

- 26 Here is what these things are when they have been made into an allegory:¹⁶ 2•These women are two covenants. 3•One is from Mount Sinai, bearing children who are to be in slavery. 4•This one is Hagar. 5•This Hagar is Mount Sinai in Arabia. 6•And she corresponds to the present Jerusalem, for she is in slavery with her children. 7•But the Jerusalem above is free. 8•This one is *our* mother. 9•Now it is written, “*Be overjoyed, barren woman who is not bearing children! Burst out and shout, you who are not suffering birth pains! Because the children of the desolate woman will be more numerous than the children of the one who has a husband.*”¹⁷
- 4:24–27
- 27 Now you, brothers, like Isaac, are children of the promise. 2•But just as, at that time, the one who was born by way of physical descent persecuted the one who was born by way of the Spirit, so is it now also. 3•But what does the Scripture say? 4•“Kick out the slave woman and her son. 5•Indeed, the son of the slave woman will certainly not inherit with the son of the free woman.”¹⁸
- 4:28–30
- 28 So then, brothers, we are not children of the slave woman, but of the free woman. 2•The *messiah* set us free from condemnation into freedom from the demands of the Covenant. 3•Keep standing firm, therefore, and do not be subject again to a yoke of slavery.
- 4:31–5:1

§ 3 • Concluding Exhortation to Gentiles to Resist the False Teachers

PART 13

- 29 Look, I, Paul, say to you that, if you get circumcised, the *messiah* will in no way benefit you. 2•And what’s more, I testify to every man who gets circumcised that he becomes a person under obligation to do the whole Covenant. 3•Whichever ones among you seek to be considered *dikaïos* on the basis of the Mosaic Covenant, you have been alienated from the *messiah*. 4•You have fallen away from his grace. 5•But we, in our spirit—by reason of our

16. Literally, “Whatsoever things they are, being allegorized—...” Here, Paul is signaling the fact that he is about to create an allegory out of the elements of the *Genesis* accounts that tell of Sarah, Hagar and their sons. Paul is not for a moment suggesting that the intended, authoritative meaning of these *Genesis* accounts is to be found by construing them as an allegory. Neither the human author of these *Genesis* accounts nor God who inspired them was intending for the reader to read them as an allegory. They are, rather, straightforward historical accounts. Paul is telling his Galatian readers here that—for his own purposes—he is going to draw on the elements of those *Genesis* accounts to create an allegory of his own making. In other words, Paul is not *interpreting* the *Genesis* accounts here; rather, he is *exploiting* the *Genesis* accounts to articulate a point that arises out of his own understanding and from his own authority.

17. *Isaiah* 54:1.

18. This is not a verbatim citation of any particular statement in the Scripture. It is a statement composed by Paul to capture the essence of what was, in effect, said to Abraham by God. Cf. especially *Genesis* 21:10–12.

belief—are eagerly awaiting the hope of *dikaiosune*. 6•For, in Messiah Jesus, neither circumcision nor uncircumcision amounts to anything. 7•Rather, it is **belief** engendered by love.¹⁹

5:2–6

- 30 You were running well. 2•Who interfered to cause you not to be persuaded of the truth? 3•This persuasive influence is not from the one who calls you. “4•A little leaven leavens the whole lump.”²⁰ 5•I have confidence in the Lord regarding you that you will adopt no other view, and that the one who is disturbing you, whoever he might be, will bear his judgment. 6•But I, my brothers, if I yet proclaim circumcision, why am I still being persecuted? 7•Then the scandal of the cross has been removed. 8•I truly hope that the ones who are inciting you against the truth will cut themselves off from you.

5:7–12

Final Exhortations

§ 1 • Exhortation Not To Use One's Freedom As An Excuse to Indulge One's Natural-Born Sinfulness

PART 14

- 31 You were, in fact, called to freedom, my brothers. 2•Only this freedom is not to be an opportunity for your *sarx*.²¹ 3•Rather, through love serve one another. 4•For the whole *Torah* is fulfilled in one statement, in the commandment, “*you shall love your neighbor as yourself*.” 5•But if you bite and feed on one another, look out that you are not consumed by one another.

5:13–15

- 32 But I say, walk by the instruction of the Spirit and you will certainly not carry out the inclination of your *sarx*. 2•For your *sarx* is inclined against the instruction of the Spirit, and the instruction of the Spirit is against your *sarx*. 3•Now these are antithetical to one another, with the consequence that you may not do the things you want. 4•Now if you are led by the Spirit, you are not under the Covenant.

5:16–18

- 33 Now the deeds of one's *sarx* are widely known. 2•Such things are fornication, sexual impurity, sensuality, idolatry, magic, feuds, conflict, rivalry, outbursts of anger, provocations, pointless disagreements, factions, episodes of envious spitefulness, episodes

19. Or, possibly, this should read, “belief actuating itself through love.”

20. This is likely a well-known proverbial saying.

21. Paul uses the Greek word *sarx* (typically translated “flesh”) here and in the two paragraphs that follow to denote the natural-born sinfulness of each and every human being. An individual's *sarx* is his natural moral depravity along with all of the sinful inclinations, desires, and promptings that naturally flow out of that depravity.

of drunkenness, orgiastic parties, and things like these. 3•Of these things I am forewarning you, just as I have forewarned you, that the ones who do such things will not inherit the kingdom of God. 4•But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, belief, meekness, self-control. 5•With regard to such things there is no *Torah*. 6•Now those who belong to Messiah Jesus have crucified their *sarx* with its passions and desires.

5:19–24

§ 2 • Brief Closing Exhortations

§ 2.1 • Exhortation to Humility, Honest Self-Appraisal, and the Loving Help of Others

PART 15

34 If we find Life in the instruction of the Spirit, by all means let us march in step together in the instruction of the Spirit. 2•Let us not be individuals with inflated self-concepts, competing with one another, envying one another.

5:25–26

35 My brothers, even if an individual is caught in a certain transgression, you who are spiritual are to restore such a one in a spirit of unassuming humility, looking to yourself that you are not tempted into sin as well. 2•Bear one another's burdens, and so fulfill the *torah* of the Messiah.

6:1–2

36 Now if anyone thinks he is something, when he is nothing, he deceives himself. 2•Each person is to evaluate his own work. 3•And then—with respect to himself alone, and not with respect to the other person—he will have a basis for his boast. 4•For each must carry his own load.

6:3–5

§ 2.2 • Exhortation to Invest In the Truth

PART 16

37 Now the one who is being taught an account of the gospel that consists in all good things is to hold it in common with the one who teaches it. 2•Do not be deceived.

6:6–7a

38 God is not mocked. 2•Indeed, whatever a man sows, this he will, in fact, reap. 3•For the one who sows for his own *sarx*²² will, by reason of his *sarx*, reap destruction. 4•But the one who

22. In this paragraph, Paul employs *sarx* once again as a technical term for a person's innate sinfulness, just as he did in Part 14

sows for the Spirit will, by reason of his spirit, reap *aionic* life.

6:7b-8

§ 2.3 • Exhortation to Pursue Doing What Is Good

PART 17

- 39 Let us not lose heart in doing what is good and noble;²³ for, in due time, we will reap, if we do not grow weary. 2•So then, while we have the opportunity, let us work for all people to bring about what is good for them, and especially for those who belong to the household of belief.

6:9-10

Paul's Personal Closing

PART 18

- 40 See how large the letters are with which I am writing to you in my own hand?
- 41 Those who wish to look good in their outward appearance, these individuals are pressuring you to be circumcised, simply so that they will not be persecuted for the cross of the *messiah*.
- 42 Now those who are circumcised, they do not themselves keep the Covenant. 2•But they want you to be circumcised so that they might boast in your body. 3•But may it never be that I should boast, except in the cross of our Lord, Jesus the Messiah, through which the Jewish religious system²⁴ was crucified in me, and I in the Jewish religious system.
- 43 Now neither is the Circumcision anything, nor the Uncircumcision; rather, there is a whole new creation. 2•And those who will walk in step together, in line with this precept, *shalom* and mercy will be upon them, even upon the Israel of God.
- 44 From now on, let no one cause me distress. 2•For I bear on my body the brand-marks of Jesus.

6:11

6:12

6:13-14

6:15-16

6:17

above. See the footnote on page 10 regarding Paul's use of the word *sarx* in Part 14.

23. The phrase "what is good and noble" is a translation of the one Greek phrase *to kalon*, from the Greek adjective *kalos* (good, noble, or beautiful).

24. In this sentence, "the Jewish religious system"—in both of its occurrences—is being used to translate the Greek noun *kosmos* (which is rendered by the word "world" in virtually all the standard English translations).

45 The grace of our Lord, Jesus the Messiah, be with your spirit, my brothers. Amen.

6:18
