

GALATIANS 3 NLET

PAUL CHIDES THE GALATIAN DISCIPLES FOR BEING BEWITCHED BY FALSE TEACHERS

1 O ignorant Galatians! Who bewitched you *by means of spells* not to be persuaded by the Truth¹, for whom – before *your eyes* – Jesus *the Anointed* was set forth as by a public notice among you² as One having been lastingly crucified?

PAUL CITES A PRIME EXAMPLE OF RECEIVING SOMETHING
FROM GOD BY HEARING WITH FAITH –
NAMELY, THE GIFT OF THE HOLY SPIRIT

2 I wish to learn this only from you: Did you receive the Spirit by means of lawful deeds or by means of faithful hearing?

3 In this way are you ignorant *ones*? Being ones having made a beginning with respect to spirit³, now with respect to flesh are you bringing yourselves to completion? 4 Did you suffer so many things in vain; if really *your suffering* was indeed in vain?

5 So then, does the One Who is supplying the Spirit to you and Who is effecting miracles⁴ amongst you *grant them* by means of lawful deeds or by means of hearing with faith?

6 *He grants them* even as Abraham **“believed the God; and it was reckoned to him as righteousness”**⁵? 7 Then and there, you are knowing that these – the *ones who are so supplied and endowed* by means of faith – are sons of Abraham.

¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include ‘not to be persuaded by the Truth’ here.

² 90.5% of the Greek manuscripts, including the best line of transmission (f35), include ‘among you’ here.

³ ‘with respect to spirit’ – that is, ‘with respect to your enlivened spirit (the aspect of one’s being by which he relates to God, which is enlivened by the Holy Spirit); or, possibly ‘by means of the Holy Spirit’.

⁴ ‘miracles’ – In Matthew 11:21 the same Greek word (δυνάμεις) could be translated ‘powers’. In Luke 24:49 and Acts 1:8 Jesus uses the same word to describe what the disciples would receive when they received “the Promise of the Father” (cf. Acts 1:4), the baptizing with the Spirit (cf. Acts 1:5),

⁵ A reference to Genesis 15:6

⁶ A reference to Genesis 12:3

8 Now, the Writing, seeing beforehand that *it is* by means of faith, is justifying the Ethnicities. The God proclaimed an excellent announcement beforehand to the Abraham; because, *He said*, **“In connection with you all the Ethnicities shall be blessed;”**⁶ 9 inasmuch as the *ones being justified* by means of faith are being blessed with the Faith of Abraham.

PAUL HIGHLIGHTS THE FUTILITY

OF DEPENDING ON OUR OWN OBEDIENCE TO THE LAW

10 For, as many as are *coming* from lawful deeds are under a curse. For, it has been lasting written⁷, **“Cursed are all who do not abide by⁸ all the things having been lasting written in the Book of the Law so as to do them.”**⁹

11 Now, *it is*

- because, in connection with law no one shall be justified before the God; *and*
- because, the righteous *ones* by means of faith shall live.

12 Now, the Law is not from faith. Rather, **“The person¹⁰ who has done them shall live by means of them.”**¹¹

PAUL RECAPITULATES HIS COMPARISON

BETWEEN HOW A DISCIPLE IS REDEEMED AND

HOW HE RECEIVES THE GIFT OF THE HOLY SPIRIT

13 An anointed One has redeemed US from the Curse of the Law, having come to be a curse in our behalf. For,¹² it has been lastingly written, **“Accursed is every one who hangs on wood,”**¹³

- 14 in order that the Blessing bestowed upon the Abraham might come to reach AS FAR AS THE

⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), do not include a word that marks the beginning of a quotation here.

⁸ 93% of the Greek manuscripts, including the best line of transmission (f35), do not include a preposition that can be translated as ‘by’ here. However, it is implied by the following dative noun. On the basis of 4% the NU includes it.

⁹ A reference to Deuteronomy 27:6

¹⁰ 93.1% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘person’ here.

¹¹ A reference to Leviticus 18:5

¹² 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘For,’ here instead of ‘Because,’.

¹³ A reference to Deuteronomy 21:23

ETHNICITIES in connection with an anointed One – Jesus,

- in order that the Promise of the Spirit¹⁴ might be received by means of the Faith.

PAUL COMPARES THE TESTAMENT AND PROMISE
WHICH HE ANNOUNCED TO ABRAHAM
WITH THE LAW

¹⁵ Brothers, as befits a man I say, after all, no one disregards or makes additions to a man's last will and testament¹⁵ which has been lastingly authenticated.

¹⁶ Now, to the Abraham the Promises were spoken – **“and to the Seed”** *that is* his. He does not say, “and to the seeds,” as though considering many. Rather, as considering one – **“and to the Seed *that is yours*”**¹⁶ – Who is an anointed One.

¹⁷ Now, this I say: the Law, having come into being after years – *that is*, four hundred and thirty *of them*¹⁷ – does not invalidate a testament having been lastingly ratified by the God in regard to an anointed One¹⁸, with the result that the Promise is left unemployed.

¹⁸ For, if the Inheritance *is* from law, *it is* no longer from a promise.

Now, the God lasting showed favor to the Abraham by means of a promise.

¹⁹ So then, what *about* the Law? It was given besides as far as regards the *moral* deviations until “the Seed” which had been lastingly promised might come, having been ordained by agency of messengers in connection with a hand of a mediator.

²⁰ Now, the Mediator is not one *party*; but, the God is ONE!

PAUL DISCUSSES THE VALUE AND FUNCTION OF THE LAW

²¹ So then, *is* the Law contrary to the Promise from the God? May it never be!

For, if a law which is able to impart life was given, really the Righteousness was ever by means of law. ²² Rather, the Writing has locked up the whole *race* under subjection to moral failure, in order that the Promise from a faith directed toward Jesus the Anointed might be given to the ones who are believing.

²³ Now, before the Faith came, we were being guarded by law, ones who had been lastingly locked up together¹⁹ to end in a Faith which was about to be unveiled, ²⁴ inasmuch as the Law had lastingly become our paidagogos²⁰ toward an anointed One, in order that by means of faith we might be justified.

²⁵ Now, the Faith having come, we are no longer under a paidagogos.

²⁶ For, you are sons of God by means of the Faith in connection with an anointed One – Jesus.

²⁷ For, as many of you as have been baptized in regard to an anointed One, you have clothed yourselves in an anointed One.

- ²⁸ There is not a Jewish *person* nor a Greek.

- There is not a slave nor a free *person*.

- There is not a male and a female *person*.

For, you all, *for your parts*, are one in connection with an anointed one, Jesus.

²⁹ Now, if you, *for your parts*, are related to an anointed One, then and there you are *each* a seed of the Abraham and²¹ – in accord with a promise – heirs!

¹⁴ ‘the Promise’ – cf. Luke 24:49, Acts 1:4-5, Acts 2:33, Acts 2:39.

¹⁵ ‘last will and testament’ – a translation of the Greek word διαθήκη. This word describes a special kind of covenant in which one party unilaterally agrees to do something for another party. This word best describes the ‘testament’ that God makes with people in the New Testament.

¹⁶ “and to the Seed *that is yours*” – Evidently Paul is quoting a phrase from the Promise that God made to Abraham in Genesis 22:18.

¹⁷ 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘years – *that is*, four hundred and thirty of them’ here instead of ‘four hundred and thirty years).

¹⁸ 97.5% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase ‘in regard to an anointed One’ here.

¹⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘ones who had been lastingly locked up together’ (a perfect participle) here. On the basis 1% the NU has ‘ones who had been locked up together’ (an aorist participle).

²⁰ ‘paidagogos’ – a transliteration of the Greek word παιδαγωγός a word which referred to a slave who went with a boy from home to school and back again. We have no English equivalent.

²¹ 94% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘and’ here.