

GALATIANS 4

NLET

PAUL COMPARES THE GALATIAN DISCIPLES TO CHILDREN WHO HAVE HAD MATURED

1 Now, I say: during as long a time as the heir is a child, not at all does he differ from a slave, although being a lord of all *things*. 2 Rather, he is under guardians and household managers until *the time* appointed by the father.

PAUL COMPARES GALATIAN DISCIPLES TO CHILDREN WHO WERE ENSLAVED BUT THEN SET FREE

3 In the same way also *are we, for our part*. When we were children, subject to the fundamental elements of the *Created Order*, we were ones who had been been lastingly enslaved.

4 Now, when the completion of the *appointed* time came, the God dispatched the Son *that is* His,

- coming into a new state of being from a woman,
- coming to be under law,
- 5 in order that He might ransom the *ones* subject to law,
- in order that we might take part in the adoption as sons.

6 Now, because you are sons, the God dispatched the Spirit of the Son *that is* His into the hearts *that are* yours¹. He keeps on crying out, “Abba!” – *that is*, “The Father!”, 7 with the result that no longer are you a slave. Rather, a son! Now, if a son, also an heir of God by agency of an anointed One²!

8 Moreover, at that time, on the one hand, not having lastingly known God, you were enslaved to the gods - ones not being by constitution *really gods*.

PAUL CHIDES THE GALATIAN DISCIPLES FOR TURNING BACK TO PAGAN GODS AND PRACTICES

9 Now, on the other hand, having come to know God – now, moreover, having come to be known by God, how are you turning around to the powerless and

beggarly-poor elemental things, to which things again *and* anew you are desiring to be slaves?!

10 You are observing for yourselves

- days, and
- months, and
- seasons, and
- anniversaries.

11 I fear concerning you. You do not mean to say that in any way I worked hard for you in vain, *do you?*

PAUL BEGS THE GALATIAN DISCIPLES TO BECOME AGAIN AS HE IS

12 Come to be as I, *for my part, am*; because, also I, *for my part, came to be* as you, *for your parts, are*. Brothers, I beg of you!

PAUL REMINDS THE GALATIAN DISCIPLES OF THEIR FORMER RELATIONSHIP WITH HIMSELF

You have treated me unjustly in nothing.

13 Now, you know that because of a weakness of the body I evangelized³ you the first *time*. 14 And, you did not reckon the trial *that was* mine⁴ – *that is*, the one⁵ in the flesh *that was* mine – as nothing. Nor, did you spit me out. Rather, as a messenger of God you received me – as anointed One, Jesus *Himself*! 15 So then, who⁶ was being⁷ the blessing *that is* yours?

For, I bear witness to you that, if able, being ones who had plucked out the eyes *that were* yours, you would have ever⁸ given *them* to me! 16 So, have I lastingly come to be your enemy, speaking truth to you?

PAUL WARNS THE GALATIAN DISCIPLES OF THE INTENTION OF CONTENDING TEACHERS

17 They are contending for you, *but* not excellently. Rather, they desire to shut you out, with the result that you contend for them!

PAUL HOPES

THAT THE GALATIAN DISCIPLES WILL AGAIN EMULATE HIM

18 Now, to be emulated in connection with a good *thing* is good always, and not only when I am present with you, 19 my dear little children⁹ – for whom I am

¹ 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘yours’ here instead of ‘ours’.

² 74% of the Greek manuscripts, including the best line of transmission (f35), have ‘of God by agency of an anointed One’ here. On the basis of 1.5% the NU has ‘by agency of God’.

³ ‘evangelized’ – a transliteration of the Greek word εὐηγγελισάμην. It means ‘announced the Excellent Announcement to’.

⁴ 86.9% of the Greek manuscripts, including the best line of transmission (f35), have ‘mine’ here. 11.4% omit the word. On the basis of 1.7% the NU has ‘yours’ (plural).

⁵ 97.8% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here. The NU

omits it.

⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), have the interrogative pronoun ‘who’ here instead of the interrogative adverb ‘where’.

⁷ 86% of the Greek manuscripts, including the best line of transmission (f35), include the imperfect verb ‘was being’ here. The NU omits it.

⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include ‘ever’ here. On the basis of 2% the NU omits it.

⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have the more endearing expression ‘dear little

again in pains of childbirth even to¹⁰ the *time that* an anointed One receives form in you,

PAUL WISHES

THAT COULD ALTER HIS COME AND ALTER HIS VOICE

20 Now, I was wishing to be present with you just now and to alter the voice *that is* mine; because, I am at a loss in connection with you.

PAUL TEACHES

AN ALLEGORY CONCERNING ABRAHAM'S TWO SONS

21 Tell me, *you*, the *ones* who are wishing to be under law, do you not hear the Law? 22 For, it has been lasting written that Abraham had two sons –

- one from the young female slave and
- one from the free woman¹¹,

23 except, on the one hand, the one from the young female slave was lasting born in accord with flesh. On the other hand, the one from the free woman was *lastingly born* by way of the¹² Promise, 24 which things are things being interpreted allegorically.

For, for they are (*allegorically*) two testaments –

- one *woman* from Mount Sinai, on the one hand, who is bringing forth *children* to end in slavery, which is Hagar. 25 For, ¹³ the Hagar is Sinai, a mountain in the *region* of Arabia, but stands in the same rank with the present Jerusalem. Now,¹⁴ she is slaving away with the children *that are* hers.
- 26 Now, the *woman* – Jerusalem above, on the other hand – is a free *woman*, who is a mother of all¹⁵ of us.

27 For, it has been lastingly written, “**Be gladdened, O barren woman who is not bearing children! Let your voice break forth! And, shout, the woman who is not having labor pains! Because, many more are**

the children of the lonely woman than the woman who has the husband.”¹⁶

28 Now, we¹⁷, *for our parts*, brothers, in accord with Isaac are¹⁸ children of PROMISE. 29 Yet, even as at that time the *son* having been born in accord with flesh was persecuting the *son having been born* in accord with spirit¹⁹, in the same way *it is* also now.

30 Moreover, what does the Writing say: “**Cast out the young female slave and the son that is hers! For, by no means might the son of the young, female slave inherit²⁰ along with the son of the free woman.**”²¹

31 So then,²² brothers, we are not children from a young female slave; rather, from the free woman.

children' here instead of 'children'.

¹⁰ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have 'even to' here instead of a similar preposition 'until'.

¹¹ 'free woman' – or, possibly, 'wife'.

¹² 88% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here. On the basis of 6% the NU omits it.

¹³ 90.4% of the Greek manuscripts, including the best line of transmission (f35), have 'For,' here. On the basis of 5% the NU has 'Now,' or 'But'.

¹⁴ 61% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here. 35% have another word that can be translated as 'Now,' On the basis of 4% the NU has 'For,'.

¹⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), include 'of all' here. The NU omits this word.

¹⁶ A reference to Isaiah 54:1

¹⁷ 92% of the Greek manuscripts, including the best line of transmission (f35), have 'we' (a first person, plural pronoun) here instead of 'you' (a second person, plural pronoun).

¹⁸ 94% of the Greek manuscripts, including the best line of transmission (f35), have 'are' (first person, plural verb) here instead of 'you' (second, person plural verb).

¹⁹ 'spirit' – There is no definite article before the word 'spirit'. So, this word seems to refer to the regenerated aspect of Abraham's being which relates to God and believed His promise. Otherwise it might refer to the Holy 'Spirit'.

²⁰ 80% of the Greek manuscripts, including the best line of transmission (f35), have 'might ... inherit' (an aorist, subjunctive verb) here instead of 'shall ... inherit' (a future, active verb).

²¹ A reference to Genesis 21:10

²² 95% of the Greek manuscripts, including the best line of transmission (f35), have 'So then,' here instead of 'On which account'.