

Galatians

Salutation

1:1 From Paul,¹ an apostle (not from men, nor by human agency, but by Jesus Christ and God the Father who raised him from the dead) **1:2** and all the brothers with me, to the churches of Galatia. **1:3** Grace and peace to you² from God the Father and our³ Lord Jesus Christ, **1:4** who gave himself for our sins to rescue us from this present evil age according to the will of our God and Father, **1:5** to whom be glory forever and ever! Amen.

Occasion of the Letter

1:6 I am astonished that you are so quickly deserting the one⁴ who called you by the grace of Christ⁵ and are

¹ **tn** Grk "Paul." The word "from" is not in the Greek text, but has been supplied to indicate the sender of the letter.

² **tn** Grk "Grace to you and peace."

³ **tc** † The unusual order καὶ κυρίου ἡμῶν (*kai kuriou hēmōn*), which produces the reading "our Lord Jesus Christ" instead of "God our Father," is read by $\mathfrak{P}^{46,51\text{vid}}$ B D F G H 1739 1881 \aleph sy sa, while the more normal ἡμῶν καὶ κυρίου (*hēmōn kai kuriou*) is found in \aleph A P Ψ 33 81 326 365 2464 pc. Thus, the reading adopted in the translation is more widespread geographically and is found in the two earliest witnesses, along with several good representatives of the Alexandrian, Western, and Byzantine texttypes. Internally, there would be a strong motivation for scribes to change the order: "from God our Father and the Lord Jesus Christ" is Paul's normal greeting; here alone is the pronoun attached to "Jesus Christ" (except in the pastorals, though the greeting in these letters is nevertheless unlike the rest of the *corpus Paulinum*). Intrinsically, the chosen reading is superior as well: Scribes would be prone to emulate Paul's regular style, while in an early letter such as this one his regular style was yet to be established (for a similar situation, cf. the text-critical discussion at 1 Thess 1:1). Hence, there is a strong probability that the reading in the translation is authentic. Although B. M. Metzger argues that "the apostle's stereotyped formula was altered by copyists who, apparently in the interest of Christian piety, transferred the possessive pronoun so it would be more closely associated with 'Lord Jesus Christ'" (TCGNT 520), one might expect to see the same alterations in other Pauline letters. That this is not the case argues for "our Lord Jesus Christ" as the authentic reading here.

⁴ **sn** *The one who called you* is a reference to God the Father (note the mention of Christ in the following prepositional phrase and the mention of God the Father in 1:1).

⁵ **tc** Although the majority of witnesses, including some of the most important ones (\mathfrak{P}^{51} \aleph A B F^c Ψ 33 1739 1881 \aleph f vg sy^p bo), read "by the grace of Christ" (χαρίτι Χριστοῦ, *chariti Christou*) here, this reading is not without variables. Besides alternate readings such as χαρίτι Ἰησοῦ Χριστοῦ (*chariti Iēsou Christou*, "by the grace of Jesus Christ"; D 326 1241^s pc sy^h**) and χαρίτι θεοῦ (*chariti theou*, "by the grace of God"; 327 pc Thret^{em}), a few mss ($\mathfrak{P}^{46\text{vid}}$ F* G H^{vid} ar b Tert Cyp Ambst Pel) have simply χαρίτι with no modifier. Internally, the reading that seems best to explain the rise of the others is the shortest reading, χαρίτι. Indeed, the fact that three different adjuncts are found in the mss seems to be a natural expansion on the simple "grace." At the same time, the witnesses for the shortest reading are not particularly impressive, being that they largely represent one textual

following⁶ a different⁷ gospel – 1:7 not that there really is another gospel,⁸ but⁹ there are some who are disturbing you and wanting¹⁰ to distort the gospel of Christ. **1:8** But even if we (or an angel from heaven) should preach¹¹ a gospel contrary to the one we preached to you,¹² let him be condemned to hell!¹³ **1:9** As we have said before, and now I say again, if any one is preaching to you a gospel contrary to what you received, let him be condemned to hell!¹⁴ **1:10** Am I now trying to

strand (Western), and a less-than-reliable one at that. Further, nowhere else in the *corpus Paulinum* do we see the construction χάρις (*charis*, "grace") followed by Χριστοῦ without some other name (such as κυρίου [*kuriou*, "Lord"] or Ἰησοῦ). The construction χάρις θεοῦ is likewise frequent in Paul. Thus, upon closer inspection it seems that the original wording here was χαρίτι Χριστοῦ (for it is difficult to explain how this particular reading could have arisen from the simple χαρίτι, in light of Paul's normal idioms), with the other readings intentionally or accidentally arising from it.

⁶ **tn** Grk "deserting [turning away] to" a different gospel, implying the idea of "following."

⁷ **tn** Grk "another."

⁸ **tn** Grk "which is not another," but this could be misunderstood to mean "which is not really different." In fact, as Paul goes on to make clear, there is no other gospel than the one he preaches.

⁹ **tn** Grk "except."

¹⁰ **tn** Or "trying."

¹¹ **tc** † Most witnesses have ὑμῖν (*humin*, "to you") either after (\aleph^s A [D* $\mu\acute{\alpha}\tau\epsilon$] 6 33 326 614 945 1881 \aleph Tert^m Ambst) or before ($\mathfrak{P}^{51\text{vid}}$ B H 0278 630 1175 [1739* ἡμῖν] εὐαγγελίζηται (*euaggelizētai*, "should preach" [or some variation on the form of this verb]). But the fact that it floats suggests its inauthenticity, especially since it appears to be a motivated reading for purposes of clarification. The following witnesses lack the pronoun: \aleph^* F G Ψ ar b g Cyp Mcion¹ Tert^m Lcf. The external evidence admittedly is not as weighty as evidence for the pronoun, but coupled with strong internal evidence the shorter reading should be considered original. Although it is possible that scribes may have deleted the pronoun to make Paul's statement seem more universal, the fact that the pronoun floats suggests otherwise. NA²⁷ has the pronoun in brackets, indicating doubt as to its authenticity.

¹² **tn** Or "other than the one we preached to you."

¹³ **tn** Grk "let him be accursed" (ἀνάθεμα, *anathema*). The translation gives the outcome which is implied by this dreadful curse.

¹⁴ **tn** See the note on this phrase in the previous verse.

gain the approval of people,⁴ or of God? Or am I trying to please people?² If I were still trying to please³ people,⁴ I would not be a slave⁵ of Christ!

Paul's Vindication of His Apostleship

1:11 Now⁶ I want you to know, brothers and sisters,⁷ that the gospel I preached is not of human origin.⁸ **1:12** For I did not receive it or learn it from any human source;⁹ instead I received it¹⁰ by a revelation of Jesus Christ.¹¹

1:13 For you have heard of my former way of life¹² in Judaism, how I was savagely persecuting the church of God and trying to destroy it. **1:14** I¹³ was advancing in Judaism beyond many of my contemporaries in my nation,¹⁴ and

1 tn Grk "of men"; but here ἀνθρώπους (*anthrōpous*) is used in a generic sense of both men and women.

2 tn Grk "men"; but here ἀνθρώπους (*anthrōpous*) is used in a generic sense of both men and women.

3 tn The imperfect verb has been translated conatively (Ex-Syn 550).

4 tn Grk "men"; but here ἀνθρώπους (*anthrōpous*) is used in a generic sense of both men and women.

5 tn Traditionally, "servant" or "bondservant." Though δούλος (*doulos*) is normally translated "servant," the word does not bear the connotation of a free individual serving another. BDAG notes that "'servant' for 'slave' is largely confined to Biblical transl. and early American times...in normal usage at the present time the two words are carefully distinguished" (BDAG 260 s.v.). The most accurate translation is "bondservant" (sometimes found in the ASV for δούλος), in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.

sn Undoubtedly the background for the concept of being the Lord's slave or servant is to be found in the Old Testament scriptures. For a Jew this concept did not connote drudgery, but honor and privilege. It was used of national Israel at times (Isa 43:10), but was especially associated with famous OT personalities, including such great men as Moses (Josh 14:7), David (Ps 89:3; cf. 2 Sam 7:5, 8) and Elijah (2 Kgs 10:1); all these men were "servants (or slaves) of the Lord."

6 tc † The conjunction δέ (*de*) is found in Ƴ⁴⁶ N^{*2} A D¹ Ƴ¹⁷³⁹ 1881 1881 Ƴ¹⁸ sy bo, while γάρ (*gar*) is the conjunction of choice in N¹ B D^{*c} F G 33 Ƴ¹⁸ lat sa. There are thus good representatives on each side. Scribes generally tended to prefer γάρ in such instances, most likely because it was more forceful and explicit, γάρ is thus seen as a motivated reading. For this reason, δέ is preferred.

7 tn Grk "brothers," but the Greek word may be used for "brothers and sisters" or "fellow Christians" as here (cf. BDAG 18 s.v. ἀδελφός 1, where considerable nonbiblical evidence for the plural ἀδελφοί [*adelphoi*] meaning "brothers and sisters" is cited).

8 tn Grk "is not according to man."

9 tn Or "I did not receive it from a human source, nor was I taught it."

10 tn The words "I received it" are not in the Greek text but are implied.

11 tn It is difficult to determine what kind of genitive Ἰησοῦ Χριστοῦ (*Iēsou Christou*) is. If it is a subjective genitive, the meaning is "a revelation from Jesus Christ" but if objective genitive, it is "a revelation about Jesus Christ." Most likely this is objective since the explanation in vv. 15-16 mentions God revealing the Son to Paul so that he might preach, although the idea of a direct revelation to Paul at some point cannot be ruled out.

12 tn Or "lifestyle," "behavior."

13 tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation. Here καί (*kai*) has not been translated because of differences between Greek and English style.

14 tn Or "among my race."

was¹⁵ extremely zealous for the traditions of my ancestors.¹⁶ **1:15** But when the one¹⁷ who set me apart from birth¹⁸ and called me by his grace was pleased **1:16** to reveal his Son in¹⁹ me so that I could preach him²⁰ among the Gentiles, I did not go to ask advice from²¹ any human being,²² **1:17** nor did I go up to Jerusalem²³ to see those who were apostles before me, but right away I departed to Arabia,²⁴ and then returned to Damascus.

1:18 Then after three years I went up to Jerusalem²⁵ to visit Cephas²⁶ and get information from him,²⁷ and I stayed with him fifteen days. **1:19** But I saw none of the other apostles²⁸ except James the Lord's brother. **1:20** I assure you²⁹ that, before God, I am not lying about

15 tn Grk "was advancing beyond...nation, being." The participle ὑπάρχων (*hyparchōn*) was translated as a finite verb due to requirements of contemporary English style.

16 sn The traditions of my ancestors refers to both Pharisaic and popular teachings of this time which eventually were codified in Jewish literature such as the Mishnah, Midrashim, and Targums.

17 tc † Several important witnesses have ὁ θεός (*ho theos*) after εὐδόκησεν (*eudokēsen*; so N A D Ƴ¹⁷³⁹ 1881 1881 Ƴ¹⁸ co) while the shorter reading is supported by Ƴ⁴⁶ B F G 629 1505 Ƴ¹⁸ lat. There is hardly any reason why scribes would omit the words (although the Beatty papyrus and the Western text do at times omit words and phrases), but several reasons why scribes would add the words (especially the need to clarify). The confluence of witnesses for the shorter reading (including a few fathers and versions) adds strong support for its authenticity. It is also in keeping with Paul's style to refrain from mentioning God by name as a rhetorical device (cf. Ex-Syn 437 [although this section deals with passive constructions, the principle is the same]). NA²⁷ includes the words in brackets, indicating some doubts as to their authenticity.

18 tn Grk "from my mother's womb."

19 tn Or "to me"; the Greek preposition ἐν (*en*) can mean either, depending on the context.

20 tn This pronoun refers to "his Son," mentioned earlier in the verse.

21 tn Or "I did not consult with." For the translation "I did not go to ask advice from" see L&N 33.175.

22 tn Grk "from flesh and blood."

23 map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

24 sn As a geographical region Arabia included the territory west of Mesopotamia, east and south of Syria and Palestine, extending to the isthmus of Suez. During the Roman occupation, some independent kingdoms arose like that of the Nabateans south of Damascus, and these could be called simply Arabia. In light of the proximity to Damascus, this may well be the territory Paul says he visited here. See also C. W. Briggs, "The Apostle Paul in Arabia," *Biblical World* 41 (1913): 255-59.

25 map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

26 sn Cephas. This individual is generally identified with the Apostle Peter (L&N 93.211).

27 tn Although often translated "to get acquainted with Cephas," this could give the impression of merely a social call. L&N 34.52 has "to visit, with the purpose of obtaining information" for the meaning of ἱστορέω (*historeō*), particularly in this verse.

28 tn Grk "But another of the apostles I did not see, except..." with "another" in emphatic position in the Greek text. Paul is determined to make the point that his contacts with the original twelve apostles and other leaders of the Jerusalem church were limited, thus asserting his independence from them.

29 tn Grk "behold."

what I am writing to you!¹ **1:21** Afterward I went to the regions of Syria and Cilicia. **1:22** But I was personally² unknown to the churches of Judea that are in Christ. **1:23** They were only hearing, “The one who once persecuted us is now proclaiming the good news³ of the faith he once tried to destroy.” **1:24** So⁴ they glorified God because of me.⁵

Confirmation from the Jerusalem Apostles

2:1 Then after fourteen years I went up to Jerusalem⁶ again with Barnabas, taking Titus along too. **2:2** I went there⁷ because of⁸ a revelation and presented⁹ to them the gospel that I preach among the Gentiles. But I did so¹⁰ only in a private meeting with the influential people,¹¹ to make sure that I was not running—or had not run¹²—in vain. **2:3** Yet¹³ not even Titus, who was with me, was compelled to be circumcised, although he was a Greek. **2:4** Now this matter arose¹⁴ because of the false brothers with false pretenses¹⁵ who slipped in unnoticed to

spy on¹⁶ our freedom that we have in Christ Jesus, to make us slaves.¹⁷ **2:5** But¹⁸ we did not surrender to them¹⁹ even for a moment,²⁰ in order that the truth of the gospel would remain with you.²¹

2:6 But from those who were influential²² (whatever they were makes no difference to me; God shows no favoritism between people²³)—those influential leaders²⁴ added²⁵ nothing to my message.²⁶ **2:7** On the contrary, when they saw²⁷ that I was entrusted with the gospel to the uncircumcised²⁸ just as Peter was to the circumcised²⁹ **2:8** (for he who empowered³⁰ Peter for his apostleship³¹ to the circumcised³² also empowered me for my apostleship to the Gentiles)³³ **2:9** and when James, Cephas,³⁴ and John, who had a

1 tn Grk “What things I am writing to you, behold, before God [that] I am not lying.”

2 tn Or “by sight”; Grk “by face.”

3 tn The Greek verb here is εὐαγγελίζεται (euangelizetai).

4 tn Here καί (kai) has been translated as “so” to indicate the result of the report about Paul’s conversion.

5 tn The prepositional phrase ἐν ἐμοί (en emoi) has been translated with a causal force.

6 map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

7 tn Grk “I went up”; one always spoke idiomatically of going “up” to Jerusalem.

8 tn Or “in accordance with.” According to BDAG 512 s.v. κατὰ B.5.a.δ, “Of, the norm is at the same time the reason, so that in accordance with and because of are merged...Instead of ‘in accordance w.’ κ. can mean simply because of, as a result of, on the basis of...κ. ἀποκάλυψιν Gal 2:2.”

9 tn Or “set before them.”

10 tn Grk “Gentiles, but only privately...to make sure.” Because of the length and complexity of the Greek sentence, a new sentence was started with “But” and the words “I did so,” an implied repetition from the previous clause, were supplied to make a complete English sentence.

11 tn L&N 87.42 has “important persons, influential persons, prominent persons” for οἱ δοκοῦντες and translates this phrase in Gal 2:2 as “in a private meeting with the prominent persons.” The “prominent people” referred to here are the leaders of the Jerusalem church.

12 tn Here the first verb (τρέχω, trechō, “was not running”) is present subjunctive, while the second (ἔδραμον, edramon, “had not run”) is aorist indicative.

13 tn Grk “But,” translated here as “Yet” for stylistic reasons (note the use of “but” in v. 2).

14 tn No subject and verb are expressed in vv. 4-5, but the phrase “Now this matter arose,” implied from v. 3, was supplied to make a complete English sentence.

15 tn The adjective παρεισάκτους (pareisaktous), which relates to someone joining a group with false motives or false pretenses, applies to the “false brothers.” Although the expression “false brothers with false pretenses” is somewhat redundant, it captures the emphatic force of Paul’s expression, which labels both these “brothers” as false (ψευδαδέλφους, pseudadelphous) as well as their motives. See L&N 34.29 for more information.

16 tn The verb translated here as “spy on” (κατασκοπέω, kataskopeō) can have a neutral nuance, but here the connotation is certainly negative (so F. F. Bruce, *Galatians* [NIGTC], 112-13, and E. Burton, *Galatians* [ICC], 83).

17 tn Grk “in order that they might enslave us.” The ἵνα (hina) clause with the subjunctive verb καταδουλώσουσιν (katadoulōsousin) has been translated as an English infinitival clause.

18 tn Grk “slaves, nor did we...” Because of the length and complexity of the Greek sentence, οὐδέ (oude) was translated as “But...even” and a new sentence started in the translation at the beginning of v. 5.

19 tn Or “we did not cave in to their demands.”

20 tn Grk “even for an hour” (an idiom for a very short period of time).

21 sn In order that the truth of the gospel would remain with you. Paul evidently viewed the demands of the so-called “false brothers” as a departure from the truth contained in the gospel he preached. This was a very serious charge (see Gal 1:8).

22 tn Or “influential leaders.” BDAG 255 s.v. δοκέω 2.a.β has “the influential men Gal 2:2, 6b. A fuller expr. w. the same mng., w. inf. added...vss. 6a, 9.” This refers to the leadership of the Jerusalem church.

23 tn Grk “God does not receive the face of man,” an idiom for showing favoritism or partiality (BDAG 887-88 s.v. πρόσωπον 1.b.α; L&N 88.238).

24 tn Or “influential people”; here “leaders” was used rather than “people” for stylistic reasons, to avoid redundancy with the word “people” in the previous parenthetical remark. See also the note on the word “influential” at the beginning of this verse.

25 tn Or “contributed.” This is the same word translated “go to ask advice from” in 1:16, but it has a different meaning here; see L&N 59.72.

26 tn Or “added nothing to my authority.” Grk “added nothing to me,” with what was added (“message,” etc.) implied.

27 tn The participle ἰδόντες (idontes) has been taken temporarily to retain the structure of the passage. Many modern translations, because of the length of the sentence here, translate this participle as a finite verb and break the Greek sentences into several English sentences (NIV, for example, begins new sentences at the beginning of both vv. 8 and 9).

28 tn Grk “to the uncircumcision,” that is, to the Gentiles.

29 tn Grk “to the circumcision,” a collective reference to the Jewish people.

30 tn Or “worked through”; the same word is also used in relation to Paul later in this verse.

31 tn Or “his ministry as an apostle.”

32 tn Grk “to the circumcision,” i.e., the Jewish people.

33 tn Grk “also empowered me to the Gentiles.”

34 sn Cephas. This individual is generally identified with the Apostle Peter (L&N 93.211).

reputation as¹ pillars,² recognized³ the grace that had been given to me, they gave to Barnabas and me⁴ the right hand of fellowship, agreeing⁵ that we would go to the Gentiles and they to the circumcised.⁶ **2:10** They requested⁷ only that we remember the poor, the very thing I also was eager to do.

Paul Rebukes Peter

2:11 But when Cephas⁸ came to Antioch,⁹ I opposed him to his face, because he had clearly done wrong.¹⁰ **2:12** Until¹¹ certain people came from James, he had been eating with the Gentiles. But when they arrived, he stopped doing this¹² and separated himself¹³ because he was afraid of those who were pro-circumcision.¹⁴ **2:13** And the rest of the Jews also joined with him in this hypocrisy, so that even Barnabas was led astray with them¹⁵ by their hypocrisy. **2:14** But when I saw that they were not behaving consistently with the truth of the gospel, I said to Cephas¹⁶ in front of them all, "If you, although you are a Jew, live like a Gentile and not like a Jew, how can you try to force¹⁷ the Gentiles to live like Jews?"

Jews and Gentiles Are Justified by Faith

2:15 We are Jews by birth¹⁸ and not Gentile sinners,¹⁹ **2:16** yet we know²⁰ that no one²¹ is justified by the works of the law²² but by the faithfulness of Jesus Christ.²³ And²⁴ we have come to believe in Christ Jesus, so that we may be justified by the faithfulness of Christ²⁵ and not by the works of the law, because by the works of the law no one²⁶ will be justified. **2:17** But if while seeking to be justified in Christ we ourselves have also been found to be sinners, is Christ then one who encourages²⁷ sin? Absolutely not! **2:18** But if I build up again those things I once destroyed,²⁸ I demonstrate that I am one who breaks God's law.²⁹ **2:19** For through the law I died to the law so that I may live to God. **2:20** I have been crucified with Christ,³⁰ and it is no longer I who live, but Christ

¹⁸ tn Grk "by nature."

¹⁹ tn Grk "and not sinners from among the Gentiles."

²⁰ tn Grk "yet knowing"; the participle εἰδότες (*eidotēs*) has been translated as a finite verb due to requirements of contemporary English style.

²¹ tn Grk "no man," but ἄνθρωπος (*anthrōpos*) is used here in a generic sense, referring to both men and women.

²² sn The law is a reference to the law of Moses.

²³ tn Or "faith in Jesus Christ." A decision is difficult here. Though traditionally translated "faith in Jesus Christ," an increasing number of NT scholars are arguing that πίστις Χριστοῦ (*pistis Christou*) and similar phrases in Paul (here and in v. 20; Rom 3:22, 26; Gal 3:12; Eph 3:12; Phil 3:9) involve a *subjective* genitive and mean "Christ's faith" or "Christ's faithfulness" (cf., e.g., G. Howard, "The 'Faith of Christ,'" *ExpTim* 85 [1974]: 212-15; R. B. Hays, *The Faith of Jesus Christ* [SBLDS]; Morna D. Hooker, "Πίστις Χριστοῦ," *NTS* 35 [1989]: 321-42). Noteworthy among the arguments for the subjective genitive view is that when πίστις takes a personal genitive it is almost never an objective genitive (cf. Matt 9:2, 22, 29; Mark 2:5; 5:34; 10:52; Luke 5:20; 7:50; 8:25, 48; 17:19; 18:42; 22:32; Rom 1:8; 12: 3; 3; 4:5, 12, 16; 1 Cor 2:5; 15:14, 17; 2 Cor 10:15; Phil 2:17; Col 1:4; 2:5; 1 Thess 1:8; 3:2, 5, 10; 2 Thess 1:3; Titus 1:1; Phlm 6; 1 Pet 1:9, 21; 2 Pet 1:5). On the other hand, the *objective* genitive view has its adherents: A. Hultgren, "The *Pistis Christou* Formulations in Paul," *NovT* 22 (1980): 248-63; J. D. G. Dunn, "Once More, ΠΙΣΤΙΣ ΧΡΙΣΤΟΥ," *SBL Seminar Papers*, 1991, 730-44. Most commentaries on Romans and Galatians usually side with the objective view.

²⁴ sn On the phrase translated *the faithfulness of Christ*, *ExSyn* 116, which notes that the grammar is not decisive, nevertheless suggests that "the faith/faithfulness of Christ is not a denial of faith in Christ as a Pauline concept (for the idea is expressed in many of the same contexts, only with the verb πιστεύω rather than the noun), but implies that the object of faith is a worthy object, for he himself is faithful." Though Paul elsewhere teaches justification by faith, this presupposes that the object of our faith is reliable and worthy of such faith.

²⁵ tn In Greek this is a continuation of the preceding sentence, but the construction is too long and complex for contemporary English style, so a new sentence was started here in the translation.

²⁶ tn Or "by faith in Christ." See comment above on "the faithfulness of Jesus Christ."

²⁷ tn Or "no human being"; Grk "flesh."

²⁸ tn Or "does Christ serve the interests of sin?"; or "is Christ an agent for sin?" See BDAG 230-31 s.v. δῆλονος 2.

²⁹ tn Or "once tore down."

³⁰ tn Traditionally, "that I am a transgressor."

³¹ tn Both the NA²⁷/UBS⁴ Greek text and the NRSV place the phrase "I have been crucified with Christ" at the end of v. 19, but most English translations place these words at the beginning of v. 20.

¹ tn Or "who were influential as," or "who were reputed to be." See also the note on the word "influential" in 2:6.

² sn *Pillars* is figurative here for those like James, Peter, and John who were leaders in the Jerusalem church.

³ tn The participle γνόντες (*gnontes*) has been taken temporally. It is structurally parallel to the participle translated "when they saw" in v. 7.

⁴ tn Grk "me and Barnabas."

⁵ tn Grk "so," with the ἵνα (*hina*) indicating the result of the "pillars" extending the "right hand of fellowship," but the translation "they gave...the right hand of fellowship so that we would go" could be misunderstood as purpose here. The implication of the scene is that an agreement, outlined at the end of v. 10, was reached between Paul and Barnabas on the one hand and the "pillars" of the Jerusalem church on the other.

⁶ tn Grk "to the circumcision," a collective reference to the Jewish people.

⁷ tn Grk "only that we remember the poor"; the words "They requested" have been supplied from the context to make a complete English sentence.

⁸ sn *Cephas*. This individual is generally identified with the Apostle Peter (L&N 93.211).

⁹ map For location see JP1-F2; JP2-F2; JP3-F2; JP4-F2.

¹⁰ tn Grk "because he stood condemned."

¹¹ tn The conjunction γάρ has not been translated here.

¹² tn Grk "he drew back." Ἰφ'αυτὸν (*heauton*) goes with both ὑπέστειλεν (*hupestellen*) and ἀφώριζεν (*aphōrizen*) rather than only the latter, the meaning would be "he drew himself back" (see BDAG 1041 s.v. ὑποστέλλω 1.a).

¹³ tn Or "and held himself aloof."

¹⁴ tn Grk "the [ones] of the circumcision," that is, the group of Jewish Christians who insisted on circumcision of Gentiles before they could become Christians.

¹⁵ tn The words "with them" are a reflection of the σύν- (*sun-*) prefix on the verb συναπιχθή (*sunapichthē*; see L&N 31.76).

¹⁶ sn *Cephas*. This individual is generally identified with the Apostle Peter (L&N 93.211).

¹⁷ tn Here ἀναγκάζεις (*anankazeis*) has been translated as a conative present (see *ExSyn* 534).

lives in me. So¹ the life I now live in the body,² I live because of the faithfulness of the Son of God,³ who loved me and gave himself for me. **2:21** I do not set aside⁴ God's grace, because if righteousness⁵ could come through the law, then Christ died for nothing!⁶

Justification by Law or by Faith?

3:1 You⁷ foolish Galatians! Who has cast a spell⁸ on you? Before your eyes Jesus Christ was vividly portrayed⁹ as crucified! **3:2** The only thing I want to learn from you is this: Did you receive the Spirit by doing the works of the law¹⁰ or by believing what you heard?¹¹ **3:3** Are you so foolish? Although you began¹² with¹³ the

Spirit, are you now trying to finish¹⁴ by human effort?¹⁵ **3:4** Have you suffered so many things for nothing? – if indeed it was for nothing. **3:5** Does God then give¹⁶ you the Spirit and work miracles among you by your doing the works of the law¹⁷ or by your believing what you heard?¹⁸

3:6 Just as Abraham *believed God, and it was credited to him as righteousness*,¹⁹ **3:7** so then, understand²⁰ that those who believe are the sons of Abraham.²¹ **3:8** And the scripture, foreseeing that God would justify the Gentiles by faith, proclaimed the gospel to Abraham ahead of time,²² saying, “*All the nations*²³ *will be blessed in you.*”²⁴ **3:9** So then those who believe²⁵ are blessed along with Abraham the believer. **3:10** For all who²⁶ rely on doing the works of the law are under a curse, because it is written, “*Cursed is everyone who does not keep on doing everything written in the book of the law.*”²⁷ **3:11** Now it is clear no one is justified before God by the law, because *the righteous one will live by faith*.²⁸ **3:12** But the law is not based on faith,²⁹ but *the one who does* the works of the law³⁰ *will live by them*.³¹ **3:13** Christ redeemed us from the curse of the law by becoming³² a curse for us (because it is written,

¹ **tn** Here δέ (*de*) has been translated as “So” to bring out the connection of the following clauses with the preceding ones. What Paul says here amounts to a result or inference drawn from his co-crucifixion with Christ and the fact that Christ now lives in him. In Greek this is a continuation of the preceding sentence, but the construction is too long and complex for contemporary English style, so a new sentence was started here in the translation.

² **tn** Grk “flesh.”

³ **tc** A number of important witnesses (D⁴⁶ B D* F G) have θεοῦ καὶ Χριστοῦ (*theou kai Christou*, “of God and Christ”) instead of υἱοῦ τοῦ θεοῦ (*huiou tou theou*, “the Son of God”), found in the majority of mss, including several important ones (N A C D¹ Ψ 0278 33 1739 1881 ℣ lat sy co). The construction “of God and Christ” appears to be motivated as a more explicit affirmation of the deity of Christ (following as it apparently does the Granville Sharp rule). Although Paul certainly has an elevated Christology, explicit “God-talk” with reference to Jesus does not normally appear until the later books (cf., e.g., Titus 2:13, Phil 2:10-11, and probably Rom 9:5). For different arguments but the same textual conclusions, see TCGNT 524.

tn Or “I live by faith in the Son of God.” See note on “faithfulness of Jesus Christ” in v. 16 for the rationale behind the translation “the faithfulness of the Son of God.”

sn On the phrase *because of the faithfulness of the Son of God*, ExSyn 116, which notes that the grammar is not decisive, nevertheless suggests that “the faith/faithfulness of Christ is not a denial of faith in Christ as a Pauline concept (for the idea is expressed in many of the same contexts, only with the verb πιστεύω rather than the noun), but implies that the object of faith is a worthy object, for he himself is faithful.” Though Paul elsewhere teaches justification by faith, this presupposes that the object of our faith is reliable and worthy of such faith.

⁴ **tn** Or “I do not declare invalid,” “I do not nullify.”

⁵ **tn** Or “justification.”

⁶ **tn** Or “without cause,” “for no purpose.”

⁷ **tn** Grk “O” (an interjection used both in address and emotion). In context the following section is highly charged emotionally.

⁸ **tn** Or “deceived”; the verb βασκαίνω (*baskainō*) can be understood literally here in the sense of bewitching by black magic, but could also be understood figuratively to refer to an act of deception (see L&N 53.98 and 88.159).

⁹ **tn** Or “publicly placarded,” “set forth in a public proclamation” (BDAG 867 s.v. προγράφω 2).

¹⁰ **tn** Grk “by [the] works of [the] law,” a reference to observing the Mosaic law.

¹¹ **tn** Grk “by [the] hearing of faith.”

¹² **tn** Grk “Having begun”; the participle ἐναρξάμενοι (*enarxamēnoi*) has been translated concessively.

¹³ **tn** Or “by the Spirit.”

¹⁴ **tn** The verb ἐπιτελεῖσθε (*epiteleisthe*) has been translated as a conative present (see ExSyn 534). This is something the Galatians were attempting to do, but could not accomplish successfully.

¹⁵ **tn** Grk “in/by [the] flesh.”

¹⁶ **tn** Or “provide.”

¹⁷ **tn** Grk “by [the] works of [the] law” (the same phrase as in v. 2).

¹⁸ **tn** Grk “by [the] hearing of faith” (the same phrase as in v. 2).

¹⁹ **sn** A quotation from Gen 15:6.

²⁰ **tn** Grk “know.”

²¹ **tn** The phrase “sons of Abraham” is used here in a figurative sense to describe people who are connected to a personality, Abraham, by close nonmaterial ties. It is this personality that has defined the relationship and its characteristics (BDAG 1024-25 s.v. υἱός 2.c.α).

²² **tn** For the Greek verb προεραγγελίζομαι (*proeuangelizomai*) translated as “proclaim the gospel ahead of time,” compare L&N 33.216.

²³ **tn** The same plural Greek word, τὰ ἔθνη (*ta ethnē*), can be translated as “nations” or “Gentiles.”

²⁴ **sn** A quotation from Gen 12:3; 18:18.

²⁵ **tn** Grk “those who are by faith,” with the Greek expression “by faith” (ἐκ πίστεως, *ek pisteōs*) the same as the expression in v. 8.

²⁶ **tn** Grk “For as many as.”

²⁷ **tn** Grk “Cursed is everyone who does not continue in all the things written in the book of the law, to do them.”

sn A quotation from Deut 27:26.

²⁸ **tn** Or “The one who is righteous by faith will live” (a quotation from Hab 2:4).

²⁹ **tn** Grk “is not from faith.”

³⁰ **tn** Grk “who does these things”; the referent (the works of the law, see 3:5) has been specified in the translation for clarity.

³¹ **sn** A quotation from Lev 18:5. The phrase *the works of the law* is an editorial expansion on the Greek text (see previous note); it has been left as normal typeface to indicate it is not part of the OT text.

³² **tn** Grk “having become”; the participle γερόμενος (*ge-nomenos*) has been taken instrumentally.

“*Cursed is everyone who hangs on a tree*”¹ 3:14 in order that in Christ Jesus the blessing of Abraham would come to the Gentiles,² so that we could receive the promise of the Spirit by faith.

Inheritance Comes from Promises and not Law

3:15 Brothers and sisters,³ I offer an example from everyday life:⁴ When a covenant⁵ has been ratified,⁶ even though it is only a human contract, no one can set it aside or add anything to it. 3:16 Now the promises were spoken to Abraham and to his descendant.⁷ Scripture⁸ does not say, “and to the descendants,”⁹ referring to many, but “*and to your descendant*,”¹⁰ referring to one, who is Christ. 3:17 What I am saying is this: The law that came four hundred thirty years later does not cancel a covenant previously ratified by God,¹¹ so as to invalidate the promise. 3:18 For if the inheritance is based on the law, it is no longer based on the promise, but God graciously gave¹² it to Abraham through the promise.

3:19 Why then was the law given?¹³ It was added¹⁴ because of transgress-

¹ sn A quotation from Deut 21:23. By figurative extension the Greek word translated *tree* (ζύλον, *zulon*) can also be used to refer to a cross (L&N 6.28), the Roman instrument of execution.

² tn Or “so that the blessing of Abraham might come to the Gentiles in Christ Jesus.”

³ tn Grk “brothers.” See note on the phrase “brothers and sisters” in 1:11.

⁴ tn Grk “I speak according to man,” referring to the illustration that follows.

⁵ tn The same Greek word, διαθήκη (*diathēkē*), can mean either “covenant” or “will,” but in this context the former is preferred here because Paul is discussing in vv. 16-18 the Abrahamic covenant.

⁶ tn Or “has been put into effect.”

⁷ tn Grk “his seed,” a figurative extension of the meaning of σπέρμα (*sperma*) to refer to descendants (L&N 10.29).

⁸ tn Grk “It”; the referent (the scripture) has been specified in the translation for clarity. The understood subject of the verb λέγει (*legei*) could also be “He” (referring to God) as the one who spoke the promise to Abraham.

⁹ tn Grk “to seeds.” See the note on “descendant” earlier in this verse. Here the term is plural; the use of the singular in the OT text cited later in this verse is crucial to Paul’s argument.

¹⁰ tn See the note on “descendant” earlier in this verse.

sn A quotation from Gen 12:7; 13:15; 17:7; 24:7.

¹¹ tn Most mss (D F G 1 0176 0278 ʒi et sy) read “ratified by God in Christ” whereas the omission of “in Christ” is the reading in ʒ⁴⁶ ʒ A B C P Ψ 6 33 81 1175 1739 1881 2464 pc co. The shorter reading is strongly supported by the ms evidence, and it is probable that a copyist inserted the words as an interpretive gloss. However, this form of the “in Christ” expression is somewhat atypical in the *corpus Paulinum* (εις Χριστόν [*eis Christon*] rather than εν Χριστώ [*en Christō*]), a fact which tempers one’s certainty about the shorter reading. Nevertheless, the expression is used more in Galatians than in any other of Paul’s letters (Gal 2:16; 3:24, 27), and may have been suggested by such texts to early copyists.

¹² tn On the translation “graciously gave” for χαρίζομαι (*charizomai*) see L&N 57.102.

¹³ tn Grk “Why then the law?”

¹⁴ tn For προσετέθη (*prosethēthē*) several Western mss have ἐτέθη (*etethē*, “it was established”); so D* F G it Ir^m Ambst Spec. The net effect of this reading, in conjunction with the largely Western reading of πρόξενον (*praxēon*) for παραβάσεων (*parabaseōn*), seems to be a very positive as-

essment of the law. But there are compelling reasons for rejecting this reading: (1) externally, it is provincial and relatively late; (2) internally: (a) transcriptionally, there seems to be a much higher transcriptional probability that a scribe would try to smooth over Paul’s harsh saying here about the law than *vice versa*; (b) intrinsically: [1] Paul has already argued that the law came after the promise (vv. 15-18), indicating, more than likely, its temporary nature; [2] the verb “was added” in v. 19 (προσετέθη) is different from the verb in v. 15 (ἐπιδικάσασεται, *epidikāsasetai*); virtually all exegetes recognize this as an intentional linguistic shift on Paul’s part in order not to contradict his statement in v. 15; [3] the temper of 3:1-4:7 is decidedly against a positive statement about the Torah’s role in *Heilsgeschichte*.

¹⁵ tn παραδόσεων (*paradosēōn*; “traditions, commandments”) is read by D*, while the vast majority of witnesses read παραβάσεων (*parabaseōn*, “transgressions”). D’s reading makes little sense in this context. πρόξενον (*praxēon*, “of deeds”) replaces παραβάσεων in ʒ⁴⁶ F G it Ir^m Ambst Spec. The wording is best taken as going with νόμος (*nomos*; “Why then the law of deeds?”), as is evident by the consistent punctuation in the later witnesses. But such an expression is unpauline and superfluous; it was almost certainly added by some early scribe(s) to soften the blow of Paul’s statement.

¹⁶ tn Grk “the seed.” See the note on the first occurrence of the word “descendant” in 3:16.

¹⁷ tn Or “was ordered.” L&N 31.22 has “was put into effect” here.

¹⁸ tn Many modern translations (NASB, NIV, NRSV) render this word (μεσίτης, *mesitēs*; here and in v. 20) as “mediator,” but this conveys a wrong impression in contemporary English. If this is referring to Moses, he certainly did not “mediate” between God and Israel but was an intermediary on God’s behalf. Moses was not a mediator, for example, who worked for compromise between opposing parties. He instead was God’s representative to his people who enabled them to have a relationship, but entirely on God’s terms.

¹⁹ tn The meaning of this verse is disputed. According to BDAG 634 s.v. μεσίτης, “It prob. means that the activity of an intermediary implies the existence of more than one party, and hence may be unsatisfactory because it must result in a compromise. The presence of an intermediary would prevent attainment, without any impediment, of the purpose of the εἰς θεός in giving the law.” See also A. Oepke, *TDNT* 4:598-624, esp. 618-19.

²⁰ tn The reading του θεου (*tou theou*, “of God”) is well attested in ʒ A C D (F G read θεου without the article) Ψ 0278 33 1739 1881 ʒ lat sy co. However, ʒ⁴⁶ B d Ambst lack the words. ʒ⁴⁶ and B perhaps should not be given as much weight as they normally are, since the combination of these two witnesses often produces a secondary shorter reading against all others. In addition, one might expect that if the shorter reading were original other variants would have crept into the textual tradition early on. But 104 (A.D. 1087) virtually stands alone with the variant του Χριστου (*tou Christou*, “of Christ”). Nevertheless, if του θεου were not part of the original text, it is the kind of variant that would be expected to show up early and often, especially in light of Paul’s usage elsewhere (Rom 4:20; 2 Cor 1:20). A slight preference should be given to the του θεου over the omission. NA²⁷ rightly places the words in brackets, indicating doubts as to their authenticity.

law.¹ **3:22** But the scripture imprisoned² everything and everyone³ under sin so that the promise could be given – because of the faithfulness⁴ of Jesus Christ – to those who believe.

Sons of God Are Heirs of Promise

3:23 Now before faith⁵ came we were held in custody under the law, being kept as prisoners⁶ until the coming faith would be revealed.

3:24 Thus the law had become our guardian⁷ until Christ, so that we could be declared righteous⁸ by faith. **3:25** But now that faith has come, we are no longer under a guardian.⁹ **3:26** For in Christ Jesus you are all sons of God through faith.¹⁰ **3:27** For all of you who¹¹ were baptized into Christ have clothed yourselves with Christ. **3:28** There is neither Jew nor Greek, there is neither slave¹² nor free, there is neither male nor female¹³ – for all of you are one in Christ Jesus. **3:29** And if you belong to Christ, then you are Abraham's descendants,¹⁴ heirs according to the promise.

4:1 Now I mean that the heir, as long as he is a minor,¹⁵ is no different from a slave, though he is the owner¹⁶ of everything. **4:2** But he is under guardians¹⁷ and managers until the date set by his¹⁸ father. **4:3** So also we, when we were minors,¹⁹ were enslaved under the basic forces²⁰ of the world. **4:4** But when the appropriate time²¹ had come, God sent out his Son, born of a

¹ **tn** Or “have been based on the law.”

² **tn** Or “locked up.”

³ **tn** *Grk* “imprisoned all things” but τὰ πάντα (*ta panta*) includes people as part of the created order. Because people are the emphasis of Paul's argument (“given to those who believe” at the end of this verse.), “everything and everyone” was used here.

⁴ **tn** Or “so that the promise could be given by faith in Jesus Christ to those who believe.” A decision is difficult here. Though traditionally translated “faith in Jesus Christ,” an increasing number of NT scholars are arguing that πίστις Χριστοῦ (*pistis Christou*) and similar phrases in Paul (here and in Rom 3:22, 26; Gal 2:16, 20; Eph 3:12; Phil 3:9) involve a subjective genitive and mean “Christ's faith” or “Christ's faithfulness” (cf., e.g., G. Howard, “The ‘Faith of Christ,’” *ExpTim* 85 [1974]: 212-15; R. B. Hays, *The Faith of Jesus Christ* [SBLDS]; Morna D. Hooker, “Πίστις Χριστοῦ,” *NTS* 35 [1989]: 321-42). Noteworthy among the arguments for the subjective genitive view is that when πίστις takes a personal genitive it is almost never an objective genitive (cf. Matt 9:2, 22, 29; Mark 2:5; 5:34; 10:52; Luke 5:20; 7:50; 8:25, 48; 17:19; 18:42; 22:32; Rom 1:8; 12; 3:3; 4:5, 12, 16; 1 Cor 2:5; 15:14, 17; 2 Cor 10:15; Phil 2:17; Col 1:4; 2:5; 1 Thess 1:8; 3:2, 5, 10; 2 Thess 1:3; Titus 1:1; Phlm 6; 1 Pet 1:9, 21; 2 Pet 1:5). On the other hand, the objective genitive view has its adherents: A. Hultgren, “The *Pistis Christou* Formulations in Paul,” *NovT* 22 (1980): 248-63; J. D. G. Dunn, “Once More, ΠΙΣΤΙΣ ΧΡΙΣΤΟΥ,” *SBL Seminar Papers*, 1991, 730-44. Most commentaries on Romans and Galatians usually side with the objective view.

⁵ **sn** On the phrase *because of the faithfulness of Jesus Christ*, *ExSyn* 116, which notes that the grammar is not decisive, nevertheless suggests that “the faith/faithfulness of Christ is not a denial of faith in Christ as a Pauline concept (for the idea is expressed in many of the same contexts, only with the verb πιστεύω rather than the noun), but implies that the object of faith is a worthy object, for he himself is faithful.” Though Paul elsewhere teaches justification by faith, this presupposes that the object of our faith is reliable and worthy of such faith.

⁶ **tn** Or “the faithfulness [of Christ] came.”

⁷ **tc** Instead of the present participle συγκλειόμενοι (*sunkleiomēnoi*; found in \mathfrak{P}^{46} \aleph A B D* F G P Ψ 33 1739 *al*), C D¹ 0176 0278 \aleph have the perfect participle συγκεκλειόμενοι (*sunkleisimēnoi*). The syntactical implication of the perfect is that the cause or the means of being held in custody was confinement (“we were held in custody [by/because of] being confined”). The present participle of course allows for such options, but also allows for *contemporaneous time* (“while being confined”) and *result* (“with the result that we were confined”). Externally, the perfect participle has little to commend it, being restricted for the most part to later and Byzantine witnesses.

tn *Grk* “being confined.”

⁸ **tn** Or “disciplinarian,” “custodian,” or “guide.” According to BDAG 748 s.v. παιδαγωγός, “the man, usu. a slave...whose duty it was to conduct a boy or youth...to and from school and to superintend his conduct gener.; he was not a ‘teacher’ (despite the present mng. of the derivative ‘pedagogue’...When the young man became of age, the π. was no longer needed.” L&N 36.5 gives “guardian, leader, guide” here.

⁹ **tn** Or “be justified.”

¹⁰ **tn** See the note on the word “guardian” in v. 24. The punctuation of vv. 25, 26, and 27 is difficult to represent because of the causal connections between each verse. English style would normally require a comma either at the end of v. 25 or v. 26, but in so doing the translation would then link v. 26 almost exclusively with either v. 25 or v. 27; this would be problematic as scholars debate which two verses are to be linked. Because of this, the translation instead places a period at the end of each verse. This preserves some of the ambiguity inherent in the Greek and does not exclude any particular causal connection.

¹¹ **tn** Or “For you are all sons of God through faith in Christ Jesus.”

¹² **tn** *Grk* “For as many of you as.”

¹³ **tn** See the note on the word “slave” in 1:10.

¹⁴ **tn** *Grk* “male and female.”

¹⁵ **tn** *Grk* “seed.” See the note on the first occurrence of the word “descendant” in 3:16.

¹⁶ **tn** *Grk* “a small child.” The Greek term νήπιος (*nēpios*) refers to a young child, no longer a helpless infant but probably not more than three or four years old (L&N 9.43). The point in context, though, is that this child is too young to take any responsibility for the management of his assets.

¹⁷ **tn** *Grk* “master” or “lord” (κύριος, *kurios*).

¹⁸ **tn** The Greek term translated “guardians” here is ἐπίτροπος (*epitropos*), whose semantic domain overlaps with that of παιδαγωγός (*paidagōgos*) according to L&N 36.5.

¹⁹ **tn** *Grk* “the,” but the Greek article is used here as a possessive pronoun (*ExSyn* 215).

²⁰ **tn** See the note on the word “minor” in 4:1.

²¹ **tn** Or “basic principles,” “elemental things,” or “elemental spirits.” Some interpreters take this as a reference to supernatural powers who controlled nature and/or human fate.

²² **tn** *Grk* “the fullness of time” (an idiom for the totality of a period of time, with the implication of proper completion; see L&N 67.69).

woman, born under the law, 4:5 to redeem those who were under the law, so that we may be adopted as sons with full rights.¹ 4:6 And because you are sons, God sent the Spirit of his Son into our hearts, who calls² “*Abba*!³ *Father!*” 4:7 So you are no longer a slave but a son, and if you are⁴ a son, then you are also an heir through God.⁵

Heirs of Promise Are Not to Return to Law

4:8 Formerly when you did not know God, you were enslaved to beings that by nature are not gods at all.⁶ 4:9 But now that you have come to know God (or rather to be known by God), how can you turn back again to the weak and worthless⁷ basic forces?⁸ Do you want to be

enslaved to them all over again?⁹ 4:10 You are observing religious¹⁰ days and months and seasons and years. 4:11 I fear for you that my work for you may have been in vain. 4:12 I beg you, brothers and sisters,¹¹ become like me, because I have become like you. You have done me no wrong!

Personal Appeal of Paul

4:13 But you know it was because of a physical illness that I first proclaimed the gospel to you, 4:14 and though my physical condition put you to the test, you did not despise or reject me.¹² Instead, you welcomed me as though I were an angel of God,¹³ as though I were Christ Jesus himself!¹⁴ 4:15 Where then is your sense of happiness¹⁵ now? For I testify about you that if it were possible, you would have pulled out your eyes and given them to me! 4:16 So then, have I become your enemy by telling you the truth?¹⁶

4:17 They court you eagerly,¹⁷ but for no good purpose;¹⁸ they want to exclude you, so that you would seek them eagerly.¹⁹ 4:18 However, it is good²⁰ to be sought eagerly²¹ for a good purpose²² at all times, and not only when I

1 tn The Greek term υιοθεσία (*huiothesia*) was originally a legal technical term for adoption as a son with full rights of inheritance. BDAG 1024 s.v. notes, “a legal t.t. of ‘adoption’ of children, in our lit., i.e. in Paul, only in a transferred sense of a transcendent filial relationship between God and humans (with the legal aspect, not gender specificity, as major semantic component).” Although some modern translations remove the filial sense completely and render the term merely “adoption” (cf. NAB), the retention of this component of meaning was accomplished in the present translation by the phrase “as sons.”

2 tn Grk “calling.” The participle is neuter indicating that the Spirit is the one who calls.

3 tn The term “*Abba*” is the Greek transliteration of the Aramaic אבא (*abba*), literally meaning “my father” but taken over simply as “father,” used in prayer and in the family circle, and later taken over by the early Greek-speaking Christians (BDAG 1 s.v. ἄββα).

4 tn Grk “and if a son, then also an heir.” The words “you are” have been supplied twice to clarify the statement.

5 tc The unusual expression διὰ θεοῦ (*dia theou*, “through God”) certainly prompted scribes to alter it to more customary or theologically acceptable ones such as διὰ θεόν (*dia theon*, “because of God”; F G 1881 pc), διὰ Χριστοῦ (*dia Christou*, “through Christ”; B1 630 pc sa), διὰ Ἰησοῦ Χριστοῦ (*dia Iesou Christou*, “through Jesus Christ”; 1739*), θεοῦ διὰ Χριστοῦ (“[an heir] of God through Christ”; N² C³ D [P] 0278 [6 326 1505] M ar sy), or κληρονόμος μὲν θεοῦ, συκληρονόμος δὲ Χριστοῦ (*klēronomos mēn theou, sugklēronomos de Christou*, “an heir of God, and fellow-heir with Christ”; Ψ pc [cf. Rom 8:17]). Although it is unusual for Paul to speak of God as an intermediate agent, it is not unprecedented (cf. Gal 1:1; 1 Cor 1:9). Nevertheless, Gal 4:7 is the most direct statement to this effect. Further testimony on behalf of διὰ θεοῦ is to be found in external evidence: The witnesses with this phrase are among the most important in the NT (ⱱ⁴⁶ N* A B C* 33 1739*^{vd} lat bo Cl).

6 tn Grk “those that by nature...” with the word “beings” implied. BDAG 1070 s.v. φύσις 2 sees this as referring to pagan worship: “Polytheists worship...*beings that are by nature* no gods at all Gal 4:8.”

7 tn Or “useless.” See L&N 65.16.

8 tn See the note on the phrase “basic forces” in 4:3.

9 tn Grk “basic forces, to which you want to be enslaved...” Verse 9 is a single sentence in the Greek text, but has been divided into two in the translation because of the length and complexity of the Greek sentence.

10 tn The adjective “religious” has been supplied in the translation to make clear that the problem concerns observing certain days, etc. in a religious sense (cf. NIV, NRSV “special days”). In light of the polemic in this letter against the Judaizers (those who tried to force observance of the Mosaic law on Gentile converts to Christianity) this may well be a reference to the observance of Jewish Sabbaths, feasts, and other religious days.

11 tn Grk “brothers.” See note on the phrase “brothers and sisters” in 1:11.

12 tn Grk “your trial in my flesh you did not despise or reject.”

13 tn Or “the angel of God.” Linguistically, “angel of God” is the same in both testaments (and thus, he is either “an angel of God” or “the angel of God” in both testaments). For arguments and implications, see *ExSyn* 252; M. J. Davidson, “Angels,” *DJG*, 9; W. G. MacDonald argues for “an angel” in both testaments: “Christology and ‘The Angel of the Lord,’” *Current Issues in Biblical and Patristic Interpretation*, 324-35.

14 tn Grk “as an angel of God...as Christ Jesus.” This could be understood to mean either “you welcomed me like an angel of God would,” or “you welcomed me as though I were an angel of God.” In context only the second is accurate, so the translation has been phrased to indicate this.

15 tn Or “blessedness.”

16 tn Or “have I become your enemy because I am telling you the truth?” The participle ἀληθεύων (*alētheuōn*) can be translated as a causal adverbial participle or as a participle of means (as in the translation).

17 tn Or “They are zealous for you.”

18 tn Or “but not commendably” (BDAG 505 s.v. καλῶς 2).

19 tn Or “so that you would be zealous.”

20 tn Or “commendable.”

21 tn Or “to be zealous.”

22 tn Grk “But it is always good to be zealous in good.”

am present with you. **4:19** My children – I am again undergoing birth pains until Christ is formed in you!¹ **4:20** I wish I could be with you now and change my tone of voice,² because I am perplexed about you.

An Appeal from Allegory

4:21 Tell me, you who want to be under the law, do you not understand the law?³ **4:22** For it is written that Abraham had two sons, one by the⁴ slave woman and the other by the free woman. **4:23** But one, the son by the slave woman, was born by natural descent,⁵ while the other, the son by the free woman, was born through the promise. **4:24** These things may be treated as an allegory,⁶ for these women represent two covenants. One is from Mount Sinai bearing children for slavery; this is Hagar. **4:25** Now Hagar represents Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children. **4:26** But the Jerusalem above is free,⁷ and she is our mother. **4:27** For it is written:

“Rejoice, O barren woman who does not bear children;⁸ break forth and shout, you who have no birth pains, because the children of the desolate woman are more numerous than those of the woman who has a husband.”⁹

¹ **tn** Grk “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 emotional force of Paul’s language here (note “tone of voice” in v. 20, indicating that he is passionately concerned for them); hence, the translation has been altered slightly to capture the connotative power of Paul’s plea.

² **sn** That is, until Christ’s nature or character is formed in them (see L&N 58.4).

³ **tn** Grk “voice” or “tone.” The contemporary English expression “tone of voice” is a good approximation to the meaning here.

⁴ **tn** Or “will you not hear what the law says?” The Greek verb ἀκούω (*akouō*) means “hear, listen to,” but by figurative extension it can also mean “obey.” It can also refer to the process of comprehension that follows hearing, and that sense fits the context well here.

⁵ **tn** Paul’s use of the Greek article here and before the phrase “free woman” presumes that both these characters are well known to the recipients of his letter. This verse is given as an example of the category called “well-known (‘celebrity’ or ‘familiar’) article” by ExSyn 225.

⁶ **tn** Grk “born according to the flesh”; BDAG 916 s.v. σάρξ 4 has “Of natural descent τὰ τέκνα τῆς σαρκός *children by natural descent* Ro 9:8 (opp. τὰ τέκνα τῆς ἐπαγγελίας), ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται Gal 4:23; cp. vs. 29.”

⁷ **tn** Grk “which things are spoken about allegorically.” Paul is not saying the OT account is an allegory, but rather that he is constructing an allegory based on the OT account.

⁸ **sn** The meaning of the statement *the Jerusalem above is free* is that the other woman represents the second covenant (cf. v. 24); she corresponds to the Jerusalem above that is free. Paul’s argument is very condensed at this point.

⁹ **tn** The direct object “children” is not in the Greek text, but has been supplied for clarity. Direct objects were often omitted in Greek when clear from the context.

⁹ **tn** Grk “because more are the children of the barren one

4:28 But you,¹⁰ brothers and sisters,¹¹ are children of the promise like Isaac. **4:29** But just as at that time the one born by natural descent¹² persecuted the one born according to the Spirit,¹³ so it is now. **4:30** But what does the scripture say? **“Throw out the slave woman and her son, for the son of the slave woman will not share the inheritance with the son”¹⁴** of the free woman. **4:31** Therefore, brothers and sisters,¹⁵ we are not children of the slave woman but of the free woman.

Freedom of the Believer

5:1 For freedom¹⁶ Christ has set us free. Stand firm, then, and do not be subject again to the yoke¹⁷ of slavery. **5:2** Listen! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no benefit to you at all! **5:3** And I testify again to every man who lets himself be circumcised that he is obligated to obey¹⁸ the whole law. **5:4** You who are trying to be declared righteous¹⁹ by the law have been alienated²⁰ from Christ; you have fallen away from grace! **5:5** For through the Spirit, by faith, we wait expectantly for the hope of righteousness. **5:6** For in Christ Jesus neither circumcision nor uncircumcision carries any weight – the only thing that matters is faith working through love.²¹

than of the one having a husband.”

¹⁰ **sn** A quotation from Isa 54:1.

¹¹ **tc** Most MSS (N A C D² Ψ 062 ̱ lat sy bo) read “we” here, while “you” is found in ̱⁴⁶ B D* F G 0261¹⁰ 0278 33 1739 *al* sa. It is more likely that a copyist, noticing the first person pronouns in vv. 26 and 31, changed a second person pronoun here to first person for consistency.

¹² **tn** Grk “brothers.” See note on the phrase “brothers and sisters” in 1:11.

¹³ **tn** Grk “according to the flesh”; see the note on the phrase “by natural descent” in 4:23.

¹⁴ **tn** Or “the one born by the Spirit’s [power].”

¹⁵ **sn** A quotation from Gen 21:10. The phrase *of the free woman* does not occur in Gen 21:10.

¹⁶ **tn** Grk “brothers.” See note on the phrase “brothers and sisters” in 1:11.

¹⁷ **tn** Translating the dative as “For freedom” shows the purpose for Christ setting us free; however, it is also possible to take the phrase in the sense of means or instrument (“with [or by] freedom”), referring to the freedom mentioned in 4:31 and implied throughout the letter.

¹⁸ **sn** Here the yoke figuratively represents the burdensome nature of slavery.

¹⁹ **tn** Or “keep”; or “carry out”; Grk “do.”

²⁰ **tn** Or “trying to be justified.” The verb δικαιούσθε (*di-kaiouthe*) has been translated as a conative present (see ExSyn 534).

²¹ **tn** Or “estranged”; BDAG 526 s.v. καταργέω 4 states, “Of those who aspire to righteousness through the law κ. ἀπὸ Χριστοῦ *be estranged from Christ Gal 5:4.*”

²² **tn** Grk “but faith working through love.”

5:7 You were running well; who prevented you from obeying¹ the truth? 5:8 This persuasion² does not come from the one who calls you! 5:9 A little yeast makes the whole batch of dough rise!³ 5:10 I am confident⁴ in the Lord that you will accept no other view.⁵ But the one who is confusing⁶ you will pay the penalty,⁷ whoever he may be. 5:11 Now, brothers and sisters,⁸ if I am still preaching circumcision, why am I still being persecuted?⁹ In that case the offense of the cross¹⁰ has been removed.¹¹ 5:12 I wish those agitators¹² would go so far as to¹³ castrate themselves!¹⁴

Practice Love

5:13 For you were called to freedom, brothers and sisters,¹⁵ only do not use your freedom as an opportunity to indulge your flesh,¹⁶ but

through love serve one another.¹⁷ 5:14 For the whole law can be summed up in a single commandment,¹⁸ namely, “*You must love your neighbor as yourself.*”¹⁹ 5:15 However, if you continually bite and devour one another,²⁰ beware that you are not consumed²¹ by one another. 5:16 But I say, live²² by the Spirit and you will not carry out the desires of the flesh.²³ 5:17 For the flesh has desires that are opposed to the Spirit, and the Spirit has desires²⁴ that are opposed to the flesh, for these are in opposition to²⁵ each other, so that you cannot do what you want. 5:18 But if you are led by the Spirit, you are not under the law. 5:19 Now the works of the flesh²⁶ are obvious:²⁷ sexual immorality, impurity, depravity, 5:20 idolatry, sorcery,²⁸ hostilities,²⁹ strife,³⁰ jealousy, outbursts of anger, selfish rivalries, dissensions,³¹ factions, 5:21 envying,³² murder,³³ drunkenness, carousing,³⁴ and similar things. I am warning you, as I had warned you before: Those who practice such things will not inherit the kingdom of God!

¹ **tn** Or “following.” BDAG 792 s.v. *πειθω* 3.b states, “obey, follow w. dat. of the pers. or thing...Gal 3:1 v.l.; 5:7.”

² **tn** *Grk* “The persuasion,” referring to their being led away from the truth (v. 7). There is a play on words here that is not easily reproducible in the English translation: The words translated “obey” (*πειθεσθαι*, *peithesthai*) in v. 7 and “persuasion” (*πεισμονή*, *peismonē*) in v. 8 come from the same root in Greek.

³ **tn** *Grk* “A little leaven leavens the whole lump.”

⁴ **tn** The verb translated “I am confident” (*πέποιθα*, *pepoitha*) comes from the same root in Greek as the words translated “obey” (*πειθεσθαι*, *peithesthai*) in v. 7 and “persuasion” (*πεισμονή*, *peismonē*) in v. 8.

⁵ **tn** *Grk* “that you will think nothing otherwise.”

⁶ **tn** Or “is stirring you up”; *Grk* “is troubling you.” In context Paul is referring to the confusion and turmoil caused by those who insist that Gentile converts to Christianity must observe the Mosaic law.

⁷ **tn** Or “will suffer condemnation” (L&N 90.80); *Grk* “will bear his judgment.” The translation “must pay the penalty” is given as an explanatory gloss on the phrase by BDAG 171 s.v. *βαστάζω* 2.b.β.

⁸ **tn** *Grk* “brothers.” See note on the phrase “brothers and sisters” in 1:11.

⁹ **sn** That is, if Paul still teaches observance of the Mosaic law (*preaches circumcision*), why is he *still being persecuted* by his opponents, who insist that Gentile converts to Christianity must observe the Mosaic law?

¹⁰ **sn** The *offense of the cross* refers to the offense to Jews caused by preaching Christ crucified.

¹¹ **tn** Or “nullified.”

¹² **tn** *Grk* “the ones who are upsetting you.” The same verb is used in Acts 21:38 to refer to a person who incited a revolt. Paul could be alluding indirectly to the fact that his opponents are inciting the Galatians to rebel against his teaching with regard to circumcision and the law.

¹³ **tn** *Grk* “would even.”

¹⁴ **tn** Or “make eunuchs of themselves”; *Grk* “cut themselves off.” This statement is rhetorical hyperbole on Paul’s part. It does strongly suggest, however, that Paul’s adversaries in this case (“those agitators”) were men. Some interpreters (notably Erasmus and the Reformers) have attempted to soften the meaning to a figurative “separate themselves” (meaning the opponents would withdraw from fellowship) but such an understanding dramatically weakens the rhetorical force of Paul’s argument. Although it has been argued that such an act of emasculation would be unthinkable for Paul, it must be noted that Paul’s statement is one of biting sarcasm, obviously not meant to be taken literally. See further G. Ståhlin, *TDNT* 3:853-55.

¹⁵ **tn** *Grk* “brothers.” See note on the phrase “brothers and sisters” in 1:11.

¹⁶ **tn** *Grk* “as an opportunity for the flesh”; BDAG 915 s.v. *σάφξ* 2.c.α states: “In Paul’s thought esp., all parts of the

body constitute a totality known as *σ.* or *flesh*, which is dominated by sin to such a degree that wherever flesh is, all forms of sin are likewise present, and no good thing can live in the *σάρξ*...Gal 5:13, 24;...Opp. τὸ πνεῦμα...Gal 3:3; 5:16, 17ab; 6:8ab.”

¹⁷ **tn** It is possible that the verb *δουλεύετε* (*douleuete*) should be translated “serve one another in a humble manner” here, referring to the way in which slaves serve their masters (see L&N 35.27).

¹⁸ **tn** Or “can be fulfilled in one commandment.”

¹⁹ **sn** A quotation from Lev 19:18.

²⁰ **tn** That is, “if you are harming and exploiting one another.” Paul’s metaphors are retained in most modern translations, but it is possible to see the meanings of *δάκνω* and *κατεσθίω* (*dahnō* and *katesthiō*, L&N 20.26 and 88.145) as figurative extensions of the literal meanings of these terms and to translate them accordingly. The present tenses here are translated as customary presents (“continually...”).

²¹ **tn** Or “destroyed.”

²² **tn** *Grk* “walk” (a common NT idiom for how one conducts one’s life or how one behaves).

²³ **tn** On the term “flesh” (once in this verse and twice in v. 17) see the note on the same word in Gal 5:13.

²⁴ **tn** The words “has desires” do not occur in the Greek text a second time, but are repeated in the translation for clarity.

²⁵ **tn** Or “are hostile toward” (L&N 39.1).

²⁶ **tn** See the note on the word “flesh” in Gal 5:13.

²⁷ **tn** Or “clear,” “evident.”

²⁸ **tn** Or “witchcraft.”

²⁹ **tn** Or “enmities,” “[acts of] hatred.”

³⁰ **tn** Or “discord” (L&N 39.22).

³¹ **tn** Or “discord(s)” (L&N 39.13).

³² **tn** This term is plural in Greek (as is “murder” and “carousing”), but for clarity these abstract nouns have been translated as singular.

³³ **tc** † φόνοι (*phonoī*, “murders”) is absent in such important MSS as \mathfrak{P}^{46} B 33 81 323 945 pc sa, while the majority of MSS (A C D F G Ψ 0122 0278 1739 1881 ∞ lat) have the word. Although the pedigree of the MSS which lack the term is of the highest degree, homoioteleuton may well explain the shorter reading. The preceding word has merely one letter difference, making it quite possible to overlook this term ($\phi\theta\acute{o}\nuοι$ *phōnoī*, *phthonoī phonoī*).

³⁴ **tn** Or “revelings,” “orgies” (L&N 88.287).

5:22 But the fruit of the Spirit¹ is love,² joy, peace, patience, kindness, goodness, faithfulness,³ 5:23 gentleness, and⁴ self-control. Against such things there is no law. 5:24 Now those who belong to Christ⁵ have crucified the flesh⁶ with its passions⁷ and desires. 5:25 If we live by the Spirit, let us also behave in accordance with⁸ the Spirit. 5:26 Let us not become conceited,⁹ provoking¹⁰ one another, being jealous¹¹ of one another.

Support One Another

6:1 Brothers and sisters,¹² if a person¹³ is discovered in some sin,¹⁴ you who are spiritual¹⁵ restore such a person in a spirit of gentleness.¹⁶ Pay close attention¹⁷ to yourselves, so that you are not tempted too. 6:2 Carry one another's burdens, and in this way you will fulfill the law of Christ. 6:3 For if anyone thinks he is something when he is nothing, he deceives himself. 6:4 Let each one examine¹⁸ his own work. Then he can take pride¹⁹ in himself and not compare

himself with²⁰ someone else. 6:5 For each one will carry²¹ his own load.

6:6 Now the one who receives instruction in the word must share all good things with the one who teaches²² it. 6:7 Do not be deceived. God will not be made a fool.²³ For a person²⁴ will reap what he sows, 6:8 because the person who sows to his own flesh²⁵ will reap corruption²⁶ from the flesh,²⁷ but the one who sows to the Spirit will reap eternal life from the Spirit. 6:9 So we must not grow weary²⁸ in doing good, for in due time we will reap, if we do not give up.²⁹ 6:10 So then,³⁰ whenever we have an opportunity, let us do good to all people, and especially to those who belong to the family of faith.³¹

Final Instructions and Benediction

6:11 See what big letters I make as I write to you with my own hand!

6:12 Those who want to make a good showing in external matters³² are trying to force you to be circumcised. They do so³³ only to avoid being persecuted³⁴ for the cross of Christ.

²⁰ tn Or "and not in regard to." The idea of comparison is implied in the context.

²¹ tn Or perhaps, "each one must carry." A number of modern translations treat βαρτάσει (*bastasei*) as an imperatival future.

²² tn Or "instructs," "imparts."

²³ tn Or "is not mocked," "will not be ridiculed" (L&N 33.409). BDAG 660 s.v. μωκτιρίζω has "of God οὐ μ. he is not to be mocked, treated w. contempt, perh. outwitted Gal 6:7."

²⁴ tn Here ἄνθρωπος (*anthrōpos*) is used in a generic sense, referring to both men and women.

²⁵ tn BDAG 915 s.v. σάρξ 2.c.α states: "In Paul's thought esp., all parts of the body constitute a totality known as σ. or flesh, which is dominated by sin to such a degree that wherever flesh is, all forms of sin are likewise present, and no good thing can live in the σάρξ...Gal 5:13, 24;...Opp. τὸ πνεῦμα...Gal 3:3; 5:16, 17ab; 6:8ab."

²⁶ tn Or "destruction."

²⁷ tn See the note on the previous occurrence of the word "flesh" in this verse.

²⁸ tn Or "not become discouraged," "not lose heart" (L&N 25.288).

²⁹ tn Or "if we do not become extremely weary," "if we do not give out," "if we do not faint from exhaustion" (L&N 23.79).

³⁰ tn There is a double connective here that cannot be easily preserved in English: "consequently therefore," emphasizing the conclusion of what Paul has been arguing.

³¹ tn Grk "to those who are members of the family of [the] faith."

³² tn Grk "in the flesh." L&N 88.236 translates the phrase "those who force you to be circumcised are those who wish to make a good showing in external matters."

³³ tn Grk "to be circumcised, only." Because of the length and complexity of the Greek sentence, a new sentence was started with the words "They do so," which were supplied to make a complete English sentence.

³⁴ tc † Grk "so that they will not be persecuted." The indicative after ἵνα μή (*hina mē*) is unusual (though not unexampled elsewhere in the NT), making it the harder reading. The evidence is fairly evenly split between the indicative διώκονται (*diōkontai*; P⁴⁶ A C F G K L P O 278 6 81 104 326 629 1175 1505 pm) and the subjunctive διώκονται (*diōkōntai*; B D Ψ 33 365 1739 pm), with a slight preference for the subjunctive. However, since scribes would tend to change the indicative to a subjunctive due to syntactical requirements, the internal evidence is decidedly on the side of the indicative, suggesting that it is original.

¹ tn That is, the fruit the Spirit produces.

² sn Another way to punctuate this is "love" followed by a colon (*love: joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control*). It is thus possible to read the eight characteristics following "love" as defining love.

³ tn Or "reliability"; see BDAG 818 s.v. πίστις 1.a.

⁴ tn "And" is supplied here as a matter of English style, which normally inserts "and" between the last two elements of a list or series.

⁵ tc † Some mss (N A B C P Ψ 0122¹ 0278 33 1175 1739 pc co) read "Christ Jesus" here, while many significant ones (P⁴⁶ D F G 0122*² latt sy), as well as the Byzantine text, lack "Jesus." The Byzantine text is especially not prone to omit the name "Jesus"; that it does so here argues for the authenticity of the shorter reading (for similar instances of probably authentic Byzantine shorter readings, see Matt 24:36 and Phil 1:14; cf. also W.-H. J. Wu, "A Systematic Analysis of the Shorter Readings in the Byzantine Text of the Synoptic Gospels" [Ph. D. diss., Dallas Theological Seminary, 2002]). On the strength of the alignment of P⁴⁶ with the Western and Byzantine text-types, the shorter reading is preferred. NA²⁷ includes the word in brackets, indicating doubts as to its authenticity.

⁶ tn See the note on the word "flesh" in Gal 5:13.

⁷ tn The Greek term παθήμασιν (*pathēmasin*, translated "passions") refers to strong physical desires, especially of a sexual nature (L&N 25.30).

⁸ tn Or "let us also follow," "let us also walk by."

⁹ tn Or "falsely proud."

¹⁰ tn Or "irritating." BDAG 871 s.v. προκαλέω has "provoke, challenge τινά someone."

¹¹ tn Or "another, envying one another."

¹² tn Grk "brothers." See note on the phrase "brothers and sisters" in 1:11.

¹³ tn Here ἄνθρωπος (*anthrōpos*) is used in a generic sense, referring to both men and women.

¹⁴ tn Or "some transgression" (L&N 88.297).

¹⁵ sn *Who are spiritual* refers to people who are controlled and directed by God's Spirit.

¹⁶ tn Or "with a gentle spirit" or "gently."

¹⁷ tn Grk "taking careful notice."

¹⁸ tn Or "determine the genuineness of."

¹⁹ tn Grk "he will have a reason for boasting."

6:13 For those who are circumcised do not obey the law themselves, but they want you to be circumcised so that they can boast about your flesh.¹ **6:14** But may I never boast except in the cross of our Lord Jesus Christ, through which² the world has been crucified to me, and I to the world. **6:15** For³ neither circumcision nor uncircumcision counts for⁴ anything; the only thing

that matters is a new creation!⁵ **6:16** And all who will behave⁶ in accordance with this rule, peace and mercy be on them, and on the Israel of God.⁷

6:17 From now on let no one cause me trouble, for I bear the marks of Jesus on my body.⁸

6:18 The grace of our Lord Jesus Christ be⁹ with your spirit, brothers and sisters.¹⁰ Amen.

¹ **tn** Or "boast about you in external matters," "in the outward rite" (cf. v. 12).

² **tn** Or perhaps, "through whom," referring to the Lord Jesus Christ rather than the cross.

³ **tc** The phrase "in Christ Jesus" is found after "For" in some mss (Ⲛ A C D F G 0278 1881 22 lat bo), but lacking in 23⁴⁶ B Ψ 33 1175 1505 1739* and several fathers. The longer reading probably represents a harmonization to Gal 5:6.

⁴ **tn** Grk "is."

⁵ **tn** Grk "but a new creation"; the words "the only thing that matters" have been supplied to reflect the implied contrast with the previous clause (see also Gal 5:6).

⁶ **tn** The same Greek verb, στοιχέω (*stoicheō*), occurs in Gal 5:25.

⁷ **tn** The word "and" (καί) can be interpreted in two ways: (1) It could be rendered as "also" which would indicate that two distinct groups are in view, namely "all who will behave in accordance with this rule" and "the Israel of God." Or (2) it could be rendered "even," which would indicate that "all who behave in accordance with this rule" are "the Israel of God." In other words, in this latter view, "even" = "that is."

⁸ **tn** Paul is probably referring to scars from wounds received in the service of Jesus, although the term στίγματα (*stigmata*) may imply ownership and suggest these scars served as brands (L&N 8.55; 33.481; 90.84).

⁹ **tn** Or "is." No verb is stated, but a wish ("be") rather than a declarative statement ("is") is most likely in a concluding greeting such as this.

¹⁰ **tn** Grk "brothers." See note on the phrase "brothers and sisters" in 1:11.