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Paulos's letter to the assemblies in

Galatia

Introduction

At the time when the preaching of the good message about Yeshua began to spread and it started being accepted by non-Jews, an important question arose: whether or not it's necessary for a person wanting to accept the message to also obey the Law of Mosheh. Paulos argues that it's not necessary because it's by faith that we can receive life from the messiah, and it's by faith that a person is considered guiltless in God's eyes. But there among the groups of believers in Galasya (a province of Rome in Asia Minor, now part of modern Turkey), there were people who disagreed with Paulos and believed that it's still necessary for a follower of Yeshua to obey all of Mosheh's laws in order to become righteous in God's sight.

In *Paulos's letter to the assemblies in Galatia*, he wrote so that people who had started to follow deviant teachings might return to the true faith. He began this by explaining the reasons that he himself became a missionary. He showed that his becoming a missionary wasn't because he was selected by the people, but that God himself spoke to him, and what's more, he was specifically sent by God to the non-Jews. As a result of that, he strove to ensure that people understood that there's only one way to restore our relationship with God, and that's through faith in God's son.

Nearer the end of his letter, he answered those who say that it's wrong not to obey Mosheh's law. Paulos stated that he would be afraid to leave behind God's goodness and mercy just to become a slave of Mosheh's rules. Again he advised that it's necessary for them to listen to God's spirit so that they're changed and don't follow the sinful desires of their own bodies.

Main components of Paulos's letter

Introduction *1:1-10*
Paulos's calling as an ambassador of the messiah *1:11–2:14*
The good message about the goodness and mercy of God *2:15–4:31*
Christian freedom and living *5:1–6:10*
Ending *6:11-18*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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1:1 Paulos, an_ambassador (not from humans, nor through human_origin, but through **Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah**, and **god** the_father ~~which~~ having_raised him from the_ _dead), **2** and the ones with me all the_brothers, to_the assemblies of_ ~~the~~ _Galatia: **3** grace to_you_ _all and peace from **god** the_father and the_ **_master** of_us **Ya^{y}sous chosen_one/messiah**, **4** the one having_given himself concerning the sins of_us, so_that he_may_rescue us out_of the age ~~which~~ having_presented evil, according_to the will of_the **god** and father of_us, **5** to_whom is the glory to the ages of_the ages. Truly.

6 I_am_marvelling that thus quickly, you_all_are_ _replacing from the one having_called you_all in the_grace of_**chosen_one/messiah**, to another good_message, **7** which is not another one, except ~~not/lest~~ some are who disturbing you_all, and wanting to_alter the good_message of_the **chosen_one/messiah**. **8** But even if we or a_ _messenger out_of heaven may_be_good_ _message_preaching you_all contrary_to what we_good_message_preached to_you_all, let_ him _ _be a_curse. **9** As we_have_previously_said, even now I_am_saying again, if anyone to_you_all is_ _good_message_preaching contrary_to what you_ _all_received, let_ him _be a_curse.
10 For/Because now I_am_persuading people or ~~the~~ **god**? Or I_am_seeking to_be_bringing_ _pleasure to_people? If I_was_ still _bringing_ _pleasure to_people, I_was not ~~wishfully~~ a_slave of_ **_chosen_one/messiah**.

11 For/Because I_am_making_known to_you_all, brothers, the good_message ~~which~~ having_been_ _good_message_preached by me, that it_is not according_to human_origin. **12** For/Because neither I received it from human_origin, nor I_ _was_taught it, but by a_revelation of_ **_Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah**.
13 For/Because you_all_heard ~~the~~ my conduct once in ~~the~~ Judaism, that as excess I_was_ _persecuting the assembly of_ ~~the~~ **_god**, and was_ _persecuting it. **14** And I_was_progressing in ~~the~~ Judaism beyond many contemporaries in the

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1:1 This letter is from Paulos, **one** of Yeshua's (Jesus'; Grk. Yesus') ambassadors, not chosen by people or any human desire, but **chosen** directly by **Yeshua the messiah** and **God** the father who raised Yeshua from the dead. **2** On behalf of all the believers here, I'm writing to the assemblies of believers in Galatia.

3 May you all experience the grace and peace that comes from **God** the father and our **master Yeshua the messiah**, **4** the one who gave himself for our sins to rescue us from this present, evil age, according to **God** our father's desire— **5** our father who'll be praised even through future ages. That's how it is.

There's only one good message

6 I'm astounded that you people have so quickly replaced the good message that you heard from the **one** who called you to the **messiah's** grace. You've replaced it with another narrative **7** which is not at all another good message, but rather comes from those who are confusing you and wanting to alter the actual good message about the **messiah**. **8** Even if either we ourselves or even a messenger from heaven were to preach a different 'good message' which disagrees with the good message that we first preached to you, then they should be cursed. **9** As we've previously said, and even now say it again: if anyone preaches a 'good message' to you that's different from what you already heard, let that person be cursed.

10 Am I trying to please and persuade people or **God**? If I was still trying to please people, I wouldn't be worthy to be **one of the messiah's** slaves.

Paulos was commissioned directly by God

11 I'm letting you know, brothers and sisters, that the good message I proclaimed didn't just come from human ideas. **12** It didn't come from my ideas, nor was I taught it by some other person, but it was revealed to me by **Yeshua (Jesus; Grk. Yesus) the messiah**.

13 Brothers and sisters, you've heard **about** my previous behaviour, when as a strict Yehudi (Jew), I was extreme in persecuting the assembly **of**

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God's people, and was trying to destroy them.[1] **14** I was progressing in Youdaismos quicker than many of my contemporaries, being so much more zealous in observing our ancient traditions.[2]

15 But God, who'd planned this from even before I was born, called me,[3] because of his grace, **16** so that he could reveal his son through me, and I could preach the good message to non-Jews. I didn't rush to get advice from others, **17** nor did I head to Yerushalem (Jerusalem) to consult with the ambassadors there that preceded me, but I went away to Arav and then later returned to Damesek (Damascus). **18** Then finally, after three years, I went to Yerushalem to get to know Kefa (Peter; Grk. Petros), and stayed with him for just over two weeks.[4] **19** I didn't meet any of the other ambassadors, other than Yeshua's brother, Ya'akov (James; Grk. Yakobos), **20** and what I'm writing to you, I'm writing with **God** watching, so I'm not lying.

21 Then I went into the regions of Aram (Syria) and Kilikia. **22** The assemblies back in Yehudah (Judea) that believe in **the messiah** didn't know me by sight, **23** but had only heard about me—that the person who'd once been persecuting them was now preaching the good message about the faith himself, **24** and they praised **God** because of what had happened to me.

The ambassadors accept Paulos and Barnabas

2:1 It was fourteen years later that I made the uphill trek to Yerushalem (Jerusalem)[5] with Barnabas, taking Titos along as well. **2** God had told me to go there, and I explained to the leaders there the good message that I'd been proclaiming to the non-Jews. I did it privately, to double-check that I wasn't somehow just acting vainly. **3** But not even Titos, who was with me, was compelled to be circumcised, even though he's a Greek. **4** However, some false brothers were sneaked in to monitor the freedoms that we have

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descent of_me, being more_abundantly zealous of_the paternal traditions of_me. **15** But when the one, having_set_apart me from the_womb of_the_ _mother of_me, and having_called me by the grace of_him took_pleasure, **16** to_reveal the son of_him in me, in_order_that I_may_be_good_ _message_preaching him among the pagans, I_ not _consulted immediately with_flesh and blood, **17** nor I_went_up to Hierousalaʸm/(Yərūshālayim) to the ambassadors before me, but I_went_away into Arabia, and again I_returned to Damaskos/(Dammeseq). **18** Then after three years, I_went_up to Hierousalaʸm to_become_ _acquainted with_Kaʸfas, and I_remained_on with him fifteen days. **19** But I_ not _saw other of_the ambassadors, except ~~not/lest~~ Yakōbos/(Yaʹₐqovˇ), the brother of_the **master**. **20** And what I_am_ _writing to_you_all, see, before ~~the~~ **god**, that I_ _am_ not _lying. **21** Then I_came into the regions of_ ~~the~~ _Suria/(ʾArām) and ~~the~~ Kilikia. **22** And I_ _was being_not_known ~~the~~ by_face to_the assemblies of_ ~~the~~ _Youdaia, ~~which~~ in **chosen_ _one/messiah**, **23** but they_were only hearing, ~~that~~ The one persecuting us once, is_ now _good_ _message_preaching the faith, which once he_ _was_persecuting. **24** And they_were_glorifying ~~the~~ **god** in me.

2:1 Then through fourteen years, I_went_up back to Hierousalaʸm with Barnabas, also having_ _taken_along_with Titos, **2** and I_went_up according_to a_revelation, and I_placed_before before_them the good_message that I_am_ _proclaiming among the pagans, by but myself to_the ones supposing, lest somehow I_may_be_ _running or I_ran in vain. **3** But not_even Titos who was with me, being a_Hellaʸn, was_ _compelled to_be_circumcised. **4** But because_of the sneaked_in false_brothers, who slipped_in to_ _spy_out the freedom of_us, which we_are_ _having in **chosen_one/messiah Yaʸsous/(Yəhōshūʹa)**, in_order_that they_will_

1 RV 1:13 · Cross-ref. Acts 8:3; 22:4-5; 26:9-11.

2 RV 1:14 · Cross-ref. Acts 22:3.

3 RV 1:15-16 · Cross-ref. Acts 9:3-6; 22:6-10; 26:13-18.

4 RV 1:18 · Cross-ref. Acts 9:26-30.

5 RV 2:1 · Cross-ref. Acts 11:30; 15:2.

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_be_enslaving us, **5** to_whom we_yielded not_
_even for an_hour ~~the~~ in_submission, in_order_
_that the truth of_the good_message may_
_continue with you_all. **6** But of the ones
supposing to_be something (what_kind they_
_were once, nothing is_carrying_value to_me, ~~the~~
god is_ not _receiving the_appearance of_a_
_person), because/for to_me the ones supposing
they_contributed nothing. **7** But instead having_
_seen that I_have_been_entrusted the good_
_message of_the uncircumcision, as Petros of_the
circumcision **8** (for the one having_worked in_
_Petros for commission of_the circumcision,
worked also in_me toward the pagans), **9** and
having_known the grace ~~which~~ having_been_given
to_me, Yakōbos/(Ya´$_a$qov) and Ka^{y}fas, and
Yōanna^{y}s, the ones supposing to_be pillars, they_
_gave to_me and Barnabas the_right hands of_
_fellowship, in_order_that we may_go to the
pagans, and they to the circumcision, **10** only
that we_may_be_remembering about_the poor,
that I_was_ also _earnest to_do this same thing.

11 But when came Ka^{y}fas to Antioḳeia, I_resisted
against_him to his_face, because he_was having_
_been_condemned. **12** For/Because before the
time some to_come from Yakōbos, he_was_
_eating_with with the pagans, but when they_
_came, he_was_shrinking_back and was_setting_
himself _apart, fearing the ones of the_
_circumcision. **13** And the rest of_the_Youdaiōns
were_acting_hypocritically with_him also, so_
_that even Barnabas was_carried_away by_the
hypocrisy of_them. **14** But when I_saw that they_
are not _walking_straight with the truth of_the
good_message, I_said to_ ~~the~~ _Ka^{y}fas before all: If
you a_Youdaios, being paganly and not Youdaiōns
are_living, how are_you_compelling the pagans
to_be_Judaizing?

15 We are Youdaiōns by_nature and not sinners of
the_pagans, **16** but having_known that a_person
is_ not _being_justified by works of_law, if not
through faith in_**Ya^{y}sous/(Yəhōshūʻa) chosen_**

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in **the messiah**, **Yeshua** (Jesus; Grk. Yesus), and they wanted us to be enslaved to their traditions. **5** But we didn't submit to them even for one hour, so that the truth of the good message could continue amongst you.

6 And those people who were supposed leaders (although what they were didn't mean much to me, because **God** doesn't go by appearances)[6] didn't really contribute anything useful, as far as I could tell. **7** Instead, they saw that I've been entrusted with taking the good message to the non-Jews, just like Kefa (Peter; Grk. Petros) was entrusted to take it to the Yehudim (Jews), **8** because the same God who worked in Kefa to assign him to the Yehudim also worked in me to assign me to the non-Jews. **9** So, seeing the grace that God had shown towards me, Ya'akov (James; Grk. Yakobos) and Kefa and Yohan (John; Grk. Yoannes), the apparent pillars of the assemblies, accepted me and Barnabas as equals, so that we could go to the non-Jews and them to the Yehudim. **10** Also, they said that we need to keep helping the poor, but I was eager to do that anyway.

Paulos scolds Kefa

11 But when Kefa (Peter; Grk. Petros) came to Antiokeia, I had to oppose him to his face, because he'd messed up. **12** He'd been eating with non-Jews, but when Ya'akov (Jacob) and his companions arrived, he about-faced and started eating separately, because he was afraid of being criticised by the strict Yehudim (Jews). **13** The other Yehudim with him were also being hypocrites—so much so that even Barnabas joined their hypocrisy— **14** but when I saw that they weren't being honest with the truth of the good message, I had to say to Kefa in front of everybody, "If you Yehudim are living more like non-Jews, and not like strict Yehudim, how can you force non-Jews to obey all the Jewish traditions?"

You can't be saved by obeying rules

15 We follow Jewish laws, not other nations' customs, **16** but we know that we're not saved by following

6 **RV 2:6 · Cross-ref.** Deu 10:17.

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rules,[7] but only by faith **in Yeshua (Jesus; Grk. Yesus) the messiah**.[8] So we've believed in **Yeshua the messiah** so that we can be made guiltless by our faith **in the messiah**, and not by obeying all those rules, because none of those rules can ever make any person guiltless. **17** However, if we attempt to be made guiltless through **the messiah**, yet find that we're sinners, does that mean that **the messiah** is a servant to sin? That could never be so! **18** If I rebuild what I've already torn down, that would show me to be a law-breaker. **19** It was the law that showed me that I needed die to the idea of following the law, so that I could live to serve **God** instead. I was executed on a post along with **the messiah**,[9] **20** and I'm not living any more, but it's **the messiah** now living in me. The way that my body stays alive now is by living by faith in **God's** son—the **one** who loved me and allowed himself to be executed for me. **21** I'm not rejecting **God's** grace, because if the law could make me guiltless, that would mean that **the messiah** died unnecessarily.

3:1 You foolish Galatians, who tricked you into changing? You know that **Yeshua the messiah** was publicly known to have been executed by being nailed to a post.[10] **2** So I just want to ask you one thing: did you receive the **spirit** by obeying all the rules, or was it by faith when you heard? **3** So aren't you being foolish? Having begun **in the spirit**, now you people are focusing back on bodily discipline. **4** You vainly endured so many things—it was vain wasn't it? **5** So the one who gave the **spirit** to you and worked miracles among you, did all that come about from obeying the rules or by the faith that came from hearing the good message?

The spreading of Avraham's blessing

6 Avraham believed **in God** and was declared guiltless as a result.[11] **7** So now anyone who exercises faith

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_one/messiah, even we believed in **Ya^{y}sous chosen_one/messiah**, in_order_that we_may_be_ _justified by faith in_**chosen_one/messiah**, and not by works of_law, because any flesh ‹will›_ not _be_being_justified by the_works of_law. **17** But if seeking to_be_justified in **chosen_one/messiah**, we_ ourselves _were_found also sinners, consequently is **chosen_one/messiah** a_servant of_sin? Never it_might_become. **18** For/Because if I_torn_ that _down, I_am_building these things back, I_am_demonstrating a_transgressor myself. **19** For/Because I through the_law died_off to_ _the_law, in_order_that I_may_live to_**god**. I_ _have_been_Crucified_with with_**chosen_ _one/messiah**, **20** and I_am_living, no_longer it_ _is I, but **chosen_one/messiah** is_living in me, and what I_am_ now _living in the_flesh, I_am_ _living in faith ~~which~~ in_the son of_ ~~the~~ _**god**, the one having_loved me, and having_given_over himself for me. **21** I_am_ not _rejecting the grace of_ ~~the~~ _**god**, because/for if righteousness is through the_law, consequently **chosen_ _one/messiah** died_off undeservedly.
3:1 Oh foolish Galatikoss. Who bewitched you_all, to_whom by your_eyes **Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah** was_publicly_portrayed having_been_executed_on_a_stake? **2** I_am_ _wanting to_learn only this from you_all: you_all_ _received the **spirit** by works of_law, or by hearing with_faith? **3** Thus you_all_are foolish? Having_begun in_the_**spirit**, now you_all_are_ _accomplishing in_the_flesh? **4** You_all_suffered so_many things vainly, if surely also vainly? **5** Therefore the one supplying the **spirit** to_you_ _all and working miracles among you_all, by the_ _works of_law or by hearing with_faith is_it?

6 As Abra'am/('Avrāhām) believed ~~the~~ in_**god** and it_was_counted to_him for righteousness. **7** Be_ _knowing consequently that the ones of faith, these are the_sons of_Abra'am. **8** And the

7 **RV 2:16 · Cross-ref.** Psa 143:2; Rom 3:20.

8 **RV 2:16 · Cross-ref.** Rom 3:22.

9 **RV 2:19 · Cross-ref.** Rom 6:1-11; 7:1-6.

10 **RV 3:1 · Cross-ref.** Jhn 20:25.

11 **RV 3:6 · Cross-ref.** Gen 15:6; Rom 4:3.

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scripture having_foreseen that ~~the~~ **god** is_ _justifying the pagans by faith, he_foretold_the_ _good_message to_ ~~the~~ _Abra'am, ~~that~~ All the nations will_be_being_blessed in you. **9** So_then the ones of faith are_being_blessed with the believing Abra'am. **10** For/Because as_many_as are of the_works of_law are under a_curse, because/for it_has_been_written, ~~that~~ Cursed is everyone who is_ not _remaining_in in_all the things having_been_written in the scroll of_the law, ~~which~~ to_do them. **11** And that by the_law, no_ _one is_being_justified before ~~the~~ **god** it_is evident, because: The righteous will_be_living by faith. **12** And the law is not of faith, but: The one having_done them, will_be_living by them. **13** **chosen_one/messiah** redeemed us from the curse of_the law, having_become a_curse for us, because it_has_been_written: Cursed is everyone ~~which~~ having_hanged on a_tree, **14** in_order_that the blessing ~~the~~ of_Abra'am/('Avrāhām) may_ _become to the pagans in **chosen_one/messiah** of_**Ya^{y}sous/(Yəhōshūʻa)**, in_order_that we_may_ _receive the promise of_the **spirit** through ~~the~~ faith.

15 Brothers, I_am_speaking according_to human_ _origin. Likewise a_covenant of_a_human having_ _been_confirmed, no_one is_rejecting or is_ _adding_conditions. **16** And the promises were_ _spoken ~~the~~ to_Abra'am and to_the seed of_him. He_is_ not _saying: And to_the seeds, as concerning many, but as concerning one: And to_ _the seed of_you, which is **chosen_one/messiah**. **17** And I_am_saying this: the_covenant having_ _been_previously_ratified by ~~the~~ **god**, the after four_hundred and thirty years having_become law is_ not _annulling, as_in_order that to_nullify the promise. **18** For/Because if the inheritance is by the_law, it_is no_longer by a_promise, but ~~the~~ **god** has_granted it ~~the~~ to_Abra'am through a_

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is a descendant of Avraham.[12] **8** The writers of the scriptures foresaw that **God** was going to make non-Jews guiltless through faith when he promised to Avraham that all the nations would be blessed through him,[13] **9** so those who have faith that Yeshua (Jesus; Grk. Yesus) is the messiah will be blessed just as Avraham was blessed for believing God.

10 All those who strive to be saved by obeying the law are under a curse, because it's written that 'everyone is cursed who doesn't live by and fulfil everything that's been written down in the law scroll'.[14] **11** It's clear that the law can't make anyone guiltless in **God's** view, because it's written that 'those who are guiltless will live by faith'.[15] **12** And the law doesn't produce faith, but 'the person who obeys these things is the one who will live'.[16]

13 **The messiah** saved us from the law's curse by becoming the curse for our sake, because it's written, '**anyone** who's hung on a tree is cursed'.[17] **14** He paid the price for us so that the blessing for Avraham would also reach the non-Jews through **the messiah Yeshua** and we'd all be able to receive the **spirit** through faith.

The law didn't annul the promise

15 Brothers and sisters, consider our human ways: once an agreement has been accepted, one party can't just reject it or add conditions. **16** The promises were given to Avraham and to his offspring. It doesn't say 'offsprings (plural)' but is only referring to the **one** who's the **messiah**. **17** So what I'm telling you is that the agreement with Avraham that was previously ratified by **God** was not annulled 430 years later[18] when the law was given to Mosheh (Moses), and nor was the promise nullified, **18** because if the inheritance now came by obeying the law, then it could no longer be the

12 **RV 3:7 · Cross-ref.** Rom 4:16.

13 **RV 3:8 · Cross-ref.** Gen 12:3.

14 **RV 3:10 · Cross-ref.** Deu 27:26 (LXX).

15 **RV 3:11 · Cross-ref.** Hab 2:4.

16 **RV 3:12 · Cross-ref.** Lev 18:5.

17 **RV 3:13 · Cross-ref.** Deu 21:23.

18 **RV 3:17 · Cross-ref.** Exo 12:40.

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result of the promise, but **God** had already granted it to Avraham via the promise.[19] **19** So what was the law for then? Because of sinfulness, it was added until the promised descendant would come. It was directed through messengers and entrusted to Mosheh as a mediator. **20** You don't need a mediator if there's only one party involved, and **God** is one.

Coming of age for the inheritance

21 So does the law oppose **God's** promises? Certainly not, because if the law was able to give life, you could become guiltless by obeying the law. **22** The scriptures explain that everyone is imprisoned by sin so that by faith **in Yeshua (Jesus; Grk. Yesus) the messiah**, the promise could be granted to those who believe.

23 Before faith could come, we were guarded under the law—imprisoned so that faith could be revealed. **24** So the law was our tutor until **the messiah** came so that we could then be made guiltless by faith, **25** and now that we've come to faith, we're no longer under our tutor.

26 So you're all **God's** children through faith in **the messiah**, **Yeshua**, **27** because everyone who's been immersed to obey **the messiah** is now cloaked in **the messiah**. **28** So there's no Yehudi (Jew) or Greek, no slave or free person, no male or female, because you're all identified as being in **the messiah**, **Yeshua**. **29** And if you're in **the messiah**, then you're now Avraham's descendant, and so you're heirs of that promise.[20]

4:1 But as long as the heir is underage, he's no wealthier than a slave (even though he'll become the master), **2** but he's under guardians and managers until he reaches the age that his father specified. **3** That's how it is with us—when we were infants we were enslaved by this world's principles, **4** but at the appointed time, **God** sent his son down to be given birth to by a woman and to live under Mosheh's (Moses') law **5** so that he could buy back those enslaved under the law and they could now be adopted as children with an inheri-

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_promise. **19** Therefore why the law? It_was_ _added for_reason_of the transgressions, until of_ _which may_come the seed to_whom he_has_ _been_promised, having_been_directed through messengers in the_hand of_a_mediator. **20** And the mediator is not for_one party, but ~~the~~ **god** is one.

21 Therefore the law is against the promises of_ ~~the~~ **_god**? Never it_might_become. For/Because if a_law was_given ~~which~~ being_able to_give_life, really ~~the~~ righteousness would was by the_law. **22** But the scripture imprisoned all the things under sin, in_order_that the promise by faith in_ **_Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah** may_be_given to_the ones believing. **23** But before the time ~~the~~ faith to_come, under the_law we_were_being_guarded, being_imprisoned to the faith going to_be_revealed. **24** So_that the law, has_become tutor of_us to **chosen_one/messiah**, in_order_that we_may_be_justified by faith. **25** But ~~the~~ faith having_come, we_are no_longer under a_tutor. **26** For/Because you_all_are all sons of_**god** through ~~the~~ faith in **chosen_one/messiah Ya^{y}sous**. **27** For/Because as_many_as were_ _immersed to **chosen_one/messiah**, you_all_ _dressed_in **chosen_one/messiah**. **28** There_is neither Youdaios nor Hella^{y}n, there_is neither slave nor free, there_is neither male and female, because/for all you_all are one in **chosen_ _one/messiah Ya^{y}sous**. **29** And if you_all are of_ **_chosen_one/messiah**, consequently you_all_are the_seed of_ ~~the~~ _Abra'am/('Avrāhām), heirs according_to the_promise.

4:1 And I_am_saying, because/for as_long_as time as_the heir is an_infant, nothing he_is_carrying_ _value from_a_slave, being master of_all things, **2** but he_is under guardians and managers, until the appointed_time by_his father. **3** Thus we also, when we_were infants, we_were having_been_ _enslaved under the principles of_the world. **4** But when the fullness of_the time came, ~~the~~ **god** sent_away the son of_him, having_become of woman, having_become under law, **5** in_order_ _that he_may_redeem the ones under the_law, in_ _order_that we_may_take_back the adoption_as_

19 RV 3:18 · Cross-ref. Rom 4:14.

20 RV 3:29 · Cross-ref. Rom 4:13.

Literal Version

_sons. **6** And because you_all_are sons, ~~the~~ **god** sent_away the **spirit** of_the son of_him into the hearts of_us crying_out: father, ~~the~~ father. **7** So_as you_are no_longer a_slave, but a_son, and if a_ _son, also an_heir through **god**.

8 But then on_one_hand not having_known **god**, you_all_served for_the ones by_nature not being gods, **9** on_the_other_hand now having_known **god**, and rather having_been_known by **god**, how are_you_all_turning_back back to the weak and poor principles, for_which again you_all_are_ _wanting to_be_serving again?? **10** You_all_are_ _observing days, and months, and seasons, and years. **11** I_am_fearing for_you_all, lest somehow I_have_laboured vainly for you_all. **12** Be_ _becoming as I am, because also_I am as you_all are, brothers, I_am_beseeching of_you_all. You_ _all_did_ nothing _wrong me, **13** but you_all_ _have_known that because_of weakness of_the flesh, I_good_message_preached to_you_all ~~the~~ earlier. **14** And you_all_ not _scorned the trial of_ _you_all in the flesh of_me, nor you_all_ _disdained, but as a_messenger of_**god** you_all_ _received me, as **chosen_one/messiah Ya^{y}sous/(Yəhōshūʻa)**. **15** Therefore is where the blessing of_you_all? For/Because I_am_testifying to_you_all that if possible the eyes of_you_all having_dug_out, you_all_gave them to_me. **16** So_ _as being_truthful to_you_all have_I_become enemy of_you_all,? **17** They_are_being_zealous for_you_all not rightly, but they_are_willing to_ _exclude you_all, in_order_that you_all_may_be_ _being_zealous for_them. **18** But it_is good to_be_ _being_zealous in a_good thing always, and not only in the time me to_be_being_present with you_all. **19** Children of_me, whom again I_am_ _labouring_in_birth, until of_which **chosen_ _one/messiah** may_be_formed in you_all, **20** but I_was_wanting to_be_being_present with you_all now, and to_change the voice of_me, because I_ _am_perplexing in you_all.

21 Be_telling to_me, you_all wanting to_be under the_law, not are_you_all_hearing the law? **22** For/Because it_has_been_written that

Readers' Version

tance.[21]

6 So because you're now children, **God** sent his son's **spirit** down into our hearts as we call out, 'Father, father.' **7** Now you're no longer slaves, but children with full rights, and as children, heirs of **God's** promise.

Paulos's concerns about their faith

8 When you didn't know **God**, you served others who aren't really gods at all. **9** But now that you do know **God**, or rather now that **God** knows you, why would you turn back again to useless and inferior beliefs, to serve them all over again? **10** You people observe special holidays and certain months and seasons and years. **11** I worry that maybe I've wasted my time helping you.

12 I implore you to become like me, brothers and sisters, because I'm also just like you. You haven't wronged me in any way, **13** but you know that it was a result of my fleshly weakness that I originally preached the good message to you.[22] **14** Yet you didn't mock or despise me, brothers and sisters, for this trial of my flesh, but rather you received me as **God's** messenger like you might have received **the messiah Yeshua** (Jesus; Grk. Yesus) himself. **15** So where are your generous attitudes now? I know that back then, you would have almost dug your own eyes out to give them to me. **16** Have I now become your enemy just because I told you people the truth?

17 Those others have worked hard to try to win you over, but not for good reasons—they want to cut you off so that you'll be enthusiastic about them. **18** It's good to be enthusiastic about things that are always good, and not only at the times when I'm with you, brothers and sisters. **19** My dear ones, who I'm again labouring with in childbirth until **the messiah** becomes part of you, **20** I wanted to be there with you now, and to speak quite differently than this, because I'm puzzled about you.

The free line and the slaves

21 Are you people who are under the law telling me

21 **RV 4:5-7 · Cross-ref.** Rom 8:15-17.

22 **RV 4:13 · Note** Scholars are unclear whether this might mean something like ill health, poor eyesight (see v15), or even a moral weakness, so we've left it as ambiguous in the translation as it is in the original.

Readers' Version

that you're not even hearing what the law is?
22 It's written in the scriptures that Avraham had
two sons: one son with the slave girl Hagar,[23] and
one with the free woman.[24] **23** The slave girl's son
was born because of human actions, but in con-
trast, the free woman's son was a result of God's
promise. **24** So if we use this as an illustration,
there are two agreements: one is from Mt. Sinay
which relates to Hagar and gives birth to enslaved
people. **25** Hagar's Mt. Sinay is in Arav and corre-
sponds to the present earthly Yerushalem
(Jerusalem) in slavery along with her children.
26 However, the heavenly Yerushalem, which is
our mother, is free, **27** because it's been written in
the scriptures:

'Be glad barren woman,
you who have never borne a child.
Be bold and shout,
you who have never been in labour,
because the lonely woman now has many chil-
dren,
even more than the woman with a husband.'[25]

28 And you, brothers and sisters, are children of
the promise, like Yitshak (Isaac), **29** but back then
the one born because of human actions perse-
cuted the one born because of the **spirit**,[26] and
that's how it continues now. **30** But what do the
scriptures say? 'Send away the slave girl and her
son, because the slave girl's son won't be getting
the inheritance alongside the free woman's son.'[27]
31 So, brothers and sisters, we're not descendants
of the slave girl, but of the free woman.

Don't let the law destroy your faith

5:1 The **messiah** has freed
us so we can have freedom,
so stand firm and don't get entangled again in the
burden of slavery.

2 What's more, I, Paulos would add that if you
men got circumcised, then **the messiah** wouldn't
be of any benefit. **3** I'll say it again clearly: every
man who gets himself circumcised has put himself

Literal Version

Abra'am/('Avrāhām) had two sons, one of the
servant_girl, and one of the free woman. **23** But
the one on_one_hand of the servant_girl, has_
_been_born according_to flesh, on_the_other_
hand the one of the free woman, through a
_promise. **24** Which things is being_allegorized,
because/for these are two covenants: one on_
_one_hand from Mount Sina/(Ṣīnay) to bearing
slavery, which is Hagar/(Hāgār). **25** ~~Which~~ and
Hagar is Sina Mount in ~~the~~ Arabia, and is_
_corresponding to_the present
Hierousala^{y}m/(Yərūshālayim), she_is_serving for
with the children of_her. **26** On_the_other_hand
~~which~~ Hierousala^{y}m above is free, who is the_
_mother of_us. **27** For/Because it_has_been_
_written: Be_gladdened, barren woman, you not
bearing, break_forth and shout, you not
labouring_in_birth, because many are the
children of_the desolate, more than of_the
woman having the husband. **28** And you_all
brothers, as Isa'ak/(Yitsḥāq), are children of_
_promise. **29** But as then the one having_been_
_born according_to flesh, was_persecuting the
one according_to **spirit**, thus also it_is now.
30 But what is_ The scripture _saying? Cast_out
the servant_girl and the son of_her, because/for
the son of_the servant_girl no not will_be_
_inheriting, with the son of_the free woman.
31 Therefore brothers, we_are not children of_
_the_servant_girl, but of_the free woman.

5:1 ~~The~~ in_freedom, **chosen_one/messiah** freed
us, therefore be_standing_firm, and not be_
_being_entangled again in_a_yoke of_slavery.
2 Behold, I Paulos am_saying to_you_all that if
you_all _may_be_being_circumcised, **chosen_
_one/messiah** will_be_benefiting you_all
nothing. **3** And I_am_testifying again to_every
man being_circumcised that he_is a_debtor, to_
_perform all the law. **4** You_all_were_released

23 **RV 4:22 · Cross-ref.** Gen 16:15.
24 **RV 4:22 · Cross-ref.** Gen 21:2.
25 **RV 4:27 · Cross-ref.** Isa 54:1.
26 **RV 4:29 · Cross-ref.** Gen 21:9.
27 **RV 4:30 · Cross-ref.** Gen 21:10.

Literal Version

from **chosen_one/messiah**, whoever in the_law are_being_justified, from_the grace you_all_fell_ _from. **5** For/Because we by_the_**spirit** by faith are_eagerly_waiting the_hope of_righteousness. **6** For/Because in **chosen_one/messiah Yaʸsous/(Yəhōshūʿa)**, neither circumcision nor uncircumcision is_prevailing anything, but faith working through love. **7** You_all_were_running well, who hindered you_all, to_ not _be_being_ _persuaded by_the_truth? **8** The persuasion is not of the one calling you_all. **9** A_little leaven is_ _leavening the whole lump. **10** I have_trusted in you_all in the_**master** that you_all_will_be_ _thinking not_one other thing. But the one disturbing you_all, will_be_bearing the judgement, whoever if he_may_be. **11** But I, brothers, if I_am_proclaiming circumcision still, why still am_I_being_persecuted? Consequently the offense of_the stake has_been_nullified. **12** I_ _wish the ones upsetting you_all ‹will›_ also _be_ _cutting_off themselves. **13** For/Because you_all were_called for freedom, brothers, only not use the freedom for an_opportunity to_the flesh, but through ~~the~~ love be_serving for_one_another. **14** For/Because the whole law has_been_fulfilled in one message, in that: You_will_be_loving the neighbour of_you as yourself. **15** But if you_all_ _are_biting one_another and you_all_are_ _devouring, be_watching_out, lest you_all_may_ _be_consumed_up by one_another.

16 But I_am_saying, be_walking by_the_**spirit**, and by_no_means may_ not _accomplish the_ _desire of_the_flesh. **17** For/Because the flesh is_ _desiring against the **spirit**, and the the_**spirit** against the flesh, because/for these is_opposing to_one_another, in_order_that whatever things if you_all_may_ not _be_wanting, you_all_may_be_ _doing these things. **18** But if you_all_are_being_ _led by_the_**spirit**, you_all_are not under the_law. **19** And manifest is the works of_the flesh, which

Readers' Version

in debt to obeying all of the law. **4** You were released from **the messiah** when you moved to trusting in the law in order to be right with God—you fell away from grace at that point. **5** We who are in **the spirit** are eagerly waiting for the righteousness that we're expecting to receive by faith, **6** because in **the messiah Yeshua** (Jesus; Grk. Yesus), it's not circumcision that achieves anything, nor uncircumcision, but faith worked out through love.

7 You people were running the race so well—who held you back from believing the truth? **8** It wasn't the one who called you. **9** A little bit of yeast can make a whole loaf of bread rise.[28] **10** I'm trusting in **Yahweh** that you won't be thinking anything different from the truth. The one who'll bear the judgement is the one who's been confusing you, whoever that was.

11 But, brothers and sisters, if I was still preaching the Jewish rules, why would I still be being persecuted? If I was still preaching that, then talking about dying on a post wouldn't even be offensive. **12** I wish that the ones upsetting you people by suggesting cutting off bits would cut it all off.

13 Brothers and sisters, you were called into freedom. That doesn't mean that you should use the freedom to do whatever your minds desire, but rather, you should be serving each other in love, **14** because the entire law can be fulfilled by obeying one rule: Love your neighbour like yourself.[29] **15** But if you're snapping at and bullying each other, watch out, or else you'll destroy each other's faith.

Being led by God's spirit

16 I'll tell you: allow yourselves to be led **by the spirit**, and then your earthly desires won't triumph, **17** because our earthly desires oppose the **spirit**, and **the spirit** opposes our earthly desires—they oppose each other, so that's why you end up doing things that you didn't really want to do.[30] **18** But if you're being led **by the spirit** then you're not trying to earn your way to God by

28 **RV 5:9 · Cross-ref.** 1Cor 5:6.

29 **RV 5:14 · Cross-ref.** Lev 19:18.

30 **RV 5:17 · Cross-ref.** Rom 7:15-23.

Readers' Version

obeying all of Mosheh's (Moses') rules.

19 The actions that come from our earthly desires include: sexual immorality, impurity, sensuality, 20 idolatry, sorcery, hostility, strife, jealousies, rages, selfish ambitions, arguing, divisions, 21 envy, drunkenness, carousing, and other similar things which I've mentioned previously. And as I also said previously, the people that do these things won't be inheriting **God's** kingdom.

22 But the end result of having God's **spirit** is to show love, joy, peace, patience, kindness, goodness, faith, 23 gentleness, and self-control—none of Mosheh's laws are against any of these! 24 And for **the messiah Yeshua's** (Jesus'; Grk. Yesus') apprentices, earthly desires need to be executed on a post, along with their passions and lusts. 25 If we're being led **by** God's **spirit** in our living, then we should also be aligning our values **by the spirit**. 26 We have to take care not to become conceited, not to provoke each other, and not to envy each other.

Helping each other

6:1 Brothers and sisters, if a person has been caught sinning, you spiritual people need to guide the person with a spirit of gentleness, at the same time looking at your own behaviour, in case you yourselves are also tempted. 2 Help those who are going through difficulties or pain, and in doing so you'll fulfil **the messiah's** law, 3 because anyone who supposes themself to be someone special, but isn't, is only deceiving themself. 4 Evaluate your own actions, but keep your boasts to yourself and don't tell others, 5 because each person must face up to their own issues.

6 Those who are being taught should share all their blessings with those who are teaching.

7 Don't be fooled—you can't get away with mocking **God**, because what you sow determines what you'll harvest. 8 Anyone who sows seed to feed their earthly desires will harvest earthly corruption, but anyone who sows **spiritual** seeds will harvest eternal life from the **spirit**. 9 Don't be discouraged from doing good things, because we'll have a good harvest in due course if we don't give up. 10 So then, as time allows it, we should be working towards good for everybody, and especially for fellow believers.

Literal Version

is sexual_immorality, impurity, wantonness, 20 idolatry, sorcery, enmities, strife, jealousies, rages, selfish_ambitions, dissensions, sects, 21 envies, drunkennesses, carousings, and ~~the~~ similar things to_these, which I_am_previously_ _saying to_you_all, as I_previously_said, that the ones ~~the~~ such things doing, ‹will›_ not _be_ _inheriting the_kingdom of_**god**. 22 But the fruit of_the **spirit** is love, joy, peace, patience, kindness, goodness, faith, 23 gentleness, self-control, against ~~the~~ such things, there_is no law. 24 And the ones of_ ~~the~~ **_chosen_ _one/messiah Ya^{y}sous/(Yəhōshūʹa)**, executed_ _on_a_stake the flesh with its passions and ~~the~~ desires. 25 If we_are_living by_the_**spirit**, we_ _may_ also _be_aligning by_the_**spirit**. 26 We_ _may_ not _be_becoming conceited, provoking one_another, envying to_one_another.

6:1 Brothers, if even a_person may_be_ _previously_caught in a_certain transgression, you_all, the spiritual ones, be_preparing ~~the~~ such man in a_spirit of_gentleness, looking_out yourself, lest you also may_be_tempted. 2 Be_ _bearing the burdens of_one_another, and thus fulfill the law of_the **chosen_one/messiah**. 3 For/Because if anyone is_supposing to_be something, being nothing, he_is_deceiving himself. 4 But let_ each _be_approving the work of_himself, and then will_be_having the boast for himself only, and not for ~~the~~ another. 5 For/Because each will_be_bearing his own burden. 6 And the one being_instructed in_the message, let_be_sharing in all good things with_ _the one instructing him. 7 Be_ not _being_ _misled, **god** is_ not _being_snubbed. For/Because whatever thing ~~if~~ a_person may_be_sowing, this also he_will_be_reaping. 8 Because the one sowing to the flesh of_himself, will_be_reaping corruption from the flesh, but the one sowing to the **spirit**, will_be_reaping eternal life from the **spirit**. 9 And we_may_ not _be_losing_heart doing ~~the~~ good, because/for in_time our_own, we_will_ _be_reaping not being_exhausted. 10 Therefore consequently, as we_are_having time, we_may_ _be_working ~~the~~ good toward all, and most_of_all toward the of_the household of_faith.

Literal Version

11 See in_how_large letters I_wrote to_you_all ~~the~~ with_my own hand. **12** As_many_as are_wanting to_appear_good in the_flesh, these are_ _compelling you_all to_be_being_circumcised, only in_order_that they_may_ not _be_being_ _persecuted for_the stake of_the **chosen_ _one/messiah Ya^{y}sous/(Yəhōshūʻa)**.
13 For/Because and_not the ones having_been_ _circumcised they the_law are_keeping, but they_ _are_willing you_all to_be_being_circumcised, in_ _order_that they_may_boast in ~~the~~ your flesh.
14 But for_me, never it_might_become to_be_ _boasting, except ~~not/lest~~ in the stake of_the **master** of_us, **Ya^{y}sous chosen_one/messiah**, through whom the_world has_been_executed_ _on_a_stake to_me, and_I to_the_world.
15 For/Because neither circumcision is anything, nor uncircumcision, but new creation. **16** And as_ _many_as ~~the~~ will_be_aligning by_ this _principle, peace be on them, and mercy, and on the Israa^{y}l/(Yisrāʼēl) of_ ~~the~~ **_god**. **17** Of_the rest, let_ no_one _be_bringing_about troubles to_me, because/for I am_bearing the marks ~~the~~ of_ **_Ya^{y}sous** on the body of_me. **18** The grace of_the **master** of_us, **Ya^{y}sous chosen_one/messiah**, with the spirit of_you_all be, brothers. Truly.

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Readers' Version

Paulos's final advice

11 Look how big these letters are when it's my own handwriting. **12** There's so many people that want to look good in earthly terms, and they're the ones trying to persuade you that you have to fulfil all of Mosheh's (Moses) rules—they don't want to be persecuted concerning **the messiah** dying on a post. **13** Even those who are circumcised don't obey all the rules, but they'd still like for your men to be circumcised so that they can claim them as followers. **14** As for me, may I never boast, except about our **master Yeshua** (Jesus; Grk. Yesus) **the messiah**, whose life was cut off on the post. Through him, it's like the entire world has been cut off from me, and I've been cut off from the world, **15** because obeying Mosheh's law is nothing, and not needing to obey it is nothing, but being a new creation is everything. **16** And everyone who follows that principle, may peace and mercy be on them and on **God's** Yisrael (Israel).

17 As for the other troubles, don't bother me with them, because I carry the marks on my body of someone who follows **Yeshua**.

18 May the grace from our **master Yeshua the messiah** be with your spirit, brothers and sisters. That's how I want it to be.

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