

## GALATIANS 6

### NLET

#### PAUL ENJOINS THE GALATIAN DISCIPLES TO RESTORE THE STRAYING

1 Brothers, if ever a person might even be taken away beforehand by any false step, you, *for your parts* – the spiritual *ones* – keep on restoring the *one* such as this with a spirit of gentleness, examining yourself, lest you, *for your part*, might be put to the test.

#### PAUL ENJOINS THE GALATIAN DISCIPLES TO BEAR ONE ANOTHER'S BURDENS

2 Keep on bearing the burdens of one another; and, in this way you have filled full<sup>1</sup> the Law of the anointed One. 3 For, if anyone esteems *himself* to be something while being nothing, he deceives HIMSELF<sup>2</sup>.

#### PAUL ENJOINS THE GALATIAN DISCIPLES TO TEST HIS OWN WORK

4 Now, let each *person* be testing the work *that is* his own. And, then he shall have the boast in regard to his own *accomplishment* alone, and not in regard to the other *person*. 5 For, each *person* shall carry the burden *that is* his own.

#### PAUL ENJOINS THE GALATIAN DISCIPLES TO SHARE WITH THEIR TEACHERS

6 Now, let the one who is being taught the Word give a share amongst all good *things* with the one who is teaching.

#### PAUL ENJOINS THE GALATIAN DISCIPLES TO STOP BEING LEAD ASTRAY

7 Stop being lead astray! God is not to be outwitted! For, what, if ever a person might be sowing *it*, this also shall he reap. 8 Because, the one who is sowing in regard to the flesh *that is* his own from the flesh shall reap destruction. Now, the one who is sowing in regard to the Spirit from the Spirit shall reap life – eternal *life*!

<sup>1</sup> 97.5% of the Greek manuscripts, including the best line of transmission (f35), have 'you have filled full' (an aorist tense verb) here instead of 'you shall fill full' (a future tense verb).

<sup>2</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have 'deceived HIMSELF', the direct object placed in front of the verb in Greek for emphasis instead of after the verb as the NU has.

<sup>3</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have 'in order that not with respect to the Cross of the Anointed One' here instead of 'in order that with respect to the Cross of the Anointed One not'.

#### PAUL ENJOINS THE GALATIAN DISCIPLES NOT TO BEHAVE REMISSLY

9 Now, being ones who are doing the morally beautiful *thing*, let us not be behaving remissly. For, in a proper time we shall reap, not being ones who are growing weary.

10 So then, then and there, as we have an opportunity, let us work for ourselves the morally good *thing* in reference to all *people* – now, especially in reference to the household *members* of the Faith.

#### PAUL NOTES HIS DISTINCTIVE HANDWRITING

11 You see what large letters I have written to you with the hand *that is* mine.

#### PAUL REVEALS THE DEVIOS MOTIVES OF THE JUDAIZERS

12 As many as are wishing to make a good showing in connection with flesh, these are compelling you to be circumcised, only in order that not with respect to the Cross of the Anointed One<sup>3</sup> they might be persecuted. 13 For, neither are the ones who have been lastingly circumcised<sup>4</sup> themselves keeping a law. Rather, they are wishing that you be circumcised so that in connection with the flesh *that is* yours they might boast!

#### PAUL DEFINES HIS BOAST

14 Now, may it never come to be that I boast, except in connection with the Cross of the Lord *Who is* ours – Jesus the Anointed, by agency of Whom a *created* order has been lastingly crucified with regard to me and I *have been lastingly crucified* with regard to the<sup>5</sup> *Created Order*.

15 For, in connection with an anointed One – *namely*, Jesus – neither<sup>6</sup> is circumcision something powerful<sup>7</sup> nor *is* uncircumcision *something powerful*. Rather, a new creation *is something powerful*.

#### PAUL BLESSES THOSE WHO FALL IN LINE WITH HIS BOAST

16 And, to as many as shall draw up in line with the rule – *namely*, this one – peace *be* upon them! And, mercy! And, upon the Israel of the God!

<sup>4</sup> 66% of the Greek manuscripts, including the best line of transmission (f35), have 'ones who have been lastingly circumcised' (a perfect, passive participle) here instead of 'ones who are being circumcised' (a present, passive participle).

<sup>5</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

<sup>6</sup> 96.5% of the Greek manuscripts, including the best line of transmission (f35), have 'For, in connection with an anointed One – *namely*, Jesus - neither' here instead of 'For, neither'.

<sup>7</sup> 97.5% of the Greek manuscripts, including the best line of transmission (f35), have 'is ... powerful' here instead of 'is'.

PAUL PLEADS

THAT NO ONE HAND OVER TO HIM MORE TOIL AND  
TROUBLE

17 During the remaining *time* let no one hand toil and trouble over to me. For, I, *for my part*, am bearing the telltale marks of the Lord<sup>8</sup> Jesus in the body *that is* mine.

PAUL BLESSES THE GALATIAN DISCIPLES

18 The Grace of the Lord *Who is* ours – Jesus *the* Anointed – *be* with the spirit *that is* yours, brothers!

PAUL STAMPS HIS LETTER WITH VERITY

Amen!

The citation of f35 in Galatians is based on thirty-seven MSS – 18, 35, 201, 204, 328, 386, 394, 444, 604, 757, 824, 928, 986, 1072, 1075, 1100, 1248, 1249, 1503, 1548, 1617, 1637, 1725, 1732, 1761, 1855, 1864, 1865, 1892, 2080, 2352, 2431, 2466, 2554, 2587, 2723 and 2817—all of which Dr. Wilbur Pickering collated Himself.

Manuscripts 204, 1100, 1637, 1865, 2554 and 2587 are ‘perfect’ representatives of f35 in Galatians, as they stand.

Also, the exemplars of another five manuscripts (in other words, the manuscripts from which these five were copied) were also perfect.

The uniformity is impressive.

Since these MSS come from all over the Mediterranean world (Sinai, Jerusalem, Patmos, Constantinople, Aegean, Trikala, Meteora, Athens, Mt. Athos (eight different monasteries), Bucharest, Vatican, etc.) they are certainly representative of the family, giving us the precise family profile.

The family profile is reflected in the texts without exception.

<sup>8</sup> 95.5% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘Lord’ here. On the basis of

1% the NU omits it.