, “to reveal his son in me,” not “to me.”

Text in *italics* is omitted in the Greek source

### Address, blessing, and doxology<sup>1</sup>

**1** Paul, an apostle—  
 not from a human source nor through human authority  
 but through Jesus Anointed  
 and God *the* Father who raised him from *the* dead—  
<sup>2</sup> and all the brothers with me,  
 To the churches of Galatia:  
<sup>3</sup> Grace to you and peace  
 from God our Father  
 and *the* Lord Jesus Anointed <sup>4</sup> who gave himself for our sins to rescue us from the present  
 evil age,  
 by the will of our God and Father,  
<sup>5</sup> to whom the **glory** into the ages of the ages. Amen.

### The Anointed's good news is from God, not people<sup>2</sup>

#### Rebuke and curse<sup>3</sup>

<sup>6</sup> I am astonished that you are so quickly turning away from the one who called you in grace,  
 to a different  
 good news,  
<sup>7</sup> which is not another,  
 but there are some who are disturbing you and want to pervert the Anointed's good news.  
<sup>8</sup> But even if we or an angel from heaven should preach a good news contrary to the good news  
 we preached to you, **let him be cursed!**  
<sup>9</sup> As we said before,  
 and now I say again,  
 if anyone is preaching a good news to you contrary to the *one* you received, **let him be cursed!**  
<sup>10</sup> Now from people am I seeking favor or from God?  
 Or am I trying to please people?  
 If I were still pleasing people,  
 I would not be Anointed's slave.

<sup>1</sup> 1:1-5 ABCDEFEDCBA. The first of five divisions of this letter. Parallel with 6:18.

<sup>2</sup> 1:6-2:14 ABBA. The second of five divisions. Parallel with 5:1-6:17. The A's are rebukes. The B's say that, like Moses Dt 18:15,18; Isaiah 49:1-6; and Jer 1:4-10, Paul's call and good news did not come from people.

<sup>3</sup> 1:6-10 ABA. Paul's only letter that begins with a rebuke instead of a thanksgiving (see 1 Th 1:2-4; 1 Cor 1:4-9; 2 Cor 1:3-11; Rom 1:8-17; Phlp 1:3-11; Phlm 4-7; 2 Th 1:3-12; Col 1:3-8; Eph 1:3-14; 1 Tim 1:12-17; 2 Tim 1:3-5.

**Paul's call and the Anointed's good news are from God, not people<sup>4</sup>**

11 Yes, I make known to you, brothers, the good news delivered by me is not of human origin.

12 For I neither from a human source received  
it

nor was I taught,  
but through Jesus Anointed's revelation.

13 For you have heard of my conduct formerly in Judaism,  
that beyond measure

I persecuted God's church and was trying to destroy it,

14 and I was advancing in Judaism

beyond many of my age among my people,  
being even more a zealot for the traditions of my fathers.

15 But when he was pleased,

who set me apart

from my mother's womb

and called *me*

through his grace,

16 to reveal his son in me

so that I may proclaim him among the Gentiles,

immediately I did not consult with flesh and blood 17 nor go up to Jerusalem to those *who were* apostles before me,

but went away to Arabia and then returned to Damascus.

18 Then after three years

I went up to Jerusalem to meet Cephas,  
and I stayed with him fifteen days.

19 Any other of the apostles I did not see,  
except James the Lord's brother.

20 What I write to you, behold, before God, I am not lying.

21 Then I went into the regions of Syria and Cilicia,

22 and I was unknown by face to the churches of Judea that *are* in Anointed.

23 They were only hearing that "He who persecuted us once, now is preaching the faith he once tried to destroy,"

24 and they glorified God in me.

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<sup>4</sup> 1:11-24 ABBA. Parallel with 2:1-10. A's: good news from God, not people. B's: background of Paul, and God's call.

### The leaders in Jerusalem imposed nothing on Paul

**2** Then after fourteen years I went up again to Jerusalem with Barnabas<sup>5</sup>, taking Titus also.

<sup>2</sup> I went up in accord with a revelation,  
and I laid before them the good news  
that I proclaim among the Gentiles,

but privately to those of repute, for fear that somehow I might be running or have run in vain.

<sup>3</sup> But not even Titus, who *was* with me, being Greek, was compelled to be circumcised

<sup>4</sup> because of false brothers secretly brought in,

who slipped in to spy on our freedom

that we have in Anointed Jesus,

that they might enslave us,

<sup>5</sup> to whom we did not yield obedience even for a moment,

so that **the truth of the good news** might continue on for you.

<sup>6</sup> As for those reputed to be something

(whatever they were matters nothing to me;

God shows no partiality)

on me those of repute imposed nothing—

<sup>7</sup> But on the contrary, seeing that I had been entrusted with the good news for the uncircumcised,  
just as Peter<sup>6</sup> for the circumcised

<sup>8</sup> (for he who worked in Peter for apostleship for the circumcised  
worked also in me for the Gentiles),

<sup>9</sup> and perceiving the grace given to me,

James and Cephas and John, those reputed to be pillars,

gave *their* right hands of partnership to me and Barnabas,

that we *should go* to the Gentiles and they to the circumcised.

<sup>10</sup>—*They imposed* only that we should remember the poor, which very thing<sup>7</sup> I was eager to do.

<sup>5</sup> 2:1 *Barnabas*. See Acts 4:36; 9:26-30; 11:19-30; 12:25-15:39; 1 Cor 9:6; Gal 2:1,9,13; Col 4:10.

<sup>6</sup> 2:7 *Peter*. This and the following verse are the only instances where Paul refers to “Peter.” Paul refers to him as “Cephas” at 1 Cor 1:12; 3:22; 9:5; 15:5 and Gal 1:18; 2:9,11,14.

<sup>7</sup> 2:10 See 1 Cor 16:1-4; 2 Cor 8:1-6; 9:1-2; and Rom 15:25-31 for Paul’s beginning and fulfillment of this commitment. Evidently Galatia failed to complete their participation in this collection. Here Paul seems to be reminding them, not only of their withdrawal, but also that this collection had been initiated by the elders at Jerusalem, not by Paul.

### Paul rebuked Peter at Antioch<sup>8</sup>

11 When Cephas came to Antioch, I opposed him to *his* face because he was clearly wrong.

12 For before some came from James, he was eating with the Gentiles. But when they came, he drew back and separated himself, fearing those of *the* circumcision.

13 And his hypocrisy was shared by the rest of *the* Jews so that even Barnabas was carried away by their hypocrisy.

14 But when I saw they were not walking straight toward **the truth of the good news**, I told Cephas in front of all, “If you, being a Jew, like a Gentile and not like a Jew are living, how do you compel the Gentiles to live like Jews?”

“**The truth of the good news**” (2:5,14)<sup>9</sup>

#### 1. Law versus Anointed’s faithfulness

15 We *who are* Jews by birth and not sinners from *the* Gentiles, 16 knowing that no one is justified<sup>10</sup> by works of law but through Jesus Anointed’s faithfulness, we too have put faith in Anointed Jesus, so that we may be justified by Anointed’s faithfulness and not by works of law, “because by works of law no flesh will be justified.”

17 But if, seeking to be justified in Anointed, we *Jews* ourselves are found to be sinners, *is* Anointed then a minister of sin? Not at all!

18 For if what I have torn down I am building up again, I show myself a transgressor.

19 For I through law to law I died, that for God I may live.

With Anointed I have been crucified, 20 yet I live, no longer I, but in me lives Anointed. And what I now live in flesh, I live by the faithfulness of God’s son, who loved me and gave himself for me.

21 I do not nullify the grace of God! For if through law *is* justfulness, then Anointed died for nothing.

<sup>8</sup> 2:11-14 This incident may be what led to the meeting at Jerusalem described in 2:1-10. If so, it is presented afterwards here, (1) for symmetry with 1:6-10, (2) because the same issue had arisen again later, and (3) because it leads directly into the issue of Paul’s good news addressed in 2:15-4:31.

<sup>9</sup> 2:15-4:31 ABCDCBA. The central of five divisions of this letter. A’s: two covenants are contrasted. B’s: contrast of false teachers with Paul’s teaching. C’s: again two covenants are contrasted. D: promise versus law.

<sup>10</sup> 2:16 *Justified*. A legal technical term meaning “acquitted” or “found innocent of the charge.” Used in Gal 2:16-5:4 and Rom 2:13-8:33. Paul appears to use it to refer to members of God’s family, as in Gal 3:23-29 and Rom 3:27-4:2.

## 2. Who has bewitched you?

**3** O foolish Galatians!

Who has bewitched you,

before whose eyes Jesus Anointed was openly portrayed as crucified?

<sup>2</sup> This only I want to learn from you:

By works of law did you receive the spirit, or by hearing of *Anointed's* faithfulness?

<sup>3</sup> Are you so foolish?

Having begun

in spirit,

now in flesh

are you completed?

<sup>4</sup> So much have you experienced in vain? If indeed in vain?

<sup>5</sup> He, then, who supplies

to you

the spirit

and works miracles

among you,

by works of law *does he do so* or by hearing of faithfulness?

## 3. Abraham's and Jesus' faithfulness versus law

<sup>6</sup> As "Abraham put faith in God

and it was counted to him as justfulness,"

<sup>7</sup> so be sure that they *who are* from faithfulness, those are Abraham's sons.

<sup>8</sup> The scripture, foreseeing that by faithfulness God would justify the Gentiles,

foretold *the* good news to Abraham,

*saying*, "In you will all the Gentiles be blessed."

<sup>9</sup> So they from faithfulness

are blessed

with the faithful Abraham.

<sup>10</sup> For as many as are from works of law are under a curse, for it is written: "Cursed *is* everyone who does not continue in all the things written in the book of the law to do them."

<sup>11</sup> And that by law no one is justified before God *is* evident, because "The just *one* by faithfulness will live."

<sup>12</sup> And the law is not from faithfulness, but "The *one* who does them will live by them."

<sup>13</sup> Anointed freed us from the law's curse, being made a curse for us, for it is written: "Cursed *is* everyone who is hanged on a tree,"

<sup>14</sup> so that to the Gentiles

the blessing

of Abraham

may come

in Anointed Jesus,

so that

the promise

of the spirit

we may receive

through *his* faithfulness.

#### 4. God's promise to Abraham versus the law of Moses<sup>11</sup>

- 15 Brothers, as a man I say: even a man's confirmed covenant  
no one annuls or amends.
- 16 Now to Abraham were given the promises and to his seed.  
It does not say, "And to the seeds,"  
as to many,  
but as to one,  
"And to your seed," who is Anointed.
- 17 I am saying this: a covenant previously confirmed by God,  
the law, which came four hundred and thirty years later, does not annul so as to cancel the promise.
- 18 For if by law *is* the inheritance, then not by promise,  
but to Abraham through promise God gave *it*.
- 19 Why then the law?  
Because of transgressions it was added  
until the seed came to whom *the* promise had been made,  
promulgated through angels by *the* hand of a mediator.<sup>12</sup>
- 20 Now the mediator is not *a mediator* of one, but God is one.
- 21 *Is* the law then against the promises? Not at all!  
For if a law had been given that could give life,  
certainly by law would have been justfulness.
- 22 But the scripture imprisoned all things under sin,  
so the promise by faithfulness of Jesus Anointed may be given to those who are faithful.
- 23 Before *his* faithfulness came we were guarded under law,  
imprisoned  
until the coming of the faithfulness that was to be revealed.
- 24 Therefore, the law has been our custodian toward Anointed,  
so that by *his* faithfulness  
we may be justified [freed or acquitted].
- 25 Now, *his* faithfulness having come, we are no longer under a custodian.
- 26 For you are all God's sons, through faithfulness,  
in Anointed Jesus.
- 27 For as many *of you*  
into Anointed  
have been baptized,  
in Anointed  
you have clothed yourselves.
- 28 There is neither Jew nor Greek,  
there is neither slave nor free,  
there is not male and female,  
for you are all one in Anointed Jesus.
- 29 And if you *are* Anointed's,  
then you are Abraham's seed, heirs according to *the* promise.

<sup>11</sup> 3:15-29 ABCBA. A's: inheritance given by promise, not law; God's sons and heirs by promise. B's: the law was a temporary custodian until Anointed. C: the law is not against the promises.

<sup>12</sup> 3:19 *Mediator*. Moses. See Acts 7:35-40,44,53; Heb 2:2.

### 5. Son versus slave<sup>13</sup>

- 4** I say, as long as the heir is a child,  
 he is no different from a slave,  
 though lord of all,  
<sup>2</sup> but he is under guardians and administrators  
 until the father's appointed time.
- <sup>3</sup> So also we, when we were children,  
 under the elementary principles of the world  
 we were enslaved.
- <sup>4</sup> But when the fullness of the time had come,  
 God sent his son,  
 born of a woman,  
 born under law,  
<sup>5</sup> to free those under law,  
 so that we may receive the status of sons.
- <sup>6</sup> And because you are sons,  
 God sent  
 his son's spirit  
 into our hearts,  
 crying out, "Abba, Father!"
- <sup>7</sup> So no longer are you a slave,  
 but a son,  
 and if a son,  
 also an heir,  
 through God.
- <sup>8</sup> But then, not knowing God,  
 you were enslaved  
 to things that by nature are not gods.
- <sup>9</sup> Now, knowing God,  
 or rather,  
 being known by God,  
 how can you turn back again to the weak and beggarly elements  
 to which again afresh you desire to be enslaved?
- <sup>10</sup> Days you are observing, and months and seasons and years.
- <sup>11</sup> I am afraid for you,  
 that somehow in vain  
 I may have worked hard for you.

<sup>13</sup> 4:1-11 ABCDCBA. A's: from slaves to heirs, and back again; B's: then, slaves; C's: now, sons; D: "father"

### 6. They are courting you for no good purpose

12 Be as I *am*, for I also *am* as you *are*, brothers, I implore you.  
You have not wronged me at all.

13 You know that through an infirmity of the flesh I preached *the* good news to you **at the first**.

14 And your trial in my flesh you did not scorn nor despise,  
but as God's angel, you welcomed me, as Anointed Jesus.

15 Where, now, *is* your joy?

I bear you witness that, if possible, your eyes you would have torn out *and* given to me.

16 Have I therefore become your enemy *by* telling you *the* truth?

17 They are courting you for no good *purpose*,  
rather, they want to shut you out,<sup>14</sup>  
so that you may court them.

18 *It is* good to be courted for good always,  
and not only when I am present with you.

19 My children, for whom again **I labor in birth** until Anointed be formed among you,

20 I would like to be present with you now  
and to change my voice, for I am perplexed about you.

### 7. Law versus God's promise

21 Tell me, you who want to be under law, do you not hear the law? 22 For it is written that Abraham had two sons,

one by the slave girl and one by the free woman.

23 But the one by the slave girl according to flesh was fathered, while the other by the free woman *was* through promise.

24 These are allegories. For these women are two covenants.

One *is* from Mount Sinai, bearing *children* to slavery, who is Hagar.

25 Hagar is Mount Sinai in Arabia.

She corresponds to the Jerusalem *of* now,  
for she is a slave with her children.

26 But the other, the Jerusalem above, is free, who is our mother.

27 For it is written: "Rejoice, O barren one, you who do not bear, break out and shout,  
you who suffer no birth pains,

because the many children of the desolate woman *are* more than of her who has the  
husband."

28 And you, brothers, as Isaac, are children of promise.

29 But just as then,

he who through flesh was fathered persecuted him *fathered* through spirit,  
so also now.

30 But what does scripture say? "Drive out the slave girl and her son,  
for the son of the slave girl shall not inherit with the son of the free woman."

31 Therefore, brothers, we are not children of *the* slave girl but of the free woman.

<sup>14</sup> 4:17 *Shut you out*, if you are not circumcised and do not keep the law. See 6:12-13.

**The good news is in the Anointed's cross, not in law and flesh<sup>15</sup>**

**Freedom rather than circumcision, love rather than law<sup>16</sup>**

**5** For freedom Anointed set us free.

Stand firm, therefore,  
and do not be subject again to a yoke of slavery.

<sup>2</sup> Listen! I, Paul, tell you  
that if you become circumcised,  
Anointed will be of no benefit to you.

<sup>3</sup> I testify again  
to every man  
who becomes circumcised,  
that he is obligated  
the **whole law**  
to keep.

<sup>4</sup> You have been separated  
from Anointed,  
you who are being justified by law,  
from grace  
you have fallen.

<sup>5</sup> For we, in spirit,  
by faithfulness,  
*the* hope of justfulness await.

<sup>6</sup> For in Anointed Jesus  
neither circumcision is worth anything nor uncircumcision,  
but faithfulness  
working through love.

<sup>7</sup> You were progressing well. Who thwarted you from obeying *the* truth?

<sup>8</sup> That persuasion *is* not from him who calls you.

<sup>9</sup> A little leaven leavens the **whole lump**.

<sup>10</sup> I have confidence in you in *the* Lord that you will not think otherwise,  
and the one who is disturbing you will bear the condemnation, whoever he may be.

<sup>11</sup> And I, brothers, if I am still preaching circumcision, why am I still persecuted?  
In that case the scandal of the **cross** has been removed.

<sup>12</sup> I wish they would also castrate themselves who unsettle you!

<sup>13</sup> You were called to freedom, brothers, only not the freedom for opportunity to the flesh,  
but through love be slaves to one another.

<sup>14</sup> For **all the law** is fulfilled in one word, in the:  
"Love your neighbor as yourself."

<sup>15</sup> But if you bite and devour one another, beware that you are not consumed by one another.

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<sup>15</sup> 5:1-6:17 ABBA. The fourth of five divisions of this letter. Parallel with 1:6-2:14. The first and last sections are about Anointed having set us free by his cross, so we should live in that cross, and bear the marks of that cross, rather than relying on the law, and the mark of that law, circumcision. The middle two sections present ways of living in Anointed's cross and fulfilling the Anointed's law.

<sup>16</sup> 5:1-15 ABBA: 5:1-6 and 5:13-15 are about freedom and love versus the law. On 5:14 see 6:2. The B's, 5:7-10 and 5:11-12, are about the false teachers versus the Passover (see 1 Cor 5:6-8) and the cross.

### Walk in the Anointed's spirit, not under law and flesh

16 I say, then, walk in spirit, and you will certainly not fulfill the desire of flesh.

17 For the **flesh** has desires contrary to the **spirit**, and the **spirit** contrary to the **flesh**, for these are opposed to each other so that you may not do what you want.

18 But if by spirit you are led, you are not under law.

19 Obvious are the **works of the flesh**, which are:

sexual immorality, impurity, sensuality, 20 idolatry, sorcery, hatreds, rivalry, jealousy, rages, selfish ambitions, dissensions, factions, 21 envyings, drunkenness, orgies, and the like.

I warn you as I have warned, that those who do such things will not inherit God's kingdom.

22 But the **fruit of the spirit** is:

love, joy, peace, patience, kindness, generosity, faithfulness, 23 gentleness, self-control.

Against such there is no law.

24 They *who are* the Anointed's, the flesh have crucified with *its* passions and desires.

25 If we **live** in **spirit**, in **spirit** let us also **walk**.

26 Let us not be conceited, provoking one another, envying one another.

### Support one another, and fulfill the Anointed's law<sup>17</sup>

**6** Brothers, even if a person is caught in some wrongdoing, you *who are* spiritual

restore that one in a spirit of gentleness,

watching out for yourself,

that even you may not be tempted.

2 One another's

burdens bear,

and so you will fulfill

the law

of the Anointed.

3 For if someone thinks he is something when he is nothing, he deceives himself.

4 Each one must examine his own work,

and then to himself alone he will have reason to boast, and not to another.

5 For each will bear his own load.

6 Share,

one who is taught

the word,

with the one who teaches,

in all good *things*.

7 Be not deceived,

God is not mocked.

What a person sows he will also reap:

8 one who **sows** to his own **flesh**, from the **flesh** will **reap** corruption,

but one who **sows** to the **spirit**, from the **spirit** will **reap** eternal life.

9 In doing good let us not lose heart,

for in due season

we will reap if we do not give up.

10 So then, while we have opportunity,

let us do good for all,

especially for the household of the faithful.

<sup>17</sup> 6:1-10 ABCDCBA. A, B, helping others, C, responsibility for what one does, D, support teachers.

**Crucified rather than circumcised, a new creation rather than law<sup>18</sup>****11 SEEHOWLARGETOYOULETTERSIHAVEWRITTENBMYOWNHAND<sup>19</sup>**

12 All who want to make a good showing in *the* flesh,  
 these compel you to be circumcised,  
 only so they may not be persecuted for the Anointed's cross.

13 For not even the circumcised themselves keep *the* law,  
 but they want you to be circumcised  
 so that in your flesh they may boast.

14 But may I never boast except in the cross of our Lord Jesus Anointed,  
 through whom to me *the* world  
 has been crucified,  
 and I to *the* world.

15 For neither circumcision is anything, nor uncircumcision, but a new creation.

16 And all who will follow this principle,<sup>20</sup>  
 peace  
 on them  
 and mercy,  
 that is, on God's Israel.

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

**Blessing<sup>21</sup>**

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

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<sup>18</sup> 6:11-17 ABA. In the outer sections, 11 and 17, Paul speaks of marks on his body which, for him, were the marks of Jesus' cross. He contrasts them in the center with circumcision, the bodily mark of the law. Paul links his "large letters" to the "marks of Jesus on my body" and to persecution "for the Anointed's cross," reminding the Galatians of something he did not need to explain to them, and suggesting to us that he had poor eyesight as a result of injury, when he was stoned (2 Cor 11:25) at Lystra (Acts 14:5-23) on Paul's first missionary journey. Lystra was in Galatia. In Gal 4:13-15 Paul mentions his eyes in connection with an "infirmity of the flesh" when he preached the good news to them "at the first." The same infirmity, "a messenger of the Adversary," is probably described in 2 Cor 12:7-10.

<sup>19</sup> 6:11 When Paul wrote, all letters were capitals, there was no punctuation as we know it, no chapter or verse markings, no spacing between words, sentences, or paragraphs.

<sup>20</sup> 6:16 The conditional peace here complements the conditional curse in 1:8-9.

<sup>21</sup> 6:18 The last of five divisions of this letter, and the shortest of Paul's closings.

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Παῦλος ἀπόστολος

οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου

ἀλλὰ διὰ Ἰησοῦ Χριστοῦ

καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,

<sup>2</sup> καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ

ταῖς ἐκκλησίαις τῆς Γαλατίας,

<sup>3</sup> χάρις ὑμῖν καὶ εἰρήνη

ἀπὸ θεοῦ πατρὸς ἡμῶν

καὶ κυρίου Ἰησοῦ Χριστοῦ <sup>4</sup> τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως

ἐξέληται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος ποιηροῦ

κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν,

<sup>5</sup> ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

<sup>6</sup> Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι [Χριστοῦ] εἰς ἕτερον

εὐαγγέλιον,

<sup>7</sup> ὃ οὐκ ἔστιν ἄλλο,

εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ.

<sup>8</sup> ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζεται [ὑμῖν] παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.

<sup>9</sup> ὡς προειρήκαμεν

καὶ ἄρτι πάλιν λέγω·

εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

<sup>10</sup> Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν;

ἢ ζητῶ ἀνθρώποις ἀρέσκειν;

εἰ ἔτι ἀνθρώποις ἤρεσκον,

Χριστοῦ δοῦλος οὐκ ἂν ἦμην.

<sup>11</sup> Γνωρίζω γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον·

<sup>12</sup> οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον  
αὐτὸ

οὔτε ἐδιδάχθην

ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

<sup>13</sup> Ἦκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ,  
ὅτι καθ' ὑπερβολὴν

ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν,

<sup>14</sup> καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ

ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου,

περισσότερως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.

<sup>15</sup> Ὅτε δὲ εὐδόκησεν [ὁ θεὸς]

ὁ ἀφορίσας με

ἐκ κοιλίας μητρός μου

καὶ καλέσας

διὰ τῆς χάριτος αὐτοῦ

<sup>16</sup> ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί,

ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν,

εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι <sup>17</sup> οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους,

ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.

<sup>18</sup> Ἐπειτα μετὰ ἕτη τρία

ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορήσαι Κηφᾶν

καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε,

<sup>19</sup> ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον

εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου.

<sup>20</sup> Ἄ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι.

<sup>21</sup> Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας·

<sup>22</sup> ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ.

<sup>23</sup> μόνον δὲ ἀκούοντες ἦσαν ὅτι ὁ διώκων ἡμᾶς ποτε νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει,

<sup>24</sup> καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.

2 Ἐπειτα διὰ δεκατεσσάρων ἔτων πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ συμπαραλαβὼν καὶ Τίτον·

<sup>2</sup> ἀνέβην δὲ κατὰ ἀποκάλυψιν·

καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον

ὃ κηρύσσω ἐν τοῖς ἔθνεσιν,

κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, μή πως εἰς κενὸν τρέχω ἢ ἔδραμον.

<sup>3</sup> ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλληνας ὢν, ἠναγκάσθη περιτμηθῆναι·

<sup>4</sup> διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους,

οἵτινες παρεισήλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν

ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ,

ἵνα ἡμᾶς καταδουλώσουσιν,

<sup>5</sup> οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ,

ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνη πρὸς ὑμᾶς.

<sup>6</sup> Ἀπὸ δὲ τῶν δοκούντων εἶναί τι,-

ὅποιοί ποτε ἦσαν οὐδέν μοι διαφέρει·

πρόσωπον [ὁ] θεὸς ἀνθρώπου οὐ λαμβάνει-

ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο,

<sup>7</sup> ἀλλὰ τὸνναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας

καθὼς Πέτρος τῆς περιτομῆς,

<sup>8</sup> ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς

ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη,

<sup>9</sup> καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι,

Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στῦλοι εἶναι,

δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρναβᾶ κοινωνίας,

ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν·

<sup>10</sup> μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

<sup>11</sup> Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν.

<sup>12</sup> πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστειλεν καὶ ἀφώριζεν ἑαυτὸν φοβούμενος τοὺς ἐκ περιτομῆς.

<sup>13</sup> καὶ συνυπεκρίθησαν αὐτῷ [καὶ] οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρναβᾶς συναπήχθη αὐτῶν τῇ ὑποκρίσει.

<sup>14</sup> ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοδοδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων· εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐχὶ Ἰουδαϊκῶς ζῆς, πῶς τὰ ἔθνη ἀναγκάζεις ἰουδαΐζειν;

<sup>15</sup> Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἀμαρτωλοί·

<sup>16</sup> εἰδότες [δὲ] ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἂν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ.

<sup>17</sup> εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ ἀμαρτωλοί, ἄρα Χριστὸς ἀμαρτίας διάκονος; μὴ γένοιτο.

<sup>18</sup> εἰ γὰρ ἂ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνιστάνω.

<sup>19</sup> ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω.

Χριστῷ συνεσταύρωμαι·

<sup>20</sup> ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

<sup>21</sup> Οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

**3** ὦ ἀνόητοι Γαλάται,  
 τίς ὑμᾶς ἐβάσκαεν,  
 οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἑσταυρωμένος;

<sup>2</sup> τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν·  
 ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως;

<sup>3</sup> οὕτως ἀνόητοί ἐστε,  
 ἐναρξάμενοι  
 πνεύματι  
 νῦν σαρκὶ  
 ἐπιτελείσθε;

<sup>4</sup> τοσαῦτα ἐπάθετε εἰκῆ; εἶ γε καὶ εἰκῆ.

<sup>5</sup> ὁ οὖν ἐπιχορηγῶν  
 ὑμῖν

τὸ πνεῦμα  
 καὶ ἐνεργῶν δυνάμεις  
 ἐν ὑμῖν,  
 ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;

<sup>6</sup> Καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ,  
 καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην·

<sup>7</sup> γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ εἰσιν Ἀβραάμ.

<sup>8</sup> προῖδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ θεὸς,  
 προεηγγελίσατο τῷ Ἀβραάμ  
 ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη·

<sup>9</sup> ὥστε οἱ ἐκ πίστεως  
 εὐλογοῦνται  
 σὺν τῷ πιστῷ Ἀβραάμ.

<sup>10</sup> Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσίν, ὑπὸ κατάραν εἰσίν· γέγραπται γὰρ ὅτι  
 ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου  
 τοῦ ποιῆσαι αὐτά.

<sup>11</sup> ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ δῆλον, ὅτι ὁ δίκαιος ἐκ  
 πίστεως ζήσεται·

<sup>12</sup> ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.

<sup>13</sup> Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρης τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρη,  
 ὅτι γέγραπται· ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλου,

<sup>14</sup> ἵνα εἰς τὰ ἔθνη  
 ἡ εὐλογία

τοῦ Ἀβραάμ  
 γένηται

ἐν Χριστῷ Ἰησοῦ,

ἵνα

τὴν ἐπαγγελίαν  
 τοῦ πνεύματος  
 λάβωμεν

διὰ τῆς πίστεως.

- <sup>15</sup> Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται.
- <sup>16</sup> τῷ δὲ Ἀβραάμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ.  
οὐ λέγει· καὶ τοῖς σπέρμασιν,  
ὡς ἐπὶ πολλῶν  
ἀλλ' ὡς ἐφ' ἑνός·  
καὶ τῷ σπέρματί σου, ὅς ἐστιν Χριστός.
- <sup>17</sup> τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ  
ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγωνὸς νόμος οὐκ ἀκυροῖ εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.
- <sup>18</sup> εἰ γὰρ ἐκ νόμου ἢ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας·  
τῷ δὲ Ἀβραάμ δι' ἐπαγγελίας κεχάρισται ὁ θεός.
- <sup>19</sup> Τί οὖν ὁ νόμος;  
τῶν παραβάσεων χάριν προσετέθη,  
ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται,  
διαταγεὶς δι' ἀγγέλων ἐν χειρὶ μεσίτου.
- <sup>20</sup> ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἐστιν.
- <sup>21</sup> ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ]; μὴ γένοιτο.  
εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι,  
ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη.
- <sup>22</sup> ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν,  
ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν.
- <sup>23</sup> Πρὸ τοῦ δὲ ἔλθειν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα συγκλειόμενοι  
εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι,  
<sup>24</sup> ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν,  
ἵνα ἐκ πίστεως  
δικαιωθῶμεν·
- <sup>25</sup> ἔλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγόν ἔσμεν.
- <sup>26</sup> Πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως  
ἐν Χριστῷ Ἰησοῦ·
- <sup>27</sup> ὅσοι γὰρ  
εἰς Χριστόν  
ἐβαπτίσθητε,  
Χριστόν  
ἐνεδύσασθε.  
<sup>28</sup> οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλληνας,  
οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος,  
οὐκ ἔνι ἄρσεν καὶ θῆλυ·  
πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ.
- <sup>29</sup> εἰ δὲ ὑμεῖς Χριστοῦ,  
ἄρα τοῦ Ἀβραάμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι.

4 Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν,  
οὐδὲν διαφέρει δούλου  
κύριος πάντων ὧν,  
2 ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους  
ἄχρι τῆς προθεσμίας τοῦ πατρὸς.

3 οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι,  
ὑπὸ τὰ στοιχεῖα τοῦ κόσμου  
ἤμεθα 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  
κρᾶζον· αββα ὁ πατήρ.

7 ὥστε οὐκέτι εἶ δοῦλος  
ἀλλὰ υἱός·  
εἰ δὲ υἱός,  
καὶ κληρονόμος  
διὰ θεοῦ.

8 Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν  
ἐδουλεύσατε  
τοῖς φύσει μὴ οὖσιν θεοῖς·

9 νῦν δὲ γνόντες θεόν,  
μᾶλλον δὲ  
γνωσθέντες ὑπὸ θεοῦ,  
πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα  
οἷς πάλιν ἄνωθεν δουλεύειν θέλετε;

10 ἡμέρας παρατηρεῖσθε καὶ μηνᾶς καὶ καιροὺς καὶ ἐνιαυτούς,

11 φοβοῦμαι ὑμᾶς  
μὴ πως εἰκῆ  
κεκοπίακα εἰς ὑμᾶς.

<sup>12</sup> Γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν.  
οὐδέν με ἠδικήσατε·

<sup>13</sup> οἶδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον,

<sup>14</sup> καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.

<sup>15</sup> ποῦ οὖν ὁ μακαρισμὸς ὑμῶν;

μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατὸν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορούσαντες ἐδώκατέ μοι.

<sup>16</sup> ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;

<sup>17</sup> ζηλοῦσιν ὑμᾶς οὐ καλῶς,

ἀλλὰ ἐκκλείσαι ὑμᾶς θέλουσιν,

ἵνα αὐτοὺς ζηλοῦτε·

<sup>18</sup> καλὸν δὲ ζηλοῦσθαι ἐν καλῶ πάντοτε

καὶ μὴ μόνον ἐν τῷ παρεῖναί με πρὸς ὑμᾶς.

<sup>19</sup> τέκνα μου, οὓς πάλιν ὠδίνω μέχρις οὗ μορφωθῆ Χριστὸς ἐν ὑμῖν·

<sup>20</sup> ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι

καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

<sup>21</sup> Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε; <sup>22</sup> γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν,

ἓνα ἐκ τῆς παιδίσκης καὶ ἓνα ἐκ τῆς ἐλευθέρας.

<sup>23</sup> ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς ἐλευθέρας δι' ἐπαγγελίας.

<sup>24</sup> ἅτινά ἐστιν ἀλληγορούμενα· αὐταὶ γὰρ εἰσιν δύο διαθήκαι,

μία μὲν ἀπὸ ὄρους Σινᾶ εἰς δουλείαν γεννώσα, ἥτις ἐστὶν Ἀγάρ.

<sup>25</sup> τὸ δὲ Ἀγάρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ·

συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλήμ,

δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς.

<sup>26</sup> ἡ δὲ ἄνω Ἱερουσαλήμ ἐλευθέρα ἐστίν, ἥτις ἐστὶν μήτηρ ἡμῶν·

<sup>27</sup> γέγραπται γὰρ· εὐφράνθητι, στείρα ἢ οὐ τίκτουσα, ῥήξον καὶ βόησον, ἡ οὐκ ὠδίνουσα·

ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μάλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.

<sup>28</sup> ὑμεῖς δέ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ.

<sup>29</sup> ἀλλ' ὥσπερ τότε

ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα,

οὕτως καὶ νῦν.

<sup>30</sup> ἀλλὰ τί λέγει ἡ γραφή; ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς·

οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.

<sup>31</sup> διό, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας.

5 Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν·  
στήκετε οὖν

καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

<sup>2</sup> Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν  
ὅτι ἐὰν περιτέμνησθε,  
Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.

<sup>3</sup> μαρτύρομαι δὲ πάλιν  
παντὶ ἀνθρώπῳ  
περιτεμνομένῳ  
ὅτι ὀφειλέτης ἐστὶν  
ὅλον τὸν νόμον  
ποιῆσαι.

<sup>4</sup> κατηργήθητε  
ἀπὸ Χριστοῦ,  
οἵτινες ἐν νόμῳ δικαιοῦσθε,  
τῆς χάριτος  
ἐξεπέσατε.

<sup>5</sup> ἡμεῖς γὰρ πνεύματι  
ἐκ πίστεως  
ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.

<sup>6</sup> ἐν γὰρ Χριστῷ Ἰησοῦ  
οὔτε περιτομὴ τι ἰσχύει οὔτε ἀκροβυστία  
ἀλλὰ πίστις  
δι' ἀγάπης ἐνεργουμένη.

<sup>7</sup> Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψεν [τῇ] ἀληθείᾳ μὴ πείθεσθαι;

<sup>8</sup> ἢ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.

<sup>9</sup> μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.

<sup>10</sup> ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι οὐδὲν ἄλλο φρονήσετε·  
ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἐὰν ᾖ.

<sup>11</sup> Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι;  
ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ.

<sup>12</sup> Ὁφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

<sup>13</sup> ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆ  
σαρκί,

ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις.

<sup>14</sup> ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ·

ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

<sup>15</sup> εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ' ἀλλήλων ἀναλωθῆτε.

<sup>16</sup> Λέγω δέ, πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.

<sup>17</sup> ἢ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός, ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἂ ἐὰν θέλητε ταῦτα ποιῆτε.

<sup>18</sup> εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.

<sup>19</sup> φανερά δέ ἐστὶν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν

πορνεία, ἀκαθαρσία, ἀσέλγεια, <sup>20</sup> εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις, ζῆλος, θυμοί, ἐριθείαι, διχοστασίαι, αἰρέσεις, <sup>21</sup> φθόνοι, μέθαι, κῶμοι καὶ τὰ ὅμοια τούτοις,

ἃ προλέγω ὑμῖν, καθὼς προεῖπον ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.

<sup>22</sup> ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν

ἀγάπη χαρὰ εἰρήνη, μακροθυμία χρηστότης ἀγαθωσύνη, πίστις <sup>23</sup> πραΰτης ἐγκράτεια·

κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος.

<sup>24</sup> οἱ δὲ τοῦ Χριστοῦ [Ἰησοῦ] τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.

<sup>25</sup> εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν.

<sup>26</sup> μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλοῦμενοι, ἀλλήλοις φθονοῦντες.

**6** Ἀδελφοί, ἐὰν καὶ προλημφθῆ ἄνθρωπος ἐν τινι παραπτώματι,

ὑμεῖς οἱ πνευματικοὶ

καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος,

σκοπῶν σεαυτὸν

μὴ καὶ σὺ πειρασθῆς.

<sup>2</sup> Ἀλλήλων

τὰ βάρη βαστάζετε

καὶ οὕτως ἀναπληρώσετε

τὸν νόμον

τοῦ Χριστοῦ.

<sup>3</sup> εἰ γὰρ δοκεῖ τις εἶναί τι μηδὲν ὦν, φρεναπατᾶ ἑαυτόν.

<sup>4</sup> τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος,

καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει καὶ οὐκ εἰς τὸν ἕτερον·

<sup>5</sup> ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.

<sup>6</sup> Κοινωνεῖτω δὲ

ὁ κατηχούμενος

τὸν λόγον

τῷ κατηχοῦντι

ἐν πᾶσιν ἀγαθοῖς.

<sup>7</sup> Μὴ πλανᾶσθε,

θεὸς οὐ μυκτηρίζεται.

ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει·

<sup>8</sup> ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν,

ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

<sup>9</sup> τὸ δὲ καλὸν ποιοῦντες μὴ ἐγκακῶμεν,

καιρῷ γὰρ ἰδίῳ

θερίσομεν μὴ ἐκλυόμενοι.

<sup>10</sup> Ἄρα οὖν ὡς καιρὸν ἔχομεν,

ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας,

μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

- <sup>11</sup> ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ.
- <sup>12</sup> Ὅσοι θέλουσιν εὐπροσωπήσαι ἐν σαρκί,  
οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι,  
μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται.
- <sup>13</sup> οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν  
ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι,  
ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῆσωνται.
- <sup>14</sup> Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ  
Χριστοῦ,  
δι' οὗ ἐμοὶ κόσμος  
ἔσταύρωται  
καὶ γὰρ κόσμῳ.
- <sup>15</sup> οὔτε γὰρ περιτομὴ τί ἐστίν οὔτε ἀκροβυστία ἀλλὰ καινὴ κτίσις.
- <sup>16</sup> καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν,  
εἰρήνη  
ἐπ' αὐτοὺς  
καὶ ἔλεος  
καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.
- <sup>17</sup> Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω·  
ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ  
ἐν τῷ σώματί μου βαστάζω.
- <sup>18</sup> Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί· ἀμήν.