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# Επιστολή του Παύλου προς Γαλατας † PAUL'S LETTER TO THE GALATIANS

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## INTRODUCTION

Paul's *Letter to the Galatians*, often called the Magna Carta of Christian liberty, addresses the issue of whether Gentiles must first become Jews in order to be Christians; the matter of circumcision is central.

The *Letter to the Galatians* has exerted enormous influence on the history of Christianity, the development of Christian theology, and the study of the Apostle Paul. The letter is addressed 'to the churches of Galatia' but the location of these churches is a matter of debate; most scholars agree that it is a geographical reference to the Roman province in central Asia Minor, which had been settled by immigrant Celts in the 3<sup>rd</sup> Century BCE and retained Gallic features of culture and language in Paul's day. Acts records Paul traveling to the 'region of Galatia and Phrygia', which lies immediately west of Galatia.

## AUTHORSHIP AND DATE

Some have proposed that the *Letter to the Galatians* was written very early, before the Council of Jerusalem in 49 CE, because Paul discusses concerns that were 'resolved' at that council; those who follow this idea think that it may even have been the first of Paul's canonical epistles. However, others (including J.B. Lightfoot & Kirsopp Lake) have argued that the issues were of sufficient gravity to remain open to discussion and dispute even after that council, and that the close affinity of this letter with Paul's [Letter to the Romans](#) betrays a later date, possibly in or around 57 CE. The authenticity of the letter is not seriously disputed.

*Papyrus 46* (aka *Papyrus Beatty*), the earliest reasonably complete version available to scholars today, dates to approximately 200 CE, around 140 years after the original was drafted.

## Προς Γαλατας Ι

<sup>1</sup> 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 ἀδελφοί, 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 ἐξέλῃται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστώτος πονηροῦ 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 μὴ τινὲς εἰσιν οἱ ταρασσόντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. <sup>8</sup> ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται

## GALATIANS 1

<sup>1</sup> From Paul, an apostle appointed not by any human beings, nor through any human authorities, but through Jesus Christ and God the Father, who raised him from the dead, <sup>2</sup> and from all the brothers who are with me, to the churches of Galatia. <sup>3</sup> Grace to you, and peace, from God our Father and the Lord Jesus Christ, <sup>4</sup> who gave himself up for our sins, to set us free from this present, wicked world, in accordance with the will of our God and Father, <sup>5</sup> to whom be glory for ever and ever. Amen.

<sup>6</sup> I am astonished that you so quickly desert the one who called you in the grace of Christ and turn to a different gospel – <sup>7</sup> not that it is another gospel; except that there are some among you who seek to pervert the gospel of Christ. <sup>8</sup> But, even if we or an angel from heaven preaches a gospel other than what we

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### **GALATIANS 1**

<sup>1</sup> The word, 'From', is not in the Greek text but has been supplied to indicate the sender of the letter.

<sup>2</sup> In place of 'brothers', the NRSV has 'members of God's family'.

<sup>3</sup> The NJB lacks 'to you'.

<sup>4</sup> Another reading for 'world' is 'age'.

<sup>5</sup> A traditional end to a greeting.

<sup>6</sup> Although most MSS, including some of the best, read 'by the grace of Christ' (χάριτι Χριστοῦ) here, this reading is not without variants, such as χάριτι Ἰησοῦ Χριστοῦ and χάριτι Θεοῦ; a few MSS have simply χάριτι. Internally, the reading that seems best to explain the rise of the others is the shortest: the fact that 3 different adjuncts are found in the MSS seems to be a natural expansion on the simple 'grace' but, on close inspection, it seems that the autographic wording here was χάριτι Χριστοῦ, with the other readings intentionally or accidentally arising from it.

<sup>7</sup> In place of 'some', the NJB has 'trouble-makers'.

<sup>8</sup> After 'preaches', some MSS add 'to you' (ὑμῖν) and some have the word before 'preaches'; other MSS omit the pronoun.

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 ἠρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην.

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

<sup>12</sup> οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

<sup>13</sup> Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν 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, περισσοτέρως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων. <sup>15</sup> ὅτε δὲ εὐδόκησεν ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ <sup>16</sup> ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ ἵνα εὐαγγελίζωμαι

preached to you, let him be cursed. <sup>9</sup> I repeat what we declared before: anyone who preaches to you a gospel other than the one you were first given is to be cursed.

<sup>10</sup> Who am I trying to convince now, men or God? Am I trying to please human beings? If I were still doing that, I would not be a servant of Christ.

<sup>11</sup> Now, I want you to know, brothers, that the gospel that was preached by me, was not of mortal origin. <sup>12</sup> It was not from any man that I received it and I was not taught it but it came to me through a revelation of Jesus Christ.

<sup>13</sup> You have surely heard how I lived in the past, within Judaism, and how I was violently persecuting the Church of God in my attempts to destroy it; <sup>14</sup> and how, in Judaism, I outstripped most of my Jewish contemporaries in my limitless enthusiasm for the traditions of my fathers. <sup>15</sup> But, when he who had set me apart from the time when I was in my mother's womb, called me through his grace and chose <sup>16</sup> to reveal his Son in me, so that I should preach him among the Gentiles, I

<sup>9</sup> In place of 'cursed', the NJB has 'under God's curse'.

<sup>10</sup> The NJB has 'human beings' in place of 'men' (which, here, can be given a generic sense).

<sup>11</sup> Some MSS open with 'But' in place of 'Now'. After 'brothers', the NRSV adds 'and sisters'.

<sup>12</sup> The NJB has 'human being' in place of 'man'.

<sup>13</sup> In place of 'and how I was violently persecuting', the NJB has 'there was simply no limit to the way I persecuted'.

<sup>14</sup> The NRSV & NJB have 'ancestors' in place of 'fathers'.

<sup>15</sup> The NJB & NRSV have 'when God' in place of 'when he'; several MSS add ὁ Θεός after εὐδόκησεν but most evidence favours the shorter reading.

<sup>16</sup> The NRSV reads 'to reveal his Son to me'.

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 τρία ἔτη ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι 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> ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ Θεοῦ ὅτι οὐ ψεύδομαι. <sup>21</sup> ἔπειτα 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.

was in no hurry to seek advice from any flesh and blood, <sup>17</sup> nor did I go up to Jerusalem to see those who were already apostles before me. Instead, I went off to Arabia and afterwards I came back to Damascus.

<sup>18</sup> Then, after three years, I did go up to Jerusalem to meet Cephas and I stayed with him for fifteen days <sup>19</sup> but I did not set eyes on any of the rest of the apostles, only James, the Lord's brother. <sup>20</sup> I swear before God that what I have written is the truth. <sup>21</sup> After that, I went to places in Syria and Cilicia, <sup>22</sup> and I was still unknown by sight to the churches of Judaea that are in Christ; <sup>23</sup> they simply kept hearing it said, "The man who was formerly so eager to persecute us is now preaching the faith that he used to try to destroy." <sup>24</sup> And they gave glory to God because of me.

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<sup>17</sup> Some MSS have 'leave for' in place of 'go up to'.

<sup>18</sup> In Paul's letters, 'Cephas' (Κηφᾶν) is the apostle, (Simon) Peter.

<sup>19</sup> Paul is determined to make the point that his contacts with the original 12 apostles and other leaders of the Jerusalem church were limited, thus asserting his independence from them.

<sup>20</sup> Literally translated, this verse reads, "What things I am writing to you, behold, before God [that] I am not lying."

<sup>21</sup> 'Cilicia', of which Tarsus was the capital city, was Paul's home country.

<sup>22</sup> For 'unknown by sight', NETB has 'personally unknown'.

<sup>23</sup> The verb translated as 'preaching' is εὐαγγελίζεται.

<sup>24</sup> The prepositional phrase, ἐν ἐμοί, has been translated with a causal force.

## Προς Γαλατας 2

<sup>1</sup> Ἐπειτα διὰ δεκατεσσάρων ἐτῶν 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, Ἕλλην ὢν, ἠναγκάσθη περιτμηθῆναι·  
<sup>4</sup> διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν·<sup>5</sup> οἷς οὐδὲ πρὸς ὥραν εἵξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς·<sup>6</sup> ἀπὸ δὲ τῶν δοκούντων εἶναί τι – ὁποῖοί ποτε ἦσαν οὐδὲν μοι διαφέρει· πρόσωπον [ὁ] θεὸς ἀνθρώπου οὐ λαμβάνει – ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο,<sup>7</sup> ἀλλὰ τοῦναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς,<sup>8</sup> ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν

## GALATIANS 2

<sup>1</sup> Then, after fourteen years, I travelled up to Jerusalem again, with Barnabas, taking Titus with me. <sup>2</sup> I went because of a revelation and there, in a private session with the recognised leaders, I expounded the gospel that I preach to the Gentiles, for fear I was running or had run to no purpose. <sup>3</sup> But Titus, a Greek, who was with me, was not compelled to be circumcised; <sup>4</sup> but, because of some false brothers who had secretly slipped in to spy on the freedom that we have in Jesus Christ, intending to enslave us – <sup>5</sup> people we did not defer to for one moment, so the truth of the gospel might always be with you. <sup>6</sup> But those recognised as important people – whether they actually were important or not: there is no favouritism with God – those leaders, I am saying, had nothing to add to my message. <sup>7</sup> On the contrary, once they saw I had been entrusted with the gospel for the uncircumcised, as Peter the gospel for the circumcised <sup>8</sup> (for, he who empowered Peter's apostolate

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### GALATIANS 2

<sup>1</sup> The NJB opens, "It was not until fourteen years had gone by."

<sup>2</sup> The NJB ends, "to make quite sure that the efforts I was making and had already made should not be fruitless."

<sup>3</sup> To many Greeks, circumcision was considered an unacceptable form of bodily mutilation.

<sup>4</sup> In place of 'slipped in', the NJB has 'insinuated themselves'.

<sup>5</sup> By omitting 'not' (before 'defer'), the Vetus Latina makes Paul admit that he gave way for a moment, Papyrus Beatty has 'yield' in place of 'defer'.

<sup>6</sup> The literal translation of 'there is no favouritism with God' is 'God does not receive the face of man'.

<sup>7</sup> The literal translations for 'uncircumcised' and 'circumcised' are, respectively, 'uncircumcision' and 'circumcision'.

<sup>8</sup> The 'circumcision' refers to the Jewish people.



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 περιτομὴν· <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 ἔλθειν τινας ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλον καὶ ἀφώριζεν ἑαυτόν, 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 ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων, Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐχὶ Ἰουδαϊκῶς ζῆς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαῖζειν;

<sup>15</sup> Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί, <sup>16</sup> εἰδότες [δὲ] ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου

to the circumcision also empowered me to the Gentiles) <sup>9</sup> and, when they recognized the grace given to me, James and Cephas and John, recognised as pillars, offered the right hand of fellowship to Barnabas and to me: we were to go to the Gentiles and they to the circumcised. <sup>10</sup> They asked only that we remember the poor, as I was eager to do in any case.

<sup>11</sup> But, when Cephas came to Antioch, I opposed him to his face, since he stood self-condemned. <sup>12</sup> Before certain people from James came, he used to eat with Gentiles; but, as soon as these came, he backed out and kept apart from them, out of fear of the circumcised. <sup>13</sup> And the other Jews put on the same act as he did, so that even Barnabas was led astray by their hypocrisy. <sup>14</sup> But when I saw that their behaviour was not true to the gospel, I said to Cephas in front of them all, "Since you, though you are a Jew, live like the Gentiles and not like the Jews, how can you compel the Gentiles to live like Jews?"

<sup>15</sup> We who are Jews by birth and not Gentile sinners <sup>16</sup> have nevertheless learnt that someone is justified not by practising

<sup>9</sup> In place of 'James, Cephas and John', some MSS read 'James, Peter and John' or 'James and John'.

<sup>10</sup> After 'remember', the NJB adds 'to help'.

<sup>11</sup> In place of 'he stood self-condemned', the NJB has 'he was manifestly in the wrong'.

<sup>12</sup> Here, 'the circumcised' refers to the group of Jewish Christians who insisted on circumcision of Gentiles before they could become Christians.

<sup>13</sup> In place of 'led astray', the NJB has 'carried away'.

<sup>14</sup> Some interpreters hold that the quotation extends to the following paragraph.

<sup>15</sup> The literal translation of 'by birth' is 'by nature'.

<sup>16</sup> In place of 'justified', the NJB has 'reckoned as righteous'.

ἐὰν 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 ἁμαρτωλοί, ἄρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο. <sup>18</sup> εἰ γὰρ ἃ 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, ζῇ 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.

the Law but by faith in Jesus Christ; and we too came to believe in Christ Jesus so as to be justified by faith in Christ and not by practising the Law: since no mortal can be justified by keeping the Law. <sup>17</sup> Now, if we too are found to be sinners by seeking our justification in Christ, is Christ then a servant of sin. Certainly not! <sup>18</sup> If I now rebuild all that I once tore down, I prove myself a sinner. <sup>19</sup> In fact, through the Law I am dead to the Law so that I can be alive to God. I am crucified with Christ; <sup>20</sup> yet it is no longer I who live but Christ living in me. The life that I am now living in the flesh, I am living in faith, faith in the Son of God who loved me and gave himself for me. <sup>21</sup> I do not set aside God's grace; it is merely that, if justification comes through the Law, Christ died needlessly.

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<sup>17</sup> For, "Certainly not!", the NJB has "Out of the question!"

<sup>18</sup> The NJB ends, "I prove that I was wrong before."

<sup>19</sup> The NJB & NETB include the words, 'I am crucified with Christ', in v. 20.

<sup>20</sup> In place of 'faith in the Son of God', some MSS have 'faith in God and in Christ'.

<sup>21</sup> After 'grace', the NJB adds 'as of no value'.

## Προς Γαλατας 3

<sup>1</sup> ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος; <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 ἐπιτελεῖσθε; <sup>4</sup> τοσαῦτα ἐπάθετε εἰκῇ; εἴ γε καὶ εἰκῇ. <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> προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ 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.

## GALATIANS 3

<sup>1</sup> You stupid Galatians! Who has bewitched you? Before your eyes, Jesus Christ was publicly exhibited as crucified! <sup>2</sup> All I want you to tell me is this: Did you receive the Spirit by works of the Law or by hearing in faith? <sup>3</sup> Are you so stupid? Having begun in the Spirit, will you end in the flesh? <sup>4</sup> Did you suffer so much for nothing? If it was for nothing. <sup>5</sup> Does he send you the Spirit and work miracles among you by your works of the Law or by your hearing in faith? <sup>6</sup> Just as Abraham believed God and this was reckoned to him as righteousness. <sup>7</sup> Know, then, that those who believe are the sons of Abraham. <sup>8</sup> And scripture, foreseeing that God would justify the Gentiles through faith, declared the future gospel to Abraham, saying: All nations will be blessed in you. <sup>9</sup> So, those who believe are blessed with Abraham, the man of faith.

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### GALATIANS 3

<sup>1</sup> In place of 'publicly exhibited', NETB has 'vividly portrayed'.

<sup>2</sup> The NJB has 'practice' in place of 'works'.

<sup>3</sup> Here, 'in the flesh' most likely refers to circumcision.

<sup>4</sup> For this verse, here following the NRSV, the NJB reads, "Can all the favours you have received have had no effect at all – if there really has been no effect?"

<sup>5</sup> Paul uses the same phrases here as in v. 2.

<sup>6</sup> Paul here refers to Gn 15:6.

<sup>7</sup> In place of 'sons', the NJB has 'children' and the NRSV has 'descendants'.

<sup>8</sup> Paul here refers to Gn 12:3, 18:18, 22:18. Note that the Greek word that means 'Gentiles' (ἔθνη) can also mean 'nations'.

<sup>9</sup> In place of 'are blessed with', the NJB has 'receive the same blessing as'.



<sup>10</sup> Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν ὑπὸ κατάραν εἰσὶν· 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 δικαιούται παρὰ τῷ θεῷ ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς. <sup>12</sup> Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρης τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρη, ὅτι γέγραπται, Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου, <sup>13</sup> ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως.

<sup>14</sup> Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται. <sup>15</sup> τῷ δὲ Ἀβραὰμ 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>16</sup> τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ

<sup>10</sup> For, all who depend on the works of the Law are under a curse, since it is written: Accursed be he who does not make what is written in the book of the Law effective, by putting it into practice. <sup>11</sup> Now, it is obvious that nobody is justified in God's sight by the Law, since the upright will live through faith; <sup>12</sup> and the Law is based not on faith but on the principle, whoever complies with it will find life in it. <sup>13</sup> Christ redeemed us from the curse of the Law by being cursed for our sake (since it is written: Anyone hanged from a tree is cursed), <sup>14</sup> in order that the blessing of Abraham might come to the Gentiles in Christ Jesus and so that we might receive the promise of the Spirit through faith.

<sup>15</sup> In human terms, my brothers: when a will has been ratified, even it is only human, nobody can cancel it or add to it. <sup>16</sup> Now, the promises were made to Abraham and to his seed. The words were not 'and to his seeds' in the plural but in the singular, 'and to your seed', which is Christ. <sup>17</sup> What I am saying is this: once a will had been long ago ratified by God,

<sup>10</sup> Paul here quotes from Dt 27:26.

<sup>11</sup> Paul here quotes from Hab 2:4.

<sup>12</sup> Paul here quotes from Lv 18:5.

<sup>13</sup> Paul here quotes from Dt 21:23.

<sup>14</sup> Some MSS read 'the blessing of the Spirit'.

<sup>15</sup> The NRSV adds 'and sisters' after 'brothers'.

<sup>16</sup> The NJB has 'progeny(ies)' in place of 'seed(s)' in this verse and the NRSV & WEBBE have 'offspring(s)'. Paul refers to Gn 12:7, 13:15, 24:7.

<sup>17</sup> Paul uses the chronology of Ex 12:40 in the LXX, where the 430 years includes the sojourn of the patriarchs in Canaan & Egypt.

τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονώς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. <sup>18</sup> εἰ γὰρ ἐκ νόμου ἢ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάριται ὁ θεός.

<sup>19</sup> Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου. <sup>20</sup> ὁ δὲ μεσίτης ἐνός οὐκ ἔστιν, ὁ δὲ θεός εἷς ἔστιν.

<sup>21</sup> Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ]; μὴ γένοιτο· εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὥντως ἐκ νόμου ἂν ᾦν 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> ἐλθούσης δὲ τῆς πίστεως

the Law, coming four hundred and thirty years later, did not abolish it or nullify its promise. <sup>18</sup> For, if the inheritance comes by the Law, it no longer comes through a promise; but it was by a promise that God gave it to Abraham.

<sup>19</sup> Why, then, the Law? It was added to deal with sins until the 'seed' to whom the promise had been made should come; and it was ordained through angels, by a mediator. <sup>20</sup> Now, a mediator involves two parties, yet God is one.

<sup>21</sup> Is the law contrary, then, to God's promises? Certainly not! If the Law had been given that was capable of giving life, then justification would indeed come from the Law. <sup>22</sup> But scripture imprisoned all things under sin; so, the promise can be given only by faith in Jesus Christ to those who have this faith.

<sup>23</sup> But before faith came, we were locked up and guarded by the Law until faith would be revealed. <sup>24</sup> So, the Law was our custodian, to lead us to Christ, so that we could be justified by faith. <sup>25</sup> But now that faith has come, we are no longer under a

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<sup>18</sup> The NJB opens with 'You see' in place of 'For'.

<sup>19</sup> For the opening question, the NJB reads, "Then what is the purpose of the Law?"

<sup>20</sup> The 'mediator' is Moses.

<sup>21</sup> For 'Certainly not' the NJB has 'Out of the question'.

<sup>22</sup> The NJB opens with, "As it is, scripture makes no exception when it says that sin is master everywhere."

<sup>23</sup> For this verse, here following the NRSV, the NJB reads, "But before faith came, we were kept under guard by the Law, locked up to wait for the faith that would eventually be revealed to us."

<sup>24</sup> In place of 'our custodian', the NJB has 'serving as a slave to look after us'.

<sup>25</sup> The NJB has 'slave looking after us' in place of 'custodian'.

οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν. <sup>26</sup> πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. <sup>27</sup> ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. <sup>28</sup> οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, 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.

custodian; <sup>26</sup> for, all of you are sons of God, through faith, in Christ Jesus, <sup>27</sup> since every one of you that has been baptised has been clothed with Christ. <sup>28</sup> There can be neither Jew nor Greek, there can be neither slave nor freeman, there can be neither male nor female – for, you are all one in Christ Jesus. <sup>29</sup> And simply by being Christ's, you are that seeds of Abraham, the heirs named in the promise.

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<sup>26</sup> In place of 'sons', the NJB has 'the children'.

<sup>27</sup> Some read 'in Christ' in place of 'with Christ'.

<sup>28</sup> Some MSS end the verse with, "you are all of Christ Jesus."

<sup>29</sup> The NJB has 'progeny' in place of 'seeds'.

## Προς Γαλατας 4

<sup>1</sup> Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου κύριος πάντων ὢν, <sup>2</sup> ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός. <sup>3</sup> οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἡμεῖς δεδουλωμένοι. <sup>4</sup> ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον, <sup>5</sup> ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. <sup>6</sup> ὅτι δὲ ἐστε υἱοί, ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κρᾶζον, Αββα ὁ πατήρ. <sup>7</sup> ὥστε οὐκέτι εἰ δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ Θεοῦ. <sup>8</sup> Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν ἐδουλεύσατε τοῖς φύσει μὴ οὖσιν θεοῖς. <sup>9</sup> νῦν δὲ γνόντες Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ

## GALATIANS 4

<sup>1</sup> I mean that an heir, while he is still a minor, is no better than a slave, even though he owns of all the property; <sup>2</sup> he is under the control of guardians and administrators until the time fixed by his father. <sup>3</sup> So, too, with us, as long as we were still minors, we were enslaved to the elemental principles of this world; <sup>4</sup> but, when the fulness of time had come, God sent his Son, born of a woman, born under the Law, <sup>5</sup> in order to redeem those who were under the Law, so that we could receive adoption as sons. <sup>6</sup> As you are sons, God has sent into our hearts the Spirit of his Son calling, "Abba, Father." <sup>7</sup> And so, you are no longer a slave but a son; and if a son, then an heir, through God. <sup>8</sup> But formerly, when you did not know God, you were enslaved to things that are not gods at all, <sup>9</sup> but now that you have come to know God – or, rather, be known by God – how

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### GALATIANS 4

- <sup>1</sup> In place of 'a minor', the NJB has 'under age'; the literal translation of the Greek is 'a small child'.
- <sup>2</sup> The Greek term translated 'guardians' (ἐπιτρόπους) overlaps semantically with παιδαγωγός.
- <sup>3</sup> In place of 'minors', the NJB has 'under age'.
- <sup>4</sup> The NJB has 'completion of the time' in place of 'fulness of time'.
- <sup>5</sup> The NJB has 'subjects of' in place of 'under' (as also in v. 4).
- <sup>6</sup> The participle translated 'calling' is neuter, indicating that it is the Spirit that calls. Αββα is a Greek spelling for the Aramaic word for 'Father' (or 'Daddy') used in a familiar, respectful, and loving way.
- <sup>7</sup> Some MSS end the verse with, "an heir of God through Christ."
- <sup>8</sup> The NJB has 'kept in slavery' in place of 'enslaved'.
- <sup>9</sup> In place of 'weak and worthless', the NJB has 'powerless and bankrupt'.

ἀσθενῇ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε; <sup>10</sup> ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς. <sup>11</sup> φοβοῦμαι ὑμᾶς μή πως εἰκῇ 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' ἀσθενείαν 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 δυνατόν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι. <sup>16</sup> ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν; <sup>17</sup> ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. <sup>18</sup> καλὸν δὲ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναιί με πρὸς ὑμᾶς, <sup>19</sup> τεκνία μου, οὓς πάλιν ὠδίνω μέχρις οὗ μορφωθῇ Χριστὸς

can you turn back again to those weak and worthless forces and be slaves to them again? <sup>10</sup> You are keeping special days, and months, and seasons and years – <sup>11</sup> I am afraid that I may have wasted my efforts on you.

<sup>12</sup> I urge you, brothers, be like me, as I have become like you. You have done me no wrong. <sup>13</sup> You know it was because of an illness that I first preached the gospel to you; <sup>14</sup> and, though my illness was a trial to you, you did not scorn or despise me but welcomed me as an angel of God, as Christ Jesus. <sup>15</sup> What happened to the happiness you had then? For, I testify that you would have plucked your eyes out, were that possible, and given them to me. <sup>16</sup> Have I become your enemy by telling you the truth? <sup>17</sup> They court you but with no good motive; they want to exclude you, so you may make much of them. <sup>18</sup> Devotion to a good cause is good at any time, not only when I am there with you. <sup>19</sup> My children, I am again in birth pains

<sup>10</sup> Paul here refers to the Jewish Sabbaths, annual festivals, and jubilee years.

<sup>11</sup> The NJB opens, “I am beginning to be afraid.”

<sup>12</sup> For the last sentence, the NJB reads, “You have never been unfair to me.”

<sup>13</sup> Paul’s ‘illness’ probably prolonged his stay in Galatia and he took the opportunity to preach the gospel.

<sup>14</sup> In place of ‘scorn or despise me’, the NJB has ‘show any distaste or revulsion’.

<sup>15</sup> The NJB has ‘utter contentment’ in place of ‘happiness’, here following NETB.

<sup>16</sup> For this verse, here following NETB, the NJB reads, “Then have I turned into your enemy simply by being truthful with you?”

<sup>17</sup> The NJB opens, “Their devotion to you has no praiseworthy motive.”

<sup>18</sup> For the 1<sup>st</sup> part of this verse, some MSS read, “Pursue good at any time.”

<sup>19</sup> The literal translation is, “My children, for whom I am again undergoing birth pains until Christ is formed in you.” The relative clauses in English do not pick up the force of Paul’s language and the translation (following NETB) has been adjusted to capture the power of Paul’s plea.



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· αὗται γάρ εἰσιν δύο διαθήκαι, μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννώσα, ἣτις 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, ἣτις ἐστὶν μήτηρ ἡμῶν. <sup>27</sup> γέγραπται γάρ, Εὐφράνθητι, στεῖρα ἡ οὐ τίκτουσα· ῥῆξον καὶ βόησον, ἡ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον 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

until Christ is formed in you! <sup>20</sup> I wish I could be there with you now and change my tone: I am at a loss with you.

<sup>21</sup> Tell me, you who want to be under the Law, will you listen to the Law? <sup>22</sup> It is written that Abraham had two sons, one by a slave girl and one by a free woman. <sup>23</sup> The son of the slave girl was born in the way of the flesh but the son of the free woman was born through a promise. <sup>24</sup> There is an allegory here: these women are two covenants. The one given on Mount Sinai –Hagar, bearing children for slavery; <sup>25</sup> now, Sinai is a mountain in Arabia and represents the present Jerusalem; for, she is in slavery with her children. <sup>26</sup> But the Jerusalem above is free and she is our mother; <sup>27</sup> for, it is written: Rejoice, you barren woman who has borne no children! Break into shouts, you who were never in labour. For, the sons of the forsaken one outnumber the sons of the wedded wife. <sup>28</sup> Now you, brothers, are like Isaac, children of the promise; <sup>29</sup> just as at that time, the child born in the way of the flesh persecuted the child

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<sup>20</sup> In place of 'change my tone', the NJB has 'find the right way of talking to you'.

<sup>21</sup> The NJB & NRSV have 'subject to' in place of 'under'. The word translated 'listen' (ἀκούετε) can also mean 'obey'.

<sup>22</sup> The NJB opens with 'Scripture says' in place of 'It is written'.

<sup>23</sup> The NJB has 'human nature' in place of 'the flesh'.

<sup>24</sup> In place of 'are two covenants', the NJB has 'stand for the two covenants'.

<sup>25</sup> Some MSS open the verse with, "Hagar stands for Sinai in Arabic."

<sup>26</sup> The meaning of the statement, 'the Jerusalem above is free', is that the other woman (Sarah) represents the second covenant (cf. v. 24).

<sup>27</sup> The NJB opens with 'as scripture says'. Paul here quotes from Is 54:1.

<sup>28</sup> Most MSS open this verse with, "Now we, brothers" but it is likely that the 2P pronoun is the original.

<sup>29</sup> In place of 'the flesh', the NJB has 'human nature'.

πνεῦμα, οὕτως καὶ νῦν. <sup>30</sup> ἀλλὰ τί λέγει ἡ γραφή; Ἐκβαλε  
τὴν παιδίσκη 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.

born in the Spirit, so now. <sup>30</sup> But what does the scripture say?  
Drive out the slave girl and her son; the slave girl's son will not  
share the inheritance with the son of the free woman. <sup>31</sup> So,  
brothers, we are the children not of the slave but of the free.

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<sup>30</sup> The NJB lacks the definite article before 'scripture'. Paul here alludes to Gn 21:10.

<sup>31</sup> The NRSV here has 'friends' in place of 'brothers'.

## Προς Γαλατας 5

<sup>1</sup> 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 ἐξέπεσατε. <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> ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. <sup>9</sup> μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ. <sup>10</sup> ἐγὼ πέποιδα εἰς

## GALATIANS 5

<sup>1</sup> For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery.

<sup>2</sup> I, Paul, give you my word that if you accept circumcision, Christ will be of no benefit to you. <sup>3</sup> I assure you again that every man who accepts circumcision is obliged to obey the whole Law; <sup>4</sup> once you seek justification through the Law, you are cut off from Christ; you have fallen away from grace. <sup>5</sup> Through the Spirit, in faith, we wait for hope of saving justice, <sup>6</sup> since in Christ Jesus neither circumcision nor uncircumcision counts for anything – only faith working through love.

<sup>7</sup> You were running well; who stopped you obeying the truth? <sup>8</sup> It was certainly not any prompting from him who calls you! <sup>9</sup> A little yeast leavens the whole batch. <sup>10</sup> I am sure that, in the

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### **GALATIANS 5**

- <sup>1</sup> The NJB rather expands this verse, here following the NRSV, reading, “Christ set us free, so that we should remain free. Stand firm, then and do not let yourselves be fastened again to the yoke of slavery.”
- <sup>2</sup> At the end of this verse, the NJB & NETB add ‘at all’.
- <sup>3</sup> The NJB has ‘keep’ in place of ‘obey’.
- <sup>4</sup> In place of ‘justification’, the NJB has ‘to be reckoned as upright’.
- <sup>5</sup> Another possible reading for the end of the verse is, “the saving justice that was hoped for.”
- <sup>6</sup> Another reading for ‘working’ is ‘made effective’.
- <sup>7</sup> The NJB opens with, “You began your race well.”
- <sup>8</sup> The NJB has ‘called’ in place of ‘calls’.
- <sup>9</sup> In place of ‘leavens’, the NJB has ‘ferments’ but it is baker’s yeast that is in mind here, not brewer’s yeast.
- <sup>10</sup> Another possible reading for the opening of the verse is, “I have confidence in the Lord that you.”

ὕμᾱς ἐν κυρίῳ ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταράσσων ὑμᾱς βαστάσει τὸ κρίμα, ὅστις ἐὰν ᾔῃ. <sup>11</sup> ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ. <sup>12</sup> ὅφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾱς.

<sup>13</sup> Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. <sup>14</sup> ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπληρωται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. <sup>15</sup> εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ' ἀλλήλων ἀναλωθῇτε.

<sup>16</sup> Λέγω δέ, πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. <sup>17</sup> ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς· ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἂ ἐὰν θέλητε ταῦτα ποιῇτε. <sup>18</sup> εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστέ ὑπὸ νόμον. <sup>19</sup> φανερὰ δέ ἐστιν τὰ ἔργα τῆς σαρκὸς, ἅτινά ἐστιν πορνεία, ἀκαθαρσία,

Lord, you will not be led astray and that anyone who troubles you will be condemned, whoever he is. <sup>11</sup> And I, brothers – if I am still preaching circumcision, why am I still persecuted? For then the obstacle that is the cross has been removed. <sup>12</sup> I wish those who unsettle you would castrate themselves!

<sup>13</sup> For, you were called to be free, brothers; do not use your freedom as an opening for the flesh but be servants to one another in love, <sup>14</sup> since the whole of the Law is summarised in one commandment: You must love your neighbour as yourself. <sup>15</sup> If you go biting and devouring one another, take care: you will be eaten up by one another.

<sup>16</sup> Live by the Spirit, I say, and do not gratify the desires of the flesh. <sup>17</sup> The desires of the flesh are opposed to the Spirit and the desires of the Spirit are opposed to the flesh: these are against one another, to prevent you from doing what you want. <sup>18</sup> But, if you are led by the Spirit, you are not under the Law. <sup>19</sup> The works of the flesh are obvious: sexual vice,

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<sup>11</sup> The NRSV has 'my friends' in place of 'brothers'.

<sup>12</sup> The NJB has 'mutilate' in place of 'castrate'.

<sup>13</sup> After 'brothers', the NRSV & NETB add 'and sisters'.

<sup>14</sup> Paul here quotes from Lv 19:18.

<sup>15</sup> The NJB has, "if you go snapping and tearing one another to pieces."

<sup>16</sup> For this verse, the NJB reads, "Instead, I tell you, be guided by the Spirit and you will no longer yield to self-indulgence."

<sup>17</sup> The NJB has 'self-indulgence' in place of 'the flesh' (twice in this verse and also in vv. 13 & 16).

<sup>18</sup> The NRSV has 'subject to' in place of 'under'.

<sup>19</sup> The NJB opens with, "When the flesh is at work, the results are obvious."

ἀσέλγεια, <sup>20</sup> εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις, ζῆλος, θυμοί, ἐριθείαι, διχοστασίαι, αἰρέσεις, <sup>21</sup> φθόνοι, μέδαι, 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, χαρά, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, <sup>23</sup> πραΰτης, ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἐστὶν 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 προκαλούμενοι, ἀλλήλοις φθονοῦντες.

impurity, licentiousness, <sup>20</sup> idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, <sup>21</sup> envy, drunkenness, orgies and all such things. And about these, I tell you now as I told you before: those who do such things will not inherit the kingdom of God.

<sup>22</sup> By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, trustfulness, <sup>23</sup> gentleness and self-control; against such things there is no law. <sup>24</sup> All who belong to Christ Jesus have crucified the flesh with all its passions and its desires. <sup>25</sup> Since we are living by the Spirit, let our behaviour be guided by the Spirit <sup>26</sup> and let us not be conceited or provocative and envious of one another.

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<sup>20</sup> In place of ‘idolatry’, the NJB has ‘the worship of false gods’. In place of ‘trustfulness’, the WEBBE has ‘faith’.

<sup>21</sup> After ‘envy’, some MSS add ‘murder’.

<sup>22</sup> The NJB has ‘goodness’ in place of ‘generosity’.

<sup>23</sup> After ‘self-control’, some MSS add ‘chastity’. The NJB ends with, “no law can touch such things as these.” Here, we follow NETB.

<sup>24</sup> In place of ‘the flesh’, the NJB here has ‘self’.

<sup>25</sup> The literal translation of ‘let our behaviour be guided by the Spirit’ is ‘let us walk in the way of the Spirit’.

<sup>26</sup> A more literal translation of ‘provocative’ is ‘irritating’.



## Προς Γαλατας 6

<sup>1</sup> Ἀδελφοί, ἐὰν καὶ προλημφθῇ ἄνθρωπος ἐν τινὶ παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτόν, μὴ καὶ σὺ πειρασθῇς. <sup>2</sup> ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ. <sup>3</sup> εἰ γὰρ δοκεῖ τις εἶναί τι μὴδὲν ὄν, φρεναπατᾷ ἑαυτόν. <sup>4</sup> τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτόν 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 πλανᾷσθε, 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

## GALATIANS 6

<sup>1</sup> Brothers, if one of you is caught in some sin, those of you who are spiritual should restore that person in a spirit of gentleness; take care that you are not put to the test in the same way.

<sup>2</sup> Carry each other's burdens; that is how to fulfil the law of Christ. <sup>3</sup> Someone who thinks himself important, when he is not, deceives himself; <sup>4</sup> but everyone is to examine his own work and then he will confine his boasting to his own work, not comparing them with anyone else's. <sup>5</sup> Each one has his own load to carry.

<sup>6</sup> When someone is under instruction in the word, he should share in all good things with his teacher.

<sup>7</sup> Don't delude yourself: God is not to be fooled; for, a man will reap whatever he sows. <sup>8</sup> If he sows in the field of the flesh, he will reap corruption; if he sows in the Spirit, he will reap eternal life from the Spirit. <sup>9</sup> So, let us not grow weary of doing

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### GALATIANS 6

<sup>1</sup> For 'brothers', the NRSV has 'friends' and NETB has 'brothers and sisters'.

<sup>2</sup> In place of 'how to fulfil', some MSS have 'how you will fulfil'.

<sup>3</sup> The NJB adds 'only' before 'deceives'.

<sup>4</sup> The NJB has 'achievements' in place of 'work' (twice in this verse).

<sup>5</sup> The NRSV takes *βαστάσει* as a future imperative and reads, "For all must carry their own loads."

<sup>6</sup> In place of 'the word', the NJB has 'doctrine'.

<sup>7</sup> The NJB ends with, "whatever someone sows, that is what he will reap."

<sup>8</sup> The NJB has 'self-indulgence' in place of 'the flesh'.

<sup>9</sup> For 'grow weary', the NJB has 'slacken'.

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 πηλίκους ὑμῶν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί. <sup>12</sup> ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται. <sup>13</sup> οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουν, ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶνται. <sup>14</sup> ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύρωται 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.

good; for, if we do not give up, we shall reap at harvest time.

<sup>10</sup> So then, as long as we have the opportunity, let all our actions be for the good of everybody, especially of those of the family of the faith.

<sup>11</sup> See what large letters I make when I write in my own hand.

<sup>12</sup> It is those who want to cut a figure in the flesh who force circumcision on you, simply so they will not be persecuted for the cross of Christ. <sup>13</sup> Even the circumcised do not keep the Law themselves; they want you to be circumcised only so that they can boast of your outward appearance. <sup>14</sup> But as for me, it is out of the question that I should boast at all, except of the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world. <sup>15</sup> It is not being circumcised or uncircumcised that matters but a new creation. <sup>16</sup> Peace and mercy to all who follow this as their rule and to the Israel of God.

<sup>17</sup> From now on, let no one make trouble for me; for, I carry the marks of Jesus branded on my body.

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<sup>10</sup> In place of 'let all our actions be for the good', some MSS have 'all our actions are for the good'.

<sup>11</sup> Paul's letters in his own hand are large compared to those of a trained scribe.

<sup>12</sup> The NJB has 'by human standards' in place of 'in the flesh'.

<sup>13</sup> Literally translated, this verse ends, "so that they can glory in your flesh."

<sup>14</sup> At the end of the verse, some MSS add 'in Jesus Christ'.

<sup>15</sup> The NJB adds 'what matters is' before 'a new creation'.

<sup>16</sup> The word, 'and' (καὶ), near the end of this verse can be interpreted either as 'also' or as 'even'.

<sup>17</sup> The NJB opens with 'After this'.

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

<sup>18</sup> May the grace of our Lord Jesus Christ be with your spirit,  
brothers. Amen.

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<sup>18</sup> The addition of the word, ‘brothers’, to the benediction softens the severity of the whole letter.