

The Letter of Paul to the GALATIANS

LAST GENERATION VERSION

Translation & Notes by Tim Warner

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Chapter 1

Greeting

Paul, an emissary, (not from men nor by a man, but by Jesus Anointed¹ and God the Father, the one who raised Him from among the dead), 2 and all the brothers with me, to the congregations of Galatia: 3 Grace to you and peace from God our Father and [from our] Master, Jesus Anointed, 4 who has given Himself for our sins so that He may deliver us out of the threatening wicked age, according to the will of our God and Father. 5 To Him be glory unto the ages of the ages,² Amen!

Rapid Defection from the True Message

6 I marvel that you are so suddenly defecting from Him who called you by the Anointed's grace to an altered³ message. 7 It is not another,⁴ except that those disturbing you also wish to distort the message of the Anointed. 8 But even if we, or a messenger from the sky, should proclaim a message to you beside⁵ what we [already] proclaimed to you, may he be accursed! 9 As we have previously stated, and now I repeat again, if anyone delivers you a message beside what you received [from us], may he be accursed!

The Source of Paul's Message

10 For am I now convincing men or God? Or am I seeking to please men? If I still seek to please men, I would not have become the Anointed's servant. 11 For I am informing you, brothers, the message I proclaimed [to you] is not according to man. 12 Neither did

¹ Paul immediately set out to defend his credentials as one personally commissioned by Jesus Anointed. His opponents challenged both his message and his credentials.

² The Bible does not conceive of "eternity" as timeless, but as a series of finite, perpetual ages with no end in sight.

³ "ετερος" strange or altered, a foreign message

⁴ "αλλο" It is not "another" of the same kind, but a complete perversion of the Anointed's message

⁵ "παρα" literally, "beside." It implies an addition to Paul's message.

I receive it from man, nor was I taught [by man], but by revelation of Jesus Anointed. 13 For you heard of my behavior when in Judaism, that I used to exceedingly persecute the congregation of God and ravage her. 14 And I progressed in Judaism above many contemporaries of my nation,⁶ being much more zealous for the traditions of my fathers. 15 But when it pleased God, (who separated me from my mother's womb and called me by His grace) 16 to reveal His Son through me⁷ so that I might proclaim Him among the nations, I did not immediately consult with flesh and blood. 17 Nor [did I immediately] go up to Jerusalem to those who were emissaries before me. Instead I went to Arabia, and returned again to Damascus.⁸ 18 Then, after three years, I went to Jerusalem to get acquainted with Peter and I stayed with him fifteen days. 19 But the other emissaries I did not see, except James,⁹ the Master's brother. 20 (Now, look, what I write to you in the presence of God, I am not lying!) 21 After that, I went to the regions of Syria and Cilicia, 22 and was unknown by face to the congregations of Judea, those in the Anointed.¹⁰ 23 But they only heard this: "Our previous persecutor now preaches the Faith he used to ravage." 24 And they glorified God in me.

Chapter 2

Endorsement by the Jerusalem Emissaries and Elders

1 Then, fourteen years later, I went up to Jerusalem with Barnabas, also taking Titus. 2 Yet, I went up according to revelation, and submitted the message that I preach among the nations, yet privately to those of reputation to ensure I am not running, or had run, for nothing. 3 But not even Titus, being Greek, was required to be circumcised 4 because of the clandestine false brothers, (who came in secretly to spy out our freedom which we have in Anointed Jesus, in order to enslave us). 5 To whom we did not yield subjection, not for an hour, so that the truth of the message might be consistent towards

⁶ The sense of the Greek is Jews of comparable age

⁷ This is no doubt a reference to Paul's experience on the Damascus road, and the Anointed's commission to him (cf. Acts 26:15-18). Note the preposition is "through" (Gr- διὰ).

⁸ The time Paul spent in Arabia can be placed between verses 19 & 20 of Acts 9. Upon returning from Arabia to Damascus, after receiving the Anointed's revelation, Paul "*preached the Anointed in the synagogues, that He is the Son of God. Then all who heard him were amazed...*" (Acts 9:20-21a).

⁹ By this time James had been appointed the leading elder of the Jerusalem congregation

¹⁰ "*the congregations of Judea, those in the Anointed*" distinguishes Messianic congregations from non-Messianic ones (Jewish synagogues).

you.¹¹ 6 Yet, from those seeming to be important (whatever they were makes no difference to me – God does not consider appearances), nothing was added to me¹² by those of importance. 7 On the contrary, perceiving that I had been entrusted the message of the uncircumcised, just as [the message of] the circumcised was to Peter, 8 (for the one acting in Peter unto [being] emissary to the circumcised was acting in me unto the nations). 9 And realizing the grace given to me, James, Kaphas,¹³ and John – who seemed to be pillars – gave to me and Barnabas the right hands of fellowship, that we should go unto the nations, and they to the circumcised,¹⁴ 10 [saying] only to remember the poor. This I was already eager to do.

Paul's Rebuke of Peter at Antioch

11 However, when Peter came to Antioch, I opposed him to his face because he was at fault. 12 For, before some came from James, he ate together with those of the nations. But, when they arrived, he withdrew and separated himself, fearing those of the circumcised. 13 And the other Jews played the hypocrite also. Even Barnabas was carried away with their hypocrisy! 14 But when I observed their improper behavior toward the truth of the message, I said to Peter in the presence of all, “If you, having been a Jew, are living like the nations and not like the Jews, why do you require the nations to become Jewish?”¹⁵ 15 ‘We are Jews, not sinners of the nations!’¹⁶ 16 Yet, having observed that man is not justified by works of law but only through faith of Jesus Anointed,¹⁷ ¹⁸ we too believed unto Anointed Jesus so that we may be justified by faith of the Anointed and not by works of law (because no flesh will be justified by works of law). 17 Yet, if seeking to be justified in the Anointed we are also found sinners, doesn’t that make the Anointed a dispenser of sin?¹⁹ May it never be!”²⁰ 18 For if I keep rebuilding the things I destroyed, I am making myself a transgressor. 19 For I, by law,

¹¹ These verses show that there was clearly a legalistic faction within the Jerusalem congregation that was operating outside the leadership. Compare Acts 15:4-7.

¹² The leaders of the Jerusalem congregation found nothing lacking in Paul’s message to the Gentiles.

¹³ Aramaic name for Peter

¹⁴ Here the leadership agreed on a division of their missions and territory, based on their perception of what the Breath was doing in Peter and in Paul.

¹⁵ The sense seems to be that Peter’s action implied that the Gentiles could only be equal with the Jewish believers if they became Jews (circumcised).

¹⁶ This statement seems to be a sarcastic summary of the elitist impression Peter was giving to the Gentiles

¹⁷ Objective genitive, meaning the faith concerning Jesus Anointed, not Jesus’ own faith. See also Rom. 3:22; Gal. 3:22; Phil. 3:9; Rev. 14:12.

¹⁸ Here, Paul reminded Peter of what he had observed firsthand at Cornelius’ house, that the Breath was given to Gentiles entirely apart from observance of Jewish customs (see Acts 10:44-48 & 11:15-18)

unto law have died so that I should live to God. 20 I have been together crucified in the Anointed one,²¹ yet I live! But it is no more I who is living, but the Anointed in me. What I am now living in the flesh, I live in faith unto the Son of God, who loved me and gave Himself for me. 21 I do not diminish the grace of God. For if justice is through law, then the Anointed died for nothing.

Chapter 3

Paul's Rebuke of the Galatians

1 Oh foolish Galatians! Who bewitched you not to embrace the Truth, before whose eyes Jesus Anointed was portrayed as having been crucified? 2 I only want to hear one thing from you: Did you receive the Breath by works of law or by the proclamation of faith? 3 Are you this foolish, [to suppose that] having begun in the Breath you are now completed through flesh? 4 Have you suffered so much for nothing, if it really was for nothing? 5 So, does the one supplying the Breath to you and working miracles among you²² [do so] from works of law, or from hearing of faith?

The Inheritance Comes by "Promise" of the Abrahamic Covenant

6 According as Abraham believed God and it was accounted unto righteousness for him, 7 understand consequently that those out of faith, these are the sons of Abraham. 8 Yet the Scripture, having foreseen that God is justifying the nations by faith, has previously announced the message to Abraham that "*in you all nations shall be blessed.*"²³ 9 Consequently, it is those out of faith who are blessed with faithful Abraham.

Only Perfect Obedience to the Law Avoids its Curse

10 For all who partake of works of law are under a curse.²⁴ For the Scripture says, "*Accursed are all who do not persevere in all things written in the book of the law to do them.*"²⁵

¹⁹ When an emissary of the Anointed was openly sinning in front of the Gentiles, in effect it made the Anointed a dispenser of sin (through His emissary).

²⁰ There is disagreement over where Paul's quotation of his rebuke of Peter ends. We have placed it here because of the switch from first person plural to first person singular in vs. 18.

²¹ This is likely a reference to Paul's baptism (see Rom. 6:2-6)

²² This is likely a reference to special Apostolic power Paul himself displayed in their presence (cf. Acts 8:14-19 & 2 Cor. 12:12)

²³ Gen. 12:3 (see also Gen. 22:18)

²⁴ In order for the curse of the Law to be in effect, the Law itself could not have been abolished for unbelieving Israel (cf. Matt. 5:17-18; Heb. 8:13).

11 But, it is obvious that no one is justified by law because, *"The just shall live by faith."*²⁶
 12 The law²⁷ is not of faith, but [only] the *"Man"*²⁸ *doing them [all] shall have life through them.*²⁹

Jesus, the Subject of the Abrahamic Promise, Rescues from the Law

13 The Anointed has ransomed us from the curse of the law, having become accursed for us, (for it is written, *"accursed is the whole [class of people] hanging on a tree"*³⁰), 14 so that *"the blessing of Abraham"*³¹ may come unto the nations through Anointed Jesus, that through faith we may receive the promise of the Breath.³² 15 Brothers, I will relate a human comparison: Once a human covenant has been certified, no one circumvents or supplements it. 16 Likewise, the promises were given to Abraham and his *"Seed."* It does not say *"seeds"* as in the plural,³³ but in the singular, *"and to your Seed,"*³⁴ who is the Anointed. 17 Also, I say this: The Law, which came four hundred thirty years later, cannot circumvent the covenant that was previously certified unto the Anointed under

²⁵ Deut. 27:26. If there was any question whether Paul's previous references to "works of law" meant observance of the Law of Moses, he settles the question decisively with this quote of Deuteronomy 27:26, referring specifically to the "Book of the Law" which Moses placed with the ark of the covenant (cf. Deut. 31:26).

²⁶ Habakkuk 2:4, See notes on Hebrews 10:38.

²⁷ It is not merely the concept of legalism that Paul contrasts with faith, but observance of "the Law" of Moses, indicated by the definite article.

²⁸ Paul adds the definite article "the Man doing them" – referring to Jesus Anointed as the perfect Man who fulfilled the justice and judgments of the Law.

²⁹ This is a direct quote of Leviticus 18:5 LXX, *"And you shall keep all My ordinances and all My judgments, and do them, which a man doing shall have life in them."* Throughout the Law, continued life and the permanent possession of the Land inheritance was through perfect obedience to the Law. *"You shall follow what is altogether just, that you may live and inherit the land which the LORD your God is giving you."* (Deut. 16:20).

³⁰ Deut. 21:23

³¹ The phrase *"the blessing of Abraham"* only occurs here and in Genesis 28:4, where it refers to the permanent Land inheritance.

³² The genitive case noun (the Breath) could either be objective or subjective. If it is considered objective genitive, then the Breath itself is what was promised to baptized believers as a deposit on the Land inheritance, (cf. Eph. 1:13-14, Gal. 4:6-7). If the Breath is subjective genitive, then the promise of the inheritance is given by means of the Breath.

³³ Gr. - "as referring to many"

³⁴ καὶ τῷ σπέρματί σου – quoted verbatim from the Septuagint. It is found exclusively in the promise to Abraham, Isaac, and Jacob concerning the permanent Land inheritance (Gen. 13:15; Gen. 17:8; Gen. 28:4,13; Gen. 35:12; Gen. 48:4), that God would give it to these men personally "and to your seed" (καὶ τῷ σπέρματί σου) as a permanent inheritance.

God. 18 Because, if the inheritance comes through Law, then it is no longer by a promise. But, [it was] through a promise that God favored Abraham.

The Temporary Purpose of the Law

19 Why then the Law? It was added because of transgressions until the “Seed” should come who was promised, (being ordained through messengers³⁵ in the hand of a Mediator³⁶). 20 Now, a mediator does not [mediate] only one [party], but God is one.³⁷ 21 Then, is the Law in conflict with the promises of God? May it never be! For, if a law could have been given capable of giving life, righteousness would have come through law. 22 But the Scripture has confined all under sin, so that the promise, from faith of Jesus Anointed,³⁸ may be bestowed upon the believers. 23 But, before faith came we were supervised under law, being kept in protective custody³⁹ for faith about to be revealed.⁴⁰ 24 Therefore, the Law came as our guardian⁴¹ unto the Anointed, so that through faith we might be justified. 25 But, once faith came⁴² we are no longer under a guardian.

Believers Partake of Abraham’s Promised Inheritance through Baptism

26 For you are all the sons of God through the Faith in Anointed Jesus. 27 For, all of you who have been immersed unto the Anointed have been clothed with the Anointed. 28 There is neither Jew nor Greek; there is neither servant nor free; there is neither male

³⁵ The Law was given on Mt Sinai in the company of heavenly “messengers” ἄγγελος cf. Deut 33:2 LXX, Psalm 68:17-18; Acts 7:53 & Heb. 2:2

³⁶ There is one “Mediator” between God and man, who is Christ (I Tim. 2:5). It was the Son of God who appeared to Moses in the burning bush as the “Messenger of the LORD,” and who delivered the Law to Moses on Mt. Sinai. See also Heb. 3:1-6 & footnotes.

³⁷ The Mediator between God and Israel, the Son, mediated on behalf of God who was one party.

³⁸ Objective genitive, meaning the faith concerning Jesus Anointed, not Jesus’ own faith. See also Rom. 3:22; Gal. 2:16; Phil. 3:9; Rev. 14:12.

³⁹ The sense is of being encircled for preservation.

⁴⁰ It is not that “the Faith” did not exist, since clearly Abraham was included in “the Faith” (vs. 6-9). Yet it was cloaked in mystery under the Law, yet fully uncovered after Christ came (Rom. 16:25-27). Hebrews 11 gives a long list of people included in “the Faith” beginning with Abel and ending with us. The redemption of Christ also extends backward to include all of the sons of God (Heb. 9:15). All of the redeemed are gathered in Christ (Eph. 1:9-10) and thus partake of the common “Faith.”

⁴¹ The Greek word refers to a child’s guardian overseeing his education and activities until he becomes an adult.

⁴² Notice Paul did not say “once Christ came,” but “once faith came,” showing that release from the Law comes individually for those who believe and embrace the New Covenant.

nor female. For you are all one in Anointed Jesus. 29 And if you are the Anointed's then you are Abraham's seed and heirs according to the promise.

Chapter 4

1 Yet, as long as the heir is a minor, he is no different than a servant, even though he may be master of all. 2 But, he is under instructors and managers until the time designated by the father. 3 Likewise, when we were children, we used to be under the elements of the cosmos,⁴³ having been placed in servitude. 4 But when the fullness of the time arrived, God sent His Son, having become⁴⁴ out of woman, having become under law, 5 in order to redeem those under law, so that we may receive the adoption. 6 But since you are sons, God has sent the Breath of His Son⁴⁵ into your hearts, calling, "Abba,⁴⁶ Father!" 7 So you also are no more a servant, but a son, and if a son, also an heir of God through the Anointed.⁴⁷

Paul Perplexed by Their Rapid Change of Heart

8 However, when you did not know God, you served what were in essence not [really] gods. 9 But now having known God, or greater still, having been known by God, why

⁴³ "τα στοιχια του κοσμου," literally, "the elements of the cosmos." This was a common term in Greek that referred to the cycles of the celestial bodies which govern the calendar. These cycles were designed by God (Gen. 1:15-19), but perverted by pagans. Yet, God fashioned a "guardian" for Israel, to preserve them from the corrupting influence of the pagans, until the Anointed would come and bring full revelation of God. Like the pagans, the Jews observed times, seasons, years, new moons, and Sabbaths. Yet, through the Law of Moses, God put symbolic significance on these things for Israel that pointed them to what was to come – the Anointed (cf. Col. 2:16-17). In this way, He guarded Israel in "protective custody" (Gal. 3:22-25). For Paul and his readers, being under "the elements of the cosmos" meant bondage to the cycles of the celestial bodies (seasons, years, new moons, sabbaths) *without* the higher revelation of the "mystery of the Anointed" (cf. Col. 2:8-23). This included Israel under the Law, with her feasts and Sabbaths, as well as the pagans whose religions were also governed by the sun, moon, and stars, and many rituals associated with such things.

⁴⁴ γενόμενον "having become" aorist participle, the timing of the action of the aorist participle is virtually synonymous with the action of the main indicative (aorist) verb – "sent." The linkage in time between Jesus' becoming flesh (Jn. 1:14; Phil. 2:7) with His being "sent" from the Father shows that His commission was given to Him at this time, and not as an adult at His baptism as claimed by many Unitarians. See: Matt. 10:40; Lk. 10:16; Jn. 4:34; Jn. 5:24,30,36-37; Jn. 6:38-39,44,57; Jn. 7:16,28-29,33; Jn. 8:16,18,26,29,42; Jn. 9:4; Jn. 12:44,45,49; Jn. 13:20; Jn. 14:24; Jn. 15:21; Jn. 16:5; Jn. 20:21; 1 Jn. 4:9-10,14.

⁴⁵ Rom. 8:9; Phil. 1:19; 1 Pet. 1:11

⁴⁶ An Aramaic term of endearment for father, similar to "papa"

⁴⁷ It is the possession of the Breath that makes one a "son," hence an "heir" of the inheritance promised to Abraham's Seed (see also: Eph. 1:13-14).

are you turning again to impotent and bankrupt elements to which you again want to be in bondage? 10 You are observing days, months, seasons, and years. 11 I fear for you that perhaps I have labored over you for nothing! 12 I beg you brothers, become like me as I [became] like you!⁴⁸ In nothing you have wronged me. 13 You have observed that through weakness of flesh I previously proclaimed the message to you. 14 And you did not despise the impediment that was in my flesh,⁴⁹ nor reject me, but received me as the Messenger of God,⁵⁰ as Anointed Jesus [Himself]! 15 Where then is the blessing you [once] had? I testify to you that, if possible, you would have dug out your own eyes and given them to me. 16 Have I therefore become your enemy by being truthful with you?

Deceitful Tactics and Motives of the Preachers of Moses

17 Deceitfully they desire you.⁵¹ Yet they decide to exclude you so that you might envy them.⁵² 18 But it is good to always be desirous of what is good, and not only when I am present with you. 19 My little children, for whom I again labor in childbirth until the Anointed may be formed in you, 20 I wish I were present with you now to change my tone, because I am perplexed by you.

Allegory Contrasting the Mosaic and Abrahamic Covenants

21 Tell me, you who prefer to be under the Law, don't you hear the law? 22 For it was written that Abraham had two sons, one from a servant woman, and the other from a free [woman]. 23 But indeed the one from the servant woman was born according to the flesh. Yet, the one born from the free [woman] was by the promise. 24 These things are symbols. They represent the two covenants.⁵³ Indeed, the one from Mount Sinai,⁵⁴ which begets slavery, is represented by Hagar.⁵⁵ 25 For this Hagar, (which is Mount Sinai in Arabia), corresponds to the present Jerusalem. She is in slavery with her children.⁵⁶ 26

⁴⁸ cf. 1 Cor. 9:19-23

⁴⁹ cf. 2 Cor. 12:7-10

⁵⁰ The "Messenger of God," the one who called to Abraham from heaven when he was about to slay Isaac (Gen. 22:11,15), was Jesus Himself according to Paul. In Mal. 3:1 Jesus is called "the Messenger of the Covenant," and in Rev. 1:1-2 Jesus is called "His [God's] Messenger."

⁵¹ Paul contrasts his truthfulness (v. 16) with the deceitful motives of the preachers of Moses.

⁵² By excluding uncircumcised believers, the false teachers sought to make them jealous so they would submit to circumcision and observance of the Mosaic Law.

⁵³ literally, "they are the two covenants"

⁵⁴ The Law of Moses given on Mt. Sinai

⁵⁵ literally, "which is Hagar"

⁵⁶ Still bound by the Law and its curses

But the elevated Jerusalem⁵⁷ is free! She is the mother of all of us! 27 For it has been written,⁵⁸ *“Rejoice oh barren, the one unable to bear children! Burst out and shout, you who have no contractions, because she who was deserted has the multitude of children rather than her who has a husband!”*⁵⁹ 28 But, we brothers, like Isaac, are the children of the promise. 29 Even as then, the one born according to the flesh persecuted the one [born] according to the Breath, so also it is now. 30 Yet, what does the Scripture say? *“Cast out the servant woman and her son! For the son of the servant woman shall never⁶⁰ be an heir along with the son of the free woman.”*⁶¹ 31 Consequently, brothers, we are not the children of the servant woman, but of the free [woman].⁶² 5:1 The Anointed liberated us for freedom! Stand firm, then, and do not be ensnared again by a yoke of slavery.

Chapter 5

Stern Warning to Those Contemplating Circumcision

2 Look! I, Paul, tell you that if you get circumcised, the Anointed will not profit you at all. 3 And again I certify to each man getting circumcised, he is obligated to obey the whole Law.⁶³ 4 Whoever is justified by Law is excluded from the Anointed. You have fallen from grace. 5 For we in the Breath anticipate the hope of righteousness by faith. 6 For in the Anointed Jesus, neither circumcision nor uncircumcision carries any weight, but faith operating through love. 7 You used to run well. Who hindered you [so as] not to be persuaded by the truth? 8 This persuasion is not from Him who calls you. 9 A little leaven infects the whole lump [of dough]! 10 I have become confident towards you in

⁵⁷ Jerusalem will be lifted up above all of the surrounding hills during the Kingdom. Isa. 2:2 *“Now it shall come to pass in the latter days that the mountain of the LORD’s house shall be established on the top of the mountains, and shall be exalted above the hills...”* Zech. 14:10 *“All the land shall be turned into a plain from Geba to Rimmon south of Jerusalem. Jerusalem shall be raised up and inhabited in her place from Benjamin’s Gate to the place of the First Gate and the Corner Gate, and from the Tower of Hananel to the king’s winepresses.”*

⁵⁸ Paul’s quote of Isaiah 54 in reference to the “elevated Jerusalem” proves that it is not in “heaven,” but is Jerusalem restored as Isaiah so plainly declares (see Isa. 54:4-8).

⁵⁹ Isaiah 54:1. Paul’s use of this quotation about restored Jerusalem was apparently intended to remind them of the promise to Abraham. He was promised a multitude of descendants through Isaac (Gen. 22:17). Yet, he was also promised to become the father of “many nations” (Gen. 17:4-5). It seems Paul’s point was that the number of those who become Abraham’s seed from the nations through the Anointed would greatly outnumber those who were merely his sons by birth. Isaiah portrayed this as Jerusalem’s boundaries being greatly expanded to accommodate so many new children of Abraham.

⁶⁰ Paul used the Greek double negative here, roughly translated “absolutely not.”

⁶¹ Gen. 21:10

⁶² Children of Sarah, as children of the Abrahamic promise. (cf. 1 Pet. 5:13; 2 John 1:1,13; Rev. 12).

⁶³ Paul could not make such a statement if the Law of Moses had been completely abolished for unbelieving Israel (cf. Gal. 3:23-25).

the Master that you will be mindful of nothing else. Yet, the one troubling you shall receive condemnation, whoever he is. 11 Now brothers, if I still preached circumcision, why do I continue to be persecuted? Then the scandal of the cross has been invalidated! 12 I wish those disturbing you would castrate⁶⁴ themselves!

Stern Warning to Those Abusing Their Liberty

13 Brothers, you were called to freedom. Only don't use freedom as an opportunity for the flesh; serve each other through love. 14 For the entire law has been satisfied in this one statement, "*You shall love your neighbor as yourself.*"⁶⁵ 15 But if you bite and devour one another, beware, or you may consume each other. 16 Now I say, walk in the Breath and under no circumstances should you satisfy the lusts of the flesh. 17 For the flesh desires to overcome the Breath, and the Breath [desires to overcome] the flesh. And these are adversaries of each other, so that you cannot do what you desire. 18 But, if you are being led by the Breath, you are not under law. 19 Now the works of the flesh are obvious, they are: adultery, sexual perversion, impurity, shamelessness, 20 idolatry, sorcery, hostilities, arguments, malicious intentions, angers, strifes, divisions, heresies, 21 envies, murders, intoxications, wild parties and similar things. Of these I forewarn you, as I told you before, that those who keep doing⁶⁶ these kinds of things shall not inherit the kingdom of God.

The Life that Pleases God

22 But the fruit of the Breath is love, joy, peace, patience, kindness, virtue, faith, 23 humility, self control. No law opposes these sorts of things.⁶⁷ 24 And those who are the Anointed's have crucified the flesh with its influence and lusts. 25 If we live⁶⁸ in the Breath, we should be walking in the Breath. 26 We should not become conceited, challenging each other or envying each other.⁶⁹

⁶⁴ The Greek word means to amputate the genitals. Paul seems to wish the teachers of circumcision would be deprived of the very thing in which they gloried, their circumcised organ.

⁶⁵ Paul no doubt quoted the command in Lev. 19:18 because it had previously been quoted by Jesus Himself as the fulfillment of the whole law (Mark 12:28-34).

⁶⁶ In Greek this is a present participle indicating continuous action.

⁶⁷ Since any moral obligation to the Law is satisfied in observance of one command, "love your neighbor as yourself" (vs. 14), those who live by the Breath, and whose lives produce the fruit of the Breath, cannot be judged or condemned by any commandment or law.

⁶⁸ We have the hope of "life" through resurrection

⁶⁹ The apparent results of legalism

Chapter 6

1 Brothers, if a man is discovered in some sin, you who are spiritual restore him in a breath of gentleness, being careful, because you also could be tempted. 2 Carry each other's load. Fulfill the Law of the Anointed in this manner. 3 If someone supposes himself to be something, yet is nothing, he is self-deceived. 4 Let each validate his own work, and then privately he will boast⁷⁰ and not to others. 5 For everyone shall carry his own responsibility.

Concluding Remarks

6 Now, those [of you] who are being taught in the Word, be contributing in everything good to the one teaching. 7 Don't be fooled, God is not mocked. For whatever a man may plant, that is what he will harvest, because 8 the one planting for the flesh, from the flesh he will harvest destruction, but the one planting for the Breath, from the Breath he will harvest perpetual life. 9 Let's not tire of doing good. For at the appointed time we shall harvest, not being idle.⁷¹ 10 Therefore, as we have opportunity, we should do good to all, but particularly to the family of faith. 11 Look at the largeness of the text⁷² that I have written to you with my own hand! 12 All those determined to make the flesh appear good, these are the ones requiring you to be circumcised so that they may not be persecuted for the cross of the Anointed. 13 For not even those being circumcised are law – keeping. But they want you to be circumcised so that they may boast in your flesh. 14 But far be it from me to boast, except in the cross of our Master, Jesus Anointed, through whom the system has been crucified to me, and I to the system. 15 Because, in Anointed Jesus, neither circumcision has any weight, nor uncircumcision, but a new formation. 16 And whoever marches by this standard, may peace and mercy be upon them, and upon the Israel of God. 17 From now on, let no one trouble me. I am bearing the scars of the Master Jesus in my body. 18 May the grace of our Master, Jesus Anointed be with your breath, brothers, Amen.

⁷⁰ "Boast" in a good sense. That is, proclaim to himself his satisfaction with his own works.

⁷¹ There is no condition in the Greek as is translated in many versions (*if* we are not idle, or *if* we do not faint). "Idle" is a present participle with the particle of negation, literally, "not being idle." The present tense of the participle is relative to the time of the future tense verb, "harvest." Hence, the proper sense is that we will harvest, not being idle at the appointed time of harvest. We will have something to harvest.

⁷² Scholars are divided about whether Paul referred to the length of the epistle or the size of the print. It is most likely the latter since this is not a particularly long epistle, and Paul apparently had very poor eyesight (cf. Gal. 4:13-16 & 2 Cor. 12:7-10). His other epistles were dictated and written by an associate.