

# Galatians 3

written and compiled by Gary Kukis

**Galatians 3:1–29**

**We Are Redeemed by Christ, We Are Not Under the Law**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Galatians 3 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Galatians, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

**Preface:** Paul disputes the claims of the Judaizers. In this chapter, he concentrates on the idea that believers in the Church Age are not under the Law of Moses (which is what the Judaizers claim). His final conclusions, that there are no distinctions between men and women, Jews and Greeks, slaves and freemen, are quite dramatic; but the final verse will have an even greater impact (**If you are Christ's, then you are the seed of Abraham, the heirs to the promise**).

*Bible Summary: Those who are of faith are blessed with Abraham. Christ has redeemed us from the curse of the law. In Christ you are all sons of God.*<sup>1</sup>

This should be the most extensive examination of Galatians 3 available, where you will be able to examine in depth every word of the original text.

### Brief Overview:<sup>2</sup>

Date	Acts	Events	Historical Events	Rome
51–54 AD	Acts 16:1–18:23	2 <sup>nd</sup> Missionary Journey Paul & Silas (2 yrs in Corinth)	Paul wrote 1&2Thessalonians	Claudius (41–54 AD)
54–57 AD	Acts 18:23–19:41	3 <sup>rd</sup> Missionary Journey (in Ephesus 2 yrs and 3 mo)	Paul wrote 1Corinthians (from Ephesus)	Nero (54–68 AD)

Paul wrote Galatians after he wrote both epistles to the Thessalonians. He was possibly still in Ephesus at that time. One source suggests the date of writing to be A.D. 53–54; another A.D. 55–57 (I would lean toward the earlier date; but one source even suggests A.D. 48<sup>3</sup>). Galatians is one of Paul's earliest epistles. Paul would be martyred in Rome about A.D. 67.

### Quotations:

### Outline of Chapter 3:

#### Preface

#### Introduction

vv. 1–9	<b>Faith is Key to the Spiritual Life</b>
vv. 10–14	<b>The Law Curses Man</b>
vv. 15–20	<b>You Cannot Add to a Contract After the Fact</b>
vv. 21–25	<b>How Faith and the Law Interact</b>
vv. 26–29	<b>We Are All Sons of God Through Faith in Christ Jesus</b>

<sup>1</sup> From <https://biblesummary.info/galatians> accessed August 18, 2022.

<sup>2</sup> Light of World chart, from <https://www.lightofword.org/images/stories/teachings/Acts/timeline4.pdf>

<sup>3</sup> From <https://www.esv.org/resources/esv-global-study-bible/introduction-to-galatians/> accessed August 14, 2022. ESV.org also suggests that Paul *probably wrote the letter from his home church in Antioch in Syria, sometime before the Jerusalem council (Acts 15:1–3)*. Had Paul written this epistle *before* the Jerusalem council, I don't think that he would have agreed to the document which came out of that council. Logically, it makes more sense to me that this is written later.



v.		
v.		
v.		
v.		
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v.		
v.	27	<a href="#">The Doctrine of Baptisms</a> (Notes from R. B. Thieme, Jr.)
v.	27	<a href="#">Baptism of the Holy Spirit</a> (Basic Notes from R. B. Thieme, Jr.)
v.	27	<a href="#">Why the Believer Does Not Seek the Baptism of the Holy Spirit</a>
v.	28	<a href="#">The Logical Progression to “There is no Jew or Greek (Distinction)”</a>

Summary	<a href="#">A Set of Summary Doctrines and Commentary</a>
Summary	<a href="#">Why Galatians 3 is in the Word of God</a>
Summary	<a href="#">What We Learn from Galatians 3</a>
Summary	<a href="#">Jesus Christ in Galatians 3</a>
Summary	
Summary	

Addendum	<a href="#">A Complete Translation of Galatians 3</a>
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Addendum	<a href="#">Word Cloud from the Kukis Paraphrase of Galatians 3</a>
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Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ).
Some of these definitions are taken from <a href="https://www.gotquestions.org/">https://www.gotquestions.org/</a> <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a> <a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a> <a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a> <a href="http://www.theopedia.com/">http://www.theopedia.com/</a>	
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>

## An Introduction to Galatians 3

**Introduction:** Galatians 3 is where Paul punches the Judaizers back over their assertion that new believers should be attentive to the Mosaic Law. One can tell that Paul is both filled with emotion when responding here, and yet, his approach is strictly one of logic.

Twice, early on in this chapter, Paul calls the Galatians foolish. He asks them two questions based upon simple logic: Did you receive the Spirit by the hearing of faith or from the Law? And, did you expect to begin your spiritual life with faith and perfect it with the flesh?

Throughout this chapter, Paul tells them about the superiority of faith. They received the Spirit by faith; the miracles performed before them were by faith. Then Paul talks about Abraham: he exercise faith in God and this was his righteousness; and he received the promises of God before the Law was given. These promises of God are a contract so God cannot change this contract by adding the Law. Therefore, the promises of God cannot come by the Law, not even to the Jews.

Paul makes a great number of important points in this chapter: the justified will live by faith; the Law is not added as an additional requirement to the promises made to Abraham; the Scripture imprisons us under sin; the Law, like a pedagogue, guides us to Jesus Christ; and there are no differences between male and female, slave and free, Jew or Greek when it comes to faith in Christ.

Paul's overall reasoning and approach to the problems of law, grace and faith are fairly easy to understand and to explain. However, in certain passages, his reasoning and approach may be somewhat difficult. When Paul gives his point of view on some specific issues, there are times when the grammar, sentence structure and reasoning gives us a run for our money (I use the *editorial we* here).

I strongly recommend that, before jumping into Romans, that the believer study Galatians first. Most of the overall arguments are not difficult; but some of the specific approaches that Paul makes are good preparations for his logical approach in Romans.

Throughout this chapter, I will make allusions to the dispensation of Israel and the dispensation of the church. Paul does not speak to this in this letter. He is able to make his arguments without having to talk about the change of dispensations (he does speak of the dispensations in other letters, of course). I am simply acknowledging that I am added a doctrinal dimension to this letter which is not inherent to the letter itself.

A title or one or two sentences which describe Galatians 3.

**Titles and/or Brief Descriptions of Galatians 3 (by Various Commentators)**

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

**Brief, but insightful observations of Galatians 3 (various commentators)**

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

**Fundamental Questions About Galatians 3**

Some of these questions may not make sense unless you have read Galatians 3. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

**The Prequel to Galatians 3**

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

### The Principals of Galatians 3

**Characters**

**Biographical Material**


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We need to know where this chapter takes place. I may need to eliminate this one.

### The Places of Galatians 3

**Place**

**Description**


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### By the Numbers

**Item**

**Date; duration; size; number**


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At this point, we begin to gather up more details on this chapter.

## A Synopsis of Galatians 3

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[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

### Outlines and Summaries of Galatians 3 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

### A Synopsis of Galatians 3 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Galatians 3 (edited).

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It is helpful to see what came before and what follows in a brief summary.

### The Big Picture (Galatians 1–24)

Scripture	Text/Commentary
Galatians 1	
Galatians 2	
Galatians 3A	
Galatians 3B	
Galatians 4A	
Galatians 4B	



## The Big Picture (Galatians 1–24)

Scripture	Text/Commentary
Galatians 5A	
Galatians 5B	

Chapter Outline
Charts, Graphics and Short Doctrines

### Changes—additions and subtractions:

For a very short time, I tested the Hebrew Names Version (which is equivalent to the World English Bible—Messianic Edition). It really did not provide any alternate approach beyond the translations I was using, so I stopped using it partway through this chapter. Similarly, I decided to stop referencing the Numeric New Testament.

I began to include Benjamin Brodie's original translation. I first placed it under the Translations with Many Footnotes, but then moved it to the Expanded Translations. It certainly could be placed in the Nearly Literal translations (most Bible translations fall under more than one category).

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

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Chapter Outline
Charts, Graphics and Short Doctrines

## Faith is Key to the Spiritual Life

When there are five questions, or five sets of questions, one wonders, will they all be answered in the next five verses? Will they be answered in the same order or in reverse order? Will some questions be answered and some ignored? Will the questions answer themselves?

The questions asked by Paul are rhetorical questions. He is asking these questions in order to make a number of points (actually, there is one main point which he keeps making, but in different ways). He seems to be using the shotgun approach. Some of the recipients get hit with all the buckshot; others by a few pellets. But this approach is designed to get all of those who have gone astray in their thinking.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite

article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

O foolish Galatians—who you (all) bewitched? To whom, according to a norm or standard eyes Jesus Christ was publically crucified? This (thing) only I keep on desiring to learn from you (all): out from works of a Law the Spirit you (all) received or out from a hearing of faith? Therefore, foolish you (all) keep on being, beginning by a Spirit now by flesh you (all) bring to completion? So much you (all) keep on expiencing without purpose, if indeed even without purpose. The (one), therefore, supplying you (all) the Spirit, even working powers among you (all), out from works of Law or out from a hearing of faith?

Galatians  
3:1–5

Kukis nearly literal:

O [you] foolish Galatians—who charmed you (all)? By what means, before [your] eyes was Jesus Christ publically crucified? This one (thing) alone I keep on wanting to learn from you (all): [did] you (all) receive the Spirit by works of the Law or by the hearing of faith? Accordingly, you (all) keep on being foolish, beginning by the Spirit now you (all) keep on bringing to completion by the flesh? You (all) suffered so many things without purpose, if indeed even without purpose [you suffered]? Therefore, the (one) who keeps on supplying the Spirit to you (all), even [the one] working mighty deeds among you (all)—[was this done] by works of the Law or by the hearing of faith?

Kukis paraphrase

You Galatians must be really stupid. Did someone cast a spell on you? How exactly was Jesus Christ publicly portrayed as crucified in your sight? This one thing only I want to learn from you: did you receive the Holy Spirit by works of the Law or by the hearing of faith? Accordingly, you keep on being illogical, if not stupid: having begun your spiritual lives by means of the Holy Spirit, are you now going to bring them to completion in the power of your human nature? Did you really suffer so many things without a purpose? Therefore, consider the one who gave you the Holy Spirit and the one who did mighty works and miracles among you—was this done by the works of the Law or by the hearing of faith?

Here is how others have translated this verse:

#### Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation<sup>4</sup> and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

<sup>4</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

### Ancient texts:

Westcott-Hort Text (Greek)	O foolish Galatians—who you (all) bewitched? To whom, according to a norm or standard eyes Jesus Christ was publically crucified? This (thing) only I keep on desiring to learn from you (all): out from works of a Law the Spirit you (all) received or out from a hearing of faith? Therefore, foolish you (all) keep on being, beginning by a Spirit now by flesh you (all) bring to completion? So much you (all) keep on expiencing without purpose, if indeed even without purpose. The (one), therefore, supplying you (all) the Spirit, even working powers among you (all), out from works of Law or out from a hearing of faith?
Complete Apostles' Bible	O foolish Galatians! Who has bewitched you, that you should not obey the truth, before whose eyes Jesus Christ was portrayed publicly among you as crucified? This only do I wish to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit, will you now be made perfect in the flesh? Have you suffered so many things in vain--If indeed they really were in vain? Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?--
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. O senseless Galatians, who hath bewitched you that you should not obey the truth: before whose eyes Jesus Christ hath been set forth, crucified among you? This only would I learn of you: Did you receive the Spirit by the works of the law or by the hearing of faith? Are you so foolish that, whereas you began in the Spirit, you would now be made perfect by the flesh? Have you suffered so great things in vain? If it be yet in vain. He therefore who giveth to you the Spirit and worketh miracles among you: doth he do it by the works of the law or by the hearing of the faith?
V. Alexander's Aramaic T. Eastern Aramaic Mnscrip <sup>5</sup> James Murdock's Syriac NT	. O ye Galatians, deficient in understanding! Who hath fascinated you? For lo, Jesus the Messiah hath been portrayed as in a picture, crucified before your eyes. This only would I learn from you, Was it by works of the law, that ye received the Spirit? or by the hearing of faith? Are ye so foolish, that having begun in the Spirit, ye now would consummate in the flesh? And have ye borne all these things in vain? And I would, it were in vain! He therefore who giveth the Spirit in you, and who worketh miracles among you, [doth he these things] by the deeds of the law? or by the hearing of faith?

<sup>5</sup> From <https://www.thearamaicscriptures.com/>

Original Aramaic NT<sup>6</sup>

Oh stupid Galatians! Who has rivaled you? For behold, The Fashioner was portrayed \* before your eyes, Yeshua The Messiah, when he was crucified. This only I wish to know of you: Did you receive The Spirit by the works of The Written Law or by the hearing of faith? Are you so foolish that you began in The Spirit and now you finish in the flesh? Have you endured all these things for nothing? But oh, that it were for nothing! Is he, therefore, who gives The Spirit among you, and does miracles among you, of the works of The Written Law, or of the hearing of faith?

Plain English Aramaic Bible .  
Lamsa Peshitta (Syriac) .

Significant differences:

**English Translations:**

I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

**Limited Vocabulary Translations:**

Bible in Basic English

O foolish Galatians, by what strange powers have you been tricked, to whom it was made clear that Jesus Christ was put to death on the cross? Give me an answer to this one question, Did the Spirit come to you through the works of the law, or by the hearing of faith? Are you so foolish? having made a start in the Spirit, will you now be made complete in the flesh? Did you undergo such a number of things to no purpose? if it is in fact to no purpose. He who gives you the Spirit, and does works of power among you, is it by the works of law, or by the hearing of faith?

Bible in Worldwide English

O you Galatians, have you no sense at all? Who has fooled you? You knew, just as if you had seen him with your own eyes, that Jesus Christ was killed on a cross. Here is one thing I want to ask you. You received the Holy Spirit. Was that because you obeyed the law *given to the Jews by Moses*? No, it was because you heard Gods word and believed it. Have you no sense at all? You began living your new life by the power of the Spirit. And are you now trying to finish living it by your own power *to keep the law*? So many things happened to you. Was it all for nothing? Surely it was not for nothing. God gives you the Spirit. He does wonderful works among you. Does he do this because you obey the law? No, he does it because you heard the word of God and believed it.

Easy English

Easy-to-Read Version–2008

You people in Galatia are so foolish! Why do I say this? Because I told you very clearly about the death of Jesus Christ on the cross. But now it seems as though you have let someone use their magical powers to make you forget. Tell me this one thing: How did you receive the Spirit? Did you receive the Spirit by following the law? No, you received the Spirit because you heard the message about Jesus and believed it. You began your life in Christ with the Spirit. Now do you try to complete it by your own power? That is foolish.

<sup>6</sup> The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

You have experienced many things. Were all those experiences wasted? I hope they were not wasted!

God's Word™

Does God give you the Spirit because you follow the law? Does God work miracles among you because you follow the law? No, God gives you his Spirit and works miracles among you because you heard the message about Jesus and believed it. You stupid people of Galatia! Who put you under an evil spell? Wasn't Christ Jesus' crucifixion clearly described to you?

I want to learn only one thing from you. Did you receive the Spirit by your own efforts to live according to a set of standards or by believing what you heard?

Are you that stupid? Did you begin in a spiritual way only to end up doing things in a human way?

Did you suffer so much for nothing? I doubt that it was for nothing!

Does God supply you with the Spirit and work miracles among you through your own efforts or through believing what you heard?

Good News Bible (TEV)

You foolish Galatians! Who put a spell on you? Before your very eyes you had a clear description of the death of Jesus Christ on the cross!

Tell me this one thing: did you receive God's Spirit by doing what the Law requires or by hearing the gospel and believing it?

How can you be so foolish! You began by God's Spirit; do you now want to finish by your own power?

Did all your experience mean nothing at all? Surely it meant something!

Does God give you the Spirit and work miracles among you because you do what the Law requires or because you hear the gospel and believe it?

The Message

.

NIRV

.

New Life Version

.

New Simplified Bible

.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Contemporary English V.

You stupid Galatians! I told you exactly how Jesus Christ was nailed to a cross. Has someone now put an evil spell on you?

I want to know only one thing. How were you given God's Spirit? Was it by obeying the Law of Moses or by hearing about Christ and having faith in him?

How can you be so stupid? Do you think that by yourself you can complete what God's Spirit started in you?

Have you gone through all of this for nothing? Is it all really for nothing?

God gives you his Spirit and works miracles in you. But does he do this because you obey the Law of Moses or because you have heard about Christ and have faith in him?

The Living Bible

.

New Berkeley Version

.

New Living Translation

.

The Passion Translation

What has happened to you Galatians to be acting so foolishly? You must have been under some evil spell! Didn't God open your eyes to see the meaning of Jesus' crucifixion? Wasn't he revealed to you as the crucified one?

So answer me this: Did the Holy Spirit come to you as a reward for keeping all the Jewish laws? No, you received him as a gift because you believed in the Messiah. Your new life in the Anointed One began with the Holy Spirit giving you a new birth. Why then would you so foolishly turn from living in the Spirit by trying to finish by your own works?

Have you endured all these trials and persecutions for nothing?

Let me ask you again: What does the lavish supply of the Holy Spirit in your life, and the miracles of God's tremendous power, have to do with you keeping religious

laws? The Holy Spirit is poured out upon us through the revelation and power of faith, not by keeping the law!

UnfoldingWord Simplified T. You fellow believers there in Galatia are very foolish! Someone must have bewitched you with their evil eye! I told you exactly how they had crucified Jesus the Messiah, did I not?

So I want you to tell me only one thing: When the Holy Spirit came to you, did he come because you were obeying the law of Moses? Or did the Spirit come to you because you had heard the good news and trusted in the Messiah? Certainly this is what happened.

You are very foolish! You first became Christians because God's Spirit enabled you. But now you think you will continue until you die by trying as hard as possible to obey the law.

All the difficult things you have experienced after you believed in the Messiah would have been of no value at all if you had not been trusting in him.

When God now generously gives to you his Spirit and performs mighty deeds among you, do you think that it is because you obey God's law? Surely you know it is because when you heard the good news about the Messiah, you trusted in him!

Williams' New Testament<sup>7</sup> O senseless Galatians! Who has bewitched you, before whose very eyes Jesus Christ was pictured as the crucified One?

I want to ask you only this one thing: Did you receive the Spirit by doing what the law commands, or by believing the message you heard?

Are you so senseless? Did you begin by the Spirit, but are now approaching perfection by fleshly means?

Have you suffered so much for nothing? If it really is for nothing.

Now when He supplies you with the Spirit and performs His wonder-works among you, does He do it because you do what the law commands, or because you believe the message that you heard --...

### Partially literal and partially paraphrased translations:

American English Bible .  
 Beck's American Translation .  
 Breakthrough Version O unobservant Galatians, who tricked you (to whom, right in front of your eyes, Jesus, the Anointed King, was openly written about, that He had been nailed to a cross)?

I only want to learn this out of you, did you receive the Spirit from actions of the law or from what was heard of trust?

This is how you are unobservant. After beginning in on it with the Spirit, are you now finishing up with the physical body?

Did you suffer so many things for no reason, if it definitely even is for no reason? So the One supplying the Spirit to you and active with abilities among you, is He from actions of the law or from what is heard of trust?

Common English Bible .  
 Len Gane Paraphrase<sup>8</sup> O foolish Galatians, who has cast a spell on you that you wouldn't obey the truth, before whose eyes Jesus Christ's crucifixion was vividly described to you.

I only want to learn this from you. Did you receive the Spirit from the Law or from the message of faith?

Are you so foolish? Having started by the Spirit, are you now finishing by the flesh? Have you suffered so many things in vain?

Therefore does he who is supplying the Spirit and working miracles in you [do it] by the works of the Law or by the hearing of faith?

<sup>7</sup> William's New Testament - 1937 by Charles B. Williams.

<sup>8</sup> Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

A. Campbell's Living Oracles O inconsiderate Galatians! who has deceived you, before whose eyes Jesus Christ crucified, was evidently represented among you?  
This, only, I wish to learn from you, did you receive the Spirit by works of law, or by obedience of faith?  
Are you so inconsiderate that, having begun in Spirit, you are now made perfect in flesh?  
Have you suffered so many things in vain? if, indeed, it is in vain?  
He, then, who ministered to you the Spirit, and wrought miracles among you, did he these by works of law, or by a hearing of faith?

New Advent (Knox) Bible .

NT for Everyone .

20<sup>th</sup> Century New Testament Foolish Galatians! Who has been fascinating you--you before whose very eyes Jesus Christ was depicted upon the cross?  
Here is the one thing that I want to find out from you--Did you receive the Spirit as the result of obedience to Law, or of your having listened with faith?  
Can you be so foolish? After beginning with what is spiritual, do you now end with what is external?  
Did you go through so much to no purpose?--if indeed it really was to no purpose!  
He who supplies you abundantly with his Spirit and endows you with such powers--does he do this as the result of obedience to Law? or as the result of your having listened with faith?

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible .

Christian Standard Bible .

Conservapedia Translation .

Evangelical Heritage V. .

Ferrar-Fenton Bible .

Free Bible Version<sup>9</sup>

You Galatians, you've lost your heads!\* Who has put you under a spell? The death of Jesus Christ on a cross was clearly presented to you so you could see!  
So tell me—did you receive the Spirit by keeping the law or by placing your trust in what you heard?  
You really have lost your heads! You began living\* in the Spirit. Do you really think you can now make yourselves perfect by your own human efforts\*?  
Did you go through so much suffering for nothing? (It really wasn't for nothing was it?)  
Let me ask you: does God\* give you the Spirit and do so many miracles among you because you keep the law, or is it because you trust in what you heard?

God's Truth (Tyndale) .

International Standard V

#### **Believers are Approved by God**

You foolish Galatians! Who put you under a spell? Was not Jesus the Messiah [Or Christ] clearly portrayed before your very eyes as having been crucified?  
I want to learn only one thing from you: Did you receive the Spirit by doing [Lit. Spirit through] the actions of the Law or by believing what you heard? [Lit. or through the hearing of faith]  
Are you so foolish? Having started out with the Spirit, are you now ending up with the flesh?  
Did you suffer so much for nothing? (If it really was for nothing!)

<sup>9</sup> From [www.freebibleversion.org](http://www.freebibleversion.org) Copyright © 2011, Free Bible Ministry.

Lexham Bible	<p>Does God [Lit. he] supply you with the Spirit and work miracles among you because you do the actions [Lit. you through the works] of the Law or because you believe what you heard? [Lit. you through the hearing of faith]</p> <p><b>Justified by the Law, or Justified by Faith?</b></p> <p>O foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as having been crucified?</p> <p>I want only to learn this from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?</p> <p>Are you so foolish? Having begun by the Spirit, are you now trying to be made complete by the flesh?</p> <p>Have you suffered so many things for nothing—if indeed also it was for nothing? Therefore does the one who gives you the Spirit and who works miracles among you do so by the works of the law, or by the hearing of faith?</p>
Montgomery NT	<p>O foolish Galatians, who has bewitched you? You, before whose very eyes Jesus Christ was placarded as crucified!</p> <p>Answer me this one question. "When you received the Spirit, was it from doing what the Law commands or from believing the message heard?"</p> <p>Are you so without sense? After beginning with the Spirit, will you now end with the flesh?</p> <p>Did you have such experience to no purpose—if indeed it was really to no purpose? Does he then who supplies you with his Spirit and works miracles among you, do it because you do what the law commands of because you believe the message heard?</p>
<p>NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT</p>	<p>. . O FOOLISH Galatians, who has fascinated you, before whose eyes Jesus Christ has been set forth among you crucified?</p> <p>This only would I learn of you. Did you receive the Spirit by works of the law, or by a hearing of faith?</p> <p>Are you so foolish? Having begun in the Spirit do you now end in the flesh?</p> <p>Have you suffered so much in vain? if indeed also it is in vain.</p> <p>He then that imparts to you the Spirit, and exercises miraculous powers among you, does he do it by works of the law, or by the doctrine of faith?.</p>
<p>The Spoken English NT<sup>10</sup> UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament</p>	<p>. . . You foolish Galatians! Whose sophistry has bewitched you--you to whom Jesus Christ has been vividly portrayed as on the Cross?</p> <p>Answer me this one question, "Is it on the ground of your obedience to the Law that you received the Spirit, or is it because, when you heard, you believed?"</p> <p>Are you so foolish? Having begun by the Spirit, are you now going to reach perfection through what is external?</p> <p>Have you endured such sufferings to no purpose--if indeed it has been to no purpose?</p> <p>He who gives you His Spirit and works miracles among you--does He do so on the ground of your obedience to the Law, or is it the result of your having heard and believed: even as ABRAHAM BELIEVED GOD, AND HIS FAITH WAS PLACED TO HIS ACCOUNT AS RIGHTEOUSNESS? V. 6 is included for context.</p>
<p>Wikipedia Bible Project Worsley's New Testament</p>	<p>. . void of</p>

**Catholic Bibles (those having the imprimatur):**

<sup>10</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.



Christian Community (1988)<sup>11</sup> .  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible–1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible–1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
 exeGeses companion Bible .  
 Hebraic Roots Bible .

O you lacking exile Galatians, who bewitched you not to obey the truth, to whom before your eyes Yahshua Messiah was written before among you crucified?  
 This only I desire to learn from you: Did you receive the Spirit by works of Law or by hearing of faith?

Are you so foolish? Having begun in the Spirit, do you now want to complete yourself in the flesh?

All of these vanities you endured. Oh that it might not be for no purpose.

Then He supplying the Spirit to you and working works of power in you, is it by works of (Levitical) Law or by obedience of faith?

Holy New Covenant Trans.

You people in Galatia were told very clearly about the death of Jesus Christ on the cross. Why are you so foolish; you let someone trick you!

Tell me this one thing: how did you receive the Holy Spirit? Did you receive the Spirit by following the law? No! You received the Spirit because you heard the Good News and believed it.

You began your life in Christ with the Spirit. Are you trying to continue it by your own power? You are so foolish!

Many things have happened to you. Was it all a waste of time? I hope not!

Does God give you the Spirit because you follow the law? Does God work miracles among you because you follow the law? It is because you heard the Good News and believed it.

The Scriptures 2009

O senseless Galatians! Who has put you under a spell, not to obey the truth – before whose eyes עשוהי Messiah was clearly portrayed among you as impaled?  
 This only I wish to learn from you: Did you receive the Spirit by works of Torah, or by the hearing of belief?

Are you so senseless? Having begun in the Spirit, do you now end in the flesh?

Have you suffered so much in vain – if indeed in vain?

Is He, then, who is supplying the Spirit to you and working miracles among you, doing it by works of Torah, or by hearing of belief?

Tree of Life Version

O foolish Galatians, who cast a spell on you? Before your eyes Yeshua the Messiah was clearly portrayed as crucified.

I want to find out just one thing from you: did you receive the Ruach by deeds based on Torah, or by hearing based on trust?

Are you so foolish? After beginning with the Ruach, will you now reach the goal in the flesh?

Did you endure so much for nothing—if it really was for nothing?

So then, the One who gives you the Ruach and works miracles among you—does He do it because of your deeds based on Torah or your hearing based on trust and faithfulness?

<sup>11</sup> From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament <sup>12</sup>	...Oh Foolish Galatians Who? you* misleads [to] whom* in eyes Jesus Christ is written (before) Having Been Crucified this only [I] want to learn from you* from works [of] law the spirit [You*] receive or from hearing [of] faith so Foolish [Men] [You*] are Beginning [by] spirit now [by] flesh [You*] are completed these [You*] suffer vainly if yet and {them You* suffer} vainly The [One] so Supplying [to] you* the spirit and Working powers in you* {is} from works [of] law or from hearing [of] faith...
Alpha & Omega Bible Awful Scroll Bible	. publicly O un-thinking Galatians! Who allures you not to be confiding to that Un-concealed, along down to whose eye, Jesus the Anointed One, is being written-beforehand, having been impaled from-among you? This alone I desire to learn from yous, received yous the Breath by the works of the Law, or by hearing in confidence? Yous are the same-as-this un-appreciative, beginning-by- being -within the Breath, yous now complete-upon by the flesh? Yous suffered sadly so many things unduly, if-surely indeed unduly. Consequently, He ~outfitting-over to yous the Breath, and undertaking-from-among yous powers, is it by works of the Law or by the hearing in confidence?
Concordant Literal Version	O foolish Galatians! Who bewitches you, before whose eyes Jesus Christ was graphically crucified? This only I want to learn from you: Did you get the spirit by works of law or by hearing of faith? So foolish are you? Undertaking in spirit, are you now being completed in flesh? So much did you suffer feignedly? Since, surely, it also is feignedly!" He, then, who is supplying you with the spirit, and operating works of power among you-did you get the spirit by works of law or by the hearing of faith, according as Abraham believes God, and it is reckoned to him for righteousness? V. 6 is included for context.
exeGeses companion Bible	<b><u>TAKING THE HOLY SPIRIT</u></b> O mindless Galatians, who fascinated you to not obey the truth - in front of whose eyes Yah Shua Messiah was preinscribed among you - staked? I will to learn only this of you: Took you the Spirit by the works of the torah? Or by the hearing of trust? Are you thus mindless? Having begun in Spirit, complete/shalam you now in flesh? Suffer you so much in vain - if indeed in vain? So he who supplies the Spirit to you and energizes dynamis among you - is it by the works of the torah or by the hearing of trust?.
Orthodox Jewish Bible	O senseless Galatians, who bewitched you? It was before your eyes that Rebbe, Melech HaMoshiach Yehoshua was publicly shown forth as having been TALUI AL HAETZ (hanging on the tree, DEVARIM 21:23). This one thing only I want to learn from you: did you receive the Ruach HaKodesh by means of chukim of the Torah (laws of Torah) or by means of the hearing of emunah?

<sup>12</sup> The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [www.lookhigher.com](http://www.lookhigher.com)

You lack seichel; having begun in the Ruach HaKodesh, will you now be perfected in the basar?

Did you suffer so many things lashav (in vain)? --if it really was lashav.

So then, Hashem who is supplying to you the Ruach HaKodesh and producing nifla'ot (miracles) among you, by what means does He do it, by chukim of the Torah or by the hearing of emunah?

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

You foolish people [of the churches] of Galatia [Note: This was a province in present-day Turkey], who tricked you? Was not Jesus Christ graphically portrayed before you as being put to death on a cross?

The only thing I would like to learn from you is this: Did you receive the Holy Spirit [into your lives] by [meeting the requirements of] the Law of Moses or by hearing [and obeying the message] of faith [in Christ]?

Are you so foolish [as to believe that after] having begun [your Christian lives] through [the power of] the Holy Spirit, you can [now] become complete by [living according to your human strength]?

Did you suffer so many things [for the faith] all for nothing? [That is], if it really was for nothing?

Therefore, as God has provided you with the Holy Spirit and has produced miracles among you, [do you think He has done all this] as a result of your obeying the requirements of the Law of Moses or as a result of hearing [and responding to the message of] the faith?

Benjamin Brodie's trans.<sup>13</sup>

Oh foolish Galatians, who has bewitched you? Jesus Christ, who lived before your very eyes, was publicly proclaimed [well advertised] when He was crucified.

I want to learn just one thing from you: Did you receive the [indwelling of the] Spirit from the law [obviously not, because as Gentiles they had never heard of the law] or from the message of the faith [the gospel message]?

Are you that foolish? Having begun in the Spirit [entrance into the spiritual life], are you now trying to finish in the flesh [attain maturity by keeping the law]?

Have you suffered so much [trials and tribulations for being a Christian] for no apparent reason? If, as a matter of fact, it appears to be indeed [as hard as it is for me to believe it, it appears to be true] for no apparent reason.

He [Jesus Christ], therefore, Who graciously provided the Spirit to you [indwelling of the Spirit which begins at regeneration] and keeps on working in you with supernatural power [the filling of the Spirit empowers you for the spiritual life], does He do this through the works of the law or through the message of the faith [gospel message]?

The Expanded Bible

Jonathan Mitchell NT

O senseless, unreflecting and foolish Galatians! Who suddenly harmed you with malicious words, or bewitched you folks with the evil eye – before whose eyes Jesus Christ was graphically placarded (= as though portrayed in writing before your own eyes) one having been crucified on a stake?

This only am I intending (wanting; purposing; willing) to learn from you people: Did you receive the Spirit (or: get the Breath-effect; take in hand the Attitude) forth from out of works of Law, or from out of a hearing of, and which is, faith or: from the midst of faith's hearing; or: from a hearing that arises from faith; (or: out of a listening which has the qualities and characteristics of trust and confidence)?

<sup>13</sup> From <http://www.versebyverse.com/sitebuildercontent/sitebuilderfiles/gal.pdf>

Are you so senseless, unreflecting and foolish? Being folks making a beginning inwardly by spirit (or: in breath-effect; by [the] Spirit; with [the] result of [the] Breath) are you folks now being progressively brought fully to the goal (being totally finished, perfected and brought to your destiny) by flesh (or, as a middle: are you now continuing to accomplish completeness in yourselves in, or with, flesh)? [note: Paul is using the word “flesh” here as a figure for “works of Law” (vs.2, above), with its circumcision, animal sacrifices, etc.; for other religions it would refer to “religious works” of those particular systems (including Christianity, in the following centuries)] Did you folks experience or suffer so many things randomly, for no cause or purpose – if in reality [there] even [is] “for no cause,” or “by random happenings”? The One, therefore, continuously furnishing and supplying to (or: for; in) you folks the Spirit (or: the spirit; the breath; or: = attitude and vitality), and constantly and effectively energizing, being active, working and producing abilities and powers within you people – [is its source] from out of works of Law, or out of a “hearing” whose source is faith, (or: The one, then, constantly supplying the Breath-effect for you folks, and repeatedly working powers among you – [does he do it] from our of deeds based on [the] Law [= Torah], or from out of faith’s attentive listening,)...

Syndein/Thieme .  
 Translation for Translators .  
 The Voice .

#### Bible Translations with Many Footnotes:

Lexham Bible .  
 NET Bible® .  
 New American Bible (2011) .  
 The Passion Translation .  
 Rotherham’s Emphasized B. .  
 The Spoken English NT<sup>14</sup> .

#### **Right with God-By Faith, or by Keeping All the Law’s Commands?**

You unthinking<sup>a</sup> Galatians, who hypnotized you? Your own eyes have seen Jesus Christ publicly hung on a cross!

I only want to learn one thing from you: did you receive the Spirit by doing what the Law requires, or by hearing and believing?<sup>b</sup>

How can you be so unthinking? You started out in the Spirit—are you going to finish in the flesh?

Have you gone through all this for nothing? Was it really just for nothing?<sup>c</sup>

So-when God<sup>d</sup> gives out the Spirit to you, and does displays of power among you—does that come from doing what the Law requires, or from hearing with faith?

a. Or “oblivious,” here and below: lit. “mindless”.

b. Lit. “or by hearing of faith”.

c. Lit. “Have you experienced/suffered so much for nothing—if indeed it was for nothing?”

d. Lit. “So the one who”.

Wilbur Pickering’s New T.

#### **Law or faith**

O foolish Galatians! Who has bewitched you that you not be persuaded by the Truth<sup>1</sup>—Jesus Christ was clearly portrayed among you as having been crucified, before your very eyes!<sup>2</sup>

Just tell me one thing: Did you receive the Spirit by the works of the law, or by the hearing of faith?

Can you be so foolish? Having begun in the Spirit, do you finish in the flesh?

Have you suffered so much for nothing—if it really was for nothing?

<sup>14</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Furthermore, He who supplies the Spirit to you and works miracles among you, is He activated by the works of the law, or by the hearing of faith?<sup>3</sup>—...

(1) Perhaps 3% of the Greek manuscripts omit “that you not be persuaded by the Truth” (as in NIV, NASB, LB, TEV, etc.).

(2) It almost sounds like there was a dramatic demonstration.

(3) Although I have capitalized the pronoun, there must have been a human being involved as well.

### Literal, almost word-for-word, renderings:

#### A Faithful Version

O foolish Galatians, who has bewitched you into not obeying the truth, before whose eyes Jesus Christ, crucified, was set forth in a written public proclamation?

This only I desire to learn from you: did you receive the Spirit of God by works of law, or by the hearing of faith?

Are you so foolish? Having begun in the Spirit, are you now being perfected in the flesh?

Have you suffered so many things in vain, if indeed it has been in vain?

Therefore consider this: He Who is supplying the Spirit to you, and Who is working deeds of power among you, is He doing it by works of law or by the hearing of faith?

#### Analytical-Literal Translation

O foolish Galatians! Who bewitched you<sub>p</sub> [so as] not to be obeying the truth, before whose eyes Jesus Christ was publicly portrayed among you<sub>p</sub> [as] having been crucified?

This only I want to learn from you<sub>p</sub>: did you<sub>p</sub> receive the Spirit by works of [the] Law or by hearing with faith?

You<sub>p</sub> are so foolish! Having begun in [or, by] [the] Spirit, are you<sub>p</sub> now being completed [or, perfected] in [or, by] the flesh?

You<sub>p</sub> endured so many things for nothing! If indeed [they were] really for nothing. Therefore, the One supplying the Spirit to you<sub>p</sub> and supernaturally working miraculous powers [or, miracles] among you<sub>p</sub>, [is He doing so] by works of [the] Law or by hearing with faith?

#### Berean Literal Bible

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#### Bond Slave Version

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#### C. Thomson updated NT

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#### Charles Thomson NT

Inconsiderate Galatians! who hath bewitched you that you should not obey the truth; you, before whose eyes Jesus Christ crucified was evidently represented among you?

I wish to learn from you this only? Did you receive the spirit for works of law, or for the obedience of belief?

Are you so unwise? Having begun with spirit are you now perfecting your selves with flesh?

Have you suffered so many things in vain? But if indeed in vain; doth he then, who ministereth the spirit to you abundantly, and worketh miracles among you, do this for works of law, or for the obedience of belief?

#### Context Group Version

O shameless Galatians, who gave you (pl) the evil-eye, before whose eyes Jesus the Anointed was openly set out crucified?

This only would I learn from you (pl). Did you (pl) receive the Spirit from the works of the law, or from the hearing of trust?

Are you (pl) shameless in this way? Having begun in the Spirit, are you (pl) now fully developed in the flesh?

Did you (pl) suffer so many things for no reason? If it is indeed for no reason.

He therefore that supplies to you (pl) the Spirit, and works power among you (pl), [does he do it] from the works of the law, or from the hearing of trust?

#### English Standard Version

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Far Above All Translation <sup>15</sup>	<p>O foolish Galatians, who has spellbound you into not obeying the truth, <i>you</i> before whose eyes Jesus Christ was exhibited, crucified among you?  I just want to learn this from you: did you receive the spirit by works of <i>the</i> law or by heeding <i>the principle</i> of faith?  Are you so foolish? Having started in <i>the</i> spirit are you now <i>going to</i> finish in the flesh?  Have you suffered so much in vain? – if <i>it was</i> in vain, at least.  So he who provides you with the spirit and who works deeds of power among you, <i>is it all</i> by works of <i>the</i> law or by heeding <i>the principle</i> of faith?</p>
Green's Literal Translation Literal New Testament	<p>.  O SENSELESS GALATIANS, WHO YOU BEWITCHED, THE TRUTH NOT TO OBEY? WHOSE BEFORE EYES JESUS CHRIST WAS OPENLY SET FORTH AMONG YOU CRUCIFIED?  THIS ONLY I WISH TO LEARN FROM YOU, BY WORKS OF LAW THE SPIRIT RECEIVE YE, OR BY REPORT OF FAITH?  SO SENSELESS ARE YE? HAVING BEGUN IN SPIRIT, NOW IN FLESH ARE YE BEING PERFECTED?  SO MANY THINGS DID YE SUFFER IN VAIN? IF INDEED ALSO IN VAIN.  HE WHO THEREFORE SUPPLIES TO YOU THE SPIRIT, AND WORKS WORKS OF POWER AMONG YOU, [IS IT] BY WORKS OF LAW OR BY REPORT OF FAITH?</p>
Literal Standard Version	<p>O thoughtless Galatians, who bewitched you, not to obey the truth—before whose eyes [it] was previously written [about] Jesus Christ having been crucified?  I only wish to learn this from you: did you receive the Spirit by works of the Law, or by the hearing of faith?  Are you so thoughtless? Having begun in the Spirit, do you now end in the flesh?  So many things you suffered in vain! If, indeed, even in vain.  He, therefore, who is supplying the Spirit to you and working mighty acts among you—[is it] by works of law or by the hearing of faith?</p>
Modern English Version Modern Literal Version 2020	<p>.  O foolish Galatians, who bewitched you<sup>o</sup> <i>that</i> the truth <i>is</i> not to be obeyed, (in which <i>your</i> eyes, Jesus Christ was portrayed among you<sup>o</sup> <i>as</i> having been crucified)?  I only wish to learn this thing from you<sup>o</sup>. Did you<sup>o</sup> receive the Spirit from <i>the</i> works of <i>the</i> law or from the report of faith?  Are you<sup>o</sup> so foolish? Having begun in <i>the</i> Spirit, are you<sup>o</sup> now being completed in the flesh?  You<sup>o</sup> suffered vainly so-many things? If actually <i>it was</i> even vainly.  Therefore, is the one supplying the Spirit to you<sup>o</sup>, and working miracles among you<sup>o</sup>, <i>are they</i> from <i>the</i> works of the law or from the report of faith?</p>
Modern KJV New American Standard B. New European Version New King James Version NT (Variant Readings) Niobi Study Bible	<p>.  . . .  <b>Justification by Faith</b>  O foolish Galatians! Who has bewitched you(p), that you(p) should not obey the truth, before whose eyes Jesus Christ has been clearly set forth, crucified among you(p)?  This only would I learn of you(p): Did you(p) receive the Spirit by the works of the law, or by the hearing of faith?  Are you(p) so foolish? Having begun in the Spirit, are you(p) now made perfect by the flesh?</p>

<sup>15</sup> Online: <http://www.faraboveall.com/> by Graham Thomason.

Have you(p) suffered so many (great) things in vain -- if it be yet in vain?  
 He therefore that ministereth to you(p) the Spirit and worketh miracles among  
 you(p), doeth He it by the works of the law, or by the hearing of faith?

Revised Young's Lit. Trans. .  
 A Voice in the Wilderness .  
 Updated Bible Version 2.17 .  
 Webster's Translation .  
 World English Bible .  
 Worrell New Testament .  
 Young's Updated LT .

### The gist of this passage:

1-5

Galatians 3:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ο (ὦ) [pronounced <i>oh</i> ]	<i>oh, o!</i>	interjection; a sign of the vocative; used as a note of exclamation	Strong's #5599
ἀνόητος (ἀνόητος) [pronounced <i>an-OH-ay-toss</i> ]	<i>unintelligent; by implication, sensual; fool(-ish), unwise; not understanding; not understood, unintelligible; illogical, inconsistent</i>	masculine plural adjective, vocative	Strong's #453
Galátai (Γαλάται) [pronounced <i>gal-AT-ī</i> ]	<i>land of the Galli, Gauls; transliterated, Galatians</i>	masculine plural proper noun; a grouping; vocative	Strong's #1052

**Translation:** O [you] foolish Galatians—...

Paul calls the Galatians foolish, without understanding. What he taught was quite straightforward, and yet, they do not seem to understand any of it now.

Galatians 3:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τίς (τίς) [pronounced <i>tihç</i> ]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
ὑμᾶς (ὑμᾶς) [pronounced <i>hoo-MOSS</i> ]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
βασκαίνω (βασκαίνω) [pronounced <i>bas-KAH-ee-no</i> ]	<i>to bewitch, to charm; to speak ill of one, to slander; to bring evil on one by feigning praise or an evil eye</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #940

**Translation:** ...who charmed you (all)?

Paul asks them? Did someone cast a spell on you? Did they bewitch you? Paul does not believe in casting spells or in people being bewitched. He is searching for an explanation as to why these Galatians have been blown so far off course from their Christian lives.

By saying this, Paul indicates that he is at a loss for the illogical approach these Galatians are taking to the Christian walk. *What the hell happened to you?* Paul is asking.

Galatians 3:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hois (οἷς) [pronounced <i>hoiç</i> ]	<i>to whom, in which, by means of what; for that</i>	masculine plural relative pronoun; dative, locative or instrumental case	Strong's #3739
katá (κατά) [pronounced <i>kaw-TAW</i> ]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
ophthalmoi (ὀφθαλμοί) [pronounced <i>opf-thahl-MOI</i> ]	<i>eyes; gaze; perception, knowledge, understanding</i>	masculine plural noun; accusative case	Strong's #3788
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i> ]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
Christos (χριστός) [pronounced <i>krees-TOHSS</i> ]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
prográphō (προγράφω) [pronounced <i>prog-RAF-oh</i> ]	<i>to portray publicly (before the eyes), to depict openly; to write before the eyes of all who can read; to write before (of time); of old set forth or designated before hand (in the scriptures of the OT)</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #4270
stauróō (σταυρώω) [pronounced <i>stow-ROE-oh</i> ]	<i>crucifying, impaling on the cross, being crucified; figuratively, to extinguish (subdue) passion or selfishness</i>	masculine singular, perfect passive participle, nominative case	Strong's #4717

**Translation:** *By what means, before [your] eyes was Jesus Christ publically crucified?*

These are primarily gentile believers who live in Galatia. None of them saw Jesus publicly crucified. So, by what means was Jesus Christ publicly crucified before them? Paul, in the gospel message to the Galatians, made Christ known to them. His crucifixion was put on display for all to see; but they saw it in their mind's eye, and they understood it by faith. They were told about it and they all believed it (this is why the Galatians who receive this letter from Paul are born again believers). Paul told them about the crucifixion, he explained what it meant, he explained that they were saved by hearing and believing the good news that Jesus died for their sins, and they believed what he said. How did this happen? Paul does not specifically answer the question right here, but the answer is, *by the hearing of faith*. They heard what Paul said and they believed it; and they are believers in Jesus Christ as a result.



Galatians 3:1 O [you] foolish Galatians—who charmed you (all)? By what means, before [your] eyes was Jesus Christ publically crucified? (Kukis nearly literal translation)

Galatians 3:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
μόνον (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
θέλω (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #2309
μανθανῶ (μανθάνω) [pronounced mahn-THAHN-oh]	<i>to learn, to be appraised (of); to increase one's knowledge, to be increased in knowledge; to hear, to be informed; to learn (by use and practice); to be in the habit of, to be accustomed to</i>	aorist active infinitive	Strong's #3129
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
ὑμῶν (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

**Translation:** This one (thing) alone I keep on wanting to learn from you (all):...

Paul will give them the answer to his rhetorical question by asking them another rhetorical question. "Think about this," Paul is saying, "I just want to know one thing from you all..."

No doubt, Paul has their full attention now. The rhetorical question which he just asked is in the back of their minds, but now they are ready—in their minds—to answer a question, the one thing that Paul wants to know.

Galatians 3:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐκ (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			

Galatians 3:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
erga (ἔργα) [pronounced EHR-gah]	<i>works, deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, genitive/ablative case	Strong's #2041
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	2 <sup>nd</sup> person plural, aorist active indicative	Strong's #2983

**Translation:** ...[did] you (all) receive the Spirit by works of the Law...

Paul asks them, "Did you receive the Holy Spirit by the works of the Law...?"

Now, these are gentile believers. They may or may not know that the Jews have this thing called the Mosaic Law. The Galatians all have the Holy Spirit; they are aware of this. Did they work for it by means of the Law? Well, of course not! Most of these gentiles did not even know what the Mosaic Law was exactly. Paul did not teach it to them. So obviously, option #1 can't be the right answer. The Galatians were saved and received the Holy Spirit without the Mosaic Law, because Paul did not teach the Mosaic Law to them.

Galatians 3:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
akoê (ἀκοή) [pronounced ak-oh-AY]	<i>hearing (the act, the sense or the thing heard); audience, ear, fame, which you heard, preached, report, rumor</i>	feminine singular noun; genitive/ablative case	Strong's #189
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

**Translation:** ...or by the hearing of faith?

Option #2 is *the hearing of faith*. What does this mean? Paul gave them the gospel of Jesus Christ, and they believed it and they were saved and filled with the Spirit. At this point in time, none of them knew about the Mosaic Law; or they knew very little about it. They were saved and received the Holy Spirit by the words of Paul, which they believed.

Galatians 3:2 This one (thing) alone I keep on wanting to learn from you (all): [did] you (all) receive the Spirit by works of the Law or by the hearing of faith? (Kukis nearly literal translation)

Galatians 3:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútō (οὕτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
anóētos (ἀνόητος) [pronounced an-OH-ay-toss]	<i>unintelligent; by implication, sensual; fool(-ish), unwise; not understanding; not understood, unintelligible; illogical, inconsistent</i>	masculine plural adjective, nominative case	Strong's #453
este (ἐστέ) [pronounced ehs-TEH]	<i>to be; you [all] are; this is the 2<sup>nd</sup> person plural of "to be"</i>	2 <sup>nd</sup> person plural, present indicative	Strong's #2075 (2 <sup>nd</sup> person plural of #1510)

**Translation:** Accordingly, you (all) keep on being foolish,...

Paul points out to them just how illogical that they are being, at this point. With just a few questions, Paul has nailed down the problem and the illogical approach of the Galatians. They have been led into a theology which is completely illogical and inconsistent.

Now and again, to take a break from writing, I may *exchange ideas* on the internet (yes, I know perhaps that I shouldn't). One of the great problems with believers nowadays is, they are saved, and then they are told, *read your Bibles*. What often happens is, the new believer comes up with a very inconsistent system of theology. As a new believer, they hear or read X, Y and Z; and then they exalt these concepts over everything else. Now, as it happens, X, Y and Z might be modified slightly by A, B and C.

The example which comes to mind is *Jesus*; is He man or is He God? The mistake would be to emphasize one of those words way over the other. Anyone who knows the Bible a little bit can come up with 10 examples where Jesus says, "The Father is greater than I" (or something which implies that). This does not mean that Jesus is, therefore, human and nothing else. When Jesus spoke, He did not reveal His entire character and essence in every single sentence which He spoke (just as we do not reveal our entire selves by everything that we say). The proper understanding is, Jesus is fully man and fully God.

I recently exchanged ideas with a person who believed that the Bible was dictated to man; and that there is nothing human in the writing of the Word of God. That is just silly! The writing styles of Luke and of John are so dramatically different. There are various chapters in the book of Genesis which have a much different writing style than the other chapters (Genesis 24 comes to mind). Vocabularies and sentences structure varies throughout the Bible; so clearly, God did not dictate the Bible. I can tell you even within a chapter, when God actually speaks, that is sometimes much harder to translate than the narrative of the rest of the chapter. So, like the previous example, the Bible is both the written word of God and the writings of man.

So many Christians who are self-taught often develop blind spots because they realm of theology is quite extensive and portions of it are quite difficult.

The Galatians are illogical and inconsistent in their theology because someone stepped in and knocked them off balance with some false teaching.

Galatians 3:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
enárchomai (ἐνάρχομαι) [pronounced en-AR-khom-ah-ee]	<i>beginning, making a start, one who is beginning</i>	masculine plural, aorist (deponent) middle participle, nominative case	Strong's #1728
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
nun (νῦν) [pronounced noon]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4561
epiteleô (ἐπιτελέω) [pronounced ep-ee-tel-EH-oh]	<i>to bring to an end, accomplish, perfect, execute, complete; to take upon one's self; to make an end for one's self; to leave off; to appoint to, to impose upon</i>	2 <sup>nd</sup> person plural, present middle/passive indicative	Strong's #2005

**Translation:** ...beginning by the Spirit now you (all) keep on bringing to completion by the flesh?

Paul makes the point—and this is self-evident to every Galatian hearing this being read—that they began their Christian lives with the Holy Spirit. What sense would it make to continue and bring to completion one's Christian walk by means of the flesh? By human effort?

Galatians 3:3 Accordingly, you (all) keep on being foolish, beginning by the Spirit now you (all) keep on bringing to completion by the flesh? (Kukis nearly literal translation)

Galatians 3:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tosoutos (τοσοῦτος) [pronounced toss-OO-toss]	<i>so much, so vast as this; such (in quantity, amount, number or space); as large, so great (long, many, much), these many</i>	neuter plural adjective; accusative case	Strong's #5118

Galatians 3:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paschō/pathō/penthō (πάσχω/πάθω/πένθω) [pronounced PAHS- khoh/ PATH-oh/ PEHN-thoh]	<i>to be affected or have been affected, to feel, have a sensible experience, to experience a sensation or impression (usually painful), to undergo; in a good sense, to be well off; in a bad sense, to suffer sadly, be in a bad plight; used of a sick person</i>	2 <sup>nd</sup> person plural, aorist active indicative	Strong's #3958
eikē (εἰκῆ) [pronounced i-KAY]	<i>inconsiderably, without purpose, without just cause; in vain; without success or effort; idly</i>	adverb	Strong's #1500

**Translation:** You (all) suffered so many things without purpose,...

Like many of the gentile churches, there have been pressures put upon the Galatians and sufferings which they have experienced. Many times, this is done to supercharge the believer's Christian growth.

Paul is asking, *did this suffering which you endured occur without purpose?*

Galatians 3:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
ge (γέ) [pronounced geh]	<i>indeed, truly, at least; even; if indeed, seeing that</i>	particle	Strong's #1065
Do these have a combined meaning?			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
eikē (εἰκῆ) [pronounced i-KAY]	<i>inconsiderably, without purpose, without just cause; in vain; without success or effort; idly</i>	adverb	Strong's #1500

**Translation:** ...if indeed even without purpose [you suffered]?

I think the point that Paul is making here is, Christian suffering happens for a number of reasons. Sometimes, it is simply a matter of discipline. "Are you being disciplined by God for going astray?" is the implication of these words.

Galatians 3:4 You (all) suffered so many things without purpose, if indeed even without purpose [you suffered]? (Kukis nearly literal translation)

Galatians 3:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
epichorēgēō (ἐπιχορηγέω) [pronounced ep-ee-khor-ayg-EH-oh]	<i>supplying, furnishing, one presenting; being supplied, being ministered to, an assistant</i>	masculine singular, present active participle, nominative case	Strong's #2023
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151

**Translation:** Therefore, the (one) who keeps on supplying the Spirit to you (all),...

Paul came to the people in Galatia (along with his team). He gave them the gospel; they believed, and they receive the Holy Spirit. I would understand this person to be Paul, but as empowered by God the Holy Spirit.

There are some evangelists who can command an audience. I have seen this with my own eyes. Gary Horton came to speak to the students at the school where I taught, and he grabbed their attention as I have never seen anyone do before. There were times when he spoke to a double classroom; and there were times when he spoke to an auditorium of perhaps 700 or 800 kids. I saw him hold a class of Sophomores from lunch for a minute or two. To me, that was like a miracle.

So, Paul does not say here, "Listen, I gave you the Holy Spirit." Obviously, he did not. God working through him did.

Galatians 3:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Galatians 3:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
energēō (ἐνεργέω) [pronounced en-erg- EH-oh]	<i>working (for someone), producing, being effective (effectual); being operative, being at work, putting forth power; a worker/workers, being of aid to someone; displaying one's activity, showing one's self operation</i>	masculine singular, present active participle, nominative case	Strong's #1754
dúnameis (δύναμεις) [pronounced DOO- nahm-ice]	<i>powers, abilities, inherent powers; works of power, mighty deeds, miracles; meaning or significance [of voice, language]</i>	feminine plural noun; accusative case	Strong's #1411
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
humin (ὕμῖν) [pronounced hoo- MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

**Translation:** ...even [the one] working mighty deeds among you (all)—...

Again, Paul does not say, "Listen, I did all of these great signs and wonders among you; don't you remember them?" Again, Paul acted from the power of the Holy Spirit. God worked through him.

Furthermore, Paul is not trying to get them hung up on him in particular here. He wants them to make a more important observation.

Galatians 3:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
erga (ἔργα) [pronounced EHR-gah]	<i>works, deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, genitive/ablative case	Strong's #2041
nomos (νόμος) [pronounced NOHM- oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551

**Translation:** ...[was this done] by works of the Law...

"The things which you experienced when you first heard the gospel, was that done by the works of the Mosaic Law?" Paul asks them. Of course it did not come by the Mosaic Law. Paul probably never even mentioned the Mosaic Law.

Galatians 3:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
akoê (ἀκοή) [pronounced ak-oh-AY]	<i>hearing (the act, the sense or the thing heard); audience, ear, fame, which you heard, preached, report, rumor</i>	feminine singular noun; genitive/ablative case	Strong's #189
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

**Translation:** ...or by the hearing of faith?

“Or did all of this come to you by the hearing of faith?” Paul asks. Obviously, they heard the gospel message and they believed it. This is the hearing of faith.

Galatians 3:5 Therefore, the (one) who keeps on supplying the Spirit to you (all), even [the one] working mighty deeds among you (all)—[was this done] by works of the Law or by the hearing of faith? (Kukis nearly literal translation)

Galatians 3:1–5 O [you] foolish Galatians—who charmed you (all)? By what means, before [your] eyes was Jesus Christ publically crucified? This one (thing) alone I keep on wanting to learn from you (all): [did] you (all) receive the Spirit by works of the Law or by the hearing of faith? Accordingly, you (all) keep on being foolish, beginning by the Spirit now you (all) keep on bringing to completion by the flesh? You (all) suffered so many things without purpose, if indeed even without purpose [you suffered]? Therefore, the (one) who keeps on supplying the Spirit to you (all), even [the one] working mighty deeds among you (all)—[was this done] by works of the Law or by the hearing of faith? (Kukis nearly literal translation)

Galatians 3:1–5 You Galatians must be really stupid. Did someone cast a spell on you? How exactly was Jesus Christ publicly portrayed as crucified in your sight? This one thing only I want to learn from you: did you receive the Holy Spirit by works of the Law or by the hearing of faith? Accordingly, you keep on being illogical, if not stupid: having begun your spiritual lives by means of the Holy Spirit, are you now going to bring them to completion in the power of your human nature? Did you really suffer so many things without a purpose? Therefore, consider the one who gave you the Holy Spirit and the one who did mighty works and miracles among you—was this done by the works of the Law or by the hearing of faith? (Kukis paraphrase)

At this point, Paul uses the ammunition of the Judaizers against them. They went to the Old Testament Scriptures in order to convince the Galatians to follow the Law of Moses; so now Paul goes to the Scriptures, but he goes back further in time. He begins to examine Abraham from the Old Testament, who predated the Mosaic Law



(Abraham is considered to be the father of the Jewish race; and Moses the father of the Jewish nation). In the next four verses, Paul will use Abraham's name four times.

**Just as Abraham believed in the God and it was counted to him for righteousness. Know consequently that the (ones) out from faith, these children are of Abraham. Now, seeing the future, the writing [says] that, out from faith, keeps on declaring righteous the gentiles the God [Who also] has proclaimed the good news to Abraham, that will be blessed in you all the gentiles, so that out from faith they are blessed with the faithful Abraham.**

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**Just as Abraham believed in the God and that was accredited to him for righteousness, know that the ones out from faith consequently are the children of Abraham. Now, having seen the future, the Scripture [testifies] that the God declares righteous the gentiles, [Who also] proclaimed this good news to Abraham, to the intent that all the gentiles will be blessed in you [Abraham]; so that by faith, they are blessed along with the faithful Abraham.**

**Just as Abraham had believed in God and that faith was accredited to him for righteousness, also know that the people who have exercise faith in Jesus Christ are, consequently, the children of Abraham. The Scriptures, anticipating the future, testify that God would declare the gentiles righteous. God proclaimed this same good news to Abraham, with the intent that all gentiles (or, *nations*) would be blessed you, Abraham; so that they are blessed along with Abraham when they exercise faith in Jesus Christ.**

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Just as Abraham believed in the God and it was counted to him for righteousness. Know consequently that the (ones) out from faith, these children are of Abraham. Now, seeing the future, the writing [says] that, out from faith, keeps on declaring righteous the gentiles the God [Who also] has proclaimed the good news to Abraham, that will be blessed in you all the gentiles, so that out from faith they are blessed with the faithful Abraham.
Complete Apostles Bible	Just as Abraham "believed God, and it was accounted to him as righteousness." Know therefore that those who are of faith, these are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying that, "In you all the nations shall be blessed." Therefore those who are of faith are blessed with believing Abraham.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. As it is written: Abraham believed God: and it was reputed to him unto justice. Know ye, therefore, that they who are of faith, the same are the children of Abraham. And the scripture, foreseeing that God justifieth the Gentiles by faith, told unto Abraham before: In thee shall all nations be blessed. Therefore, they that are of faith shall be blessed with faithful Abraham.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. In like manner Abraham believed God, and it was accounted to him for righteousness. Know ye, therefore, that those who are of faith, they are the children of Abraham. For, because God knew beforehand that the Gentiles would be made just by faith, he preannounced it to Abraham; as saith the holy scripture, In thee shall all nations be blessed. Believers, therefore, it is, who are blessed with believing Abraham.

Original Aramaic NT Just as Abraham believed God and it was accounted to him for righteousness, Know therefore that those who are of faith are the children of Abraham. For because God knew beforehand that the nations are made right by faith, he preached The Good News to Abraham beforehand, as The Holy Scriptures say: "In you shall all the nations be blessed."  
So then, believers are blessed with the believer Abraham.

Plain English Aramaic Bible .  
Lamsa Peshitta (Syriac) .

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English Even as Abraham had faith in God, and it was put to his account as righteousness. Be certain, then, that those who are of faith, the same are sons of Abraham. And the holy Writings, seeing before the event that God would give the Gentiles righteousness by faith, gave the good news before to Abraham, saying, In you will all the nations have a blessing.  
So then those who are of faith have a part in the blessing of Abraham who was full of faith.

Bible in Worldwide English So it was with Abraham. The holy writings say He believed God, and that was why God called him a good man.  
You see then, the people who believe God are children of Abraham. The holy writings say that he will put people right with himself if they believe him, even those who are not Jews. It was written down before God did it. The holy writings told the good news to Abraham ahead of time. It said, God will make you a blessing to all nations and people.  
Abraham believed God and was blessed. And so those who believe God are blessed too, along with him.

Easy English .  
Easy-to-Read Version–2008 Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith—just as Abraham "believed God, and it was counted to him as righteousness"? Know then that it is those of faith who are the sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." So then, those who are of faith are blessed along with Abraham, the man of faith. V. 5 is included for context.

God's Word™ Abraham serves as an example. He believed God, and that faith was regarded by God to be his approval of Abraham. You must understand that people who have faith are Abraham's descendants. Scripture saw ahead of time that God would give his approval to non-Jewish people who have faith. So Scripture announced the Good News to Abraham ahead of time when it said, "Through you all the people of the world will be blessed." So people who believe are blessed together with Abraham, the man of faith.

Good News Bible (TEV) Consider the experience of Abraham; as the scripture says, "He believed God, and because of his faith God accepted him as righteous." You should realize, then, that the real descendants of Abraham are the people who have faith. The scripture predicted that God would put the Gentiles right with himself through faith. And so the scripture announced the Good News to Abraham: "Through you God will bless all people." Abraham believed and was blessed; so all who believe are blessed as he was.

The Message .  
NIRV .  
New Life Version .

New Simplified Bible .

**Thought-for-thought translations; dynamic translations; paraphrases:**

Contemporary English V. The Scriptures say that God accepted Abraham because Abraham had faith. And so, you should understand that everyone who has faith is a child of Abraham. Long ago the Scriptures said that God would accept the Gentiles because of their faith. That's why God told Abraham the good news that all nations would be blessed because of him. This means that everyone who has faith will share in the blessings that were given to Abraham because of his faith.

The Living Bible .

New Berkeley Version .

New Century Version .

New Living Translation .

The Passion Translation .

Abraham, our father of faith, led the way as our pioneering example. He believed God and the substance of his faith released God's righteousness to him. So those who are the true children of Abraham will have the same faith as their father! God's plan all along was to bring this message of salvation to the nations through the revelation of faith. Long ago God prophesied over Abraham, as the Holy Scriptures say: "Through your example of faith all the nations will be blessed!" And so the blessing of Abraham's faith is now our blessing too!

UnfoldingWord Simplified T. What you have experienced is just as Moses had written in the scriptures about Abraham. He wrote that Abraham trusted God, and as a result God declared Abraham good in his sight. You should realize, therefore, that it is those who trust in the Messiah to save them whom God has made into descendants of Abraham. Even before God began to make non- Jews good in his sight when they trusted in him, men wrote in the scriptures that he would do this. God announced this good news to Abraham, as we read in the scriptures, "Because of what you have done, I will bless all the people groups in the world." So, we know by this that it is all those who trust in the Messiah whom God blesses along with Abraham, who also trusted in God.

Williams' New Testament

Now when He supplies you with the Spirit and performs His wonder-works among you, does He do it because you do what the law commands, or because you believe the message that you heard -- just as "Abraham put his faith in God, and it was credited to him as right standing with God"? So you see, it is the men of faith who are the real descendants of Abraham. Because the Scripture foresaw that God would bring the heathen into right standing with Himself on condition of faith, He beforehand proclaimed the good news to Abraham in the promise, "It is through you that all the heathen will be blessed." So the men of faith are blessed as partners with trusting Abraham. V. 5 is included for context.

**Partially literal and partially paraphrased translations:**

American English Bible .

Beck's American Translation .

Breakthrough Version

Just as, "Abraham trusted God, and it was considered to him as the right way" (*Genesis 15:6*), you clearly know that the people from trust, these are Abraham's sons. When the *Old Testament* writing saw beforehand that God makes the non-Jews right from trust, it shared good news with Abraham beforehand, "All the non-Jews will be conferred with prosperity in you" (*Genesis 22:18*). In such a way, the people from trust are conferred with prosperity together with trusting Abraham.

Common English Bible .

A. Campbell's Living Oracles

He, then, who ministered to you the Spirit, and wrought miracles among you, did he these by works of law, or by a hearing of faith? even as Abraham believed God, and

it was counted to him for righteousness; know, therefore, that they who are of faith, the same are sons of Abraham. For the scripture, foreshowing that God would justify the nations by faith, formerly announced the gospel to Abraham, saying, "Surely in you shall all the nations be blessed." Wherefore, they who are of faith are blessed with believing Abraham. V. 5 is included for context.

New Advent (Knox) Bible  
NT for Everyone

20<sup>th</sup> Century New Testament

It is just as it was with Abraham--'He had faith in God, and his faith was regarded by God as righteousness.' You see, then, that those whose lives are based on faith are the Sons of Abraham. And Scripture, foreseeing that God would pronounce the Gentiles righteous as the result of faith, foretold the Good News to Abraham in the words--'Through thee all the Gentiles shall be blessed.' And, therefore, those whose lives are based on faith share the blessings bestowed upon the faith of Abraham.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version

Berean Study Bible

Christian Standard Bible

Conservapedia Translation

Evangelical Heritage V.

Revised Ferrar-Fenton Bible

Free Bible Version

It's just like Abraham who "trusted God, and was considered to be right."\* So you should acknowledge that those who trust in God are the children of Abraham. In Scripture it's foreseen that God would make right the foreigners who trusted in him. The good news is revealed to Abraham beforehand with the words, "Through you all the nations will be blessed." Consequently those who trust in God are blessed along with Abraham who trusted God.

God's Truth (Tyndale)

Holman Christian Standard

International Standard V

In the same way, Abraham "believed God, and it was credited to him as righteousness." [Gen 15:6]

You see, then, that those who have faith are Abraham's real descendants. Because the Scripture saw ahead of time that God would justify the gentiles [Or nations] by faith, it announced the gospel to Abraham beforehand when it said, "Through you all nations [Or all the gentiles] will be blessed." [Gen 12:3]

Montgomery NT

Even as Abraham believed God and it was counted to him for righteousness? Notice then that the true sons of Abraham are children of faith. And the Scripture, anticipating God's justification of the Gentiles by faith, announced the gospel to Abraham beforehand in the words, In thee shall all the Gentiles be blessed. So then they who are children of faith are blessed with Abraham the faithful; but a curse rests on those who have their root in the works of the Law; for it is written.

NIV, ©2011

Riverside New Testament

Leicester A. Sawyer's NT

The Spoken English NT

UnfoldingWord Literal Text

Urim-Thummim Version

Even as Abraham believed Elohim and it was accounted to him for righteousness. Know you therefore that those that are of Faith, the same are the children of Abraham. And the Scripture, foreseeing that Elohim would render righteous the pagans through Faith, announced the Good News to Abraham saying, In you will all nations be blessed. So then they that are of Faith are blessed with faithful Abraham.

Weymouth New Testament He who gives you His Spirit and works miracles among you--does He do so on the ground of your obedience to the Law, or is it the result of your having heard and believed: even as ABRAHAM BELIEVED GOD, AND HIS FAITH WAS PLACED TO HIS ACCOUNT AS RIGHTEOUSNESS? Notice therefore that those who possess faith are true sons of Abraham. And the Scripture, foreseeing that in consequence of faith God would declare the nations to be free from guilt, sent beforehand the Good News to Abraham, saying, "IN YOU ALL THE NATIONS SHALL BE BLESSED." So we see that it is those who possess faith that are blessed with believing Abraham. V. 5 is included for context.

Wikipedia Bible Project As Abraham believed God, it was credited to him as righteousness. Know that the people of faith are the children of Abraham. Having been foretold in the scriptures that God would justify the nations by faith, therefore the good news was prophesied to Abraham: "People of faith are blessed by the belief of Abraham."

Worsley's New Testament .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .  
 The Heritage Bible .  
 New American Bible (2002) .  
 New American Bible (2011) .  
 New English Bible—1970 .  
 New Jerusalem Bible .  
 New RSV .  
 Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
 Hebraic Roots Bible .

Even as Abraham "believed Elohim, and it was counted to him for righteousness." (Gen. 15:6) You must therefore know that those who trust in faith are the children of Abraham. Because YAHWEH knew in advance that the nations would be declared righteous through faith he first preached to Abraham, as it is said in the Holy Scripture, "in you shall all the nations be blessed." (Gen. 12:3) So that the believers are blessed by Abraham the faithful one.

Holy New Covenant Trans. The Scriptures say the same thing about Abraham: "Abraham believed God and so God declared him a just man." So you should know that the true children of Abraham are those who have faith. The Scriptures told what would happen in the future. These writings said that God would make non-Jewish people right — through their faith. The Good News was told to Abraham long ago: "Abraham, God will use you to bless all people on earth." All people who believe are blessed in the same way that Abraham was blessed for his faith; but people who depend on following the law to make them right are under condemnation, because it is written, "A person must do everything which is written in the book of the law. If he does not always obey those things, then that person is under condemnation!" V. 10 is included for context.

The Scriptures 2009 Even so Abraham **“did believe Elohim, and it was reckoned unto him as righteousness.”** Gen. 15:6. Know, then, that those who are of belief are sons of Abraham. And the Scripture, having foreseen that Elohim would declare right the nations by belief, announced the Good News to Abraham beforehand, saying, **“All the nations shall be blessed in you,”**<sup>a</sup> Gen. 12:3. so that those who are of belief are blessed with Abraham, the believer.

<sup>a</sup>Gen. 18:18.

Tree of Life Version .

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...as abraham believes the god and [She] is accounted [to] him to right [You*] know then for The from faith These Sons are {of} abraham Foreseeing but The Writing for from faith justifies the aliens The God announces (before) [to] the abraham for will be blessed in you All The Aliens that The [Men] from faith are blessed with the [man] faithful abraham...
Alpha & Omega Bible	EVEN SO ABRAHAM BELIEVED THEOS ( <i>The Alpha &amp; Omega</i> ), AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS. †( <i>Gen. 15:6</i> ) THEREFORE, BE SURE THAT IT IS THOSE WHO ARE OF FAITH WHO ARE SONS OF ABRAHAM. THE SCRIPTURE, FORESEEING THAT THEOS ( <i>The Alpha &amp; Omega</i> ) WOULD ACQUIT THE GENTILES BY FAITH, PREACHED THE GOSPEL BEFOREHAND TO ABRAHAM, saying, "ALL THE NATIONS WILL BE BLESSED IN YOU." †( <i>Gen. 12:3</i> ) SO THEN THOSE WHO ARE OF FAITH ARE BLESSED WITH ABRAHAM, THE BELIEVER.
Awful Scroll Bible	Accordingly-as-to, "Abraham confides in God, and it is being reckoned to him for virtuousness." So then be coming to understand, certainly-of-which they by confidence, these-same are sons of Abraham. Moreover, the Writings perceiving-beforehand, certainly-of-which God makes righteous the nations by confidence, it heralds-the-Good-Tidings-beforehand to Abraham, certainly-of-what, "By-within you all the nations will be considering- it -good-from-among." So-as those by confidence, are being considered- it -good with the confidence of Abraham.
Concordant Literal Version	He, then, who is supplying you with the spirit, and operating works of power among you-did you get the spirit by works of law or by the hearing of faith, according as Abraham believes God, and it is reckoned to him for righteousness? Know, consequently, that those of faith, these are sons of Abraham." Now the scripture, perceiving before that God is justifying the nations by faith, brings before an evangel to Abraham, that In you shall all the nations be blessed." So that those of faith are being blessed together with believing Abraham. V. 5 is included for context.
exeGeses companion Bible	<b><u>THE COVENANT OF ELOHIM WITH ABRAHAM</u></b> Even as Abraham trusted Elohim and it was reckoned to him to justness - so you know that whoever are of trust are the sons of Abraham. And the scripture, foreseeing that Elohim justifies the goyim by trust pre-evangelized to Abraham, In you all the goyim are eulogized. So they of trust are blessed with trustworthy Abraham. Genesis 12:1-3.
Orthodox Jewish Bible	Just as Avraham Avinu HE'EMIN BA'HASHEM VAYACHSHEVEHA LO TZDAKAH ("believed Hashem and it [his faith] was accounted to him for righteousness" BERESHIS 15:6), Know then, that the Bnei HaEmunah, these ones are the Bnei Avraham Avinu! And the Kitvei HaKodesh, having foreseen that Hashem would yatzdik (justify) the Goyim by emunah, preached the Besuras HaGeulah beforehand to Avraham Avinu,

saying "VENIVRECHU VO KOL GOYEI HA'ARETZ ("All the families, peoples of the earth will be blessed in you" BERESHIS 18:18; 12:3).

For this reason, the ones of emunah receive the bracha (blessing) with Avraham Avinu hama'amin (the believer).

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version .  
 [An example of this is] Abraham, who believed God's [promise] and [because of such faith] he was considered right with God. You should know, then, that people who have faith are [truly] God's children. And, predicting that God would consider the Gentiles right with Him by [their] faith, the Scriptures previously recorded [this promise of] the Gospel to Abraham by saying [Gen. 12:3], "All nations will receive a blessing through your descendant [i.e., Jesus]." So then, all those who have faith [in Jesus] receive a blessing along with Abraham, a man of faith.

Benjamin Brodie's trans.

Just as [for example] Abraham trusted God [in what He promised], and it [trusting in the promise of God] was credited [imputed] to him for righteousness [forensic justification].

You know, therefore, that those out from the source of [Christ's] faithfulness, these are sons of Abraham.

And the scripture, foreseeing that God would justify the Gentiles out from the source of [Abraham's] faithfulness, proclaimed the good news in advance to Abraham: In you all peoples [including non-Jews] will be blessed.

So then, those [Jews and Gentiles] out from the source of faithfulness are being blessed together with faithful Abraham.

The Expanded Bible  
 Jonathan Mitchell NT

.  
 The One, therefore, continuously furnishing and supplying to (or: for; in) you folks the Spirit (or: the spirit; the breath; or: = attitude and vitality), and constantly and effectively energizing, being active, working and producing abilities and powers within you people – [is its source] from out of works of Law, or out of a "hearing" whose source is faith, (or: The one, then, constantly supplying the Breath-effect for you folks, and repeatedly working powers among you – [does he do it] from our of deeds based on [the] Law [= Torah], or from out of faith's attentive listening.)

just as Abraham, "trusts in God (or: believed by God; experienced confidence with God), and he is/was at once logically considered by Him [that he had come] into a right relationship (or: and it was counted for him into a rightwised [covenantal] relationship with freedom from guilt, equity and justice which comprise the Way pointed out)? [Gen. 15:6]

Be assured consequently, by your experiential knowledge and insight, (or, as an indicative: Surely you are coming to know) that the folks [springing] forth from out of the midst of faith (or: whose source is trust and confidence), these are Abraham's sons!

Now the Scripture – seeing before [as a picture] that God is progressively putting the nations in rightwised relationship (setting the ethnic groups of non-Jews into the Way pointed out and freeing them from guilt) from out of faith – announced to (or: for) Abraham beforehand the message of goodness, ease and well-being (or: And further – the Scripture perceiving in advance and making provision that He is presently making the multitudes fair and equitable {or: = including the Gentiles in the covenant} from trust and conviction as a source – God brought-before in Abraham the glad tidings of goodness {a gospel; an evangel}), namely that, "All the nations, ethnic groups and multitudes will continuously and progressively be inwardly blessed (receive the inner Word of wellness; participate within the Good

Word) in a union with you (or: within you; in you; or: = in relation to you; or: = as in your case)." [Gen. 12:3; 22:18]

So then, those from out of faith (or: = folks who are derived from trust and confidence and who come from a place of loyal allegiance) are being constantly blessed (repeatedly given the Word of wellness; continuously made to participate in the Good Word) together with the full-of-faith Abraham (or: the trusting, believing, convinced and loyal Abraham). V. 5 is included for context.

P. Kretzmann Commentary .  
 Syndein/Thieme .  
 Translation for Translators .  
 The Voice .

### Bible Translations with Many Footnotes:

Lexham Bible

Just as Abraham believed God, and it was credited to him for righteousness, then understand that the ones who have faith [Literally "of faith"], these are sons of Abraham. And the scripture, foreseeing that God would justify the Gentiles by faith, proclaimed the good news in advance to Abraham: "In you all the nations [Or "Gentiles"; the same Greek word can be translated "nations" or "Gentiles" depending on the context] will be blessed." [A quotation from Gen 12:3; 18:18] So then, the ones who have faith are blessed together with Abraham who believed.

NET Bible® .  
 New American Bible (2011) .  
 The Passion Translation .  
 Rotherham's Emphasized B. .  
 The Spoken English NT

It's like Abraham, who "believed God, and it was credited to him as being in the right".<sup>e</sup>

So understand that it's the people who live on the basis of faith who are Abraham's children.

And scripture sees ahead of time that God will find the Gentiles<sup>f</sup> innocent on the basis of faith. It tells the good news to Abraham ahead of time:

All nations are going to be blessed through you.<sup>g</sup>

The result is that those who live on the basis of faith are blessed along with Abraham, who believed.

<sup>e</sup>. Traditionally: "it was credited to him as righteousness/justice". See Gen. 15:6.

<sup>f</sup>. The Greek word for "Gentiles" is the same word as the word for "nations".

<sup>g</sup>. Gen. 12:3, see Gen. 18:18).

Wilbur Pickering's New T.

Furthermore, He who supplies the Spirit to you and works miracles among you, is He activated by the works of the law, or by the hearing of faith?<sup>3</sup>—just as Abraham "believed God and it was credited to him as righteousness".<sup>4</sup> Now you must know that only those who are of faith are sons of Abraham. Further, the Scripture, foreseeing that "God justifies the nations by faith",<sup>5</sup> proclaimed the Gospel in advance to Abraham: "All the nations will be blessed through you".<sup>6</sup> So then, those who are of faith are blessed along with Abraham, the faithful. V. 5 is included for context.

(3) Although I have capitalized the pronoun, there must have been a human being involved as well.

(4) This is a quote from Gen. 15:6, but is not presented as such.

(5) Wow! Notice that 'the Scripture' is personified! It/He sees/knows in advance what God is going to do. It is so certain that the verb 'justifies' is in the present tense; in other words, at any point in human history this was/is the way a 'gentile' is justified.

(6) This is a direct quote from Gen. 12:3, which, of course, hadn't been written yet in Abraham's day (in his day the only written Scripture available was the book of



Job). Notice that the personification of 'Scripture' continues; It/He is the One who said this to Abraham, so all we need to do is go back to Genesis to find out who it is—Jehovah Himself, presumably the Son!

### Literal, almost word-for-word, renderings:

A Faithful Version	It is exactly as it is written: "Abraham believed God, and it was reckoned to him for righteousness." Because of this, you should understand that those who are of faith are the true sons of Abraham. Now in the Scriptures, God, seeing in advance that He would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." It is for this reason that those who are of faith are being blessed with the believing Abraham.
Analytical-Literal Translation	Just as "Abraham believed [or, trusted] God and it was accounted to him for righteousness." [Gen 15:6] Consequently, be knowing that the [ones justified] by faith, these are sons [and daughters] of Abraham. Now the Scripture having foreseen that God justifies [or, declares righteous] the nations by faith, proclaimed the Gospel beforehand to Abraham, [saying], "All the nations will be blessed in you." [Gen 12:3] Therefore, the [ones justified] by faith are blessed with the faithful [or, believing] Abraham.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	As Abraham believed God, and it was reckoned to him for righteousness, know therefore, that they who are believers are children of Abraham. The scripture indeed, foreseeing that God would justify the nations for belief, predicted to Abraham the glad tidings [in these words] "By thee all the nations shall be blessed." So that they who are believers are blessed with the believing Abraham.
Context Group Version	Even as Abraham trusted God, and it was counted to him for vindication. Know therefore that those that are from trust, the same are sons of Abraham. And the scripture, foreseeing that God would vindicate the ethnic groups by trust, proclaimed the Imperial News beforehand to Abraham, [saying,] In you shall all the ethnic groups be esteemed. So then those that are from trust are esteemed with the trustworthy Abraham.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Just-as Abraham believed God and it was counted to him *for righteousness. {Gen 15:6?} Consequently*, you <sup>o</sup> know that the ones <i>who are</i> from faith, these are sons of Abraham. Now the Scripture having foreseen that God <i>would</i> make the Gentiles righteous from faith, proclaimed the good-news beforehand to Abraham, <i>saying</i> , 'All the nations will be blessed in you.' {Gen 12:3, 18:18, 22:18, 26:4, 28:14} So-then the ones <i>who are sons</i> from faith are blessed together-with the believing Abraham.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.

Niobi Study Bible .  
 Revised Young's Lit. Trans. .  
 Updated Bible Version 2.17 .  
 A Voice in the Wilderness .  
 Webster's Translation .  
 World English Bible .  
 Worrell New Testament .  
 Young's Updated LT .

**The gist of this passage:**

6-9

**Galatians 3:6a**

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathōs (καθώς) [pronounced <i>kath-OCE</i> ]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
Abraam (Αβραάμ) [pronounced <i>ab-rah-AHM</i> ]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11
pisteúō (πιστεύω) [pronounced <i>pis-TOO-oh</i> ]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4100
tō (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

**Translation:** **Just as Abraham believed in the God...**

The previous verse mentioned *the hearing of faith*; and Paul mentions an example here. Now Paul has carefully chosen an example, because Abraham predated the Law (which the Judaizers were trying to get the Galatians to follow).

**Galatians 3:6b**

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
logizomai (λογίζομαι) [pronounced <i>log-IHD-zohm-ahēe</i> ]	<i>to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason, to reckon, to suppose, to think (on)</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #3049

Galatians 3:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
dikaïosunê (δικαιοσύνη) [pronounced dih-kai-oh-SOON-]	<i>righteousness, [Christian] justification</i>	feminine singular noun; accusative case	Strong's #1343

**Translation:** ...and that was accredited to him for righteousness,...

The faith that Abraham exercised toward the Revealed God was enough for righteousness to be accredited to him. Salvation in the Old Testament was exercising faith in God as He revealed Himself.

Galatians 3:6 **Just as Abraham believed in the God and that was accredited to him for righteousness,....** (Kukis nearly literal translation)

The phrase *Abraham believed in the God and that was accredited to him for righteousness,...* is taken from Genesis 15:6. This is the first clear explanation of salvation in the Old Testament.

Many translations ties vv. 5 & 6 together. The ESV has: **Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith—just as Abraham "believed God, and it was counted to him as righteousness"?**

Paul chooses Abraham as an illustration; and it is a clever choice for several reasons:

- 1) Abraham predates the Law.
- 2) Abraham's salvation is clearly spelled out as a matter of faith.
- 3) Judaizers could not argue that the Law was necessary because there was no Law of Abraham.

Galatians 3:7			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	2 <sup>nd</sup> person plural, present active indicative (same as the present active imperative)	Strong's #1097

Galatians 3:7			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ára (ἄρα) [pronounced AHR-ah]	<i>consequently, then, therefore, so then, wherefore</i>	illative particle, expressing a more subjective or informal inference	Strong's #686
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
houtoi (οὗτοι) [pronounced HOW-toy]	<i>these [things, ones], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
huioi (υἱοί) [pronounced hwee-OY]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; nominative case	Strong's #5207
eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN]	<i>are, be, were</i>	3 <sup>rd</sup> person plural, present indicative	Strong's #1526 (a form of #1510)
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11

**Translation:** ...know that the ones out from faith consequently are the children of Abraham.

The basis for the Hebrew people is faith in the Revealed God. But one might understand from this that, gentiles who believe in their God are also the children of Abraham.

Galatians 3:7 ...know that the ones out from faith consequently are the children of Abraham. (Kukis nearly literal translation)

## Galatians 3:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proeidō (προεἶδω) [pronounced <i>pro-I'-doe</i> ]	<i>foreseeing, seeing into the future</i>	feminine singular, aorist active participle, nominative case	Strong's #4275
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hê (ἡ) [pronounced <i>hey</i> ]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
graphê (γραφῆ) [pronounced <i>graf-AY</i> ]	<i>a writing, thing written; Holy Writ, the Scripture, used to denote either the book itself, or its contents; a certain portion or section of the Holy Scripture</i>	feminine singular noun; nominative case	Strong's #1124
hóti (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

**Translation:** Now, having seen the future, the Scripture [testifies] that...

The Scriptures anticipate the future, because the Scriptures are written by the Holy Spirit. The book of Genesis was passed along orally for many hundreds of years, with perhaps 10 different men contributing to the book's contents (at that point in time, it was not a book, but a narrative, the History of God and Man, which the Hebrew people memorized and then spoke aloud. After a period of time would pass, someone in the line of Shem would add to the book, and then someone after him would add to it later (again, it was not actually a book but a memorized narrative).

There are three theories on how Genesis was written: (1) God dictated it to Moses. (2) Genesis fits into the whole JEPD theory, where it was written and assembled by 4 or 5 people hundreds of years after the events of Genesis, along with the rest of the books of Moses. (3) Genesis was a narrative, memorized by many of the Jews, and spoken (from memory) when animals were sacrificed to God.

## Genesis As a Memorized Narrative

- 1) Throughout the book of Genesis, there are narratives, some of them a chapter long, some of them several chapters long; and often, there would have been only one person who would have been aware of that portion of the narrative.
- 2) What would happen is, the most senior person would speak the narrative in a public place, perhaps when a sacrifice is being offered. He would begin with Genesis 1:1 and continue to his portion of the narrative, which he would also read. He might have a son or sons who would pick up the narrative and continue it.
- 3) At the height of participation, several of Jacob's sons would have taken part in this. Jacob would have, from memory, recited the entire book up to his part. One of his sons may have stood up and given the chapter on Esau or not.
- 4) However, there was a section for at least Judah, Simeon or Levi, and Joseph to append and speak aloud.
- 5) When we come to the story of Joseph, there are portions of that narrative that clearly only Joseph would have known. However, there are some portions of that narrative that Joseph would not have known. In between buying grain and then returning to Canaan, the other sons of Jacob would have gone away from

## Genesis As a Memorized Narrative

- Egypt and returned to their father. So, someone had to stand up and speak this aloud. Probably Reuben did that; but it is possible that Benjamin or Judah did.
- 6) This approach explains how we have such different writing styles in Genesis; how we have sections specifically about this or that son of Jacob; and it explains how there are 2 or 3 chapters which might be the first example of 3<sup>rd</sup> person omniscience found in literature. This is because most of the time, it was about Joseph and his point of view; but in at least two sections, there would be information known only to Jacob's other sons and not Joseph.
  - 7) Finally, this explains why the Egyptians so warmly embraced Jacob and his sons. If there is an open service, and Egyptians are aloud to come to the religious practices of Jacob's family, a portion of that would be Jacob speaking to the origins of the world, and bringing that all the way to their time in Egypt. Remember that Jacob was not the most personal person in the world, and even in Genesis, there are many examples of him being kind of a jerk (even with all of his sons). So how do you take a person like that and somehow ingratiate him to the Egyptian people? On many occasions, he would speak the word of God, starting with, "In the beginning, God created the heavens and the earth." No matter what Jacob's personality is, when he launches into this grand narrative that goes from creation to the flood to Abraham to Egypt; that would have been stirring for any Egyptian on positive volition.
  - 8) Remember that, if Egypt is taking in Jacob and his sons, that would suggest that there is positive volition in Egypt. Something like a reading of Genesis would have grabbed the attention of hundreds and possibly thousands of Egyptians, who would have believed in the God of Israel, the Revealed God of the Universe.
  - 9) That would explain why a person like Jacob could be so well respected and loved in Egypt.
  - 10) The people of Abraham when in Egypt did not forget Who their God was. And when allusions were made to Abraham, no one stopped Moses and said, "Who exactly is the Abraham character, anyway?" This supports the idea that the Israelites, even in Egypt, even under slavery, managed to gather at times and hear the Word of God spoken. It explains why the few allusions in Exodus back to Genesis make sense.
  - 11) If Moses, one day, just wrote that book (say, dictated by God) we have two problems:
    - i. How did the people of God know any details from Genesis if it had not been written yet?
    - ii. Why are there wildly different writing styles in Genesis, if God simply dictated it to Moses?
    - iii. Moses, at age 40, went out to see his people and to interact with them. How would Moses have such a deep appreciation of the Jewish people in general? Where did that come from? Why did he not simply focus upon his own family? But it is clear that Moses had a relationship with all Israel, not just with his family. Where would that depth of relationship come from?
    - iv. This would suggest that Moses knew the Scriptures or had heard the Scriptures (I am referring specifically to Genesis at this point). That explains his behavior. Because most men would have gone out searching for one's own father and siblings instead of looking up the Israelites in general as his family.
  - 12) If you have studied the book of Genesis in depth, and you understand the theory I have just presented, then everything fits together and makes sense. Before this you may have wondered (1) what the hell is going on in Genesis 24? (2) Why are the styles of the chapters on Abraham, Isaac and Jacob so different? And (3) how did the Egyptians develop such a love for Jacob, who has proven himself to be a pretty unlovable man? My theory makes sense of all this.

I realize that this goes against the conventional wisdom the Moses wrote Genesis as it was dictated to him by God; but this explanation makes much more sense. I realize that what I am offering here is speculation; but so is the idea of God dictating Genesis to Moses. My speculation fits well with the narrative found in Genesis; the idea that God dictated Genesis to Moses does not fit with any of the facts (particularly with the variety of writing styles found in the book of Genesis).

Galatians 3:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
dikaioô (δικαιόω) [pronounced dik-ah-YOH-oh]	<i>to render (declare, determine, acknowledge, show or regard as) righteous (just or innocent); to be free, to justify (-ier), to be righteous</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #1344
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, accusative case	Strong's #1484

**Translation:** ...the God declares righteous the gentiles,...

If God declares Abraham righteous for believing in the Revealed God, would He not also declare righteous gentiles who believe in the same God?

Galatians 3:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
proeuangelízomai (προεευαγγελίζομαι) [pronounced pro-yoo-ang-ghel-IHD-zom-ah-ee]	<i>to proclaim good news in advance, to announce or promise glad tidings beforehand</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #4283 (hapax legomena)
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Galatians 3:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Abraam (Αβραάμ) [pronounced <i>ab-rah-AHM</i> ]	<i>father of a multitude</i> ; transliterated <i>Abraham</i>	indeclinable proper masculine noun	Strong's #11

**Translation:** ...[Who also] proclaimed this good news to Abraham,...

God proclaimed the good news to Abraham, that, believing in Him made Abraham righteous.

Galatians 3:8d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
eneulogeô (ἐνευλογέω) [pronounced <i>ehh-yoo-log-EH-oh</i> ]	<i>to confer benefits on, to bless; to bless in or through someone</i>	3 <sup>rd</sup> person plural, future passive indicative	Strong's #1757
en (ἐν) [pronounced <i>en</i> ]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
soi (σοι) [pronounced <i>soy</i> ]	<i>you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
panta (πάντα) [pronounced <i>PAN-ta</i> ]	<i>the whole, all; everyone, each one, all [things]</i>	neuter plural adjective; nominative case	Strong's #3956
ta (τά) [pronounced <i>taw</i> ]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
ethnê (ἔθνη) [pronounced <i>EHTH-nay</i> ]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, accusative case	Strong's #1484

**Translation:** ...to the intent that all the gentiles will be blessed in you [Abraham];...

We are also told that all the nations (gentiles) would be blessed in Abraham. This goes back to the early chapters in the book of Genesis.



Galatians 3:8 Now, having seen the future, the Scripture [testifies] that the God declares righteous the gentiles, [Who also] proclaimed this good news to Abraham, to the intent that all the gentiles will be blessed in you [Abraham];... (Kukis nearly literal translation)

Galatians 3:9			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōste (ὥστε) [pronounced HOH-teh]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
eulogeō (εὐλογέω) [pronounced you-lohg-EH-oh]	<i>active: to bless [man], to speak well of; to praise [God]; passive: to be blessed, to be happy; to be spoken well of; to be praised</i>	3 <sup>rd</sup> person plural, present passive indicative	Strong's #2127
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
pistos (πιστός) [pronounced pis-TOSS]	<i>faithful, trustworthy, dependable, worthy of trust; exhibiting fidelity; believing, confiding, trusting; credible</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #4103
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11

**Translation:** ...so that by faith, they are blessed along with the faithful Abraham.

The gentiles would be blessed in the same way that God blessed Abraham.

Paul is quoting Scripture here; not just talking off the top of his head.

If anyone in the Galatian congregation was being swayed by the Judaizers because of what they told him from the Scriptures, Paul has just quoted from those same Scriptures, which actually talk about the gentiles specifically.

But Paul is not done yet. He is going to quote four others verses to support what he is saying. Three will be taken from the Law of Moses; and one from the prophets. Then he will go back to Genesis to make one last point from the existing Scriptures.

Galatians 3:9 ...so that by faith, they are blessed along with the faithful Abraham. (Kukis nearly literal translation)

Galatians 3:6–9 Just as Abraham believed in the God and that was accredited to him for righteousness, know that the ones out from faith consequently are the children of Abraham. Now, having seen the future, the Scripture [testifies] that the God declares righteous the gentiles, [Who also] proclaimed this good news to Abraham, to the intent that all the gentiles will be blessed in you [Abraham]; so that by faith, they are blessed along with the faithful Abraham. (Kukis nearly literal translation)

Galatians 3:6–9 Just as Abraham had believed in God and that faith was accredited to him for righteousness, also know that the people who have exercise faith in Jesus Christ are, consequently, the children of Abraham. The Scriptures, anticipating the future, testify that God would declare the gentiles righteous. God proclaimed this same good news to Abraham, with the intent that all gentiles (or, *nations*) would be blessed you, Abraham; so that they are blessed along with Abraham when they exercise faith in Jesus Christ. (Kukis paraphrase)

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Chapter Outline

Charts, Graphics and Short Doctrines

## The Law Curses Man

Essentially what Paul has done here is, he quotes several passages which apply directly to the Jewish people and to the gentiles. But now, in the next five verses, Paul is going to quote four passages from the Old Testament: three from the Law of Moses and one from the Prophets. Later, he will speak of something found a half dozen times in the book of Genesis.

Now, do you remember what got us to this point? The Judaizers showed up in Galatia, after Paul was gone, and they said, “Listen, what Paul told you was good and nice and everything; but he did not tell you about circumcision or the Law because he just does not have the guts to tell you everything. But, we’re here and we will tell you everything.

Paul responds with, “Balderdash!” And then he hits them with one passage after another to show that he did not keep anything from them, and that he actually knows what the Old Testament says (and the Judaizers do not).

I doubt that the Judaizers really gave it a lot of thought, but trading spiritual punches with Paul and quoting relevant Scripture—it was not going to end well for them. Paul knew the Scriptures before, and, since being saved, he has thrown himself into the Old Testament Scriptures to piece together the prophecies and the reality.

What also appears to be the case is, Paul is becoming an expert in New Testament theology, even though there is no New Testament yet. Regarding this point, there is a great deal of speculation. Did Paul experience a teaching angel when he went to Arabia for two or three years?

One thing is clear from Paul’s epistles, when examined from the earliest (1 & 2Thessalonians) through to the much more complex epistles like Romans, Ephesians, and the pastoral epistles. We seem to be in a period of time where Paul’s authority as a New Testament Apostle is getting solidified. How is this taking place?

Paul seems to be spending a considerable amount of time on the road. He understands to the spiritual life post-resurrection is much different from the spiritual life pre-1st advent. More than that, he seems to be able to definitively tie it down.

Let me suggest that Paul had a wonderful base upon which to build and he understood that the spiritual life in the previous two dispensations (considering the Age of the Hypostatic Union as one of those dispensations) to be much different from the spiritual life at this point. At this point, I could not tell you exactly how Paul came to understand this, but he fully understands it in this epistle. There was an old way of doing things, and that is over with and done; there is a new way of doing things, and Paul is explaining what that is, in this book and in Romans (which he will write a few years into the future).

Quite frankly—and maybe I am being influenced by my own background here—I believe that Paul developed much of the New Testament based upon understanding that this is a new dispensation; and then building upon that—sometimes using pure logic.

We do not understand and appreciate this new dispensation from studying the book of Acts. That is a transitional time, and some of the things in that book no longer apply. However, it is the epistles of Paul which essentially define the spiritual life for this new dispensation, the Church Age.

In any case, exactly how Paul came to write the definitive Christian life for the New Testament era is interesting, but not necessarily important. What that new life is, *that* is what is important.

**For as many as out from works of Law [as] they keep on being, under a curse they keep on being. For it has been written that, Cursed everyone who does not continue in all the (things) which have been written in the book of the Law, to do them. Now, that in Law, no one is declared righteous by the God [is] evident, for the righteousness out from faith keep on living. Now the Law is not out from faith but the doing them, he will live in them.**

Galatians  
3:10–12

**For as many as keep on being out from the works of the Law, they keep on being under a curse. For it stands written that, Cursed [is] everyone who does not continue in all the things which have been written in the book of the Law, to do them. Now, no one is declared righteous before the God by the Law [is] evident, for the righteous keep on living by faith. Now, the Law is not of faith, but the one doing them [the works of the Law] will live by them.**

**Anyone who conducts his life according to the works of the Law will keep on being under a curse, for it stands written, Cursed is any man who does not live according to every single thing found in the Law. Clearly, no one is ever justified by the Law, for the Scripture tells us, It is the righteous who keep on living by faith. A life lived under the Law is much different from a life of faith, because whoever attempts to follow the Law will have to live under its repercussions.**

Here is how others have translated this passage:

#### **Ancient texts:**

Westcott-Hort Text (Greek)	For as many as out from works of Law [as] they keep on being, under a curse they keep on being. For it has been written that, Cursed everyone who does not continue in all the (things) which have been written in the book of the Law, to do them. Now, that in Law, no one is declared righteous by the God [is] evident, for the righteousness out from faith keep on living. Now the Law is not out from faith but the doing them, he will live in them.
Complete Apostles Bible	For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all the things which are written in the book of the law, to do them." But that no one is justified by the law before God is evident, for "The just shall live by faith." But the law is not of faith, but "the man who does them shall live by them."
Revised Douay-Rheims	.

Douay-Rheims 1899 (Amer.) For as many as are of the works of the law are under a curse. For it is written: Cursed is every one that abideth, not in all things which are written in the book of the law to do them.  
But that in the law no man is justified with God, it is manifest: because the just man liveth by faith.  
But the law is not of faith: but he that doth those things shall live in them.

V. Alexander's Aramaic  
Eastern Aramaic Manuscript .  
James Murdock's Syriac NT .

For they who are of the deeds of the law, are under the curse: for it is written, Cursed is every one who shall not do every thing written in this law.  
And that no one becometh just before God, by the law, is manifest: because it is written, The just by faith, shall live.  
Now the law is not of faith; but, whoever shall do the things written in it, shall live by them.

Original Aramaic NT

For those who are of the works of The Written Law are under a curse, for it is written: "Cursed is everyone who shall not do all that is written in this Law."  
But that a man is not made right with God by The Written Law, this is revealed, because it is written: "The just shall live by faith."  
But The Written Law was not from faith, but, "Whoever shall do those things that are written in it shall live in them."

Plain English Aramaic Bible .  
Lamsa Peshitta (Syriac) .

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

For all who are of the works of the law are under a curse: because it is said in the Writings, A curse is on everyone who does not keep on doing all the things which are ordered in the book of the law.  
Now that no man gets righteousness by the law in the eyes of God, is clear; because, The upright will be living by faith.  
And the law is not of faith; but, He who does them will have life by them.

Bible in Worldwide English

A curse is on all people who are trying to become good by obeying the law. The holy writings say, Everyone is cursed who does not always obey everything that is written in the book of the law and do it.  
Now, you can see this. No man is called a good man by God because he obeys the law. The holy writings say, Those who are right with God shall live by faith.  
The law does not ask people to believe. It says, He who obeys the laws will live because of them.

Easy English

Easy-to-Read Version–2008

But people who depend on following the law to make them right are under a curse. As the Scriptures say, "They must do everything that is written in the law. If they do not always obey, they are under a curse."  
So it is clear that no one can be made right with God by the law. The Scriptures say, "The one who is right with God by faith will live forever." The law does not depend on faith. No, it says that the only way a person will find life by the law is to obey its commands.

God's Word™

Certainly, there is a curse on all who rely on their own efforts to live according to a set of standards because Scripture says, "Whoever doesn't obey everything that is written in Moses' Teachings is cursed."  
No one receives God's approval by obeying the law's standards since, "The person who has God's approval will live by faith."

	Laws have nothing to do with faith, but, "Whoever obeys laws will live because of the laws he obeys."
Good News Bible (TEV)	Those who depend on obeying the Law live under a curse. For the scripture says, "Whoever does not always obey everything that is written in the book of the Law is under God's curse!" Now, it is clear that no one is put right with God by means of the Law, because the scripture says, "Only the person who is put right with God through faith shall live." But the Law has nothing to do with faith. Instead, as the scripture says, "Whoever does everything the Law requires will live."
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Anyone who tries to please God by obeying the Law is under a curse. The Scriptures say, "Everyone who doesn't obey everything in the Law is under a curse." No one can please God by obeying the Law. The Scriptures also say, "The people God accepts because of their faith will live." The Law isn't based on faith. It promises life only to people who obey its commands.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	But if you choose to live in bondage under the legalistic rule of religion, you live under the law's curse. For it is clearly written: "Utterly cursed is everyone who fails to practice every detail and requirement that is written in this law!" <i>For the Scriptures reveal</i> , and it is obvious, that no one achieves the righteousness of God by attempting to keep the law, for it is written: "Those who have been made holy will live by faith!" But keeping the law does not require faith, <i>but self-effort</i> . For the law teaches, "If you practice the principles of law, you must follow all of them."
UnfoldingWord Simplified T.	God curses all those who think they can please God by obeying his law. It is just as you can read in the scriptures, "God will eternally punish everyone who does not continuously and completely obey all the laws that Moses wrote in the book of the law." But God has said that if he declares any people good in his sight, it will not be because they obeyed his law. You can read in the scriptures, "Every person whom God declares to be good will live because he trusts God." Whoever tries to obey the law is not trusting in the Messiah, "Whoever starts to do the things in the law must obey them all."
Williams' New Testament	For those who depend on what the law commands are under a curse, for the Scripture says, "Cursed be everyone who does not continue in all the commands that are written in the book of the law, to do them." Now it is evident that through the law no man is brought into right standing with God, for "The man in right standing with God will live by faith," and the law has nothing to do with faith, but it says, "It is the man who does these things that will live by doing them."

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, as many as are from actions of <i>the</i> law are under a curse; for it has been written <i>in Deuteronomy 27:26</i> , "Everyone <i>is</i> cursed who does not stay in all the

*things* that have been written in the scroll of the law for the *purpose* to do them." But that in *the* law no one is shown to be right beside God, *it is* obvious, because, "The *person* who does what is right will live from trust" (*Habakkuk 2:4*). The law is not from trust, but "the *person* who does these *things* will live in them."

Common English Bible .

Len Gane Paraphrase .

A. Campbell's Living Oracles But as many as are of works of law, are under the curse: for it is written, "Accursed is every one who continues not in all things which are written in the book of the law, to do them."

Besides, that by law no one is justified before God is manifest: "For the just by faith shall live."

Now, the law is not of faith; but he who does these things, shall live by them.

New Advent (Knox) Bible .

NT for Everyone .

20<sup>th</sup> Century New Testament All who rely upon obedience to Law are under a curse, for Scripture says--'Cursed is every one who does not abide by all that is written in the Book of the Law, and do it.'

Again, it is evident that no one is pronounced righteous before God through Law, for we read--'Through faith the righteous man shall find Life.' But the Law is not based on faith; no, its words are--'Those who practice these precepts will find Life through them.'

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible .

Christian Standard Bible .

Conservapedia Translation .

Evangelical Heritage V. .

Revised Ferrar-Fenton Bible .

Free Bible Version

All those who rely on keeping the law\* are under a curse, for as Scripture says, "Cursed is everyone who doesn't carefully obey everything that's written in the book of the law."

Clearly nobody is made right with God by attempting to keep the law, for "Those who are made right will live by trusting God."\*

Obedience to the law has nothing to do with trusting God. Scripture only says, "You will live if you observe everything the law requires."\*

God's Truth (Tyndale) .

Holman Christian Standard .

International Standard V

#### ***No One is Justified by the Law***

Certainly all who depend on the actions of the Law are under a curse. For it is written, "A curse on everyone who does not obey everything that is written in the Book of the Law!" [Deut 27:26] Now it is obvious that no one is justified in the sight of God by the Law, because "The righteous will live by faith." [Hab 2:4] But the Law has nothing to do with faith. Instead, "The person who keeps the commandments [Lit. who does them] will have life in them." [Lev 18:5]

Lexham Bible .

Montgomery NT

So then they who are children of faith are blessed with Abraham the faithful; but a curse rests on those who have their root in the works of the Law; for it is written. Cursed is every one that continues not in all the things written in the Book of the Law, to do them. And it is manifest that by the Law no man is justified in the sight of God. because The just shall live by faith, and the Law has nothing to do with faith, but declares, The man that has done these things shall live therein. V. 9 is included for context.

NIV, ©2011

Riverside New Testament

.  
For all who are of the works of law are under a curse, for it is written, "Cursed is every one who does not abide by all the precepts of the book of the Law and do them."

But that by law no one is declared righteous before God is plain, because, "He who is righteous by faith shall live."

But the Law is not of faith, but "He who does these things shall live by them."

Leicester A. Sawyer's NT

The Spoken English NT

UnfoldingWord Literal Text

Urim-Thummim Version

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Because as many as are of the works of the Law are under its curse, because it is written, Cursed is everyone that continues not in all things that are written in the scroll of the Law to do them. But that no human being is rendered righteous by the Law in the sight of Elohim it is evident, because the righteous will live by Faith. And the Law is not of Faith: but the man that does them will live in them.

Weymouth New Testament

All who are depending upon their own obedience to the Law are under a curse, for it is written, "CURSED IS EVERY ONE WHO DOES NOT REMAIN FAITHFUL TO ALL THE PRECEPTS OF THE LAW, AND PRACTISE THEM."

It is evident, too, that no one can find acceptance with God simply by obeying the Law, because "THE RIGHTEOUS SHALL LIVE BY FAITH,"

and the Law has nothing to do with faith. It teaches that "HE WHO DOES THESE THINGS SHALL LIVE BY DOING THEM."

Wikipedia Bible Project

For as many as are trying to do the law, that many are cursed; because it has been written, "Cursed is everyone who does not abide by all that has been commanded in the book of the law." Clearly, no one is justified before God by the law, because, "The just will live by faith." The law is not of faith, and those doing it live under it.

Worsley's New Testament

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### Catholic Bibles (those having the imprimatur):

Christian Community (1988)

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The Heritage Bible

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New American Bible (2002)

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New American Bible (2011)

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New English Bible–1970

.

New Jerusalem Bible

.

New RSV

.

Revised English Bible–1989

.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

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Hebraic Roots Bible

For those who rely on the works of the law are still under the curse, for as it is written, cursed is everyone who does not practice everything which is written in the book of the Torah. (Deut. 27:26)

And that no one is justified by the Torah before YAHWEH is evident because, "The righteous shall live by faith." (Hab. 2:4)

But the Torah is not made by faith, but, "The man doing these things shall live in them." (Lev. 18:5)

Holy New Covenant Trans.

All people who believe are blessed in the same way that Abraham was blessed for his faith; but people who depend on following the law to make them right are under condemnation, because it is written, "A person must do everything which is written in the book of the law. If he does not always obey those things, then that person is under condemnation!"

The Scriptures 2009	<p>So it is clear that no person may be made right with God by the law. The Scriptures say, "The person who is right with God by faith will live forever."          The law is not based on faith. Instead, the law says, "A person who wants to find life by following these things must do the things the law says."          For as many as are of works of Torah are under the curse, for it has been written, <b>"Cursed is everyone who does not continue in all that has been written in the Book of the Torah, to do them."</b> Deut. 27:26.          And that no one is declared right by Torah before Elohim is clear, for <b>"The righteous shall live by belief."</b> Hab. 2:4.          And the Torah is not of belief, but <b>"The man who does them shall live by them."</b> Leviticus 18:5.</p>
Tree of Life Version	<p>For all who rely on the deeds of Torah are under a curse—for the Scriptures say, "Cursed is everyone who does not keep doing everything written in the scroll of the Torah."          It is clear that no one is set right before God by Torah, for "the righteous shall live by emunah."          However, Torah is not based on trust and faithfulness; on the contrary, "the one who does these things shall live by them."</p>

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...Who* for {ever} from works [of] law are under curse are [It] has been written for for Cursed {is} Every [Man] Who not continues [in] all the [things] having been written in the booklet [of] the law the+ {him} to make them for but in law No [Man] is justified with the god [It] Evident {is} for The [Man] Right from faith will live The but Law not is from faith but The [Man] Making them will live in them...</p>
Alpha & Omega Bible	<p>FOR AS MANY AS ARE OF THE WORKS OF THE LAW ARE UNDER A CURSE; FOR IT IS WRITTEN, "CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM."          †(Deut. 27:26)          NOW THAT NO ONE IS ACQUITTED BY THE LAW BEFORE THEOS (<i>The Alpha &amp; Omega</i>) IS EVIDENT; FOR, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH."          †(Hab. 2:4)          HOWEVER, THE LAW IS NOT OF FAITH; ON THE CONTRARY, "HE WHO PRACTICES THEM SHALL LIVE BY THEM." †(Leviticus 18:5)</p>
Awful Scroll Bible	<p>For, as many as are by works of the Law, are under an imprecation-against, for it has been written, "Upon-a-thorough-curse is everyone, certainly-of-which abides-not from- =within all, that is having been written from-within the Scroll of the Law, to do them."          And that not-even-one, is being made righteous from-within the Law, before God, is evident, certainly-of-what, "The righteous will Live by confidence."          All the same, the Law is not by confidence, however, "The man doing them will live by-within them."</p>
Concordant Literal Version exeGesés companion Bible	<p>.  <b><u>THE WORKS OF THE TORAH VS THE CURSE OF THE TORAH</u></b>          For as many as are of the works of the torah are under the curse:          for it is scribed,          Cursed is everyone who abides not in all which are scribed in the scroll of the torah - to do them.          And it is evident          that no one is justified by Elohim in the torah:          for, The just live by trust.</p>



- and the torah is not of trust:  
but, The human who does them, lives in them.  
Deuteronomy 27:6, Habakkuk 2:4, Leviticus 18:5.

Orthodox Jewish Bible

For as many as are (seeking "YITZDAK IM HASHEM") by chukim of the Torah are under a kelalah (curse); for it has been written, ARUR ASHER LO YAKIM ES DIVREI HATORAH HAZOT LA'ASOT OTAM ("Cursed is everyone who does not uphold, abide by all the words of this Torah to do them, to carry them out" DEVARIM 27:26; cf Ya 2:10).

Now it is clear that not one person is YITZDAK IM HASHEM ("justified with G-d") by the Torah, because V'TZADDIK BE'EMUNATO YICHEYEH ("the righteous by his faith will live" CHABAKUK 2:4).

But the Torah is not of emunah, but the man YA'ASEH OTAM VACHAI ("who does these things will live" by them VAYIKRA 18:5).

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

.  
For all who seek to be right with God by trying to meet all the requirements of the Law of Moses are under a curse [from God], because it is written [Deut. 27:26], "Every person is cursed [i.e., cut off from God] who does not continue to obey all of the requirements written in the Law of Moses." Now it is evident that no person can be made right with God by [obeying all the requirements of] the Law of Moses for [Hab. 2:4 says], "The righteous person will obtain life by [his] faith [in God]." Now the Law of Moses is not based on one's faith, for [Lev. 18:5 says], "The person who obeys the requirements of the Law of Moses will obtain life by doing so."

Benjamin Brodie's trans.

For as many as are out from the source of the works of the law are under the curse, for it stands written that: Cursed is everyone who does not persevere in [keep perfectly] all the things [not just a few commandments] which are written in the book of the law for the purpose of carrying them out [fulfilling them to the letter].

However, no one is justified by means of the law in the sight of God, since it is clear [in Hab. 2:4] that: The Righteous One [immediate reference: Jesus Christ; remote reference: the individual believer in Christ] shall live out from the source of faith(fulness).

Moreover, the law is not out from the source of faith. Indeed, the one who attempts to keep them [commandments of the law] will live in the sphere of them [under legal commandments as a principle of life rather than faith].

The Expanded Bible

Jonathan Mitchell NT

.  
You see, however many people continue their existence from the midst of observances and works of Law (= Everyone who lives by deeds and actions based upon the Torah) are continuously under a curse (a negative, down-focused or adversarial prayer; an imprecation), for it has been and now stands written, namely that, "A curse (or: an adversarial prayer; imprecation) [is settled] upon all (or: [is] added to everyone) not constantly remaining within all the things having been and standing written within the scroll of the Law [= Torah], in order to do them." [Deuteronomy 27:26]

Now [the fact] that within [the] Law no one is in process of (or: in union with [the] Law or some legal practice or custom is no one normally) being rightwised (put in right relationship; made just, fair, equitable, set free from guilt, or, placed within the Way pointed out; also: = made a covenant member) at God's side (or: with God) [is] clearly visible and evident, because, "the fair and equitable man (the one in right relationship within the Way pointed out; the just one) will continue to live from out of faith (or: the one [who is] just from out of faith, trust, and conviction, will progressively live)," [Hab. 2:4]

yet the Law is not (or: [Torah] does not have its existence) [springing] forth from out of faith and trust, but to the contrary, "the one 'doing and performing' them shall be constantly living [his life] within them (or: in union with these things)." [Lev. 18:5]

P. Kretzmann Commentary .  
 Syndein/Thieme .  
 Translation for Translators .  
 The Voice .

### Bible Translations with Many Footnotes:

Lexham Bible

For as many as are of the works of the law are under a curse, for it is written, "Cursed is everyone who does not abide by all the things that are written in the book of the law to do them." [A quotation from Deut 27:26] Now it is clear that no one is justified in the sight of God by the law, because "the one who is righteous will live by faith." [Or "the one who is righteous by faith will live," a quotation from Hab 2:4] But the law is not from faith, but "the one who does these things will live by them." [A quotation from Lev 18:5]

NET Bible®

New American Bible (2011) .  
 The Passion Translation .  
 Rotherham's Emphasized B. .  
 The Spoken English NT

After all, those who operate on the basis of doing what the Law requires are under a curse. Because scripture says:<sup>h</sup>

Everyone who doesn't hold to all the things written in the book of the Law, by doing them,<sup>i</sup> will be under a curse.<sup>j</sup>

Yes,<sup>k</sup> it's clear that that no one is found innocent by God through the Law, because "The person who is innocent will live by faith".<sup>l</sup>

But the Law isn't based on faith. No, "The person who does these things<sup>m</sup> will live because of it".<sup>n</sup>

<sup>h</sup>. Lit. "For it is written"—the standard way of citing scripture.

<sup>i</sup>. Lit. "to do them".

<sup>j</sup>. Deut. 27:26.

<sup>k</sup>. Lit. "And".

<sup>l</sup>. Hab. 2:4. I think that in Paul's reading of that passage, the great test is whether a person trusts God, or whether they rely on their pride in themselves.

<sup>m</sup>. Lit. "them".

<sup>n</sup>. Lit. "because of them," Leviticus 18:5.

Wilbur Pickering's New T.

#### The curse of the law

Now as many as are 'by the works of the law' are under a curse; because it stands written, "Cursed is everyone who does not continue in all the things written in the Book of the Law, to do them".<sup>7</sup>

Further, it is evident that no one is justified by the law before God, because "the righteous will live by faith".<sup>8</sup>

While the law is not of faith but, "the man who does them will live by them".<sup>9</sup>

(7) This is a direct quote from Deut. 27:26.

(8) This is a quote from Hab. 2:4.

(9) This is a quote from Leviticus 18:5.

### Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

For as many as are [trying to be justified] by works of [the] Law are under a curse, for it has been written, "Under a curse [fig., Condemned by God] [is] every [one] not

	<p>remaining in [fig., carefully obeying] all the [things] having been written in the Scroll of the Law to do them." [Deut 27:26]</p> <p>Now that no one is justified [or, declared righteous] before God by [the] Law is evident, because "The [one] righteous by faith will live [or, The righteous will live by faith]." [Hab 2:4]</p> <p>But the Law is not by faith, but "The person having done them [i.e. all the commandments of the Law] will live by them." [Lev 18:5].</p>
Berean Literal Bible	<p>For as many as are of works of <i>the</i> Law are under a curse, for it has been written: "Cursed is everyone who does not continue all things having been written in the book of the Law, to do them."</p> <p>Now <i>it is</i> evident that no one is justified before God by <i>the</i> law, because "The righteous will live by faith."</p> <p>But the Law is not of faith. Rather, "The <i>one</i> having done these things will live by them."</p>
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	<p>For as many as are from the works of the law are under a curse: for it is written, Cursed is every one who does not continue in all things that are written in the book of the law, to do them. Now that no man is vindicated by the law before God, is evident: for, the vindicated shall live by trust; and the law is not from trust; but, He who does them shall live in them.</p>
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	<p>FOR AS MANY AS OF WORKS OF LAW ARE, UNDER A CURSE ARE. FOR IT HAS BEEN WRITTEN, CURSED [IS] EVERYONE WHO NOT DOES CONTINUE IN ALL THINGS WHICH HAVE BEEN WRITTEN IN THE BOOK OF THE LAW TO DO THEM.</p> <p>BUT THAT IN VIRTUE OF LAW NO ONE IS BEING JUSTIFIED WITH GOD [IS] MANIFEST; BECAUSE THE JUST BY FAITH SHALL LIVE;</p> <p>BUT THE LAW IS NOT OF FAITH; BUT, THE WHO DID THESE THINGS MAN SHALL LIVE IN VIRTUE OF THEM.</p>
Literal Standard Version	<p>According as Abraham believed God, and it was reckoned to him for righteousness; know, then, that those of faith—these are sons of Abraham, and the Writing, having foreseen that God declares righteous the nations by faith, foretold the good news to Abraham:</p> <p>"All the nations will be blessed in you"; so that those of faith are blessed with the believing Abraham,</p> <p>for as many as are of works of law are under a curse, for it has been written: "Cursed [is] everyone who is not remaining in all things that have been written in the Scroll of the Law—to do them,"</p> <p>and [it] is evident that in law no one is declared righteous with God, because "The righteous will live by faith";</p> <p>and the Law is not by faith, rather, "The man who did them will live in them." Vv. 6–9 are included for context.</p>
Modern English Version	.
Modern Literal Version 2020	<p>For* as many as are from the works of the law are under a curse; for* it has been written, 'Cursed is everyone who is not remaining in all things which have been written in the book of the law, and to practice them.' {Deu 27:26}</p> <p>Now it is evident that no one is made righteous in the law before God, because, 'The righteous will be living from faith.' {Hab. 2:4}</p> <p>Now the law is not from faith, but, 'The man who has practiced them will be living in them.' {Lev 18:5}</p>

Modern KJV .  
 New American Standard .  
 New European Version .  
 New King James Version .  
 NT (Variant Readings) .  
 Niobi Study Bible .

### The Law Brings a Curse

For as many as are of the works of the law are under the curse; for it is written: "Cursed is everyone who continues not in all things which are written in the book of the law to do them."

But that no man is justified by the law in the sight of God is evident, for "The just shall live by faith."

And the law is not of faith, but "The man who does them shall live in them."

Revised Young's Lit. Trans. .  
 Updated Bible Version 2.17 .  
 A Voice in the Wilderness .  
 Webster's Translation .  
 World English Bible .  
 Worrell New Testament .  
 Young's Updated LT .

**The gist of this passage:**  
 10-12

## Galatians 3:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hosos (ὅσος) [pronounced HOS-os]	as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever	masculine plural; correlative pronoun; nominative case	Strong's #3745
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063
ek (ἐκ) [pronounced ehk]	out of, out from, from, by, at, of	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
erga (ἔργα) [pronounced EHR-gah]	works, deeds, acts, things which are done; undertakings; business, enterprise	neuter plural noun, genitive/ablative case	Strong's #2041
nomos (νόμος) [pronounced NOHM-oss]	[Mosaic] law; establishment code; custom, precept, injunction, Torah	masculine singular noun; genitive/ablative case	Strong's #3551
eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN]	are, be, were	3 <sup>rd</sup> person plural, present indicative	Strong's #1526 (a form of #1510)
hupó (ὑπό) [pronounced hoop-OH]	under, underneath, beneath, through	preposition with the accusative	Strong's #5259

## Galatians 3:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katára (κατάρα) [pronounced <i>kat-AR-ah</i> ]	<i>curse, an execration, imprecation</i>	feminine singular noun; accusative case	Strong's #2671
eisi (εἰσί) [pronounced <i>i-SEE</i> ] eisin (εἰσίν) [pronounced <i>i-SEEN</i> ]	<i>are, be, were</i>	3 <sup>rd</sup> person plural, present indicative	Strong's #1526 (a form of #1510)

**Translation:** For as many as keep on being out from the works of the Law, they keep on being under a curse.

The Judaizers have come and corrupted the thinking of the Galatians. They have convinced them that living under the Law of Moses is what their lives should be all about; and they ought to also get circumcised. Paul is going to deal with the Law first, as this is his area of expertise.

He tells the Galatians that, if they want to live under the works of the Law; if they wanted God to be impressed with a spiritual life led in accordance with the Law, they have, instead, placed themselves under a curse.

Many people in the Galatian congregation are now thinking, *how so?*

## Galatians 3:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
graphô (γράφω) [pronounced <i>GRAF-oh</i> ]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 <sup>rd</sup> person singular, perfect passive indicative	Strong's #1125
gár (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hóti (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

**Translation:** For it stands written that,...

Paul is going to tell them what it is all about. He is going to explain the Law to these gentiles by going back to the Old Testament.

Paul does not argue with the Galatians about whether or not the Old Testament is the Word of God; he simply quotes it.

Galatians 3:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epikátaratos (ἐπικατάρατος) [pronounced ep-ee- kat-AR-at-oss]	<i>accursed; cursed, execrable, exposed to divine vengeance, lying under God's curse</i>	masculine singular adjective; nominative case	Strong's #1944
pás (πάς) [pronounced pahs]	<i>each, every, any; all, entire; anyone, everyone</i>	masculine singular adjective, nominative case	Strong's #3956
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
emmenô (ἐμμένω) [pronounced em- MEHN-oh]	<i>to remain in, to continue (in, with); to persevere in anything (a state of mind); to hold fast, to be true to, to abide by, to keep</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #1696
pâsin (πᾶσιν) [pronounced PAH-sihn]	<i>to all; in all (things); by means of all (things); everything</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #3956
tois (τοῖς) [pronounced toyce]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
graphô (γράφω) [pronounced GRAF- oh]	<i>being written, committed to writing; composing; in reference to Old Testament Scripture: it is written, it stands written</i>	neuter plural; perfect passive participle; dative, locative or instrumental case	Strong's #1125
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
biblion (βιβλίον) [pronounced bib-LEE- on]	<i>a roll, a bill, book, scroll, writing</i>	neuter singular noun; dative, locative or instrumental case	Strong's #975
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

Galatians 3:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551

**Translation:** ...Cursed [is] everyone who does not continue in all the things which have been written in the book of the Law,...

Paul first goes back to Deuteronomy 27:26 (which we will cover in a moment).

Paul tells the Galatians, "You are cursed if you do not keep the entire Law." This must be a surprise. It was only a month or two ago when they heard that they needed to be keeping the Law. Now, *they have to keep all of it?* You see, they may not have known much of the Law at all, apart from a few verses quoted by the Judaizers.

Paul is quoting Scripture to them, "You have to keep all of it, or you are cursed." This in itself is a pretty big warning.

Galatians 3:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ποιεῖν (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	aoist active infinitive	Strong's #4160
αὐτά (αὐτά) [pronounced ow-TAH]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person neuter plural personal pronoun; accusative case	Strong's #846

**Translation:** ...to do them.

The Galatians, if they are under the Law, they have to do them. This means, they have to do the works of the Law.

Galatians 3:10 For as many as keep on being out from the works of the Law, they keep on being under a curse. For it stands written that, Cursed [is] everyone who does not continue in all the things which have been written in the book of the Law, to do them. (Kukis nearly literal translation)

Let's take a look at the verse that Paul has quoted:

### Deuteronomy 27:26a

Deuteronomy 27:26a reads:

Septuagint (Greek) Cursed is every man that continues not in all the words of this law, to do them.

## Deuteronomy 27:26a

Easy-to-Read Version–2008	"The Levites will say, 'Cursed is the one who does not support this law and agree to obey it.'
Hebraic Roots Bible	Cursed is he who does not carry out to do all the Words of this Torah, to do them!
<i>The Scriptures</i> 2009	Cursed is he who does not establish the Words of this Torah.
English Standard Version	"Cursed be anyone who does not confirm the words of this law by doing them.'
Young's Updated LT	`Cursed is he who does not establish the words of this law, to do them,...

The context for this is what the Levites are to speak a set of curses before the people, after they have crossed over the Jordan River; and the people of God are to respond with, "Amen." Which means, *I believe it and I affirm it!*

What appears to be the case is, Paul is quoting the Septuagint, as he includes the phrase *in all the* (I do not know why that phrase is found in the Hebrew Roots Bible). Moses says, *cursed is he who does not*; and then he uses the 3<sup>rd</sup> person masculine singular, Hiphil imperfect of קוּמַ (קוּמַ) [pronounced *koom*], which means, *to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform* [a testimony, a vow, a commandment, a promise]. Strong's #6965 BDB #877.

In the positive approach, this is what believers in Israel are to do: *they are to cause to stand/establish/uphold* the words of the Torah.

Even though the Hebrew does not talk about *all the words of the Torah*, at no time in the Old Testament does God suggest of doing any less than adhering to all the words of God.

## Chapter Outline

## Charts, Graphics and Short Doctrines

## Galatians 3:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3551
oudeís (οὐδείς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	masculine singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; nominative case	Strong's #3762



## Galatians 3:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dikaioō (δικαιῶ) [pronounced <i>dik-ah-YOH-oh</i> ]	<i>to render (declare, determine, acknowledge, show or regard as) righteous (just or innocent); to be free, to justify (-ier), to be righteous</i>	3 <sup>rd</sup> person singular, present passive indicative	Strong's #1344
para (παρά) [pronounced <i>paw-RAW</i> ]	<i>beside, near, with, at [or by] [the side of], by; among, before [someone, something]; in the sight [or judgment of someone]</i>	preposition of nearness with the dative	Strong's #3844
tō (τῷ) [pronounced <i>toē</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; dative, locative and instrumental cases	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
dēlos (δῆλος) [pronounced <i>DAY-loss</i> ]	<i>clear, evident, manifest; certain</i>	neuter singular adjective; nominative case	Strong's #1212

**Translation:** Now, no one is declared righteous before the God by the Law [is] evident,...

The Law (or Torah) was never designed to declare men righteous before God. Although the people of God were to keep the Law of Moses, preserve it and follow it, there is nothing to indicate that, at the end of a life well-led, a man was to stand before God and say, "I have kept all of Your words; declare me righteous, O Lord." For all intents and purposes, this is what the self-righteous scribes and pharisees were doing.

## Galatians 3:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōti (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dikaios (δίκαιος, αἴα, ον) [pronounced <i>DIH-kai-oss</i> ]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine singular adjective; nominative case	Strong's #1342
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

## Galatians 3:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced PIHS-tihz]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
zaō (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	3 <sup>rd</sup> person singular, future (deponent) middle indicative	Strong's #2198

**Translation:** ...for the righteous keep on living by faith.

The righteous don't live by the Law; not in the sense that are declared righteous by the Law. They live by faith, that faith be directed toward the Revealed God.

Galatians 3:11 **Now, no one is declared righteous before the God by the Law [is] evident, for the righteous keep on living by faith.** (Kukis nearly literal translation)

I think that it is worthwhile to see this entire verse:

## Habakkuk 2:4

All Habakkuk 2:4 reads as follows:

Septuagint (Greek)	If he should draw back, My soul has no pleasure in him: but the just shall live by My faith.
Easy-to-Read Version–2008	This message cannot help those who refuse to listen to it, but those who are good will live because they believe it.
Hebraic Roots Bible	Behold, the soul of him is puffed up and is not upright; but the just shall live by his faith.
<i>The Scriptures</i> 2009	"See, he whose being is not upright in him is puffed up. But the righteous one lives by his steadfastness.
English Standard Version	"Behold, his soul is puffed up; it is not upright within him, but the righteous shall live by his faith.
Young's Updated LT	Lo, a presumptuous one! Not upright is his soul within him, And the righteous by his stedfastness lives.

God is speaking directly to Habakkuk. In the first half of this verse (which is not quoted by Paul), God speaks of the man with the arrogant soul; the soul which is not righteous. So, if any of the Galatians went into the Old Testament and looked this verse up (they essentially would have to go to a human concordance; to an elder Jew at the synagogue to get this information).

The first half of this verse is very different in the Greek and the Hebrew; but what Paul quotes is not.

There were Greek translations of the Bible at this period of time, but they would have been rare and expensive. My assumption would be that Paul is quoting these verses from memory, but, interestingly enough, from the Greek (in this verse, there is not any difference between the original Hebrew and the Greek translation in the portion which Paul quoted).

In any case, the key to the righteous life is faith, not being arrogant about keeping the Law (this was clearly the problem of the scribes and pharisees).

## Chapter Outline

## Charts, Graphics and Short Doctrines

## Galatians 3:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
nomos (νόμος) [pronounced <i>NOHM-oss</i> ]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; nominative case	Strong's #3551
ouk (οὐκ) [pronounced <i>ook</i> ]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
esti (ἐστί) [pronounced <i>ehs-TEE</i> ] or estin (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
pistis (πίστις) [pronounced <i>PIHS-tihs</i> ]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

**Translation:** Now, the Law is not of faith,...

There is a great difference between the Law and faith. They cannot be seen as equivalent things.

Paul is not telling the reader that there is anything wrong with the Law; or that the Law was not to be obeyed by the Jewish people. He is not saying that at all. He is simply saying that keeping the Law was not a source of righteousness.

## Galatians 3:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i> ]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235

Galatians 3:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
poieō (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, aorist active participle; nominative case	Strong's #4160
auta (αὐτά) [pronounced ow-TAH]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person neuter plural personal pronoun; accusative case	Strong's #846
zaō (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	3 <sup>rd</sup> person singular, future (deponent) middle indicative	Strong's #2198
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; with them; same</i>	3 <sup>rd</sup> person neuter plural personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** ...but the one doing them [the works of the Law] will live by them.

Paul is presenting two approaches to life—the approach of the Law or the approach of faith. Just so a Judaizer does not come and try to assert they are the same things (“Listen, we all have faith in God and we all have faith in the Law,” one might say), Paul heads off that argument.

This could mean that this person must live by them (by the demands of the Law) or in the sphere of them (in the confines of the Law, which confines are not for the life of faith).

Paul again goes back to the Torah to make his point. I will incorporate more of the context of v. 5b (which is what Paul quotes).

### Leviticus 18:3–5

The entire context of this passage is, God is speaking to Moses, telling him what he should say to the Israelites.

Leviticus 18:3–5 reads:

Septuagint (Greek)

You shall not do according to the devices of Egypt, in which you dwelt: and according to the devices of the land of Canaan, into which I bring you, you shall not do; and you shall not walk in their ordinances.

You shall observe My judgments, and shall keep My ordinances, and shall walk

## Leviticus 18:3–5

Easy-to-Read Version–2008	<p>in them: I am the Lord your God.          So you shall keep all My ordinances, and all My judgments, and do them; which if a man shall do, he shall live in them: I am the Lord your God.          You must not follow the customs of Egypt where you lived, and you must not follow the customs of the Canaanites where I am leading you. You must not live the way they do. You must obey my rules and follow my laws. Be sure to follow my rules because I am the LORD your God. You must obey my rules and my laws, because whoever obeys them will live. I am the LORD.</p>
Hebraic Roots Bible	<p>You shall not do according to the doings of the land of Egypt in which you lived; and you shall not do according to the doings of the land of Canaan to which I am bringing you; nor shall you walk in their statutes.          You shall do My judgments and you shall keep My statutes, to walk in them; I am YAHWEH your Elohim,          and you shall keep My statutes and My judgments, which if a man does, he shall live by them. I am YAHWEH.</p>
<i>The Scriptures</i> 2009	<p>'Do not do as they do in the land of Mitsrayim, where you dwelt. And do not do as they do in the land of Kena'an, where I am bringing you, and do not walk in their laws.          'Do My right-rulings and guard My laws, to walk in them. I am יהוה your Elohim.          'And you shall guard My laws and My right-rulings, which a man does and lives by them. I am יהוה.</p>
English Standard Version	<p>You shall not do as they do in the land of Egypt, where you lived, and you shall not do as they do in the land of Canaan, to which I am bringing you. You shall not walk in their statutes. You shall follow my rules and keep my statutes and walk in them. I am the LORD your God. You shall therefore keep my statutes and my rules; if a person does them, he shall live by them: I am the LORD.</p>
Young's Updated LT	<p>And Jehovah speaks unto Moses, saying,          "Speak unto the sons of Israel, and you have said unto them, I am Jehovah your God; according to the work of the land of Egypt in which you [all] have dwelt you [all] do not, and according to the work of the land of Canaan where I am bringing you in, you [all] do not, and in their statutes you [all] walk not.          "My judgments you [all] do, and My statutes you [all] keep, to walk in them; I am Jehovah your God; and you [all] have kept My statutes and My judgments which man does and lives in them; I am Jehovah.</p>

In context, this is clearly not an *anti-Law* quote, but then, none of Paul's selections are. Essentially, the point which Paul is making is, "If you depend upon the Law, then you are confined by the Law and what it is able to do." Paul's point is different from the one being made in Leviticus.

Quoting Scripture in the New Testament is done for a number of reasons. Paul is using these three passages in such a way as to not denigrate the Law, but to indicate that the life of the believer in the New Testament is different from the Old. However, one of the consistencies is, are not justified (made righteous) by the Law, but by faith.

Paul's logic is clearly complex, even though the principle is simple. The principle is, we, as believers, are no longer under the Law, but under the Law of faith.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be well to give a series of points about the Law and about the life of the believer in the Church Age. In this immediate context, Paul is going to reference one more passage from Deuteronomy, so after we cover that might be a good place to consider the Law and faith.

Galatians 3:12 **Now, the Law is not of faith, but the one doing them [the works of the Law] will live by them.** (Kukis nearly literal translation)

Galatians 3:10–12 **For as many as keep on being out from the works of the Law, they keep on being under a curse. For it stands written that, Cursed [is] everyone who does not continue in all the things which have been written in the book of the Law, to do them. Now, no one is declared righteous before the God by the Law [is] evident, for the righteous keep on living by faith. Now, the Law is not of faith, but the one doing them [the works of the Law] will live by them.** (Kukis nearly literal translation)

There is a fine tightrope that Paul is walking here. There is nothing wrong with the Torah (the Law) or with the Hebrew nation which God founded and God gave laws to. Paul cannot denigrate that. At the same time, the believer in the Church Age (verbiage that Paul does not employ in this epistle) lives under a different Law.

The entry point into the Christian life is faith, not works. Therefore, one would be perfected through faith and not works (and by *perfected* I mean spiritual maturity). The Judaizers are attempting to subject the new gentile believers (and new Jewish believers) to the Law of Moses.

Galatians 3:10–12 **Anyone who conducts his life according to the works of the Law will keep on being under a curse, for it stands written, Cursed is any man who does not live according to every single thing found in the Law. Clearly, no one is ever justified by the Law, for the Scripture tells us, It is the righteous who keep on living by faith. A life lived under the Law is much different from a life of faith, because whoever attempts to follow the Law will have to live under its repercussions.** (Kukis paraphrase)

**Christ us redeemed from the curse of the Law being over us a curse, for it is written, Accursed everyone the (one) hanging on a tree; that to the gentiles, the blessing of the Abraham might become in Jesus Christ, that the promise of the Spirit we might receive through the faith.**

Galatians  
3:13–14

**Christ redeemed us from the curse of the Law, [that] curse being over us, for it stands written, Cursed is anyone hanging on the tree. [This is] to the intent that the blessing of Abraham might come to the gentiles in Jesus Christ, that we might receive the promise of the Spirit through faith.**

**Christ has purchased us from being cursed under the Law, that curse is continues being over us. We know that He redeemed us because it stands written, Cursed is any person who hangs on the wood. This all took place so that the blessing of Abraham might also come to the gentiles in Christ Jesus, so that we might all receive the promise of the Holy Spirit through faith.**

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek) **Christ us redeemed from the curse of the Law being over us a curse, for it is written, Accursed everyone the (one) hanging on a tree; that to the gentiles, the blessing of the Abraham might become in Jesus Christ, that the promise of the Spirit we might receive through the faith.**

Complete Apostles Bible **Christ has redeemed us from the curse of the law, having become a curse for us, for it is written, "Cursed is everyone who hangs on a tree," so that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.**

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) **Christ hath redeemed us from the curse of the law, being made a curse for us (for it is written: Cursed is every one that hangeth on a tree).**

That the blessing of Abraham might come on the Gentiles through Christ Jesus: that we may receive the promise of the Spirit by faith.

V. Alexander's Aramaic  
Eastern Aramaic Manuscript  
James Murdock's Syriac NT

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But the Messiah hath redeemed us from the curse of the law, and hath been a curse for us; (for it is written, Cursed is everyone that is hanged on a tree;) that the blessing of Abraham might be on the Gentiles, through Jesus the Messiah; that we might receive the promise of the Spirit by faith.

Original Aramaic NT

But The Messiah has redeemed us from the curse of The Written Law, and he became a curse in our place, for it is written: "Cursed is everyone who is hanged on a tree",  
That the blessing of Abraham would be with the nations by Yeshua The Messiah, and we would receive The Promise of The Spirit by faith.

Plain English Aramaic Bible  
Lamsa Peshitta (Syriac)

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Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

Christ has made us free from the curse of the law, having become a curse for us: because it is said in the Writings, A curse on everyone who is put to death by hanging on a tree:

So that on the Gentiles might come the blessing of Abraham in Christ Jesus; in order that we through faith might have the Spirit which God had undertaken to give.

Bible in Worldwide English

Christ has saved us from the curse which the law put on us. He took the curse on himself. It should have been on us. The holy writings say, A curse be on everyone who hangs on a tree!

Christ Jesus did this so that those who are not Jews will have the blessing which Abraham had. He did this so that when we believe, we will receive the Spirit who was promised to us.

Easy English

Easy-to-Read Version–2008

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The law says we are under a curse for not always obeying it. But Christ took away that curse. He changed places with us and put himself under that curse. The Scriptures say, "Anyone who is hung on a tree is under a curse."

Because of what Jesus Christ did, the blessing God promised to Abraham was given to all people. Christ died so that by believing in him we could have the Spirit that God promised.

God's Word™

Christ paid the price to free us from the curse that God's laws bring by becoming cursed instead of us. Scripture says, "Everyone who is hung on a tree is cursed." Christ paid the price so that the blessing promised to Abraham would come to all the people of the world through Jesus Christ and we would receive the promised Spirit through faith.

Good News Bible (TEV)

But by becoming a curse for us Christ has redeemed us from the curse that the Law brings; for the scripture says, "Anyone who is hanged on a tree is under God's curse." Christ did this in order that the blessing which God promised to Abraham might be given to the Gentiles by means of Christ Jesus, so that through faith we might receive the Spirit promised by God.

The Message

NIRV

New Life Version

New Simplified Bible

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### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	But Christ rescued us from the Law's curse, when he became a curse in our place. This is because the Scriptures say that anyone who is nailed to a tree is under a curse. And because of what Jesus Christ has done, the blessing that was promised to Abraham was taken to the Gentiles. This happened so that by faith we would be given the promised Holy Spirit.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Yet, Christ paid the full price to set us free from the curse of the law. He absorbed it completely as he became a curse in our place. For it is written: "Everyone who is hung upon a tree is doubly cursed." Jesus, our Messiah, was cursed in our place and in so doing, dissolved the curse from our lives, so that all the blessings of Abraham can be poured out upon even non-Jewish believers. And now God gives us the promise of the wonderful Holy Spirit who lives within us when we believe in him.
UnfoldingWord Simplified T.	The Messiah stopped God from having to curse us as they wrote in the law he must. This happened when God cursed the Messiah in our place. You can read in the scripture, "God curses everyone whom they hang on a tree." God cursed the Messiah in order to bless the non- Jews who believe in the Messiah just as he blessed Abraham. And he blessed the non- Jews so that we might receive the Spirit, whom he promised to all who trust in the Messiah.
Williams' New Testament	Christ ransomed us from the curse of the law by becoming a curse for us -- for the Scripture says, "Cursed be everyone who is hanged on a tree" -- that the blessing promised to Abraham might through Jesus Christ come to the heathen, so that through faith we might receive the promised Spirit.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	<i>The Anointed King</i> purchased us from the curse of the law after becoming a curse on our behalf because it has been written in <i>Deuteronomy 21:23</i> , "Everyone who hangs on a wooden cross is cursed," so that Abraham's conferring of prosperity might become for the non-Jews in <i>the Anointed King</i> Jesus, so that we might receive the promise of the Spirit through the trust.
Common English Bible	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	Christ has bought us off from the curse of the law, having become a curse for us: (for it is written, "Accursed is every one who is hanged on a tree":) that the blessing of Abraham might come on the nations through Christ Jesus; and that we might receive the promise of the Spirit through faith.
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	Christ ransomed us from the curse pronounced in the Law, by taking the curse on himself for us, for Scripture says--'Cursed is any one who is hanged on a tree.' And this he did that the blessing given to Abraham might be extended to the Gentiles through their union with Jesus Christ; that so, through our faith, we also might receive the promised gift of the Spirit.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .



Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Christ has rescued us from the curse of the law by becoming a curse for us. As Scripture says, "Cursed is everyone who is hanged on a tree"*—so that through Christ Jesus the blessing of Abraham could come to the foreigners as well, and we could receive the promise of the Spirit by trusting God.
God's Truth (Tyndale)	.
Holman Christian Standard International Standard V	The Messiah [Or Christ] redeemed us from the curse of the Law by becoming a curse for us. For it is written, "A curse on everyone who is hung on a tree!" [Deut 21:23] This happened [The Gk. lacks This happened] in order that the blessing promised to [Lit. the blessing of] Abraham would come to the gentiles through the Messiah [Or Christ] Jesus, so that we might receive the promised Spirit [Or the promise of the Spirit] through faith.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	Christ has purchased our freedom from the curse of the Law by becoming accursed for us--because "CURSED IS EVERY ONE WHO IS HANGED UPON A TREE." Our freedom has been thus purchased in order that in Christ Jesus the blessing belonging to Abraham may come upon the nations, so that through faith we may receive the promised Spirit.
Wikipedia Bible Project	.
Worsley's New Testament	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	Messiah redeemed us from the curse of the Torah, having become a curse for us; for it has been written, "Cursed is everyone having been hung on a tree;" (Deut. 21:23) <sup>FN1</sup> that the blessing of Abraham might come on the nations through Messiah Yahshua, that we might receive the promise of the Spirit through faith. FN1 The curse is for disobeying the Torah, there is only blessing for obedience.
Holy New Covenant Trans.	The law put us under condemnation, but Christ took that condemnation away. He changed places with us; he put himself under that condemnation. It is written,

"When a person's body is hung on a tree, it shows that the person has been condemned."

Christ did this so that God's promised blessing to Abraham could be given to all people. This blessing comes through Christ Jesus. God wanted us to receive the promise of the Holy Spirit through faith.

The Scriptures 2009

Messiah redeemed us from the curse of the Torah, having become a curse for us – for it has been written, "**Cursed is everyone who hangs upon a tree.**" – Deut. 21:23. in order that the blessing of Abraham might come upon the nations in Messiah עשוהי, to receive the promise of the Spirit through belief.

Tree of Life Version

Messiah liberated us from Torah's curse, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree")— in order that through Messiah Yeshua the blessing of Abraham might come to the Gentiles, so we might receive the promise of the Ruach through trusting faith.

### Weird English, 𐤃𐤀𐤁𐤅 English, Anachronistic English Translations:

Accurate New Testament

...Christ us redeems from the curse [of] the law Becoming for us Curse for [It] has been written Cursed {is} Every The [Man] Hanging on wood that to the aliens The Abundance [of] the abraham may become in christ jesus that the promise [of] the spirit [We] may receive through the faith...

Alpha & Omega Bible

Awful Scroll Bible

The Anointed One purchases- us -from, out of the imprecation-against of the Law, coming about an imprecation-against in our behalf, for it has been written, "Upon-a-through-curse is everyone himself hanging upon a tree," in order that, the well-considerations of Abraham, may occur to the nations by-within Jesus, the Anointed One, in order that, we shall obtain the heralding-beforehand of the Breath, through confidence.

Concordant Literal Version

Christ reclaims us from the curse of the law, becoming a curse for our sakes, for it is written, Accursed is everyone hanging on a pole, that the blessing of Abraham may be coming to the nations in Christ Jesus, that we may be obtaining the promise of the spirit through faith."

exeGeses companion Bible

#### **THE MARKETING OF THE MESSIAH FROM THE CURSE OF THE TORAH**

Messiah marketed us from the curse of the torah

- becoming a curse for us:

for it is scribed,

Cursed is everyone who hangs on a staff:

that the blessing of Abraham becomes to the goyim

in Yah Shua Messiah;

to take the pre-evangelism of the Spirit through trust.

Deuteronomy 21:23.

Orthodox Jewish Bible

Moshiach redeemed us from the kelalah (curse) of the Torah, having become a kelalah (curse) on behalf of us, because it has been written, KILELAT HASHEM is on NIVLATO TALUI AL HAETZ ("Curse of G-d is on the NEVELAH (body, corpse) being hanged on the tree" DEVARIM 21:23),

In order that to the Goyim the Bracha of Avraham Avinu might come by Moshiach Yehoshua, that the havtachah (promise) of the Ruach haKodesh we might receive through emunah.

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

An Understandable Version	Christ bought us back from the curse [caused by our not obeying all the requirements] of the Law of Moses; He became a curse for us [by dying on the cross], for it is written [Deut. 21:23], "Every one who hangs on a tree [i.e., a cross] is cursed [i.e., cut off from God]." [This happened] so that the blessing [promised] to Abraham might be received by the Gentiles through [the person and work of] Christ, so that we might receive the promised [gift of the] Holy Spirit through [our] faith [in Jesus].
Benjamin Brodie's trans.	Christ delivered us [Jewish believers] by the payment of a ransom from the curse of the law by becoming a curse for us [on the cross], for it stands written: "Cursed is every one who is hung upon a tree," So that the blessing of Abraham would come to the Gentiles through Christ Jesus [positional relationship], so that as a result we [Jews & Gentiles] would receive the promise of the Spirit through [Christ's] faithfulness.
The Expanded Bible Jonathan Mitchell NT	. Christ bought us [back] out (or: redeems and reclaims us out by payment of the ransom) from the midst of the curse (or: adversarial prayer; imprecation) of and from the Law, while becoming (or: birthing Himself to be) a curse (or: accursed One; an [embodied] adversarial prayer) for our sakes (or: over our [situation]) – for it has been and now stands written: "A curse (an adversarial prayer) [is settled] upon all (or: [is] added to everyone) continuing hanging upon a tree (or: wood; a stake or pole)" [Deut. 21:23, omitting the phrase "by God," after the word "curse"] – to the end that the Good Word (the Blessing; the Word of wellness and goodness) pertaining to Abraham (belonging to and possessed by Abraham; whose intermediary source is Abraham) could within Jesus Christ suddenly birth Itself (or: may from Itself, within Christ Jesus, at once come into being [and be dispersed]) into the multitudes (the nations; the ethnic groups; the Gentiles), so that we [note: "we" = the new "one" mankind?] could receive the Spirit's promise through the Faith (or: to the end that we [all] may take in hand the Promise from the Breath-effect, through trust; or: in order that we [Jew and Gentile] can lay hold of and receive the Promise – which is the Spirit – through faith and conviction).
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice	. . . .

### Bible Translations with Many Footnotes:

Lexham Bible	Christ redeemed us from the curse of the law by [*Here "by" is supplied as a component of the participle ("becoming") which is understood as means] becoming a curse for us, because it is written, "Cursed is everyone who hangs on a tree," [A quotation from Deut 21:23] in order that the blessing of Abraham might come to the Gentiles in Christ Jesus, so that we might receive the promise of the Spirit through faith..
NET Bible® New American Bible (2011) The Passion Translation Rotherham's Emphasized B. The Spoken English NT	. . . . Christ has paid the price to set us free from the curse of the Law. He became a curse for us. Because the scripture says, <sup>o</sup> Everyone hung on a stake <sup>p</sup> is cursed. In this way <sup>q</sup> the blessing of Abraham could go to the Gentiles in Christ Jesus, so that we could receive the promise of the Holy Spirit through faith. <sup>o</sup> Lit. "Because it is written". <sup>p</sup> Or "on a tree" (see Deuteronomy 21:23). For the Jews, execution by hanging on a stake or from a tree was the most disgraceful manner of death.

Wilbur Pickering's New T. <sup>9</sup> Lit. "so that," referring all the way back to "Christ paid the price to set us free". Christ redeemed us from the curse of the law, having become a curse in our place—because it stands written, "Cursed is everyone who is hung on a tree"<sup>10</sup>—so that the blessing of Abraham might come to the Gentiles through Christ Jesus; that we might receive the promise of the Spirit through the faith.  
(10) This is a direct quote from Deuteronomy 21:23.

### Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	Christ redeemed us [or, set us free] from the curse of the Law, having become a curse on our behalf—for it has been written, "Under a curse [fig., Condemned by God] [is] every [one] hanging upon a tree"— [Deut 21:23] so that the blessing of Abraham shall come to the Gentiles in Christ Jesus, so that we shall receive the promise of the Spirit through faith.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	From this curse of the law Christ hath redeemed us, being made a curse for us; (for it is written, "Cursed, is every one who is suspended on a cross,") that the blessing of Abraham might come upon the nations by Christ Jesus, that we might receive the promise of the spirit by means of this belief.
Context Group Version	The Anointed ransomed us from the law's curse, having become a curse for us; for it is written, Cursed is every one that hangs on a tree: that on the ethnic groups might come the esteeming of Abraham in the Anointed Jesus; that we might receive the promise of the Spirit through trust.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Christ bought us up out-of the curse of the law, after he became a curse on our behalf; for* it has been written, 'Cursed is everyone who hangs upon a tree,' {Deuteronomy 21:23} in-order-that the blessing of Abraham might happen to the Gentiles in Christ Jesus; in-order-that we might receive the promise of the Spirit through the faith.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.
Young's Updated LT	.

### The gist of this passage:

13-14

## Galatians 3:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
hêmas (ἡμᾶς) [pronounced hay-MASS]	<i>us, to us</i>	1 <sup>st</sup> person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
exagorázō (ἐξαγοράζω) [pronounced ex-ag-or-AHD-zō]	<i>to redeem, to buy up, to buy up for one's self; to ransom; to make the most of</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1805
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
katára (κατάρα) [pronounced kat-AR-ah]	<i>curse, an execration, imprecation</i>	feminine singular noun; genitive/ablative case	Strong's #2671
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551

**Translation:** Christ redeemed us from the curse of the Law,...

The Law is a curse; it is not a blessing. We are condemned by the Law; we are not redeemed or saved by the Law.

The key is Jesus.

As you have no doubt figured out, I have an interest in Paul's development of Church Age doctrine. Man is integral to the plan of God; not because we are anything great or special, but because God has allowed us to participate in His plan as He has. God allowed Paul to play a major part in the lives which we live in the Church Age.

I believe what we have above was not necessarily a great revelation which God gave to Paul, but simply a logical statement. We are cursed by God for many reasons; but if we are honest, we recognize that we are cursed by the Law. No man is able to unequivocally say, "I have kept all of the Ten Commandments." (Let alone, the rest of the Mosaic Law.)

Throughout the Old Testament, God speaks of redeeming man with these various sacrifices. So, to me, I see Paul's conclusion here as coming from the result of putting these things together and coming to a most logical conclusion. **Jesus, the Lamb of God, redeemed us from the curse of the Law.**

I must quickly add that, how Paul came to these various doctrinal points is interesting, but not anything that believers ought to dramatically concern themselves with. For me, it is just natural for my mind to think about these things.

Galatians 3:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai ( γίνομαι ) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #1096
hupér ( ὑπέρ ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
hēmōn ( ἡμῶν ) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
katára ( κατάρα ) [pronounced kat-AR-ah]	<i>curse, an execration, imprecation</i>	feminine singular noun; nominative case	Strong's #2671

**Translation:** ...[that] curse being over us,...

The Law continues as a curse over us; the Law continues to curse us. None of us can stand before God's perfect Law and say, "I have been able to stay within these limits that God set out for man."

The story of the rich young ruler who came to Jesus is quite fascinating, because this is a man who believed that he kept the Ten Commandments. Jesus, not even knowing the man, knew where he failed, and subtly pointed it out to him (although many people can read this passage and not get that).

The rich young ruler tried to justify himself out from the Law, but that is impossible for all of us.

Galatians 3:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti ( ὅτι ) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
graphô ( γράφω ) [pronounced GRAF-oh]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 <sup>rd</sup> person singular, perfect passive indicative	Strong's #1125

Galatians 3:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epikatáratos (ἐπικατάρατος) [pronounced ep-ee- kat-AR-at-oss]	<i>accursed; cursed, execrable, exposed to divine vengeance, lying under God's curse</i>	masculine singular adjective; nominative case	Strong's #1944
pás (πάς) [pronounced pahs]	<i>each, every, any; all, entire; anyone, everyone</i>	masculine singular adjective, nominative case	Strong's #3956
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kremánnumi (κρεμάννυμι) [pronounced krem-AN- noo-mee]	<i>hanging (up, on, upon), being suspended</i>	masculine singular, present middle participle, nominative case	Strong's #2910
επί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
xulon (ξύλον) [pronounced XOO- lohn]	<i>wood, tree, timber (as fuel or material); by implication, a stick, club, staff, stocks or other wooden article or substance, including a beam, fetter</i>	neuter singular noun, genitive/ablative case	Strong's #3586

**Translation:** ...for it stands written, Cursed is anyone hanging on the tree.

The Old Testament tells us that anyone hanging on a tree (or on the wood) is cursed. Jesus became a curse for us, and He took upon Himself our sins.

Let's first of all look at the reference.

### Deuteronomy 21:22–23

## Deuteronomy 21:22–23

Septuagint (Greek)	And if there be sin in anyone, and the judgment of death be upon him, and he be put to death, and you hang him on a tree; his body shall not remain all night upon the tree, but you shall by all means bury it in that day; for everyone that is hanged on a tree is cursed of God; and you shall by no means defile the land which the Lord your God gives you for an inheritance.
Easy-to-Read Version–2008	"A man might be guilty of a sin that must be punished by death. People might kill him and hang his body on a tree. You must not let that body stay on the tree overnight. You must be sure to bury this man on the same day, because the one who hangs on a tree is cursed by God, and you must not let the land that the LORD your God is giving you become unclean.
Hebraic Roots Bible	And if a man has committed a sin worthy of death, and he is executed, and you hang him on a tree, his body shall not remain all night on the tree; but surely, you shall bury him the same day. For he that is hanged is a reproach to Elohim. And you shall not defile your land which YAHWEH your Elohim is giving to you as an inheritance.
<i>The Scriptures</i> 2009	"And when a man has committed a sin worthy of death, then he shall be put to death and you shall hang him on a tree. "Let his body not remain overnight on the tree, for you shall certainly bury him the same day – for he who is hanged is accursed of Elohim – so that you do not defile the land which יהוה your Elohim is giving you as an inheritance.
English Standard Version	"And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God. You shall not defile your land that the LORD your God is giving you for an inheritance.
Young's Updated LT	"And when there is in a man a sin—a cause of death, and he has been put to death, and you have hanged him on a tree, his corpse does not remain on the tree, for you will certainly bury him in that day—for a thing lightly esteemed of God is the hanged one—and you will not defile your ground which Jehovah your God is giving to you—an inheritance.

The Old Testament has a number of passages which, at the time that they were written (or spoken), they do not seem to have any more significance than the context in which they are found. Here, a person has committed a sin worthy of death, and he is hung. However, he is not to be left on the tree after dark. The body is to be cut down and buried before the sun goes down. This is because **a hanged man is cursed by God**. That he is cursed and hanging from a tree is given in the context—two previous phrases tell us that.

We may take from this verse that, Jesus Christ, hanging from the wood of the Roman cross, is cursed by God. Jesus is cursed by God to the extent that our sins were poured out upon Him and He took the penalty for those sins.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are many things which confuse Christendom today: the blood of Christ, the payment for our sins, the suffering of the cross, and the physical death of Jesus Christ. All of these things fit together and they all have meaning, but so many believers have emotional ties to what these things mean (especially to the blood of Christ).



1. Let's start with most of the conclusion: God the Father poured out on God the Son our sins, and Jesus took upon Himself the penalty that we deserve for those sins. He took upon Himself the penalty of billions of eternities in hell while on the cross.
2. We have to separate out the symbols from the reality: the cross, the suffering of the cross, the blood of Christ. These things all have some reality to them, but not exactly in the way that some believers think.
3. Jesus was crucified on a Roman cross, which was not shaped like our cross, but more like a T.
4. The suffering endured on the Roman cross for a crucifixion must be one of the cruelest ways that a person can be executed. It is lengthy and painful beyond belief.
5. In a death like this, there is going to be some bleeding, which certainly took place where the Lord's hands and feet were spiked to the wooden Roman cross, and also from His head, where the crown of thorns had been placed.
6. To this point, you should have no argument with anything that I have said.
7. Jesus' actual suffering from the punishment of the Roman cross served only a symbolic purpose. We are to see this in our mind's eye and understand that Jesus was being punished for something which He did not do; and that punishment was far greater than most of us can imagine. However, all of that is for the benefit of us to help us to understand what was taking place.
8. Jesus did not bleed to death on the cross. The physical pain which he suffered and the blood which He shed, as coming from the crucifixion, was not efficacious. Those things did not pay for our sins.
9. God the father enshrouded Golgotha in darkness and then poured out our sins upon Jesus for three hours, and this is what saves us. Jesus took the penalty for our sins in His own body on the tree.
10. In a mystery which we may never fully understand, our sins were poured out on the humanity of Jesus Christ, apart from the Holy Spirit filling Him. Jesus in His humanity, apart from the Holy Spirit, took upon Himself our sins; a punishment which we can barely understand. We can say the words, but we cannot imagine the judgment and penalty for our sins.
11. When this time had come to an end, Jesus said, "It is finished." He was still alive, He was still on the cross, and He was still suffering greatly from the pain of the cross, and He may or may not have been bleeding somewhat. But, the payment for our sins had been completed at that point.
12. There is nothing which can even begin to help us understand what Jesus had gone through.
  - 1) Jesus was placed on the cross for crimes that He had not committed. He was unjustly accused and unjustly punished. We can understand that, but not nearly as He experienced it.
  - 2) Jesus was still alive when He pronounced our redemption being Finished; so He did not bleed to death. His actual physical blood was never an issue when it comes to the payment of our sins. There was no saucer of blood which was collected and carried anywhere.
  - 3) The only thing that gets us even the slightest understanding of what Jesus suffered is the actual crucifixion itself. I have heard a couple of pastors eloquently discuss just how painful that would have been. But Jesus endured that pain simply so that we could have some understanding of what He really endured, when the thick darkness was brought down over the cross.
13. When Jesus died of His Own volition, His death occurring exactly when God the Father wanted it to, our salvation had already been completed. Jesus died physically not for our sins but simply because His work had been done. Obviously, it is His humanity which died.
- 14.

Speaking of the *cross of Christ* is fine, as long as you understand that is a shortcut for saying, *Jesus took upon Himself when on the Roman cross the penalty for the sins which we committed*. Similarly, we may speak of being washed by the blood of our Lord, as long as we understand that, *while on the Roman cross, our sins were poured out upon Jesus the man, and that He received in Himself the full penalty for these sins*.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Galatians 3:13 **Christ redeemed us from the curse of the Law, [that] curse being over us, for it stands written, Cursed is anyone hanging on the tree.** (Kukis nearly literal translation)

Galatians 3:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ta (τά) [pronounced tau]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, accusative case	Strong's #1484
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
eulogia (εὐλογία) [pronounced yoo-log-EE-ah]	<i>1) praise, commendation, laudation, panegyric: of Christ or God; 2) fine discourse, polished language; 2a) in a bad sense, language artfully adapted to captivate the hearer: fair speaking, fine speeches; 3) an invocation of blessing, benediction; 4) consecration; 5) a (concrete) blessing, benefit; a gift, a present, a bounty</i>	feminine singular noun; nominative case	Strong's #2129
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive subjunctive	Strong's #1096
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

## Galatians 3:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547

**Translation:** [This is] to the intent that the blessing of Abraham might come to the gentiles in Jesus Christ,...

The blessing which is offered to Abraham is also offered to the gentiles in Jesus Christ. That is, those who believe in Christ receive blessings very similar to those which are offered to Abraham.

## Galatians 3:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
epaggelia (ἐπαγγελία) [pronounced ehp-ang-ehl-EE-ah]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, accusative case	Strong's #1860
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
lambánô (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	1 <sup>st</sup> person plural, aorist active subjunctive	Strong's #2983
diá (διὰ) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

## Galatians 3:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced <i>PIHS-tih</i> s]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

**Translation:** ...that we might receive the promise of the Spirit through faith.

Part of what we receive as believers in the Lord is the promise of the Spirit, which comes through faith.

Galatians 3:14 [This is] to the intent that the blessing of Abraham might come to the gentiles in Jesus Christ, that we might receive the promise of the Spirit through faith. (Kukis nearly literal translation)

Galatians 3:13–14 Christ redeemed us from the curse of the Law, [that] curse being over us, for it stands written, **Cursed is anyone hanging on the tree.** [This is] to the intent that the blessing of Abraham might come to the gentiles in Jesus Christ, that we might receive the promise of the Spirit through faith. (Kukis nearly literal translation)

Galatians 3:13–14 Christ has purchased us from being cursed under the Law, that curse is continues being over us. We know that He redeemed us because it stands written, **Cursed is any person who hangs on the wood.** This all took place so that the blessing of Abraham might also come to the gentiles in Christ Jesus, so that we might all receive the promise of the Holy Spirit through faith. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### You Cannot Add to a Contract After the Fact

Brothers, according to (the norm and standard of a) man I keep on speaking, yet of a man confirming a covenant, no one sets [it] aside and [no one] appends [it]. Now, to [the man] flowed the promises and to the seed of him. It does not keep on saying even to the seeds, as on the basis of many but as on a basis of one, even the seed of you, Who keeps on being Christ.

Galatians  
3:15–16

Brothers, according to human [standards] I keep on speaking: [when] a man confirm a contract, no one annuls [it] or appends [it]. Now to [this man] the promises flowed [like water] and to his seed. [The Scriptures] do not say, also to seeds, as to many, but as to one, even your seed, Who keeps on being Christ.

Royal family of God, let's think about this as a contract between men. Once both men have agreed, signed, and initialed every page, it is a done deal. No one can come back later and declare the contract void or change some of the paragraphs. The Scriptures tell us that the promises go to Abraham and to his seed. Interestingly enough, the Bible says *seed* (as one) rather than *seeds* (as if many).

Here is how others have translated this passage:

**Ancient texts:**

Westcott-Hort Text (Greek)	Brothers, according to (the norm and standard of a) man I keep on speaking, yet of a man confirming a covenant, no one sets [it] aside and [no one] appends [it]. Now, to [the man] flowed the promises and to the seed of him. It does not keep on saying even to the seeds, as on the basis of many but as on a basis of one, even the seed of you, Who keeps on being Christ.
Complete Apostles Bible	Brothers, I speak in human fashion: A covenant is of a man, yet having been confirmed, no one annuls or adds to it. Now to Abraham and his Seed were the promises spoken. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Brethren (I speak after the manner of man), yet a man's testament, if it be confirmed, no man despiseth nor addeth to it. To Abraham were the promises made and to his seed. He saith not: And to his seeds as of many. But as of one: And to thy seed, which is Christ.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. My brethren, I speak as among men; a man's covenant which is confirmed, no one setteth aside, or changeth any thing in it. Now to Abraham was the promise made, and to his seed. And it said to him, not, to thy seeds, as being many; but to thy seed, as being one, which is the Messiah.
Original Aramaic NT	My brethren, I speak as among men, that a man does not reject or change anything in a man's covenant which has been confirmed. But The Promise was promised to Abraham and to his seed, and he did not say to him, "To your seeds", as to many, but, "To your seed", as of one, who is The Messiah.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Brothers, as men would say, even a man's agreement, when it has been made certain, may not be put on one side, or have additions made to it. Now to Abraham were the undertakings given, and to his seed. He says not, And to seeds, as of a great number; but as of one, he says, And to your seed, which is Christ.
Bible in Worldwide English	My brothers, it is the same as when a man makes a promise. He makes it good and strong. Then no one can break it or add anything to it. God made his promises to Abraham and to his Son. The promise does not have the words, and to his sons, for that means many sons. But it says, and to his Son, and that Son is Christ.
Easy English Easy-to-Read Version–2008	. Brothers and sisters, let me give you an example from everyday life: Think about an agreement that one person makes with another. After that agreement is made official, no one can stop it or add anything to it, and no one can ignore it. God made promises to Abraham and his Descendant. The Scripture does not say, "and to your descendants." That would mean many people. But it says, "and to your Descendant." That means only one, and that one is Christ.
<i>God's Word™</i>	Brothers and sisters, let me use an example from everyday life. No one can cancel a person's will or add conditions to it once that will is put into effect. The promises were spoken to Abraham and to his descendant. Scripture doesn't say, "descendants," referring to many, but "your descendant," referring to one. That descendant is Christ.

Good News Bible (TEV)	My friends, I am going to use an everyday example: when two people agree on a matter and sign an agreement, no one can break it or add anything to it. Now, God made his promises to Abraham and to his descendant. The scripture does not use the plural "descendants," meaning many people, but the singular "descendant," meaning one person only, namely, Christ.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	My friends, I will use an everyday example to explain what I mean. Once someone agrees to something, no one else can change or cancel the agreement. That is how it is with the promises God made to Abraham and his descendant. The promises were not made to many descendants, but only to one, and that one is Christ.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Beloved friends, let me use an illustration that we can all understand. Technically, when a contract is signed, it can't be changed after it has been put into effect; it's too late to alter the agreement. Remember the royal proclamation God spoke over Abraham and to Abraham's child? God said that his promises were made to pass on to Abraham's "Child," not children. And who is this "Child?" It's the Son of promise, Jesus, the anointed Messiah!
UnfoldingWord Simplified T.	My fellow believers, God's promise is like a contract between two people. After they sign it, no one can cancel it, nor can they add anything to it. God promised to bless Abraham and his special descendant. The scriptures do not say, "your descendants," "that is, many people, but instead" your descendant, "meaning just one person, the Messiah.
Williams' New Testament	Brothers, I am going to use a human illustration: Even a human contract, once it has been ratified, no one can annul or change. Now the promises were made to Abraham and his descendant. It does not say, "and to your descendants," in the plural, but in the singular, "and to your descendant," that is, Christ.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Brothers, in the same manner (I am talking regarding a person), a person's treaty that has been made official, no one makes <i>it</i> invalid or adds to <i>it</i> . The promises were stated to Abraham and his seed. He does not say, "And to the seeds," as if based on many, but as if based on one, "And to your seed," who is <i>the</i> Anointed King.
Common English Bible	.
Len Gane Paraphrase	Brothers, humanly speaking even if it is only a man's covenant, yet if it is confirmed, no man can set it aside or add to it. Now the promises were made to Abraham and his seed. He didn't say "To seeds" meaning many, but only of one "To your seed" which is Christ.
A. Campbell's Living Oracles	Brethren, I speak after the manner of men: no one sets aside, or alters a man's Will, after it is ratified. Now, to Abraham were the promises spoken, and to his seed. He

does not say, "And in seeds," as concerning many; but as concerning one person, "And in your see," who is Christ.

New Advent (Knox) Bible  
NT for Everyone  
20<sup>th</sup> Century New Testament

To take an illustration, Brothers, from daily life--No one sets aside even an agreement between two men, when once it has been confirmed, nor does he add conditions to it. Now it was to Abraham that the promises were made, 'and to his offspring.' It was not said 'to his offsprings,' as if many persons were meant, but the words were 'to thy offspring,' showing that one person was meant--and that was Christ.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version  
Berean Study Bible

Brothers, let me put this in human terms. Even a human covenant, once it is ratified, cannot be canceled or amended. The promises were spoken to Abraham and to his seed. The Scripture does not say, "and to seeds," meaning many, but "and to your seed," meaning One, who is Christ.

Christian Standard Bible  
Conservapedia Translation  
Evangelical Heritage V.  
Revised Ferrar-Fenton Bible  
Free Bible Version

Brothers and sisters, here's an example from daily life. If a contract is drawn up and agreed, signed and sealed, nobody can ignore it or add to it.

Now the promises were given to Abraham, and to his son.\* It doesn't say, "sons" as if plural, but singular: "and to your son," meaning Christ.

God's Truth (Tyndale)  
Holman Christian Standard  
International Standard V

Brothers, let me use an example from everyday life. [Lit. I am speaking according to man] Once a person's will has been ratified, no one can cancel it or add conditions to it. Now the promises were spoken to Abraham and to his descendant. It doesn't say "descendants," referring to many, but "your descendant," [Gen 12:7] referring to one person, who is the Messiah. [Or Christ]

Lexham Bible  
Montgomery NT

Let me illustrate, brothers, from every-day life. When once a human testament is made, and formally ratified, no one sets it aside or adds to it. Now it was to Abraham that the promises were spoken, and to his offspring. God did not say, "offsprings" as if speaking of many, but "and to your offspring," as of one; and this is Christ.

NIV, ©2011  
Riverside New Testament

Brethren, I am speaking humanly, a ratified covenant, although but a man's, no one can set aside or add to. But the promises were spoken to Abraham and to his offspring. It does not say, "and to offsprings," as meaning many, but as if meaning one, "and to your offspring," who is Christ.

Leicester A. Sawyer's NT

Brothers, I speak according to man. But no one abolishes a man's covenant when it is established, or makes additions to it. The promises were spoken to Abraham and his offspring. He said not, And to offsprings, as of many, but as of one, And to your offspring, which is Christ.

The Spoken English NT  
UnfoldingWord Literal Text

Brothers, let me speak in human terms. In a man- made contract, no one can set it aside or add to it, once it is established by law. Now the promises were spoken to Abraham and to his descendant. It does not say, "to descendants," referring to many, but instead to only one, "and to your descendant," "who is Christ.

Urim-Thummim Version	Brethren, using a human example, even of a man's confirmed covenant, no one will make it void or will add to it. Now to Abraham and his seed were the promises made. He did not say, and to seeds, as of many; but as of one, and to your seed, which is Christ.
Weymouth New Testament	Brethren, even a covenant made by a man--to borrow an illustration from daily life--when once formally sanctioned is not liable to be set aside or added to. (Now the promises were given to Abraham and to his seed. God did not say "and to seeds," as if speaking of many, but "and to your seed," since He spoke of only one--and this is Christ.)
Wikipedia Bible Project	Brothers, I speak from human experience: a binding contract, once ratified, can not be annulled or amended. A promise was given to Abraham and to his seed. Now, it does not say "to his seeds," as if referring to many, but was referring to his one seed, who is Christ.
Worsley's New Testament	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible--1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible--1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	My brothers, I speak as a man. Even though it be a man's covenant, yet if it is confirmed, no man can reject it or change anything in it. Now the promises which were made to Abraham and to his seed as a covenant. He did not say, "To your descendants," as many but, "To your descendants", as one, that is Messiah. (Gen. 3:15; 21:12; 22:18; Rom.9:6; Heb. 11:18)
Holy New Covenant Trans.	Brothers, let me give you an example: a man writes a will. After the will is made legal, no one else may change that will or add to it, and no one can ignore it. God made promises to Abraham and his descendant. God did not say "and to your descendants". That would mean many people. But God said, "and to your descendant". This means only one person — Christ.
The Scriptures 2009	Brothers, as a man I say it: a covenant, even though it is man's, yet if it is confirmed, no one sets it aside, or adds to it. But the promises were spoken to Abraham, and to his Seed. He does not say, "And to seeds," as of many, but as of one, <b>"And to your Seed,"</b> <sup>b</sup> Genesis 12:7 who is Messiah. <sup>b</sup> Also see Genesis 17:7, Genesis 22:18, Genesis 24:7.
Tree of Life Version	Brothers and sisters, I speak in human terms: even with a man's covenant, once it has been confirmed, no one cancels it or adds to it. Now the promises were spoken to Abraham and to his seed. It doesn't say, "and to seeds," as of many, but as of one, "and to your seed," who is the Messiah.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Brothers in man [I] say {them} and [of] man having been affirmed contract No [Man] rejects or [He] adds {someone} [to] the but abraham are told The Promises
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and [to] the seed [of] you not [He] says and [to] the seeds as on many [things] but {He says} as on one [thing] and [to] the seed [of] you Who is Christ...

Alpha & Omega Bible  
Awful Scroll Bible

.  
Brothers, I speak out according to the aspects-of-man, with that the aspects-of-man set-forth-throughout having been confirmed, not-even-one puts- it -away or assigns-throughout-over-against it.

What is more, to Abraham and to his Seed, that heralded-beforehand is being poured forth. He speaks not out, "and to seeds", as of many, however as of One, "and to your Seed," which is the Anointed One.

Concordant Literal Version

Brethren (I am saying this as a man), a human covenant likewise having been ratified, no one is repudiating or modifying it."

Now to Abraham the promises were declared, and to his Seed. He is not saying "And to seeds,as of many, but as of One: And to "your Seed,which is Christ."

exeGesés companion Bible

Brothers, I word after the manner of humanity;

Yet still, a human covenant, being confirmed, no one sets aside, or adds thereto.

And the pre-evangelisms were rhetorized to Abraham and his sperma.

He words not, And to spermas - as of many; but as of one, And to your sperma, who is Messiah.

Genesis 13:15, 25:5, 6

Orthodox Jewish Bible

Achim B'Moshiach, I speak according to human dimyon (analogy). Even a brit (covenant) having been confirmed by Bnei Adam no one sets aside or adds to it.

Now to Avraham Avinu were spoken the havtachot (promises) and to his ZERA ("seed" BERESHIS 22:18). He does not say V'LIZERAHCHAH ("and to your seeds"), as concerning many, but as concerning one, "and to the ZERA of you", and that ZERA is Moshiach.

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

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Brothers, I will use an illustration from the way people deal with each other: Even though an agreement is made between people, once it is finally settled, no one can cancel it or include additional provisions to it. Now [*specific*] promises were made to Abraham and to his seed [*i.e., descendants*]. [*God*] did not say "seeds" [*plural*] as though He were referring to many persons but "seed" [*singular*] showing that He meant one [*descendant*]; [*Gen. 13:15 says*] "and to your seed," referring to Christ.

Benjamin Brodie's trans.

Brethren, I am going to elaborate with a human example. Although from the source of man [human contract], after a covenant is ratified, no one may declare it invalid or add further stipulations to it.

Now the promises [of the unconditional covenant] were given to Abraham and to his Descendant [spiritual Seed]. He [God the Father] does not say: And to the descendants [plural: spiritual seeds], as to imply many, but as a reference to One [spiritual Descendant], namely your Descendant, Who is Christ.

The Expanded Bible

Jonathan Mitchell NT

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Brothers (= fellow believers; family), I am now speaking humanly (in accordance with and on the level of mankind; = with an illustration of common human practice). Like with the situation of a human settled arrangement (or: will; contract; covenant; or: will and testament deed of gift): [when] existing as having been validated (authoritatively confirmed; legally ratified; publicly affirmed), no one is proceeding to displace it (to annul it; to set it aside) or modify it or add stipulations (super-add an injunction; add a codicil; introduce additions or arrangements throughout it).

Now the promises were declared (said; spoken) to (or: for; in) Abraham, and to (or: for; in) his Seed (Descendant). It (or: He) is not saying, "And to the seeds (descendants)," as upon many, but rather, as upon One, "And to, for and in your Seed," [Gen. 12:7; 13:15; etc.] Who exists being Christ (or: which is [the] Anointed One [= the Messiah]).

P. Kretzmann Commentary .  
 Syndein/Thieme .  
 Translation for Translators .  
 The Voice .

### Bible Translations with Many Footnotes:

Lexham Bible

#### *The Promise to Abraham and His Descendant*

Brothers, I am speaking according to a human perspective. Nevertheless, when [\*Here "when" is supplied as a component of the participle ("has been ratified") which is understood as temporal] the covenant of a man has been ratified, no one declares it invalid or adds additional provisions to it .

Now to Abraham and to his descendant the promises were spoken. It does not say, "and to descendants," as concerning many, but as concerning one, "and to your descendant," [A quotation from Gen 12:7; 13:15; 17:7; 24:7] who is Christ.

NET Bible® .  
 New American Bible (2011) .  
 The Passion Translation .  
 Rotherham's Emphasized B. .  
 The Spoken English NT .

#### *God's Promise of Christ for the World is Older Than the Jewish Law*

Brothers and sisters, I'm going to use a human example.<sup>r</sup> Even when it's a human will, when it's been finalized, no one sets it aside or adds conditions to it.

Now, the promises were made<sup>s</sup> to Abraham and to his "offspring". It doesn't say to "the offsprings," as though it's to a lot of people. No, it's as though it's about one person: "and to your offspring,"<sup>t</sup> which is Christ.

<sup>r</sup> Lit. "I speak according to humanity".

<sup>s</sup> Lit. "said".

<sup>t</sup> Genesis 12:7; Genesis 13:5; Genesis 17:7; Genesis 24:7. Paul's argument here may be surprising to us, but it is well formed within the rules of argument that he learned in his first-century higher education (see Acts 12:3). He knows very well that the word "offspring" (lit. "seed") can refer to more than one person, but he's excited about what happens when you see it as referring to Jesus Christ.

Wilbur Pickering's New T.

#### **The covenant with Abraham**

Brothers: as a man I speak a covenant; though only of a man, once it has been ratified no one annuls or adds to it.

But to Abraham were spoken the promises,<sup>11</sup> and to his Seed. He doesn't say "and to seeds", as about many, but "and to your seed", as about one, who is Christ.

(11) Paul draws a contrast between a hypothetical covenant he might speak as a man, and the promises actually spoken to Abraham and his Seed.

### Literal, almost word-for-word, renderings:

A Faithful Version

Brethren (I am speaking from a human perspective), even when a man's covenant has been ratified, no one nullifies it, or adds a codicil to it.

Now to Abraham and to his Seed were the promises spoken. He does not say, "and to your seeds," as of many; but as of one, "and to your Seed," which is Christ.

Analytical-Literal Translation

Brothers [and sisters], I speak according to human [standards]; likewise, a covenant having been put into effect [by] a person, no one regards [it] as nothing [or, makes [it] void] or adds to [it].

But the promises were spoken to Abraham and to his Seed. He does not say, "And to seeds," as by many, but as by One, "And to your Seed," which is Christ. [Genesis 12:7; 13:15]

Berean Literal Bible  
Bond Slave Version  
C. Thomson updated NT  
Charles Thomson NT

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. .  
Brethren (I speak according to the practice of men) as no one disannulleth the covenant of a man, or superaddeth to it when it is ratified; and the promises were made to Abraham and the seed of him (it is not said "and to the seeds" as if it was a covenant for many, but as if for one, and to the seed of thee; namely Christ) now this I say that the law which was four hundred and thirty years after, doth not disannul a covenant ratified by God for Christ, so as to put a stop to the promise. V. 17 is included for context.

Context Group Version

Brothers, I speak after the manner of men: Though it is but a man's covenant, yet when it has been confirmed, no one makes it void, or adds to it. Now to Abraham were the promises spoken, and to his seed. He does not say, And to seeds, as of many; but as of one, And to your seed, which is the Anointed.

English Standard Version  
Far Above All Translation  
Green's Literal Translation

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Brothers, I speak according to man, a covenant having been ratified, even among mankind, no one sets aside or adds to it. But the promises were spoken to Abraham and to his Seed (it does not say, And to seeds, as of many, but as of one, "And to your Seed," which is Christ). Genesis 3:15; 21:12; 22:18, Rom. 9:6; Heb. 11:18

Literal New Testament  
Literal Standard Version  
Modern English Version  
Modern Literal Version 2020

.  
Brethren, I am speaking according-to *the manner of man*, even a man's covenant\* *after* it has been validated, no one nullifies or alters it with provisions. Now the promises were spoken to Abraham and to his seed. He does not say and to seeds, as upon many, but as upon one and 'to your seed,' who is *the* Christ. {Genesis 22:18, 26:4}

Modern KJV  
New American Standard  
New European Version  
New King James Version  
NT (Variant Readings)  
Niobi Study Bible

.  
**The Changeless Promise**  
Brethren, I speak after the manner of men: A covenant, though it be but a man's covenant (testament), yet if it is confirmed, no man annulleth or addeth thereto. Now to Abraham and his seed (descendant) were the promises made. He says not, "And to seeds (descendants)," as though many; but as though one: "And to your(s) Seed," who is Christ.

Revised Young's Lit. Trans.  
Updated Bible Version 2.17  
A Voice in the Wilderness  
Webster's Translation  
World English Bible  
Worrell New Testament  
Young's Updated LT

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**The gist of this passage:**  
15-16

Galatians 3:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; accusative case	Strong's #444
légô (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #3004

**Translation:** Brothers, according to human [standards] I keep on speaking:...

Paul is going to give the Galatians a simple illustration from human contracts.

Galatians 3:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hómōs (ὁμῶς) [pronounced HOM-occe]	<i>yet; likewise; at the same time, yet still; and even, though, but; nevertheless</i>	conjunction or conjunctive particle	Strong's #3676
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444
kurôd (κυρόω) [pronounced koo-ROH-oh]	<i>confirming (as an agreement, publicly, solemnly), making valid; ratifying; recognizing as authoritative</i>	feminine singular, perfect passive participle, accusative case	Strong's #2964
diathêkê (διαθήκη) [pronounced dee-ath-AY-kay]	<i>a contract, a covenant, a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; a compact</i>	feminine singular noun; accusative case	Strong's #1242

**Translation:** ...[when] a man confirm a contract,...

Today, when two men (or entities) confirm a contract, they both sign on the dotted line and make initials in the places where initials ought to go. Generally speaking, every page of a contract will have initials or signatures on it. This means that all parties to the contract agree to the term of the contract.

## Galatians 3:15c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐδεὶς (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	adjective; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
atheteō (ἀθετέω) [pronounced ath-eh-eh-oh]	<i>to set aside; that is, to disesteem, to neutralize, to violate; to cast off, to despise, to disannul, to frustrate, to bring to nought, to reject</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #114
ἢ (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
epidiatássomai (ἐπιδιατάσσομαι) [pronounced ep-ee-dee-ah-TAS-Son of Man-ah-ee]	<i>to append a contract, to add a codicil; to ordain besides, to supplement an agreement after the fact; to add something to what has been ordained</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #1928 (hapax legomena)

**Translation:** ...no one annuls [it] or appends [it].

After the signing of the contract, no one can go back and annul the contract or add anything to it, or revise any part of it. A contract is a contract.

Galatians 3:15 **Brothers, according to human [standards] I keep on speaking: [when] a man confirm a contract, no one annuls [it] or appends [it].** (Kukis nearly literal translation)

Where Paul is going on this is, God made a contract with Abraham.

## Galatians 3:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11
rhéō (ρέω) [pronounced HREH-oh]	<i>to say; to flow, to run (as water runs)</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #4482

## Galatians 3:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hai (αἱ) [pronounced <i>high</i> ]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
epaggelíai (ἐπαγγελίαι) [pronounced <i>ehp-ang-ehI-EE-ī</i> ]	<i>announcements (for information, assent or pledges; especially divine assurances of good); messages, promises (of good, of blessing)</i>	feminine plural noun, nominative case	Strong's #1860
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tô (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
sperma (σπέρμα) [pronounced <i>SPHER-mah</i> ]	<i>seed, sperm; offspring, descendant; remnant</i>	neuter singular noun; accusative case	Strong's #4690
autou (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** Now to [this man] the promises flowed [like water] and to his seed.

God made a series of promises to Abraham and to his seed, and these promises flowed like water to Abraham and to his seed.

## Galatians 3:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced <i>oo</i> ]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
légō (λέγω) [pronounced <i>LEH-goh</i> ]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3004
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tois (τοῖς) [pronounced <i>toyce</i> ]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588

## Galatians 3:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
spermata (σπέρματα) [pronounced SPHER-maht-ah]	seeds, sperm; offsprings, descendants; remnants	neuter plural noun; dative, locative or instrumental case	Strong's #4690
hōs (ὥς) [pronounced hohç]	like, as; how; about; in such a way; even as; when, while	comparative particle, adverb	Strong's #5613
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things	neuter plural adjective; genitive/ablative case	Strong's #4183

**Translation:** [The Scriptures] do not say, also to seeds, as to many,...

Now, interestingly enough, the contract with Abraham speaks of his seed, singular. Now, Abraham is going to have many sons who are Jews,, but Paul focuses on a technicality in this contract. The technicality is, there are promises made to and promise made about the seed (singular) of Abraham.

Paul does not stop and explain, “Now, we both know in the Hebrew language that *seed* can refer to an individual or to a number of people.

Paul chooses to stick with the exact test of the covenant that God gave to Abraham.

Now, if there is a contract between men, and the man who wrote the contract says, “Well, this is what I meant. I know it says X, but I meant to say Y.”

In the example that we are looking at, Paul is saying, “God, Who wrote the contract, said *seed*; therefore, that is how we need to consider this contract. God did not say, this covenant is to your *seeds*, Abraham.” Obviously, *seeds* would be a reference to many.

## Galatians 3:16c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ah-LAH]	but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless	adversative particle	Strong's #235
hōs (ὥς) [pronounced hohç]	like, as; how; about; in such a way; even as; when, while	comparative particle, adverb	Strong's #5613
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909

Galatians 3:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice</i> , <i>MEE-ah</i> , <i>ehh</i> ]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	neuter singular numeral adjective, genitive/ablative case	Strong's #1520
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tô (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
sperma (σπέρμα) [pronounced <i>SPHER-mah</i> ]	<i>seed, sperm; offspring, descendant; remnant</i>	neuter singular noun; accusative case	Strong's #4690
sou (σου) [pronounced <i>sow</i> ]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

**Translation:** ...but as to one, even your seed,...

Paul says, "Based upon the text, we are talking about one recipient here, because the text says *seed*."

Again, this is a fascinating approach, because historically, the Jews have always understood these promises to apply to them. But Paul says, "This reads *to his see*, so we are talking about one person only." Paul's point here is, *you need to stick with what the contract says*.

Galatians 3:16e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced <i>hohç</i> ]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
esti (ἐστί) [pronounced <i>ehs-TEE</i> ] or estin (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
Christos (χριστός) [pronounced <i>krees-TOHSS</i> ]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547

**Translation:** ...Who keeps on being Christ.

If we are talking about *seed*, in the singular, then to whom are these promises? They are made to Christ!



Galatians 3:16 Now to [this man] the promises flowed [like water] and to his seed. [The Scriptures] do not say, also to seeds, as to many, but as to one, even your seed, Who keeps on being Christ. (Kukis nearly literal translation)

Galatians 3:15–16 Brothers, according to human [standards] I keep on speaking: [when] a man confirm a contract, no one annuls [it] or appends [it]. Now to [this man] the promises flowed [like water] and to his seed. [The Scriptures] do not say, also to seeds, as to many, but as to one, even your seed, Who keeps on being Christ. (Kukis nearly literal translation)

### Paul on God's Contract with Abraham

1. Paul does a very unusual thing here. He sets aside the way that many have interpreted God's words.
2. Paul sets up the boundaries. Let's just think about how a contract is written between two men. What sort of laws or rules do we follow?
3. Then Paul quotes chapter and verse, as we might say. "God is making promises to Abraham and to his seed (singular)."
4. "Seed is in the singular, so God's covenant is made and confirmed with one person besides Abraham."
5. "Therefore," Paul continues, "since the contract is between God and Abraham and Abraham's seed, then we have to accept that, because that is how the contract was written."
6. By this approach, Paul is able to set aside the way this passage is normally interpreted, and it is given a very specific interpretation—God is talking about Christ, the Messiah.

I have developed a doctrine indicating that there are sometimes two ways that we may look at a given verse or passage. There is the way that the writer understood this to be; and there is the way that God the Holy Spirit meant it to be. Now, often these two approaches can be complementary; but, very often they are different.

The classic example is Abraham being willing to offer up his son Isaac to God. In Abraham's mind, and in the mind of nearly every Old Testament reader, this was all about obedience. God said, "Offer me up your son, the son whom you love." And Abraham said, "Okay, I will do it." No one, for 2000 years (roughly) understood this in any other way.

Then God offered up His Son as a substitute for us, as payment for our sins. And He poured out our sins upon His Son, thus sacrificing Him for us. The human author, Abraham, thought one thing; the divine Author, God the Holy Spirit, understood this to mean something complimentary, but different.

This is known as **the Dual Authorship of Scripture** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Galatians 3:15–16 Royal family of God, let's think about this as a contract between men. Once both men have agreed, signed, and initialed every page, it is a done deal. No one can come back later and declare the contract void or change some of the paragraphs. The Scriptures tell us that the promises go to Abraham and to his seed. Interestingly enough, the Bible says *seed* (as one) rather than *seeds* (as if many). (Kukis paraphrase)

It is easy to get bogged down in a lot of detail and background information for these next two verses. I will try to confine this information to doctrines placed into a table, so that you can skip over them to get the gist of this passage.

Now, this (thing) I keep on speaking: a covenant having been validated by the God, the (thing) after four hundred and thirty years having come to be [the] Law does not keep on invalidating to render useless the promise. For if out from Law [is] the inheritance, then [it is] no longer out from a promise. Now to Abraham through a promise has bestowed the God.

Galatians  
3:17–18

Now this thing I keep on speaking: [given that] a covenant, having been validated by the God, the Law, having come about four hundred and thirty years later, does not keep on invalidating the promise, rendering it useless. For if the inheritance of the Jews [is] out from the Law, then [it is] no longer from [God's] promise. But the God bestowed Abraham [with a covenant] through [His] promise.

This is the crux of the matter: there is a covenant in place, given by God to Abraham (and then reiterated to Isaac and Jacob). Does the Law, coming about four hundred and thirty years later, somehow invalidate this original promise, making it without power? Listen, if the Jewish inheritance comes from the Law, then it cannot have come from God's original promise made to Abraham. But, point in fact, God graciously gave His promise to Abraham, making a covenant at that time.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Now, this (thing) I keep on speaking: a covenant having been validated by the God, the (thing) after four hundred and thirty years having come to be [the] Law does not keep on invalidating to render useless the promise. For if out from Law [is] the inheritance, then [it is] no longer out from a promise. Now to Abraham through a promise has bestowed the God.
Complete Apostles Bible	And this I say, that the law, which was four hundred and thirty years later, does not annul the covenant previously confirmed to Christ by God, so that it make the promise of no effect. For if the inheritance comes by the law, it is no longer of promise; but God has given it to Abraham by promise.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Now this I say: that the testament which was confirmed by God, the law which was made after four hundred and thirty years doth not disannul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	And this I say: That the covenant which was previously confirmed by God in the Messiah, the law which was four hundred and thirty years after, cannot set it aside, and nullify the promise. And if the inheritance were by the law, it would not be by promise: but God gave it to Abraham by promise.
Original Aramaic NT	But I say this: The Covenant which was confirmed from the first by God in The Messiah, The Written Law which was four hundred and thirty years afterward, cannot cast off and cancel The Promise. But if the inheritance is by The Written Law, it would therefore not be from The Promise to Abraham, but God gave it to him by The Promise.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	Now this I say: The law, which came four hundred and thirty years after, does not put an end to the agreement made before by God, so as to make the undertaking without effect. Because if the heritage is by the law, it is no longer dependent on the word of God; but God gave it to Abraham by his word.
Bible in Worldwide English	Here is what I mean. The law was given <FI>to Moses<FI> four hundred and thirty years after God gave that promise to Abraham. But it cannot break the strong promise which God made. And the law cannot change Gods promise. Do we get what God has promised us by obeying the law? If we do, then we are not getting it by his promise. But God gave it to Abraham by his promise.
Easy English Easy-to-Read Version–2008	. This is what I mean: The agreement that God gave to Abraham was made official long before the law came. The law came 430 years later. So the law could not take away the agreement and change God's promise. Can following the law give us the blessing God promised? If we could receive it by following the law, then it would not be God's promise that brings it to us. But God freely gave his blessings to Abraham through the promise God made.
God's Word™	This is what I mean: The laws given to Moses 430 years after God had already put his promise to Abraham into effect didn't cancel the promise to Abraham. If we have to gain the inheritance by following those laws, then it no longer comes to us because of the promise. However, God freely gave the inheritance to Abraham through a promise.
Good News Bible (TEV)	What I mean is that God made a covenant with Abraham and promised to keep it. The Law, which was given four hundred and thirty years later, cannot break that covenant and cancel God's promise. For if God's gift depends on the Law, then it no longer depends on his promise. However, it was because of his promise that God gave that gift to Abraham.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Contemporary English V.	What I am saying is that the Law cannot change or cancel God's promise that was made 430 years before the Law was given. If we have to obey the Law in order to receive God's blessings, those blessings don't really come to us because of God's promise. But God was kind to Abraham and made him a promise.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	This means that the covenant between God and Abraham was fulfilled in Messiah and cannot be altered. Yet the written law was not even given to Moses until 430 years later, after God had "signed" his contract with Abraham! The law, then, doesn't supersede the promise since the royal proclamation was given before the law. If that were the case, it would have nullified what God said to Abraham. We receive all the promises because of the Promised One—not because we keep the law!
UnfoldingWord Simplified T.	This is what I am saying. God established an agreement with Abraham that the law which he gave to Moses years later could not cancel. This is because if what God is giving to us forever comes because we keep his law, then he would not be giving

it because he had promised to do so. In reality, however, God gave Abraham this gift because he had freely promised to give it.

Williams' New Testament

I mean this: The law which was given four hundred and thirty years later could not annul the contract which had already been ratified by God, so as to cancel the promise. For if our inheritance depends on the law, it can no longer depend on the promise. But it was by promise that God so graciously bestowed it upon Abraham.

### Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

I am saying this: the law (that has happened after four hundred thirty years) does not terminate a treaty (that has been made official beforehand by God) for the "to make the promise useless" *part*.

You see, if the inheritance *is* from *the law*, *it is* no longer from a promise. But to Abraham through a promise, God, in an act of generosity, has given *the inheritance*.

Common English Bible .

Len Gane Paraphrase

Now I say this that the covenant, which was confirmed by God in Christ, cannot be invalidated by The Law, which was four hundred and thirty years later; [The Law] cannot abolish the promise. For if the inheritance is by The Law, it is no longer by promise, but God gave it to Abraham by promise.

A. Campbell's Living Oracles

Wherefore, this I affirm, that the Will which was before ratified by God concerning Christ, the law, which was made four hundred and thirty years after can not annul, so as to abolish the promise. Besides, if the inheritance be by law, it is no longer by promise. But God bestowed it freely on Abraham by promise.

New Advent (Knox) Bible .

NT for Everyone .

20<sup>th</sup> Century New Testament

My point is this--An agreement already confirmed by God cannot be canceled by the Law, which came four hundred and thirty years later, so as to cause the promise to be set aside. If our heritage is the result of Law, then it has ceased to be the result of a promise. Yet God conferred it on Abraham by a promise.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible

What I mean is this: The law that came 430 years later does not revoke the covenant previously established by God, so as to cancel the promise.

For if the inheritance depends on the law, then it no longer depends on a promise; but God freely granted it to Abraham through a promise.

Christian Standard Bible .

Conservapedia Translation .

Evangelical Heritage V. .

Revised Ferrar-Fenton Bible .

Free Bible Version

Let me explain. The law, coming four hundred and thirty years later, doesn't cancel the previous covenant that God made, breaking the promise.

If the inheritance is derived from obedience to the law, it no longer comes from the promise. But God graciously gave it to Abraham by means of the promise.

God's Truth (Tyndale) .

Holman Christian Standard .

International Standard V .

Lexham Bible

Now I am saying this: the law, that came after four hundred and thirty years, does not revoke a covenant previously ratified by God, in order to nullify the promise.

For if the inheritance *is* from the law, *it is* no longer from the promise, but God graciously gave *it* to Abraham through the promise.

Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	And this I say; that the law which was four hundred and thirty years after, cannot abrogate the covenant previously established by God, to make the promise of no effect. For if the inheritance is by the law, it is no longer by the promise. But God gave it to Abraham by the promise.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	And this I say, that the Covenant that was confirmed before of Elohim in Christ, the Law that was 430 years after, cannot render void, that it should make the promise inoperative. Because if by Law comes the inheritance, it is no more by promise, but to Abraham through promise did Elohim grant it.
Weymouth New Testament	I mean that the Covenant which God had already formally made is not abrogated by the Law which was given four hundred and thirty years later--so as to annul the promise. For if the inheritance comes through obedience to Law, it no longer comes because of a promise. But, as a matter of fact, God has granted it to Abraham in fulfilment of a promise.
Wikipedia Bible Project	.
Worsley's New Testament	.

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

#### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
Hebraic Roots Bible	And this I say, that the covenant which was previously confirmed by Elohim in Messiah cannot be repudiated and the promise nullified by the (Levitical) Law that came four hundred and thirty years later. For if the inheritance is through the (Levitical) Law then it would not be as the fulfillment of promise; but Elohim gave it to Abraham by promise.
Holy New Covenant Trans.	This is what I mean: God made out a will to Abraham, promising to do the things which He told Abraham. The law came 430 years after the will was made but it did not change God's promise to Abraham. Can following the law give us the things which God promised? If we could receive those things by following the law, then it is not God's promise which brings us those things. But God freely gave His blessings to Abraham through the promise He made.
The Scriptures 2009	Now this I say, Torah, that came four hundred and thirty years later, does not annul a covenant previously confirmed by Elohim in Messiah, so as to do away with the promise. For if the inheritance is by Torah, it is no longer by promise, but Elohim gave it to Abraham through a promise.
Tree of Life Version	What I am saying is this: Torah, which came 430 years later, does not cancel the covenant previously confirmed by God, so as to make the promise ineffective. For

if the inheritance is based on law, it is no longer based on a promise. But God has graciously given it to Abraham by means of a promise.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...this but [I] say contract having been authorized (before) by the god The after four hundred and thirty years Having Become Law not voids to the+ {him} to release the promise if for from law {is} The Inheritance no more from promise {is She} [to] the but abraham through promise has granted {her} The God...
Alpha & Omega Bible Awful Scroll Bible	. Furthermore, this-same thing I confirm, that the set-forth-throughout having been validated-beforehand, by God in the Anointed One, the Law having come to be four hundred and thirty years after, in-invalidates it not, for the heralding-beforehand to render-accordingly-idle. For if the lawful-allotment is by the Law, it is yet no longer by heralding-beforehand, but God has Graciously given it to Abraham, by means of a heralding-beforehand!
Concordant Literal Version exeGesés companion Bible	. And this I word, the covenant - the torah which was pre-ratified by Elohim in Messiah, which became four hundred and thirty years after, cannot invalidate to inactivate the pre-evangelism. For if the inheritance is by torah it is not still by pre-evangelism: but Elohim granted charism to Abraham through pre-evangelism.
Orthodox Jewish Bible	And this I say: a brit (covenant), which was previously confirmed by Hashem, cannot be annulled so as to abolish the havtachah (promise) by the Mattan Torah --which was given arba me'ot usheloshim shanah [four hundred and thirty years later SHEMOT 12:40]). For if the nachalah (inheritance) is based on Torah, it is no longer based on havtachah (promise); but Hashem has given the nachalah to Avraham Avinu by havtachah (promise).
Rotherham's Emphasized B.	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Here is what I am saying: The Agreement originally made by God [with Abraham], with its attending promises, was not canceled when the Law of Moses was given some four hundred and thirty years later. For if the inheritance [of never ending life] can be obtained by [obeying the requirements of] the Law of Moses, it would not come from the promise [of God]; but God provided [this inheritance] for Abraham according to [His] promise.
Benjamin Brodie's trans.	Now let me elaborate on this: The [unconditional Abrahamic] covenant which was previously ratified by God, the law which came four hundred thirty years later did not cancel, with the result that it invalidated the promise. For if the inheritance is out from the source of the law, it is no longer out from the source of the promise [mutually exclusive spiritual principles]. However, God graciously provided the inheritance to Abraham through the promise.
The Expanded Bible Jonathan Mitchell NT	. Further, I am now saying and meaning this: the Law [= Torah], being that having come into existence after four hundred and thirty years, is not invalidating (depriving of authority; annulling) into the situation to idle-down (render ineffective, useless, unproductive or inoperative) the Promise – a settled arrangement (contract;

covenant; will and testament deed of gift) existing as having been previously validated (confirmed; legally ratified) by, and under [the authority of], God! For if the inheritance (the possession and enjoyment of the distributed allotment) [is] from out of Law [= Torah], [it is] no longer from out of Promise. Yet God has Himself graced [it] (has for Himself, in favor, freely granted [it]), so that it now stands as a favor of grace, to (or: for; in) Abraham through a Promise (or: because of a promise).

P. Kretzmann Commentary .  
 Syndein/Thieme .  
 Translation for Translators .  
 The Voice .

### Bible Translations with Many Footnotes:

Lexham Bible .  
 NET Bible® .  
 New American Bible (2011) .  
 The Passion Translation .  
 Rotherham's Emphasized B. .  
 The Spoken English NT .

My point is this:<sup>u</sup> There is a will, which has been finalized by God.<sup>v</sup> The Law, which comes along 430 years later,<sup>w</sup> doesn't cancel it out and<sup>x</sup> invalidate the promise. After all, if the inheritance were based on the Law, it wouldn't be based on the promise anymore. But God has given the gift to Abraham through a promise.

<sup>u.</sup> Lit. "And I say this".

<sup>v.</sup> The will Paul is talking about is the blessing promised to Abraham's offspring by God.

<sup>w.</sup> Traditionally, the giving of the Law to Moses on Mount Sinai happened 430 years after Abraham. See Exodus 19:1 to Exodus 24:8.

<sup>x.</sup> "And": lit. "so as to".

Wilbur Pickering's New T.

Further, I say this: a covenant confirmed beforehand by God in Christ<sup>12</sup> cannot be annulled by the law that came four hundred and thirty years later, so as to make the promise of no effect. For if the inheritance were of the law, it would no longer be of promise, but God granted it to Abraham by promise.

(12) Less than 3% of the Greek manuscripts, of inferior quality, omit "in Christ" (as in NIV, NASB, LB, TEV, etc.). Without Christ, the Seed, there would have been no promise.

### Literal, almost word-for-word, renderings:

A Faithful Version .  
 Analytical-Literal Translation .

Now this I say: the Law having come four hundred and thirty years later does not nullify a covenant previously confirmed by God to Christ, so as to make the promise of no effect [or, to cancel the promise].

For if the inheritance [comes] by [the] Law, [it is] no longer by promise, but God has graciously given [it] to Abraham by means of promise.

Berean Literal Bible .  
 Bond Slave Version .

And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

C. Thomson updated NT .  
 Charles Thomson NT .  
 Context Group Version .  
 English Standard Version .

Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	Brothers, I say [it] as a man, no one even makes void or adds to a confirmed covenant of man, and to Abraham were the promises spoken, and to his Seed; He does not say, "And to seeds," as of many, but as of one, "And to your Seed," which is Christ; and this I say, a covenant confirmed before by God to Christ, the Law, that came four hundred and thirty years after, does not set aside, to make void the promise, for if the inheritance [is] by law, [it is] no longer by promise, but God granted [it] to Abraham through promise. Vv. 15–16 are included for context.
Modern English Version	.
Modern Literal Version 2020	Now I am saying this: <i>the</i> law, having happened four hundred and thirty years afterward, is not invalidating <i>the</i> covenant* which has been validated beforehand by God <i>in reference</i> to Christ, *that* it should do-away-with the promise. {Exo 12:40} For* if the inheritance <i>is</i> from <i>the</i> law, <i>it is</i> no more from <i>the</i> promise, but God has granted it to Abraham through <i>the</i> promise.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.
Young's Updated LT	.

**The gist of this passage:**  
17-18

Galatians 3:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; accusative singular neuter form	Strong's #3778 (also known as Strong's #5124)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
légô (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #3004

**Translation:** Now this thing I keep on speaking:...

Paul now approaches this situation from another view. More or less, he is saying, *maybe you will understand it this way...*



## Galatians 3:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diathêkê (διαθήκη) [pronounced <i>dee-ath-AY-kay</i> ]	<i>a contract, a covenant, a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; a compact</i>	feminine singular noun; accusative case	Strong's #1242
prokuroô (προδυρόω) [pronounced <i>pronk-oo-ROH-oh</i> ]	<i>validating [establishing] beforehand, confirming legally; sanctioning, ratifying; being approved beforehand, previously being authorized</i>	feminine singular, perfect passive participle, accusative case	Strong's #4300 (hapax legomena)
hupó (ὑπό) [pronounced <i>hoop-OH</i> ]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

**Translation:** ...[given that] a covenant, having been validated by the God,...

God made a covenant with Abraham; he established that covenant; he previously authorized it.

We don't know how much of this was understood upon the first reading by the Galatians. Did they know this about the history of the Hebrew people?

## Galatians 3:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
meta (μετά) [pronounced <i>meht-AH</i> ]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
tetrakósia (τετρακόσια) [pronounced <i>tet-rak-OSS-ee-ah</i> ]	<i>four hundred</i>	neuter plural adjective, accusative case	Strong's #5071
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Galatians 3:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
triakonta (τριάκοντα) [pronounced <i>tree-AK-on-tah</i> ]	<i>thirty</i>	indeclinable number adjective	Strong's #5144
etê (ἔτη) [pronounced <i>EHT-ay</i> ]	<i>years</i>	neuter plural noun; accusative case	Strong's #2094
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine singular, perfect active participle; nominative case	Strong's #1096
nomos (νόμος) [pronounced <i>NOHM-oss</i> ]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; nominative case	Strong's #3551
ouk (οὐκ) [pronounced <i>ook</i> ]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
akuróō (ἀκυρώω) [pronounced <i>ak-oo-ROH-oh</i> ]	<i>to make (render) void, to invalidate, to disannul, to deprive of force and authority</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #208

**Translation:** ...the Law, having come about four hundred and thirty years later, does not keep on invalidating the promise,...

We first have the promise, made by God, first to Abraham, then to Isaac and then to Jacob. The promises made by God happened long before the Law. God continued to confirm this promise, generation after generation.

Now, at some point, Jacob goes into Egypt, thus ending God's direct communication with the people of Israel. Paul appears to have come up with the 430 year figure. This would have been 390 years for slavery (elsewhere called 400 years, rounding it off); and 40 years while Moses is cooling his heels outside of Egypt.

Moses leads the people of God—about two million of them—out of nation Egypt and to Mount Sinai, where the Law is given (the same Law which the Judaizers want the Galatians to obey, in order to receive God's promises, as they will).

God last made that promise to Jacob before he exited Canaan to move to Egypt; and to Isaac before him, and to Abraham before him. That promise was, essentially, a contract. Does this Law, which comes to pass 430 years after God made the same promise to Jacob as He did to Abraham, somehow invalidate the original promise? Of course it doesn't! God's promises made to Abraham, Isaac, and Jacob still stand.

I am not going to go into much detail here; this will be short.

### Israel in Egypt and the Time Controversy

1. You may or may not be aware that there is a great controversy as to how long the people of Israel were in Egypt.
2. The background is this. Joseph, the second youngest child of Jacob, ended up in Egypt through circumstances beyond his control. He rose to great power in Egypt, becoming the second most powerful man in Egypt. All of that world was suffering under a famine, and Joseph had made provision for this

### Israel in Egypt and the Time Controversy

famine which saved Egypt and many of the peoples in the nearby areas who were able to purchase grain from Egypt. Joseph’s father and brothers (and their families) eventually moved to Egypt for their survival. All of this is covered in Genesis 39–48 (I just gave you a summary of those chapters).

3. Before moving to Egypt, God told Jacob that it was okay and He reiterated the covenant which He originally made with Abraham (this is called both the covenant and the promise in our passage).
4. At some point, after Jacob and Joseph’s deaths, Israel was enslaved by Egypt. This information is presented in retrospect in the book of Exodus.
5. Moses was raised up to become Egypt’s pharaoh, but he investigated his heritage, killed an Egyptian taskmaster, and then exiled himself (so that he would not be executed). He returns 40 years later and is used by God to take the Israelite population out of Egypt (this is about the first half of the book of Exodus).
6. There are two basic views: (1) the people of Israel were in Egypt for about 215 years or (2) the people of Israel were in Egypt for about 400 years (based upon what we read here, perhaps the more accurate amount of time is 390 years).
7. When you consider dates over this period of time, you can tell who believes what, based upon what dates they assign to Israel going into Egypt and Israel exiting Egypt.
8. Without going into any detail about this, it strikes me that 215 years is not enough time for the growth of Israel’s population to two million. In 400 years, that simply represents a very healthy population growth. Half that period of time seems highly unlikely.

This is just some background as well as a mention of the disagreement about the time clock for these things.

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#### Galatians 3:17d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong’s #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong’s #3588
katargeō (καταργέω) [pronounced kaht-ahrg-EH-oh]	<i>to be idle, to render inactive, to be useless, ineffective, to make inoperative; to deprive of power</i>	aorist active infinitive	Strong’s #2673
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong’s #3588 (article, demonstrative pronoun)
epaggelia (ἐπαγγελία) [pronounced eh-pang-eh-EE-ah]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, accusative case	Strong’s #1860

**Translation:** ...rendering it useless.

The Mosaic Law cannot render the promises of God useless, because it came 430 years later.

Galatians 3:17 Now this thing I keep on speaking: [given that] a covenant, having been validated by the God, the Law, having come about four hundred and thirty years later, does not keep on invalidating the promise, rendering it useless. (Kukis nearly literal translation)

## Galatians 3:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 <sup>st</sup> class condition, which is <i>if [and it is true]...</i> or <i>if [and we are assuming that this is true]...</i>			
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
klēronomía (κληρονομία) [pronounced klay-rohn-ohm-EE-ah]	<i>inheritance, heirship, (concretely) a patrimony or (genitive case) a possession</i>	feminine singular noun, nominative case	Strong's #2817

**Translation:** For if the inheritance of the Jews [is] out from the Law,...

The inheritance of the Jews is what God promised to Abraham, Isaac, and Jacob. Were those promises given by Law or by God way before the Law? Obviously, the second one.

## Galatians 3:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oukéti (οὐκέτι) [pronounced ook-EHT-ee]	<i>no more, no longer, no further; not as yet (now), now no more (not), yet (not)</i>	adverb	Strong's #3765
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.

## Galatians 3:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epaggelia (ἐπαγγελία) [pronounced ehp-ang-ehl-EE-ah]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, genitive/ablative case	Strong's #1860

**Translation:** ...then [it is] no longer from [God's] promise.

If the Mosaic Law is the source of this promise, then it is no longer a promise from God. How can that be?

## Galatians 3:18c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11
diá (διὰ) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
epaggelia (ἐπαγγελία) [pronounced ehp-ang-ehl-EE-ah]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, genitive/ablative case	Strong's #1860
charizomai (χαρίζομαι) [pronounced khar-ID-zohm-ah-ee]	<i>to show one's self gracious, kind, benevolent; to grant forgiveness, to forgive, to pardon; to give (graciously, freely), to bestow; graciously to restore one to another</i>	3 <sup>rd</sup> person singular, perfect (deponent) middle indicative	Strong's #5483
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

**Translation:** But the God bestowed Abraham [with a covenant] through [His] promise.

So Paul reassures his audience that God was gracious toward Abraham, giving him the promise in the first place.

The Berean Study Bible will be used below.

### The Abrahamic Covenant (very brief)

1. In this passage, we see the words *promise* and *covenant*. They both refer to the same thing, to the Abrahamic Covenant.
2. These are the promises which God made to Abraham. Here, they are spoken of in the singular, which simply takes in all of these promises as a single covenant.
3. What God promised is first found in Genesis 12:1–3 **Then the LORD said to Abram, “Leave your country, your kindred, and your father’s household, and go to the land I will show you. I will make you into a great nation, and I will bless you; I will make your name great, so that you will be a blessing. I will bless those who bless you and curse those who curse you; and all the families of the earth will be blessed through you.”** From God’s view, this is a single promise, a single covenant. God repeated this covenant to Abraham on other occasions, and added additional details to it.
4. God made additional promises to Abraham when he and Lot split up (when Lot moved to Sodom). Genesis 13:14–17 **After Lot had departed, the LORD said to Abram, “Now lift up your eyes from the place where you are, and look to the north and south and east and west. For all the land that you see, I will give to you and your offspring forever. I will make your offspring like the dust of the earth, so that if one could count the dust of the earth, then your offspring could be counted. Get up and walk around the land, through its length and width—for I will give it to you.”**
5. God promised to continue His covenant with Isaac, Abraham’s son. Genesis 17:19–21
6. God continues His covenant with Jacob. Genesis 28:13–16 **And there at the top the LORD was standing and saying, “I am the LORD, the God of your father Abraham and the God of Isaac. I will give you and your descendants the land on which you now lie. Your descendants will be like the dust of the earth, and you will spread out to the west and east and north and south. All the families of the earth will be blessed through you and your offspring. Look, I am with you, and I will watch over you wherever you go, and I will bring you back to this land. For I will not leave you until I have done what I have promised you.”** When Jacob woke up, he thought, “Surely the LORD is in this place, and I was unaware of it.”
7. God continued even with Jacob, promising to bless him and his seed in Egypt. Genesis 46:2–4 **And that night God spoke to Israel in a vision: “Jacob, Jacob!” He said. “Here I am,” replied Jacob. “I am God,” He said, “the God of your father. Do not be afraid to go down to Egypt, for I will make you into a great nation there. I will go down with you to Egypt, and I will surely bring you back. And Joseph’s own hands will close your eyes.”**
- 8.

This was not an exhaustive study of the Abrahamic Covenant or of its renewal made to Abraham’s son and to his grandson.

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Galatians 3:18 **For if the inheritance of the Jews [is] out from the Law, then [it is] no longer from [God’s] promise. But the God bestowed Abraham [with a covenant] through [His] promise.** (Kukis nearly literal translation)

Galatians 3:17–18 **Now this thing I keep on speaking: [given that] a covenant, having been validated by the God, the Law, having come about four hundred and thirty years later, does not keep on invalidating the promise, rendering it useless. For if the inheritance of the Jews [is] out from the Law, then [it is] no longer from [God’s] promise. But the God bestowed Abraham [with a covenant] through [His] promise.** (Kukis nearly literal translation)

Galatians 3:17–18 **This is the crux of the matter: there is a covenant in place, given by God to Abraham (and then reiterated to Isaac and Jacob). Does the Law, coming about four hundred and thirty years later, somehow invalidate this original promise, making it without power? Listen, if the Jewish inheritance comes from the Law, then it cannot have come from God’s original promise made to Abraham. But, point in fact, God graciously gave His promise to Abraham, making a covenant at that time.** (Kukis paraphrase)

When Peter recommended the Pauline epistles, but then added, *even though they are hard to understand*; I think he was talking about this passage. Galatians, despite being a one-note epistle (for the most part), is not always easy to unravel. As you can certainly tell, I added a great many extra words in the paraphrase (the intent of a paraphrase is often to explain what is being said—making the paraphrase very much a commentary at times). We also find this done in *expanded* translations. Sometimes words are added to give alternate translations for verbs; but sometimes the expansion is done to explain what is being said.

**Why, therefore, the Law? Of the violations on account of He added until might come in the seed, by which it had been promised, arranging through messengers by a hand of a mediator. Now the mediator of one he is not; but the God one keeps on being.**

Galatians  
3:19–20

**Why, therefore, [is] the Law? He added [it] on account of the transgressions until the Seed might come in, by which [law] He had announced [what He was about to do], arranging by means of angels, by the agency of a mediator [Moses]. Now the mediator is not of one; but the God keeps on being one.**

**What exactly is the purpose of the Law? God added it because of the violations which continued, a temporary measure until the Seed might appear. He had announced by the Law, what He was about to do, giving orders through angels, by the agency of the mediator Moses. This mediation is not accomplished by just one; but God—Whose plan this is—is One (in essence and in intention).**

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Why, therefore, the Law? Of the violations on account of He added until might come in the seed, by which it had been promised, arranging through messengers by a hand of a mediator. Now the mediator of one he is not; but the God one keeps on being.
Complete Apostles Bible	Why then the law? It was added on account of transgressions, until the Seed should come to whom it had been promised; and it was commanded through angels by the hand of a mediator. Now the mediator is not for one person, but God is one.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Why then was the law? It was set because of transgressions, until the seed should come to whom he made the promise, being ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. . . What then is the law? It was added on account of transgression, until that seed should come, to whom belonged the promise: and the law was given by angels through a mediator. Now a mediator is not of one; but God is one.
Original Aramaic NT	Why therefore is there The Written Law? It was added because of apostasy until The Seed would come to whom The Promise belonged, and The Written Law was given by Angels in the hand of a mediator. A mediator is not of one, but God is One.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	What then is the law? It was an addition made because of sin, till the coming of the seed to whom the undertaking had been given; and it was ordered through angels by the hand of a go-between.
Bible in Worldwide English	Now a go-between is not a go-between of one; but God is one. Why then was the law made? God gave it after he made the promise, because so many people were doing what was wrong. The law was to be in power only until the Son came, the one to whom the promise was made. The law was handed down by Gods angels with the help of a middle man. To need the help of a middle man there must be more than one person making the agreement. But God is the only one who made the promise.
Easy English Easy-to-Read Version–2008	. So what was the law for? The law was given to show the wrong things people do. The law would continue until the special Descendant of Abraham came. This is the Descendant mentioned in the promise, which came directly from God. But the law was given through angels, and the angels used Moses as a mediator to give the law to the people. But when God gave the promise, there was no mediator, because a mediator is not needed when there is only one side, and God is one.
God's Word™	What, then, is the purpose of the laws given to Moses? They were added to identify what wrongdoing is. Moses' laws did this until the descendant to whom the promise was given came. It was put into effect through angels, using a mediator. A mediator is not used when there is only one person involved, and God has acted on his own.
Good News Bible (TEV)	What, then, was the purpose of the Law? It was added in order to show what wrongdoing is, and it was meant to last until the coming of Abraham's descendant, to whom the promise was made. The Law was handed down by angels, with a man acting as a go-between. But a go-between is not needed when only one person is involved; and God is one.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Contemporary English V.	What is the use of the Law? It was given later to show that we sin. But it was only supposed to last until the coming of that descendant who was given the promise. In fact, angels gave the Law to Moses, and he gave it to the people. There is only one God, and the Law did not come directly from him.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Why then was the law given? It was meant to be an intermediary agreement added after God gave the promise of the coming One! It was given to show men how guilty they are, and it remained in force until the Seed was born to fulfill the promises given to Abraham. When God gave the law, he didn't give it to them directly, for he gave it first to the angels; they gave it to Moses, his mediator, who then gave it to the people. Now, a mediator does not represent just one party alone, but God fulfilled it all by himself!
UnfoldingWord Simplified T.	So why did God later give his law to us? God gave his law to teach us that we all deliberately break it. And looking forward, God gave the law for the time when a descendent of Abraham would come. That descendent is the one who receives the promise that was made before to Abraham. The angels protected and applied the



law by the authority of the one who would stand between God and people. Now, when one person speaks directly with another, there is no mediator. And God himself made his promises directly to Abraham.

Williams' New Testament

Then what about the law? It was added later on to increase transgressions, until the descendant to whom the promise was made should come, enacted through the agency of angels in the person of an intermediary. Though an intermediary implies more than one party, yet God is only one.

### Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

So why *does* the law exist? Thanks to the violations. It was added until *a time* that the seed would come, to whom the promise has been made after being arranged through angels in *the* hand of a middleman. The middleman is not a *middleman* of one. But God is one.

Common English Bible .

Len Gane Paraphrase

So then what is the purpose of The Law? It was added, because of the transgressions until The Seed would come to whom the promise was made. It was officially established through angels by the hand of a mediator. Now a mediator is not just of one, but God is one.

A. Campbell's Living Oracles

Why, then, the law? It was added on account of transgression, till the seed should come to whom it was promised; being ordained by messengers, in the hand of a Mediator; and the Mediator is not one party; but God is one party.

New Advent (Knox) Bible .

NT for Everyone .

20<sup>th</sup> Century New Testament

What, then, you ask, was the use of the Law? It was a later addition, to make men conscious of their wrong-doings, and intended to last only till the coming of that 'offspring' to whom the promise had been made; and it was delivered through angels by a mediator. Now mediation implies more than one person, but God is one only.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible

Why then was the law given? It was added because of transgressions, until the arrival of the seed to whom the promise referred. It was administered through angels by a mediator. A mediator is unnecessary, however, if there is only one party; but God is one.

Christian Standard Bible .

Conservapedia Translation .

Evangelical Heritage V. .

Revised Ferrar-Fenton Bible .

Free Bible Version

What was the point of the law, then? It was added to show what wrongdoing really is, until the son came to whom the promise had been made. The law was put in place by angels through the hand of a mediator. But a mediator isn't needed when there's only one person involved. And God is one!\*

God's Truth (Tyndale) .

Holman Christian Standard .

International Standard V

#### ***The Purpose of the Law***

Why, then, was the Law added? [The Gk. lacks added] Because of transgressions, until the descendant [Lit. seed] came about whom the promise pertained. It was put into effect through angels by means of a mediator.

Now a mediator involves more than one party, but God is one.

Lexham Bible

***The Addition of the Law***

Why then the law? It was added on account of transgressions, until the descendant should come to whom it had been promised, having been ordered through angels by the hand of a mediator. Now the mediator is not for one, but God is one.

Montgomery NT

NIV, ©2011

Riverside New Testament

Leicester A. Sawyer's NT

The Spoken English NT

UnfoldingWord Literal Text

What, then, was the purpose of the law? It was added because of trespasses, until the descendant of Abraham would come to whom the promise had been made. The law was put into force through angels by a mediator.

Now a mediator implies more than one person, but God is one.

Urim-Thummim Version

Who then serves the Law? It was added because of violations until the seed should come to who the promise was made; and it was ordained by angels in the agency of an arbitrator. Now an arbitrator is not an arbitrator of one, but Elohim is one.

Weymouth New Testament

Why then was the Law given? It was imposed later on for the sake of defining sin, until the seed should come to whom God had made the promise; and its details were laid down by a mediator with the help of angels.

But there cannot be a mediator where only one individual is concerned.

Wikipedia Bible Project

Worsley's New Testament

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)

The Heritage Bible

New American Bible (2002)

New American Bible (2011)

New English Bible—1970

New Jerusalem Bible

New RSV

Revised English Bible—1989

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

Hebraic Roots Bible

Why then the (Levitical) Law? It was placed beside (The Torah) for the sake of transgressions, until the Seed should come, to whom it had been promised, being given by promise in a mediator's hand.<sup>FN2</sup> Now a mediator does not represent one alone, but Elohim is one (echad).

<sup>FN2</sup>Paul cannot possibly be talking about the whole Torah here, as he plainly states that whatever law was added, that it was not there 430 years previously when YAHWEH made covenant with Abraham, but Genesis 26:4-5 clearly shows that the reason YAHWEH made covenant with Abraham was because Abraham obeyed and preserved His statutes, commandments, and Torah. The only law that was added to the Torah at Mount Sinai was the Levitical priesthood with its sacrifices, which was temporarily set next to the Torah for the Levitical priesthood to be a temporary mediator for Israel until the reality of the Melchizedek priesthood would come through Yahshua. The Levitical sacrifices could not take away the penalty of sin, but merely remind them of it. (Hebrews 10:1-4)

Holy New Covenant Trans.

Therefore what was the purpose of the law? The law was given to show people the difference between right and wrong. It continued until the special descendant of Abraham came. God's promise was about this descendant. The law was given

through angels. The angels used Moses as a go-between to give the law to men. (A go-between is not needed when there is only one side; God is only one side.)

The Scriptures 2009  
Tree of Life Version

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### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...What? so {is} The Law [of] the violations so is added until whom may come The Seed which [He] has promised Being Ordered through angels in hand [of] mediator The but Mediator [of] one [man] not is The but God One is...

Alpha & Omega Bible

WHY THE LAW THEN? IT WAS ADDED BECAUSE OF TRANSGRESSIONS, HAVING BEEN ORDAINED THROUGH MESSENGERS BY THE AGENCY OF A MEDIATOR, UNTIL THE SEED WOULD COME TO WHOM THE PROMISE HAD BEEN MADE.

†(Burnt offerings & sacrifices were not part of the 10 Commandments. Because of people's sins, more laws, including the burnt offerings & sacrifices were added. Galatians 3:19)

NOW A MEDIATOR IS NOT FOR ONE PARTY ONLY; WHEREAS THEOS (The Alpha & Omega) IS ONLY ONE.

Awful Scroll Bible

Why then is the Law? It is being put-to in favor of steps-beside, until the Seed shall come to whom it has heralded-beforehand, being thoroughly-arranged by the means of angelic messengers, by-within the hands of a Mediator.

Moreover, a mediator is not for one, but God is one.

Concordant Literal Version

What, then, is the law? On behalf of transgressions was it added, until the Seed should come to Whom He has promised, being prescribed through messengers in the hand of a mediator."

Now there is no Mediator of one. Yet God is One.

exeGesés companion Bible

So why the torah?

It was added because of transgressions, until the sperma come

- to whom the pre-evangelism was made ordained through angels in the hand of a mediator.

And a mediator is not of one, but Elohim is one.

Orthodox Jewish Bible

Why then the Mattan Torah (Giving of the Torah)? The Torah was added because of peysha'im, until the ZERA (Moshiach) should come to whom the havtachah had been made (BERESHIS 22:18). Now the Torah was administered through malachim (DEVARIM 33:2; TEHILLIM 68:18) by the hand of a metavech (VAYIKRA 26:46; BAMIDBAR 36:13).

Now the metavech is not for only one, but Elohim hu echad (DEVARIM 6:4).

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

What then is [the benefit of] the Law of Moses? It was introduced [as part of God's revelation] in order to define what sin was, until the seed [i.e., Jesus] would come, to whom the promise [of never ending life] was made. The Law of Moses was ordained through [the medium of] angels and [delivered] through the hand of an intermediary [i.e., Moses]. Now an intermediary does not serve in a situation involving [only] one person. However, God is one [Being].

Benjamin Brodie's trans.

What then is the purpose of the law? It was added [brought in alongside of the promise in a different sphere of operation] for the sake of [to make men see]

transgressions (until the Descendant should come to Whom the promise was made), directed by angels into the hand of a mediator [Moses].

Now a mediator [angels and Moses as mediators of the law] is not of One [one in essence with God], but God [Jesus Christ as the superior mediator of the promise] is One [in essence].

The Expanded Bible  
Jonathan Mitchell NT

Why, then, the Law [= Torah] of The Transgressions? It was at one point set aiming at, and thus provided a view to, grace and favor [D, F, G & others read: It was appointed for (or: set {beside}) grace] (or: Why, then, the Law? It was placed close and applied {imposed; added} on behalf of the walks to the side of [the path]; or: What, therefore [is] the Law [= Torah]? Something set, as a favor, face-to-face with the over-steppings and transgressions to the side of and beyond [the Way]) – being precisely arranged and thoroughly prescribed and mandated by injunction through means of agents (or: messengers; folks with the message) within the midst of [the] hand of a mediator (or: in an umpire's hand; within [the] hand of an arbitrator or an intermediary in a middle position) – as far as to where (or: until which place or time) the Seed would (or: should) come, to Whom and for Whom the promise had been made (or: in Whom He had been promised).

Now there is no mediator of one (= when one person is concerned or is acting alone). Yet (or: Now) God is One. [note: to make a promise, one is sufficient – there is no need for a middleman].

P. Kretzmann Commentary  
Syndein/Thieme  
Translation for Translators  
The Voice

### Bible Translations with Many Footnotes:

Lexham Bible  
NET Bible®  
New American Bible (2011)  
The Passion Translation  
Rotherham's Emphasized B.  
The Spoken English NT

So why do we have the Law? Because of people's disobedient ways.<sup>y</sup> It was added until the promised offspring came. It was put in place by angels, using a go-between.<sup>z</sup>

But there's no such thing as a go-between where there's only one party-and God is One!<sup>aa</sup>

<sup>y</sup>. "Disobedient ways": lit. "transgressions," which means boundary-breaking.

<sup>z</sup>. Lit. "by the hand of a mediator". I think he means Moses, but the angels are mediators too.

<sup>aa</sup>. This hints of Paul's belief in the divinity of Jesus. He means that the one who promises (God) and the one who receives the promise (Jesus) are essentially one party.

Wilbur Pickering's New T.

### The law was a guardian

Why then the law? It was added on account of the transgressions, until the Seed should come to whom the inheritance had been promised; and it was ordered through angels by the hand of a mediator.<sup>13</sup>

(Now that mediator is not for just one, but God is one.)<sup>14</sup>

(13) "By the hand of a mediator" would presumably refer to Moses, since he passed the Law on to the people, but the reference to "angels" puzzles me. The O.T. account has God dealing directly with Moses, or so it seems to me. Perhaps God used angels to communicate some of the lesser details, or to refresh Moses' memory.

(14) I take this verse to be parenthetical because it does not seem to contribute to the argument. The word ‘mediator’ that ends verse 19 gives rise to the parenthetical comment, because Paul then used the definite article with the same word at the beginning of verse 20, which is why I render “that mediator”. Paul then states the obvious—for someone to be a mediator there must be at least two parties at odds—which he contrasts with something even more obvious—God is one. Perhaps the point is that which lies behind the question in verse 21: since God is the source of both Law and Promise, and He being one cannot be at odds with Himself, then Law and Promise cannot be at odds. Moses functioned as mediator between God and the people.

**Literal, almost word-for-word, renderings:**

A Faithful Version	Why then the law? It was placed alongside the promises for the purpose of defining transgressions, until the Seed should come to whom the promise was made, having been ordained through angels in the hand of a mediator. Now then, a mediator does not act on behalf of one; but God is one.
Analytical-Literal Translation	Why then the Law? It was added on account of transgressions, until the Seed should come to whom it had been promised, having been set in order [or, ordained] by means of angels by [the] hand of a mediator [i.e. Moses]. But the mediator is not for one, but God is one.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	To what purpose then was the law? (b) On the account of transgressions it was superadded until the seed should come, to whom the promise was made; and it was introduced through angels by the hand of a mediator; but this mediator was not of one party. (a) But God is one party; is then the law against the promises of God? (b) No by no means; for if a law had been given which could have put into a state of life, righteousness would assuredly have been by law. V. 21 is included for context.
Context Group Version	What then is the law? It was added because of transgressions, until the seed should come to whom the promise has been made; [and it was] directed through messengers by the hand of a broker. Now a broker is not [a broker] of one; but God is one.
English Standard Version	.
Far Above All Translation	What <i>about</i> the law, then? It was added on account of transgressions, until the seed should come to him to whom the promise was made, <i>the law</i> having been ratified by angels through the agency of a mediator. Now the mediator is not of one <i>party</i> or <i>the other</i> , but God is one of <i>the parties</i> .
Green’s Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Therefore why <i>was</i> the law? It was added because of transgressions, till the seed should come to whom it has been promised; having been appointed through messengers by the hand of an intermediary. Now the intermediary is not of <i>just</i> one, but God is one.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	<b>Purpose of the Law</b>

For what then serves the law? It was added because of transgressions until the Seed should come to whom the promise was made; and it was ordained by angels through the hand of a mediator.

Now a mediator is not a mediator of one, but God is one.

Revised Young's Lit. Trans. .  
 Updated Bible Version 2.17 .  
 A Voice in the Wilderness .  
 Webster's Translation .  
 World English Bible .  
 Worrell New Testament .  
 Young's Updated LT .

**The gist of this passage:** 19-20

Galatians 3:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; nominative case	Strong's #3551

**Translation:** *Why, therefore, [is] the Law?*

Paul's question, expanded out, is, *what is the purpose of the Law? Why did God give the Law?*

Galatians 3:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
parabaseis (παραβάσεις) [pronounced par-ab-AS-ice]	<i>violations of the Mosaic law; breaches of a definite, promulgated, ratified laws; transgressions</i>	feminine plural noun; genitive/ablative case	Strong's #3847

## Galatians 3:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
charin (χάριν) [pronounced <i>KHAHR-ihn</i> ]	<i>on account of, because, for cause of, for sake of</i>	adverb/preposition	Strong's #5484 (accusative case of #5485 as preposition)
prostithêmi (προστίθημι) [pronounced <i>pros-TITH-ay-meef</i> ]	<i>to add, again, to give more, to increase, to place additionally, to lay beside, to annex, to repeat; to proceed further, to speak to any more</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #4369

**Translation:** He added [it] on account of the transgressions...

We see this from a chronological perspective, so that is the reasoning which is used here. There were many sins, transgressions, etc. which were taking place, specifically among the Hebrew people.

The short explanation is, the people of Israel, while living in Egypt, probably entered into a number of sinful behaviors (which would explain why God allowed them to be enslaved).

God, by giving the Israelites the Law, would have essentially a measuring rod by which their behavior could be measured.

## Galatians 3:19c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
achri/achris (ἄχρι/ἄχρις) [pronounced <i>AHKH-ree/AHKH-rece</i> ]	<i>until, unto, while, till; up to, as far as; for, in, into</i>	preposition or conjunction	Strong's #891
άν (ὅν) [pronounced <i>ahn</i> ]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle, often untranslated; sometimes found with the relative pronoun	Strong's #302

From Strong's Exhaustive Concordance (enhanced): *Derivation: a primary particle, denoting a supposition, wish, possibility or uncertainty; KJV: --(what-, where-, wither-, who-)soever. Usually unexpressed except by the subjunctive or potential mood. Thayer: [This word] has no exact English equivalent.*

érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i> ]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #2064
to (τό) [pronounced <i>toh</i> ]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588

## Galatians 3:19c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sperma (σπέρμα) [pronounced SPHER-mah]	<i>seed, sperm; offspring, descendant; remnant</i>	neuter singular noun; nominative case	Strong's #4690

**Translation:** ...until the Seed might come in,...

The Law would remain in place until the Seed arrived or appeared. This, as we have noted previously, is a reference to Jesus Christ. Although Paul focuses upon that use, there are certainly occasions in the book of Genesis where *seed* simply referred to the people of Israel.

## Galatians 3:19d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hō (ὧ) [pronounced hoe]	<i>to whom, for which, in what, by means of that, whose</i>	masculine/neuter singular relative pronoun; dative, locative or instrumental case	Strong's #3739
epaggellō (ἐπαγγέλλω) [pronounced eh-pang-EHL-low]	<i>to announce that one is about to do or furnish something; to promise (of one's own accord) to engage voluntarily; to profess an art, to profess one's skill in something</i>	3 <sup>rd</sup> person singular, perfect (deponent) middle/passive indicative	Strong's #1861

**Translation:** ...by which [law] He had announced [what He was about to do],...

This was very tricky to translate. The relative pronoun hō (ὧ) [pronounced hoe] is in the masculine or neuter form (there is a lot of overlap when it comes to masculine and neuter forms in general. What also makes this tricky is the deponent verb. Does it *have* to be deponent? Are there examples where it could be used in the middle voice or the passive voice? (Deponent verb means that the verb is middle or passive in terms of its form, but it is generally active in meaning.)

Obviously, it is an interpretation on my part for this relative pronoun to refer back to the *Law* (as opposed to referring back to the *Seed*). God, through the Law, announced what He would do (the Levitical portions of the Law look forward to the Savior who would die for our sins). Paul is simply giving another purpose of the Law; he is answering his own question.

## Galatians 3:19e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diatassō (διατάσσω) [pronounced dee-aht-AHS-soh]	<i>arranging, appointing, ordained, the one prescribing, those giving orders</i>	masculine singular, aorist passive participle; nominative case	Strong's #1299



## Galatians 3:19e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
aggeloi (ἄγγελοι) [pronounced AHN-geh-loy]	<i>messengers, envoys, the ones who are sent, angels, messengers from God</i>	masculine plural noun; dative, locative or instrumental case	Strong's #32

**Translation:** ...arranging by means of angels,...

This is also a very difficult phrase. It could mean, ...*ordaining by means of angels...*; or, ...*giving orders to angels...*

Throughout Israel's history (and our own, in fact), God has used angels for a variety of purposes. We do not appear to have any specifics as related to the Law, but angels were certainly employed in order to help and guide Israel and Abraham, Isaac, and Jacob in their travels.

What appears to be implied here is, angels, in some form or fashion, were related to the Law being given to Moses on Mount Sinai. However, we do not know exactly what part they played, as they are not named specifically in the Exodus account.

Moses, having been given the Law on Mount Sinai, probably was not carrying a bad and pencil with him up the summit where God spoke with him. In the book of Exodus, there are about 11 chapters which make up the actual words given by God to Moses; in Leviticus there are about 23 chapters where God speaks directly to Moses. We have all of that in written form today (and it was written down at that time, probably by Joshua). How did all of this information which God gave to Moses written down?

Genesis could have been easily memorized by the believers over time; and those who found themselves reading many chapters of Genesis had a lifetime to learn those words in order to speak them. Moses, on the other hand, is not going to have a lifetime to memorize these 34-chapters worth of material. Would God have repeated and repeated and repeated again until Moses had them memorized? Or did Moses have help? Let me suggest that, along with Moses on Mount Sinai, there were a number of elect angels (perhaps all of them) watching and taking note of God's words. Let me further suggest that, when Moses came down from Mount Sinai and had to deal with a lot of problems, that likely threw him off his game. So, even though angels are not mentioned in the book of Exodus as helpers for Moses when it came to writing down the words of the Law, Paul seems to indicate here that is the case.

Wilbur Pickering had the same sorts of questions and observations: "*By the hand of a mediator*" would presumably refer to Moses, since he passed the Law on to the people, but the reference to "angels" puzzles me. The O.T. account has God dealing directly with Moses, or so it seems to me. Perhaps God used angels to communicate some of the lesser details, or to refresh Moses' memory.<sup>16</sup>

<sup>16</sup> Wilbur N. Pickering, ThM PhD, *Wilbur Pickering New Testament*; from e-Sword, Galatians 3:19 (footnote).

Galatians 3:19f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
cheir (χείρ, χειροός, ἡ) [pronounced <i>khīr</i> ]	<i>hand; handwriting; found in a figurative sense: by [or from] the power [might, activity, means, help, hand] of someone; agency of</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5495
mesítês (μεσίτης) [pronounced <i>meh-SEE-tays</i> ]	<i>mediator; one who intervenes between two, either in order to make or restore peace and friendship, or form a compact, or for ratifying a covenant; a medium of communication, arbitrator; a guarantor; a pledge</i>	masculine singular noun, genitive/ablative case	Strong's #3316

**Translation:** ...by the agency of a mediator [Moses].

Although we most often think of Jesus as the Mediator between God and man; God used many intermediary means, which would have included Moses and the angels. Here, I believe that we can understand this to refer specially to Moses.

**Application:** In the Church Age, more than any other time, God uses believers to participate in His plan. The illustration that I like to use is, a football game. Do you want to be the quarterback or do you want to sit in the stands, your body covered in removable pain, yelling encouragement? Believers in the Church Age all have the opportunity in life to play a significant part in God's plan.

**Application:** By a significant part, I do not mean that you will have large numbers (you will not necessarily be an evangelist with tens of thousands or even millions hearing the gospel from you). Some of us interact with less than 10 people, some with hundreds, some with thousands. We do not know exactly where God will lead us, but we will never be able to, within our own lives, be able to fully appreciate the ministry which God gives us individually, because we don't know what will happen in the next generation or the second generation, etc. We work with what God has placed before us. Some people, due to a variety of circumstances, may only interact with members of their own family. Some pastor-teachers may have small congregations, forcing them to work on the side (as Paul did).

**Application:** Many of us who attended Berachah Church when R. B. Thieme, Jr. was at his peak (I would say from the late 60s to the mid-80s) we may have come to the wrong conclusion that, if you teach the Bible accurately and often, that thousands will flock to your church. That is not always the case. Bob, no doubt, inspired dozens and perhaps even hundreds of pastor-teachers, but that does not mean that they would enjoy the same response as Bob got. It is clear in the United States today that positive volition is way, way down. We as believers work with what we have. We work within the environment that God placed us. At this point in time in United States history, it appears that a third of the citizens have boarded the train to crazytown. R. B. Thieme, Jr. used to give very dire warnings when teaching the Word, and sometimes, some of us may have thought that he was overstating the problems and dangers. When I listen to his teaching today, and he is giving a current evaluation of the United States, it sounds like he was basing this on current events (even though I continue listening to lessons which were spoken 40 or 50 years ago).

Galatians 3:19 *Why, therefore, [is] the Law? He added [it] on account of the transgressions until the Seed might come in, by which [law] He had announced [what He was about to do], arranging by means of angels, by the agency of a mediator [Moses].* (Kukis nearly literal translation)

Galatians 3:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
mesítês (μεσίτης) [pronounced meh-SEE-tays]	<i>mediator; one who intervenes between two, either in order to make or restore peace and friendship, or form a compact, or for ratifying a covenant; a medium of communication, arbitrator; a guarantor; a pledge</i>	masculine singular noun, nominative case	Strong's #3316
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehn]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective, genitive/ablative case	Strong's #1520
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)

**Translation:** *Now the mediator is not of one;...*

The words used in v. 20 are quite simple and common; yet the interpretation is much more difficult.

It is important to note that *one* here is in the genitive case. So Paul is not writing, *the mediator is not one*; he is writing, *the mediator (or mediation process) is not of one*. God uses a variety of mediators, and Paul has just cited Moses and the angels. God continues to use many entities to act as a mediator. Part of that process involves the Law, and that has come to us chiefly through Moses, but by means of angels as well.

Galatians 3:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Galatians 3:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehn]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective, nominative case	Strong's #1520
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)

**Translation:** ...but the God keeps on being one.

Now, God is one. God has a singular purpose, God has His plan. God is not scattered; God is not trying A, B and C to find out which works the best. The Law was not thrown in there to see, "I wonder how this will work."

In other words, because God is one in essence and purpose, the Law was not simply added in order to give man a chance to perform what is in the law and then, as a result, receive blessing from God. God's plan takes place over a period of time. The Law was not put into place as the key to the spiritual life, but as one step in the process of our redemption. You might say that God plays the long game, and the Law is a part of that process. However, it is not central to the spiritual life.

The Judaizers are treating the Law as though it is fundamental in the spiritual life process; and Paul is stating that it is not.

The Law is a point along the process of God's plan. The key to God's plan is the crucifixion of Jesus Christ. That is where all of this past history was heading to.

Galatians 3:20 **Now the mediator is not of one; but the God keeps on being one.** (Kukis nearly literal translation)

Galatians 3:19–20 **Why, therefore, [is] the Law? He added [it] on account of the transgressions until the Seed might come in, by which [law] He had announced [what He was about to do], arranging by means of angels, by the agency of a mediator [Moses]. Now the mediator is not of one; but the God keeps on being one.** (Kukis nearly literal translation)

Galatians 3:19–20 **What exactly is the purpose of the Law? God added it because of the violations which continued, a temporary measure until the Seed might appear. He had announced by the Law, what He was about to do, giving orders through angels, by the agency of the mediator Moses. This mediation is not accomplished by just one; but God—Whose plan this is—is One (in essence and in intention).** (Kukis paraphrase)

## How Faith and the Law Interact

Paul just explained why the Law had been given. But now he needs to take things a little further.

Therefore, the Law is against the promises of the God! May it not come to pass. For if was given Law, the [Law] being able to give life, truly by Law was righteousness. But shut up together the writing the all under sin, in order that the promise from faith of Jesus of Christ might be given to the ones believing.

Galatians  
3:21–22

Therefore, [is] the Law against the promises of God? May it not be! For if [the] Law was given [and] that [Law] was able to give righteousness, [then] truly by Law the righteousness was taking place. But the Scripture shuts up together all [men] under sin so that the promise from the faith of Jesus Christ might be given to the ones who believe [in Him].

Could we, therefore, conclude that the Law is in opposition to the promises made by God? No way! Look at it this way: if God gave the Law and that Law was able to give righteousness, then truly, throughout the years, righteous was taking place by the Law. But the Scriptures shuts up all men under sin by the Law so that the promise from the faith of Jesus Christ might be given to all who believe in Him.

Here is how others have translated this passage:

### Ancient texts:

Westcott-Hort Text (Greek)	Therefore, the Law is against the promises of the God! May it not come to pass. For if was given Law, the [Law] being able to give life, truly by Law was righteousness. But shut up together the writing the all under sin, in order that the promise from faith of Jesus of Christ might be given to the ones believing.
Complete Apostles Bible	Therefore, is the law against the promises of God? Certainly not! For if a law had been given which was able to give life, truly righteousness would have been by the law. But the Scripture has confined all under sin, so that the promise by faith in Jesus Christ might be given to those who believe.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Was the law then against the promises of God: God forbid! For if there had been a law given which could give life, verily justice should have been by the law. But the scripture hath concluded all under sin, that the promise, by the faith of Jesus Christ, might be given to them that believe.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. Is the law then opposed to the promise of God? Far be it. For if a law had been given, which could make alive, certainly, righteousness would have been by the law. But the scripture hath inclosed all under sin, that the promise by faith in Jesus the Messiah might be given to them that believe.
Original Aramaic NT	Is therefore The Written Law contrary to The Promise of God? God forbid! For if a law had been given which was able to give life, truly righteousness would have been by The Written Law. But the Scripture has shut all things up under sin, that The Promise by the faith of Yeshua The Messiah would be given to those who are believers.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	Is the law then against the words of God? in no way; because if there had been a law which was able to give life, truly righteousness would have been by the law. However, the holy Writings have put all things under sin, so that that for which God gave the undertaking, based on faith in Jesus Christ, might be given to those who have such faith.
Bible in Worldwide English	Is the law against the promises of God? No, it is not! If a law had been given that could give people life, then surely people would have become good people by the law. But the holy writings say it is like this. The whole world is in prison, kept there by the wrong things they have done. This was done so that people who believe in Jesus Christ would have the blessing. This blessing was promised to those who believe.
Easy English Easy-to-Read Version–2008	. Does this mean that the law works against God's promises? Of course not. The law was never God's way of giving new life to people. If it were, then we could be made right with God by following the law. But this is not possible. The Scriptures put the whole world in prison under the control of sin, so that the only way for people to get what God promised would be through faith in Jesus Christ. It is given to those who believe in him.
<i>God's Word</i> ™	Does this mean, then, that the laws given to Moses contradict God's promises? That's unthinkable! If those laws could give us life, then certainly we would receive God's approval because we obeyed them. But Scripture states that the whole world is controlled by the power of sin. Therefore, a promise based on faith in Jesus Christ could be given to those who believe.
Good News Bible (TEV)	Does this mean that the Law is against God's promises? No, not at all! For if human beings had received a law that could bring life, then everyone could be put right with God by obeying it. But the scripture says that the whole world is under the power of sin; and so the gift which is promised on the basis of faith in Jesus Christ is given to those who believe.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Contemporary English V.	Does the Law disagree with God's promises? No, it doesn't! If any law could give life to us, we could become acceptable to God by obeying that law. But the Scriptures say that sin controls everyone, so that God's promises will be for anyone who has faith in Jesus Christ.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Since that's true, should we consider the written law to be contrary to the promise of new life? How absurd! Truly, if there was a law that we could keep which would give us new life, then our salvation would have come by law-keeping. But the Scriptures make it clear that since we were all under the power of sin, we needed Jesus! And he is the Savior who brings the promise to those who believe.
UnfoldingWord Simplified T.	So do the words of the law speak against what God promises? Certainly not. If we could obey the law and then live forever with God, then he certainly would have regarded us as good in his sight. But that was impossible. Instead, because we sin, the law in the scriptures controls us— and all things— just as if we were in

prison. So when God promised to free us from that prison, he was speaking about anyone who believes in Jesus the Messiah.

Williams' New Testament

Is the law then contrary to God's promises? Of course not. For if a law had been given that was able to impart life, surely, then, right standing would have come through law. But the Scripture pictures all mankind as prisoners of sin, so that the promised blessing through faith in Christ might be given to those who have faith.

### Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

So *is* the law against the promises of God? It could not happen. You see, if the law was given that is able to give life, the right way really would have been from *the* law. But the *Old Testament* writing closed everything up under sin, so that the promise from trust of Jesus, *the* Anointed King, might be given to the *people* trusting.

Common English Bible .

Len Gane Paraphrase

Is the Law then against God's promises? Absolutely not! For if there could have been a law given which could have given life, then truly righteousness could have been by The Law. But the Scripture has enclosed all under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

A. Campbell's Living Oracles

Is the law, then, contrary to the promise of God? By no means. For if there had been a law given, which was able to make alive, certainly righteousness would have been by law. But the scripture has shut up together all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

New Advent (Knox) Bible .

NT for Everyone .

20<sup>th</sup> Century New Testament

Does that set the Law in opposition to God's promises? Heaven forbid! For, if a Law had been given capable of bestowing Life, then righteousness would have actually owed its existence to Law. But the words of Scripture represent the whole world as being in bondage to sin, so that the promised blessing, dependent, as it is, upon faith in Jesus Christ, may be given to those who have faith in him.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible

Is the law, then, opposed to the promises of God? Certainly not! For if a law had been given that could impart life, then righteousness would certainly have come from the law. But the Scripture pronounces all things confined by sin, so that by faith in Jesus Christ the promise might be given to those who believe.

Christian Standard Bible .

Conservapedia Translation .

Evangelical Heritage V. .

Revised Ferrar-Fenton Bible .

Free Bible Version .

God's Truth (Tyndale) .

Holman Christian Standard .

International Standard V

So is the Law in conflict with the promises of God? Of course not! For if a law had been given that could give us life, then certainly righteousness would come through the Law. But the Scripture has captured everything by means of sin's net, so that what was promised by the faithfulness of [Or by faith in] the Messiah [Or Christ] might be granted to those who believe.

Lexham Bible .

Montgomery NT .

NIV, ©2011 .

Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	Is the Law then against the promises of Elohim? Elohim forbid, because if there had been a Law given that could have restored life, truly righteousness should have been by the Law. But the Scripture has concluded all under sin, that the promise by Faith of Jesus Christ might be given to them that believe.
Weymouth New Testament	God, however, is only one. Is the Law then opposed to the promises of God? No, indeed; for if a Law had been given which could have conferred Life, righteousness would certainly have come by the Law. But Scripture has shown that all mankind are the prisoners of sin, in order that the promised blessing, which depends on faith in Jesus Christ, may be given to those who believe.
Wikipedia Bible Project	.
Worsley's New Testament	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	Then is the (Levitical) Law against the promises of YAHWEH? Elohim forbid! For if a law had been given which had been able to make alive, indeed righteousness would have been out of Law. But the Scripture locked up all under sin, that the promise by faith of Yahshua Messiah might be given to the ones believing.
Holy New Covenant Trans.	Therefore, does this mean that the law is against God's promises? If there were a law which could give men life, then we could truly be made right by following the law. However, this cannot be true because the Scriptures showed that all people are bound by sin so that the promise would be given to people through faith — to those who believe in Jesus Christ!
The Scriptures 2009	Is the Torah then against the promises of Elohim? Let it not be! For if a torah had been given that was able to make alive, truly righteousness would have been by Torah. But the Scripture has shut up all <i>mankind</i> under sin, that the promise by belief in <i>עֲשׂוּיָהּ</i> Messiah might be given to those who believe.
Tree of Life Version	Then is the Torah against the promises of God? May it never be! For if a law had been given that could impart life, certainly righteousness would have been based on law. But the Scripture has locked up the whole world under sin, so that the promise based on trust in Messiah Yeshua might be given to those who trust.

### Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Accurate New Testament	...The so Law {is} against the promises [of] the god not [It] may become if for is given Law The [One] Having (Ability) to make (living) {someone} really from law
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Alpha & Omega Bible Awful Scroll Bible	<p>ever was The Right but shuts (together) The Writing the all [things] under offense that The Promise from faith [of] Jesus Christ may be given [to] the [men] believing...</p> <p>.</p> <p>Is the Law therefore against the heralding-beforehand of God? Would it not come about! For if a law is being bestowed which is being able to produce-Life, genuinely virtuousness might indeed be by the Law.</p> <p>Notwithstanding, the Writings shut-up-together everyone under missing-the-mark, in order that the heralding-beforehand by confidence in Jesus, the Anointed One, shall be granted to those confiding.</p>
Concordant Literal Version	<p>Is the law, then, against the promises of God? May it not be coming to that! For if a law were given that is able to vivify, really, righteousness were out of law." But the scripture locks up all together under sin, that the promise out of Jesus Christ's faith may be given to those who are believing."</p>
exeGesese companion Bible	<p>So is the torah against the pre-evangelisms of Elohim? So be it not: for if a torah had been given which was able to enliven, then indeed justness had been by the torah. But the scripture locked all together under sin - so that the pre-evangelism by trust from Yah Shua Messiah be given to them who trust.</p>
Orthodox Jewish Bible	<p>Is the Torah, mimeila (consequently, as a result), against the havtachot (promises) of Hashem? Chas v'Shalom (G-d forbid!)? For if Torah had been given that had the ko'ach (power) to affect hitkhdshut (regeneration), then to be YITZDAK IM HASHEM ("justified with G-d") would indeed have been based on chukim of the Torah.</p> <p>But the Kitvei HaKodesh consigned all things under HaChet (Sin) [Ro 3:9], that the havtachah (promise) might be given by emunah in Rebbe, Melech HaMoshiach Yehoshua to the ma'aminim.</p>
Rotherham's Emphasized B. .	<p>.</p>

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	<p>.</p> <p>Is the Law of Moses contrary to the promises of God? Certainly not! For if there had been a law given which could provide [<i>never ending</i>] life, then a person could be considered right with God by [<i>obeying the requirements of such</i>] a law. But the Scriptures indicate that everything [<i>i.e., everyone</i>] is under the control of sin, so that the promise [<i>of never ending life</i>] could be available [<i>only</i>] to those who have faith in Jesus Christ.</p>
Benjamin Brodie's trans.	<p>Is therefore the law against the promises of God? Certainly not! For if a law had been given which had the power to give life [justification], then indeed righteousness could have been out from the source of the law.</p> <p>But the scripture [as a jailer] has imprisoned everyone under sin, so that the promise out from the source of the faithfulness of Jesus Christ might be given to those who believe [the elect].</p>
The Expanded Bible Jonathan Mitchell NT	<p>.</p> <p>Is the Law, then, following the pattern of (or: down from; or: down against; or: on a par with; commensurate with; corresponding to) God's promises? May it not happen (It could not come to be; = Of course not)! For if a law (or: [the] Law) were given which continued having power or being able at any point to make alive (to construct or create living folks; to engender living ones; to impart life), really, the fairness and</p>

**equity in right relationship** (the rightwised qualities of justice and freedom from guilt within the Way pointed out; also = covenant inclusion) **were likely being from out of the midst of [the] Law** [= Torah; other MSS: residing within law].

**But to the contrary, the Scripture encircles and encloses** [as fish in a net] **all things, shuts them up together and locks the whole** (the totality of everything) **under** (or: by) **failure** (error; deviation; the missing of the target; sin), **to the end that the Promise would** (or: could) **suddenly be given to** (or: in; for) **the folks habitually trusting** (or: progressively believing with faith's conviction) **from out of Jesus Christ's faith** (or: forth from the midst of the faith whose source and origin is Jesus Christ; from the midst of the trust and conviction which is Jesus Christ; or: so that the promise [which comes] forth from Jesus Christ's trust, can at some point be given to the people presently having convinced assurance).

P. Kretzmann Commentary .  
 Syndein/Thieme .  
 Translation for Translators .  
 The Voice .

### Bible Translations with Many Footnotes:

Lexham Bible . Therefore *is* the law opposed to the promises of God? May it never be! For if a law had been given that was able to give life, certainly righteousness would have been from the law. But the scripture imprisoned all under sin, in order that the promise could be given by faith [Or “through the faithfulness of Jesus Christ”] in Jesus Christ to those who believe.

NET Bible® .  
 New American Bible (2011) .  
 The Passion Translation .  
 Rotherham's Emphasized B. .  
 The Spoken English NT .

#### *The Purpose of the Law*

So-is the Law against the promises of God?<sup>bb</sup> Never! After all, if the Law as given could make people alive, then right living would have come out of it.

But the scripture locks them all in prison together under sin! That way, the promise can be given to those who believe, on the basis of faith in Jesus Christ.

<sup>bb.</sup> Some very early mss omit the words “of God”.

Wilbur Pickering's New T. . Is the law then against the promises of God? Of course not! Rather, if a law had been given that was capable of imparting life, truly righteousness would have been by the law. But the Scripture imprisoned everything under sin,<sup>15</sup> so that the promise by faith in Jesus Christ might be given to those who believe.

(15) ‘Everything’, not ‘everyone’—that’s what the Text says. Romans 8:19-22 spells it out—the consequences of Adam’s fall extended to and included the creation. How could a perfect world be administered by a fallen man?

### Literal, almost word-for-word, renderings:

A Faithful Version .  
 Analytical-Literal Translation . Therefore, [is] the Law against the promises of God? Absolutely not! For if a law was given which was able to make alive, [then] righteousness would indeed be by law. But the Scripture confined all under sin, so that the promise shall be given by faith in Jesus Christ to the ones believing.

Berean Literal Bible . *Is* the Law therefore contrary to the promises of God? Never may it be! For if a law had been given being able to impart life, then righteousness indeed would have emerged from out of the Law. But the Scripture imprisoned all things under sin, so that by faith from Jesus Christ, the promise might be given to those believing.

Bond Slave Version . conclude



Galatians 3:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; nominative case	Strong's #3551
katá (κατά) [pronounced kaw-TAW]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
epaggelíai (ἐπαγγελίαι) [pronounced eh-pang-eh-EE-ī]	<i>announcements (for information, assent or pledges; especially divine assurances of good); messages, promises (of good, of blessing)</i>	feminine plural noun, nominative case	Strong's #1860
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

**Translation:** Therefore, [is] the Law against the promises of God?

The promises of God were those promises made to Abraham, Isaac and Jacob (and to Israel in general). Is the Law in opposition to those promises?

At this point, Paul is going to clearly differentiate between the *promise* and the *promises*.

Galatians 3:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361

## Galatians 3:21b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai ( γίνομαι ) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive optative	Strong's #1096

**Translation:** May it not be!

Or, *hell no!* The promises of God and the Law of God came from the same source: God, and God is one. There may be more than one way to mediate between God and man, but there is still only one God. Therefore, those things given by God cannot be in opposition to one another.

## Galatians 3:21c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 <sup>st</sup> class condition, which is <i>if [and it is true]... or if [and we are assuming that this is true]...</i>			
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #1325
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; nominative case	Strong's #3551
<i>Law is in the nominative case, so it is the subject of the verb to be given (which is in the passive voice, so the Law was given.</i>			
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
The definite article logically points back to the nearest nominative in context, and that would be <i>Law</i> , so it is legitimate to understand this to mean, <i>that Law</i> (the Law that we have been talking about).			
dunamai (δύναμαι) [pronounced DOO-nam-ahēe]	<i>being able, having power to; being able to do something; being capable, being strong and powerful</i>	masculine singular, present (deponent) middle or passive participle; nominative case	Strong's #1410

## Galatians 3:21c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zôopoieô (ζωοποιέω) [pronounced dzo-op-oy-EH-oh]	<i>to give life, to make alive, to produce life, to restore life, to revitalize</i>	aorist active infinitive	Strong's #2227

**Translation:** For if [the] Law was given [and] that [Law] was able to give righteousness,...

Paul appears to have two *ifs* in this apodosis, but only one of them is an *if*. The Law was given; that is undeniably true. So, the *if* really applies to the idea that the Law is able to give righteousness.

Paul is making an assumption from reality, that supposition is going to lead him to a conclusion. If the supposition is false, then the conclusion should be false.

## Galatians 3:21d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
óntôς (ὄντως) [pronounced ON-tohs]	<i>really, truly, certainly, clean, indeed, of a truth, verily, in reality, in point of fact</i>	adverb of reality	Strong's #3689
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3551
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle, often untranslated; sometimes found with the relative pronoun	Strong's #302

From Strong's Exhaustive Concordance (enhanced): *Derivation: a primary particle, denoting a supposition, wish, possibility or uncertainty; KJV: --(what-, where-, wither-, who-)soever. Usually unexpressed except by the subjunctive or potential mood. Thayer: [This word] has no exact English equivalent.*

ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
dikaïosunê (δικαιοσύνη) [pronounced dih-kai-oh-SOON-]	<i>righteousness, [Christian] justification</i>	feminine singular noun; nominative case	Strong's #1343

**Translation:** ...[then] truly by Law the righteousness was taking place.

Paul's conclusion is, righteous was happening based upon the Law.

The idea is, God gave the Law, many obeyed His Law, and they were made righteous. Now, that is certainly a false conclusion and he will tell why in the next verse.

Galatians 3:21 **Therefore, [is] the Law against the promises of God? May it not be! For if [the] Law was given [and] that [Law] was able to give righteousness, [then] truly by Law the righteousness was taking place.** (Kukis nearly literal translation)

Galatians 3:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i> ]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
sugkleiō (συγκλείω) [pronounced <i>soong-KLI-oh</i> ]	<i>to shut up together, to enclose [a great amount of fish in a net]; to shut up on all sides, shut up completely; to include; to conclude; to embrace</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4788
hê (ἡ) [pronounced <i>hey</i> ]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
graphê (γραφῆ) [pronounced <i>graf-AY</i> ]	<i>a writing, thing written; Holy Writ, the Scripture, used to denote either the book itself, or its contents; a certain portion or section of the Holy Scripture</i>	feminine singular noun; nominative case	Strong's #1124
ta (τά) [pronounced <i>taw</i> ]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
panta (πάντα) [pronounced <i>PAHN-ta</i> ]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
hupó (ὑπό) [pronounced <i>hoop-OH</i> ]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
hamartia (ἁμαρτία, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ah</i> ]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, accusative case	Strong's #266

**Translation:** **But the Scripture shuts up together all [men] under sin...**

The Scriptures puts all mankind, including you and I, under sin. We are all here together under sin.

If the Law provided righteousness, then there should be a considerable number of people who became righteous by means of the Law. But how many people could put themselves side-by-side with the Law of God, and conclude, "I guess I am doing alright"? None of us. We are all under sin.

Galatians 3:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
epaggelia (ἐπαγγελία) [pronounced eh-pang-eh-EE-ah]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, nominative case	Strong's #1860
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
didômi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 <sup>rd</sup> person singular, aorist passive subjunctive	Strong's #1325
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
pisteúô (πιστεύω) [pronounced pis-TOO-oh]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine plural, present active participle; dative, locative or instrumental case	Strong's #4100

**Translation:** ...so that the promise from the faith of Jesus Christ might be given to the ones who believe [in Him].



The Law was an intermediate step, one which would bring us to the promise of the faith of Christ Jesus. The promise given to all who believe in Him is eternal life and righteousness. This is not an earned righteousness, but an imputed righteousness, given on the basis of faith.

This understanding is already confirmed back in Galatians 3:6, where Paul quotes Genesis 15:6, where Abraham believed the God and this was credited to him as righteousness.

Galatians 3:22 **But the Scripture shuts up together all [men] under sin so that the promise from the faith of Jesus Christ might be given to the ones who believe [in Him].** (Kukis nearly literal translation)

So we cannot honestly look at the Law and consider ourselves righteous because we are keeping all of the Law. It ought to concern us that we are so far from the Law that we are in trouble with God. That should lead us to the promise of Jesus Christ, that promise which is given to all who believe in Him.

Galatians 3:21–22 **Therefore, [is] the Law against the promises of God? May it not be! For if [the] Law was given [and] that [Law] was able to give righteousness, [then] truly by Law the righteousness was taking place. But the Scripture shuts up together all [men] under sin so that the promise from the faith of Jesus Christ might be given to the ones who believe [in Him].** (Kukis nearly literal translation)

The promises made to Abraham; the Law given by Moses, and the promise to those who believe—these things are all from the Same God, God Who is One in essence. Therefore, these things all work in concert with one another. They are not in opposition to each other, even though, superficially, some may think that.

Galatians 3:21–22 **Could we, therefore, conclude that the Law is in opposition to the promises made by God? No way! Look at it this way: if God gave the Law and that Law was able to give righteousness, then truly, throughout the years, righteous was taking place by the Law. But the Scriptures shuts up all men under sin by the Law so that the promise from the faith of Jesus Christ might be given to all who believe in Him.** (Kukis paraphrase)

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Even though the following passages seems fairly simple, there is a fundamental difficulty with it. We have the word *faith* used in two different ways. It can refer to the content of what is believed, and is essentially shorthand for the basic doctrines of soteriology (the doctrine of salvation) and Christology (the study of Christ). In this same passage, faith—the exact same word—refers to simple faith exercised in Jesus Christ.

So, to prepare you, when we read about the *faith having come*, that is a reference to the basic doctrines related to salvation and Jesus Christ. However, when *faith* is used and there is an object (Christ), then this refers to exercising simple faith in the Lord.

**Now before, of the [faith?] has come the faith—under law we were being guarded—to the faith about to be uncovered. Accordingly, the Law a pedagogue of us [it] became to Christ, that from faith we might be made righteous. Now a coming of the faith no longer under a pedagogue [do] we keep on being. For all sons of God you (all) keep on being through the faith in Christ Jesus.**

Galatians  
3:23–26

**Now, before the coming of the faith, we were being guarded (held in custody, protected) by [the] Law with respect to the faith is about to be revealed. Accordingly, the Law became a pedagogue of us to Christ, that by faith we might be made righteous. Now the faith having come, we are no longer under a pedagogue. In fact, you (all) keep on being sons of God through the faith in Christ Jesus.**

**Before the clarity of faith in Christ was fully revealed, we were being guarded (guided and protected) by the Law. Accordingly, the Law was a pedagogue to us which guided us to the future Messiah, that through faith in Him, we might be made righteous. Now that this doctrine of faith in Christ has fully come onto the scene, we no longer require a pedagogue to lead us towards the promised Messiah, because we now know Who He is. Most assuredly, all of you keep on being the sons of God through your faith in Christ Jesus.**

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	Now before, of the [faith?] has come the faith—under law we were being guarded—to the faith about to be uncovered. Accordingly, the Law a pedagogue of us [it] became to Christ, that from faith we might be made righteous. Now a coming of the faith no longer under a pedagogue [do] we keep on being. For all sons of God you (all) keep on being through the faith in Christ Jesus.
Complete Apostles Bible	But before faith came, we were kept in custody under the law, having been hemmed in for the faith which was to be revealed. Therefore the law has become our custodian, leading us to Christ, so that we might be justified by faith. But after faith has come, we are no longer under a custodian. For you are all sons of God through faith in Christ Jesus.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But before the faith came, we were kept under the law shut up, unto that faith which was to be revealed. Wherefore the law was our pedagogue in Christ: that we might be justified by faith. But after the faith is come, we are no longer under a pedagogue. For you are all the children of God, by faith in Christ Jesus.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. But before the faith came, the law kept us shut up unto the faith that was to be revealed. The law, therefore, was a monitor for us unto the Messiah, that we might become just by faith. But the faith having come, we are not under the monitor. For ye are all the children of God, by faith in Jesus the Messiah.
Original Aramaic NT	But until the faith would come, The Written Law had kept us while we were closed off to the faith that was going to be revealed. The Written Law was therefore a guide for us to The Messiah that we would be made right by faith. But when the faith came we were not under a guide. For you are all children of God by the faith of Yeshua The Messiah.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	But before faith came, we were kept in prison under the law, waiting for the revelation of the faith which was to come. So the law has been a servant to take us to Christ, so that we might have righteousness by faith.
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Bible in Worldwide English	<p>But now that faith is come, we are no longer under a servant. Because you are all sons of God through faith in Christ Jesus. Before one came for us to believe in, the law held us in prison like slaves. We were kept there until the one to believe in should come. The law watched over us, as if we were children, until Christ came. Then God would put us right with himself through faith in Christ. But now that one has come for us to believe in, the law does not watch over us any longer. You are all Gods children because you have believed in Christ Jesus.</p>
Easy English Easy-to-Read Version–2008	<p>. Before this faith came, the law held us as prisoners. We had no freedom until God showed us the way of faith that was coming. I mean the law was the guardian in charge of us until Christ came. After he came, we could be made right with God through faith. Now that the way of faith has come, we no longer need the law to be our guardian. You were all baptized into Christ, and so you were all clothed with Christ. This shows that you are all children of God through faith in Christ Jesus.</p>
<i>God's Word™</i>	<p>We were kept under control by Moses' laws until this faith came. We were under their control until this faith which was about to come would be revealed. Before Christ came, Moses' laws served as our guardian. Christ came so that we could receive God's approval by faith. But now that this faith has come, we are no longer under the control of a guardian. You are all God's children by believing in Christ Jesus.</p>
Good News Bible (TEV)	<p>But before the time for faith came, the Law kept us all locked up as prisoners until this coming faith should be revealed. And so the Law was in charge of us until Christ came, in order that we might then be put right with God through faith. Now that the time for faith is here, the Law is no longer in charge of us. It is through faith that all of you are God's children in union with Christ Jesus.</p>
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.
<b>Thought-for-thought translations; dynamic translations; paraphrases:</b>	
Contemporary English V.	<p>The Law controlled us and kept us under its power until the time came when we would have faith. In fact, the Law was our teacher. It was supposed to teach us until we had faith and were acceptable to God. But once a person has learned to have faith, there is no more need to have the Law as a teacher. All of you are God's children because of your faith in Christ Jesus.</p>
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	<p>So until the revelation of faith for salvation was released, the law was a jailer, holding us as prisoners under lock and key until the “faith,” which was destined to be revealed, would set us free. The law becomes a gateway to lead us to the Messiah so that we would be saved by faith. But when faith comes the law is no longer in force, since we have already entered into life. You have all become true children of God by the faith of Jesus the Anointed One!</p>
UnfoldingWord Simplified T.	<p>Before God revealed the good news about how people should trust in the Messiah, his law was like a soldier who kept us in prison, unable to move about. Like a father protects his small child by telling a slave to take care of him, God was supervising us by his law until the Messiah came. He did this so that he might now declare us good in his sight, if we trust in the Messiah. But now that we can trust in the</p>

Williams' New Testament

Messiah, we no longer need God's law to supervise us. I say this because you are all God's children because you have trusted in the Messiah Jesus. But before this faith came, we were kept locked up under the law, in preparation for the faith which was to be unveiled. So the law has been our attendant to lead us to Christ, so that we might through faith obtain right standing with God. But now that this faith has come, we are no longer in the charge of the attendant. For all of you are sons of God through faith in Christ Jesus.

### Partially literal and partially paraphrased translations:

American English Bible .  
 Beck's American Translation .  
 Breakthrough Version .  
 Before the *time* for the trust to come, we were being guarded by *the* law, being closed up into the future trust to be uncovered. In such a way, the law has become our nanny for *the* Anointed King so that from trust we might be made right. But when the trust comes, we are no longer under a nanny. You see, you are all sons of God through the trust in *the* Anointed King Jesus; for as many of you as were submerged into *the* Anointed King *also* put on *the* Anointed King. V. 27 is included for context.

Common English Bible .  
 Len Gane Paraphrase .  
 But before faith came, we were kept under The Law, shut away from the faith, which would later be revealed. So then The Law was our schoolmaster to bring us to Christ, so that we might be justified by faith. But now that faith has come, we are no longer under a schoolmaster. For you are all the children of God by faith in Christ Jesus.

A. Campbell's Living Oracles .  
 Wherefore, before faith came, we were kept in durance under law, shut up together to the faith, which should afterward be revealed. So that the law has become our instructor to Christ, that we might be justified by faith. But faith being come, we are no longer under this instructor. For you are all the sons of God through the faith by Christ Jesus.

New Advent (Knox) Bible .  
 NT for Everyone .  
 20<sup>th</sup> Century New Testament .  
 Before the coming of faith, we were kept under the guard of the Law, in bondage, awaiting the Faith that was destined to be revealed. Thus the Law has proved a guide to lead us to Christ, in order that we may be pronounced righteous as the result of faith. But now that faith has come we no longer need a guide. For you are all Sons of God, through your faith in Christ Jesus.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .  
 Berean Study Bible .  
 Christian Standard Bible .  
 Conservapedia Translation .  
 Evangelical Heritage V. .  
 Revised Ferrar-Fenton Bible .  
 Free Bible Version .  
 God's Truth (Tyndale) .  
 Holman Christian Standard .  
 International Standard V .  
 Now before faith came about, we were held in custody and confined under the Law in preparation for the faith that was to be revealed. And so the Law was our guardian until the Messiah [Or Christ] came, so that we might be justified by faith. But now that faith has come about, we are no longer under a guardian. V. 26 will be placed with the next passage for context.

Lexham Bible Montgomery NT	.	Before the Faith came we were perpetual prisoners under the Law, in preparation for the destined faith about to be revealed. So the Law has been our tutor-slave our pedagogue to lead us to Christ, so that we may be justified by faith; but now that the Faith is come, we are no longer under a tutor-slave. You are all sons of God through your faith in Jesus Christ.
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT The Spoken English NT	.	Now before faith came, we were locked away under guard together by the Law: we were waiting for the faith that still had to be revealed. As a result, the Law became our tutor until Christ came. That way, we could be found innocent on the basis of faith. And now that faith has come, we aren't under a tutor anymore. Because you're all God's children through faith in Christ Jesus!
UnfoldingWord Literal Text	.	Now before faith came, we were held captive under the law, imprisoned until faith would be revealed. So then the law became our guardian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer under a guardian. For you are all sons of God through faith in Christ Jesus.
Urim-Thummim Version	.	But before Faith came, we were kept under the Law, shut up to the Faith that should afterwards be revealed. Therefore the Law was our schoolmaster to bring us to Christ, that we might be rendered righteous by Faith. But after that Faith has come, we are no longer under a schoolmaster. For you are all the children of Elohim by Faith in Christ Jesus.
Weymouth New Testament	.	Before this faith came, we Jews were perpetual prisoners under the Law, living under restraints and limitations in preparation for the faith which was soon to be revealed. So that the Law has acted the part of a tutor-slave to lead us to Christ, in order that through faith we may be declared to be free from guilt. But now that this faith has come, we are no longer under a tutor-slave. V. 26 will be placed with the next passage for context.
Wikipedia Bible Project Worsley's New Testament	.	.

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible Hebraic Roots Bible	.	But before the coming of faith, we were protected under Law, having been locked up to the faith being about to be revealed. So that the (Levitical) Law has become a trainer of us until Messiah, that we might be justified by faith. But since faith has come, we are no longer under trainers; for you are all sons of YAHWEH through faith in Messiah Yahshua.
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Holy New Covenant Trans.	Before this faith came, we were all held in check by the law. We had no freedom until God revealed to us the way of faith which was coming. So the law was our trainer until Christ came so that we could be made right with God through faith. The way of faith has come. Therefore we do not live under law anymore. V. 26 is placed with the next passage for context.
The Scriptures 2009	But before belief came, we were being guarded under Torah, having been shut up for the belief being about to be revealed. Therefore the Torah became our trainer unto Messiah, in order to be declared right by belief. And after belief has come, we are no longer under a trainer. For you are all sons of Elohim through belief in Messiah עשוהי.
Tree of Life Version	Now before faith came, we were being guarded under Torah—bound together until the coming faith would be revealed. Therefore the Torah became our guardian to lead us to Messiah, so that we might be made right based on trusting. But now that faith has come, we are no longer under a guardian. For you are all sons of God through trusting in Messiah Yeshua.

### **Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...before the+ but to come the faith under law [We] were guarded Being Shut (Together) to the intending faith to be revealed that The Law Guide [of] us has become to christ that from faith [We] may be justified coming but the faith no more under guide [We] are All for Sons [of] god [You*] are through the faith in christ jesus...
Alpha & Omega Bible	BUT BEFORE FAITH CAME, WE WERE KEPT IN CUSTODY UNDER THE LAW, BEING SHUT UP TO THE FAITH WHICH WAS LATER TO BE REVEALED. THEREFORE THE LAW HAS BECOME OUR TUTOR TOWARD CHRIST, SO THAT WE MAY BE ACQUITTED THROUGH FAITH. BUT NOW THAT FAITH HAS COME, WE ARE NO LONGER UNDER A TUTOR. FOR YOU ARE ALL SONS OF THEOS ( <i>The Alpha &amp; Omega</i> ) THROUGH FAITH IN CHRIST JESUS.
Awful Scroll Bible	But before Confidence is to come about, we were being looked-to-before by the Law, having been shut-up-together, onto the Confidence meaning to be brought-out-of-suppression. So-as, the Law has become our ~tutor in the Anointed One, in order that we may be made righteous by Confidence. But Confidence coming, we are yet no longer under a ~tutor. For yous are all sons of God by means of Confidence, by-within the Anointed One, Jesus.
Concordant Literal Version	Now before the coming of faith we were garrisoned under law, being locked up together for the faith about to be revealed." So that the law has become our escort to Christ, that we may be justified by faith." Now, at the coming of faith, we are no longer under an escort, for you are all sons of God, through faith in Christ Jesus."
exeGesés companion Bible	But ere the trust came, we were garrisoned under the torah - locked together to the trust to be unveiled afterwards. So the torah became our pedagogue to Messiah, that we be justified by trust. And the trust, having come, we are not still under a pedagogue. For you are all the sons of Elohim through the trust in Messiah Yah Shua.

Orthodox Jewish Bible . But before Emunah came, we were being held in custody, being confined and guarded for the about-to-be-revealed Emunah.  
 This is the result: the Torah functioned as our omenet (governess) to lead us to Moshiach, that by emunah we might be YITZDAK IM HASHEM.  
 But Emunah having come, we are no longer under an omenet (governess).  
 For through emunah in Rebbe, Melech HaMoshiach Yehoshua, you are all yeladim of Elohim.

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version .

But before faith [in Christ] became available, we [Jews] were kept in bondage under [condemnation for not obeying perfectly] the Law of Moses. [This condition existed] until the faith [i.e., the Gospel message] was made known [to people]. So, the Law of Moses became like our "transportation to school," bringing us to [the school of] Christ where we [learn how to be] made right with God by faith [in Christ]. But now that faith [in Christ] has become available, we are no longer in need of this "transportation to school." For all of you are children of God through your faith in Christ Jesus [as God's only Son].

Benjamin Brodie's trans.

Moreover, before the faith [as a power field or domain unique to Christianity] came, we [Jews] were held in custody under the law, shut up in prison from the faithfulness [of Jesus Christ] which was destined afterwards [at the incarnation] to be revealed. Therefore, the law became our [Jews] repressive slavemaster until Christ, in order that we might be justified out from the source of [Christ's] faithfulness. But since this faithfulness was demonstrated publicly [Jesus Christ on the cross], we [Jews] are no longer under a repressive slave master. For in Christ Jesus [positional truth] you [both Jew and Gentile believers] are all sons of God, through [the principle of] faith.

The Expanded Bible

Jonathan Mitchell NT .

So before the [time, or, event for] the Faith to come (or: prior to the coming of this trust, assurance and conviction), we were being continuously confined and held in custody under the watch of a guard, being folks constantly encircled, enclosed, shut up and locked together by and under Law, [with a view to, aimed and moving] into the Faith and Trust being about to be unveiled (or: revealed; disclosed), so that, consequently, the Law (= Torah) had come to be (had been birthed into existence) and continued being our supervising guardian and attending escort [with a view to, aimed and moving] into Christ, to the end that we could (or: would) be made just, fair and equitable (rightwised; turned in the right direction and placed in right relationship within the Way pointed out; freed from guilt; also = included in covenant) from out of faith, conviction and trust.

So now with the coming of the Faith and Trust, we no longer continuously exist (or: are) under [the] supervising guardian or an attending escort [comment: = the Law; Torah]!

For you folks are all [i.e., Jew and non-Jew; male and female; slave and freeman] God's sons, through the faith resident within Christ Jesus (or: by means of the trust in union with an Anointing from Jesus)!

P. Kretzmann Commentary .

Syndein/Thieme .

Translation for Translators .

The Voice .

### Bible Translations with Many Footnotes:

Lexham Bible	But before faith came, we were detained under the law, imprisoned until the coming faith was revealed. So then, the law became our guardian until Christ, in order that we could be justified by faith. But after [*Here “after ” is supplied as a component of the participle (“has come”) which is understood as temporal] faith has come, we are no longer under a guardian. For you are all sons of God through faith in Christ Jesus, [Or “For in Christ Jesus you are all sons of God through faith”]
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham’s Emphasized B.	.
The Spoken English NT	.
Wilbur Pickering’s New T.	Now before this faith came, we were kept in custody under the law, in confinement until the coming faith was revealed. So then, the law became our guardian until Christ, so that we might be justified by faith. Now that the faith has come, we are no longer under a guardian. So all of you are sons of God through the faith in Christ Jesus.

### Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	But before faith came, we were being guarded [or, being kept in protective custody] under [the] Law, having been confined to the faith about to be revealed. Therefore, the Law has become our tutor [to lead us] to Christ, so that by faith we should be justified [or, declared righteous]. But since faith has come, we are no longer under a tutor. For you <sub>p</sub> are all sons [and daughters] of God by means of faith in Christ Jesus.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	But before trust came, we were kept in prison under the law, shut up to the trust which was about to be revealed. So that the law has become our tutor [to bring us] to the Anointed, that we might be vindicated by trust. But now that trust has come, we are no longer under a tutor. For you (pl) are all sons of God, through trust, in the Anointed Jesus.
English Standard Version	. captive
Far Above All Translation	But the scripture has concluded everything under sin, in order that the promise by faith in Jesus Christ might be given to those <i>who</i> believe, whereas before faith had come we were kept under <i>the</i> law, confined until the coming <i>principle</i> of faith should be revealed. So as a result, the law became our educator to Christ, in order that we should be justified by faith. But now that faith has come, we are no longer under an educator. For you are all sons of God through faith in Christ Jesus. V. 22 is included for context.
Green’s Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But before the faith came, we were being guarded under <i>the</i> law, having been locked up together to the faith the one which is about to be revealed. So-then the law has become our guardian* <i>to bring us</i> to Christ, in-order-that we might be made righteous from <i>the</i> faith. But <i>after</i> the faith came, we are no longer under a guardian*. For* you <sup>o</sup> are all sons of God, through the faith, in Christ Jesus.
Modern KJV	.



- New American Standard .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .
- Revised Young's Lit. Trans. .
- Updated Bible Version 2.17 .

But before faith came, we were kept in ward under the law, shut up to the faith which should afterward be revealed. So that the law has become our tutor [to bring us] to Christ, that we might be justified by faith. But now that faith has come, we are no longer under a tutor. For you + are all sons of God, through faith, in Christ Jesus.

- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .
- Worrell New Testament .
- Young's Updated LT .

**The gist of this passage:**  
23-26

<b>Galatians 3:23a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pro (πρό) [pronounced <i>proh</i> ]	<i>before, in front of; before [in time]; of precedence, rank, or advantage</i>	preposition, used with the genitive	Strong's #4253
tou (του) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
érchomai (έρχομαι) [pronounced <i>AIR-khoh-my</i> ]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	aorist active infinitive	Strong's #2064
tên (τήν) [pronounced <i>tayn</i> ]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
pistis (πίστις) [pronounced <i>PIHS-tihs</i> ]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; accusative case	Strong's #4102

**Translation:** Now, before the coming of the faith,...

There are a couple of tricky things which need to be resolved here for this passage. The *faith that has come* should not be seen as a brand new unheard of thing. Remember that Paul already referenced Abraham, who believed God and that was credited to him as righteousness. So, faith is clearly something which has been a part of the spiritual life from the beginning. Furthermore, so has the substitutionary sacrifice. Back to the fall of Adam

and the woman, they witnessed the slaughter of an animal (s) and they were covered by the skins of this animal in God first act of propitiation (covering). Essentially, until the crucifixion, man's sins were covered over until Jesus Christ, our Savior, was fully revealed.

Just as we often use the phrase *the cross* to shortcut the concept of Jesus dying for our sins and paying for them on the Roman cross (not shaped as we think a cross is shaped); Paul uses *the faith* to describe the revealing of Jesus Christ as our Savior, who paid for our sins while on the Roman cross.

The point I am attempting to make is, *faith* is not this brand new thing which just suddenly happened after Jesus paid for our sins; faith has always been fundamental to the spiritual life. Therefore, *faith* here must be understood as being a more substantial concept, referring to the basic doctrines of soteriology and Christology.

Prior to this period of time, all that we knew about the Messiah was revealed to us in shadow form. But no one had a complete picture of what was going to take place. Even John the baptizer was somewhat confused by Jesus and what He did; and John sent disciples to Jesus to ask Him, "Are you really the Messiah, or should we be looking for another?" If John, the very herald of the Christ, had some lack of clarity in this area, don't you think that no one had the complete picture yet? Even during the public ministry of the Lord?

But Paul came to the Galatians and revealed to them the faith; that is, that Jesus paid for their sins while on the Roman cross, and because of this, their faith was efficacious. In order words, although Paul has a specific understanding of *faith* here; that faith was brought by Paul to the Galatians. They already had this faith.

Galatians 3:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὑπό (ὑπό) [pronounced hoop-OH]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
νομος (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551
φρουρεῖ (φρουρέω) [pronounced froo-REH-oh]	<i>to guard; figuratively, to hem in, to protect; to be held in custody, to be under the control of; to keep (with a garrison)</i>	1 <sup>st</sup> person plural, imperfect passive indicative	Strong's #5432

**Translation:** ...we were being guarded (held in custody, protected) by [the] Law...

Until a full understanding of the Messiah and what He would do (or what He did do) became clear, the Law guarded the Jewish people; the Law kept them in custody, until the faith be revealed.

This does not mean that the Law somehow kept the Jewish people from exercising faith in their Revealed God or in their Messiah. The Law actually guided them toward this faith; and throughout the years, many Jews believed in their God; they believed in their coming Messiah; but none of them—including David, Moses or Jeremiah—had a full complete picture of what was going to happen. The entire Old Testament provided us with the complete picture of the Messiah, but no one prior to Jesus could have told us what this complete picture was.

The legal portion of the Law—the Ten Commandments and the many civil and criminal laws which are found in the books of the Law (Exodus, Leviticus, Numbers and Deuteronomy) tell us that we are all sinners; that we have all broken the Law, that we all come short of God's requirements.

Then there is the ceremonial portion of the Law—all of the sacrifices and the offerings—and these are offered up by people who have not met God's standards. If someone met all of God's standards, then there would be no

reason for that person to ever offer up an animal sacrifice. Quite obviously, the only person who could make this claim is Jesus. Jesus never offered up an animal sacrifice, despite living during the Age of the Law, because there was no reason for Him to do so. He had never sinned; He never transgressed God's Law in any way.

However, for all others—they all sinned; they all came short of God's glory. They were unable to meet all of God's standards. Therefore, they offered up these various sacrifices, which sacrifices informed them of Jesus Who would die for their sins. Although these ancient Jews did not fully appreciate all that these sacrifices revealed to them, they did choose to trust in their God, the Revealed God. And/or they believed in their Messiah. This was their efficacious faith.

This is how the Law guarded them, protected them and guided them. The Law revealed their God and they chose (ideally speaking) to believe in their God or to place their trust in their God. Those who trusted in themselves and their own righteous, this was not enough. This describes the hearts of the scribes and pharisees.

Ideally speaking, all those alive during the 1<sup>st</sup> advent, should have been able to take the sacrificial portions of the Law (or the prophecies of Isaiah) and understand, "This is our Messiah;" and then place their trust in Jesus. The Law and the Prophets should have guided their hearts (by which, I mean right lobes or thinking) to Jesus.

Galatians 3:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εις) [pronounced ICE]	<i>to, toward; into; at; in the vicinity of, near, on; concerning, on, for [with respect to time]; onto; unto, in order to, for, for the purpose of, for the sake of, on what basis; with respect [reference] to; because of, on account of; possibly, against</i>	directional preposition	Strong's #1519
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
mellô (μέλλω) [pronounced MEHL-low]	<i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i>	feminine singular, present active participle; accusative case	Strong's #3195
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; accusative case	Strong's #4102
apokaluptô (ἀποκαλύπτω) [pronounced ap-ok-al-OOP-toe]	<i>to uncover, to lay open what has been veiled or covered up; to disclose (what before was unknown), to make bare; to make known, to make manifest, to reveal</i>	aorist passive infinitive	Strong's #601

**Translation:** ...with respect to the faith is about to be revealed.

The Law remained on the scene as a valuable tool. It was not in opposition to the promises of God nor was it in opposition to the faith that the Galatians exercised toward Christ Jesus. This provided a framework for faith to people prior to the 1<sup>st</sup> advent and during the 1<sup>st</sup> advent. The Law guarded and guided the people until the faith (soteriology and Christology) was revealed. Jesus revealed this faith (set of doctrines) during His life; and then Paul and others carried this message all over the world, evangelizing it.

Galatians 3:23 **Now, before the coming of the faith, we were being guarded (held in custody, protected) by [the] Law with respect to the faith is about to be revealed.** (Kukis nearly literal translation)

Galatians 3:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōste (ὥστε) [pronounced HOH-teh]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; nominative case	Strong's #3551
paidagōgos (παιδαγωγός) [pronounced payee-dag-oh-GOSS]	<i>a tutor, a servant who took children to school, a guardian and guide of boys; a schoolmaster, tutor, an instructor; transliterated, pedagogue</i>	masculine singular noun; nominative case	Strong's #3807
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person singular, perfect active indicative	Strong's #1096
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; accusative case	Strong's #5547

**Translation:** Accordingly, the Law became a pedagogue of us to Christ,...

So the Law was a pedagogue for us, guiding us to Christ. The pedagogue was a slave who would take his master's children to school. This is what the Law was to the Jew; it guided them to Jesus Christ.

Remember the overall context now. The Judaizers have come to the Galatians and they said, "Listen, Paul is not giving you the full scoop. Not only do you have to believe in Jesus, but you must also follow the Mosaic Law."

Paul is giving the correct order of things. The Mosaic Law leads people to Jesus Christ, the Messiah; Jesus does not lead anyone back to the Law. If you can imagine the Law with hands, fingers pointed toward the Lord; Jesus is not pointing his fingers back at the Law and saying, “Hey, don’t forget this guy.”

You have no doubt seen some Hollywood award shows and someone is receiving an award for his acting, but he points his fingers toward the producer or the writer or the director saying, “Look, this is why you are giving me the award, because I have a great script and a great director.” And the smiling director is standing off at his table, pointed back to the actor, as if to say, “You did it, my son.” That is exactly what is *not* happening between Christ and the Law.

The guidance of the Law to Christ only goes in one direction. The Law points to Christ Jesus; Jesus is not pointing back at the Law saying, “Hey, don’t forget the Law, now!” Jesus is actually saying, “You can forget the Law now, because you are righteous in Me.”

### Galatians 3:24b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong’s #2443
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong’s #1537
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong’s #4102
dikaioō (δικαιόω) [pronounced dik-ah-YOH-oh]	<i>to render (declare, determine, acknowledge, show or regard as) righteous (just or innocent); to be free, to justify (-ier), to be righteous</i>	1 <sup>st</sup> person plural, aorist passive subjunctive	Strong’s #1344

**Translation:** ...that by faith we might be made righteous.

The only requirement which God has made on the unbeliever is to believe in His Son, and that person, by nonmeritorious faith, is saved.

Galatians 3:24 **Accordingly, the Law became a pedagogue of us to Christ, that by faith we might be made righteous.** (Kukis nearly literal translation)

### Galatians 3:25a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	feminine singular, aorist active participle, genitive/ablative case	Strong’s #2064
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161

## Galatians 3:25a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

**Translation:** Now the faith having come,...

Now, the faith as come. Do you see how we are seeing the same word, but it stands for two different but related things? There is the simple exercise of faith in Christ Jesus. That is what we had at the end of v. 24. However, this reference to faith—the exact same word—refers to a basic understanding of soteriology and Christology, which was revealed by Paul to the Galatians. This is the faith which is on the scene now. This faith overshadows the Law. We never look upon the Law again for walking in the spiritual life (today known as the Christian life).

## Galatians 3:25b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oukêti (οὐκέτι) [pronounced ook-EHT-ee]	<i>no more, no longer, no further; not as yet (now), now no more (not), yet (not)</i>	adverb	Strong's #3765
hupó (ὑπό) [pronounced hoop-OH]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
paidagōgos (παιδαγωγός) [pronounced payee-dag-oh-GOSS]	<i>a tutor, a servant who took children to school, a guardian and guide of boys; a schoolmaster, tutor, an instructor; transliterated, pedagogue</i>	masculine singular noun; accusative case	Strong's #3807
esmen (ἐσμέν) [pronounced ehs-MEHN]	<i>we are: we have our being</i>	1 <sup>st</sup> person plural, present indicative	Strong's #2070 (a form of Strong's #1510)

**Translation:** ...we are no longer under a pedagogue.

The faith spoken of in v. 25a has complete supplanted the Law. We are no longer under a pedagogue. Although Paul does not take this analogy any further, allow me to. Once you have completed school and are out on your own, does the pedagogue still walk you to school? Of course not! He is out of the picture (in that respect).

Now, this does not mean that you have a lifelong devotion to your pedagogue; and this does not mean that we never examine the books of the Law again. We learn a great many things from the Old Testament. A church which ignored the Old Testament is only giving half of the story. But, we as Christians, as not under the Law of Moses. We can study it; we can learn to understand it; but we are not under it any more.

Galatians 3:25 Now the faith having come, we are no longer under a pedagogue. (Kukis nearly literal translation)

## Chapter Outline

## Charts, Graphics and Short Doctrines

## We Are All Sons of God Through Faith in Christ Jesus

I probably should have divided the passage section right here.

Galatians 3:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
huioi (υἱοί) [pronounced hwee-OY]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; nominative case	Strong's #5207
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
este (ἐστέ) [pronounced ehs-TEH]	<i>to be; you [all] are; this is the 2<sup>nd</sup> person plural of "to be"</i>	2 <sup>nd</sup> person plural, present indicative	Strong's #2075 (2 <sup>nd</sup> person plural of #1510)

**Translation:** In fact, you (all) keep on being sons of God...

The Galatians are already in a finished state, positionally speaking. They are sons of God. They do not have to do anything else to improve this position. Once you are a son of anyone, that is the completion of that position. I was a son to my father, and not always the best son, but I was always his son. That never changed.

The Galatians are sons of God. That is a solid fact that cannot be changed or erased,

Galatians 3:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Galatians 3:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced <i>PIHS-tihs</i> ]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
en (ἐν) [pronounced <i>en</i> ]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced <i>krees-TOHSS</i> ]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i> ]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424

**Translation:** ...through the faith in Christ Jesus.

The Galatians, like us, are made sons of God by means of faith in Christ Jesus.

Galatians 3:26 In fact, you (all) keep on being sons of God through the faith in Christ Jesus. (Kukis nearly literal translation)

Galatians 3:23–26 Now, before the coming of the faith, we were being guarded (held in custody, protected) by [the] Law with respect to the faith is about to be revealed. Accordingly, the Law became a pedagogue of us to Christ, that by faith we might be made righteous. Now the faith having come, we are no longer under a pedagogue. In fact, you (all) keep on being sons of God through the faith in Christ Jesus. (Kukis nearly literal translation)

Galatians 3:23–26 Before the clarity of faith in Christ was fully revealed, we were being guarded (guided and protected) by the Law. Accordingly, the Law was a pedagogue to us which guided us to the future Messiah, that through faith in Him, we might be made righteous. Now that this doctrine of faith in Christ has fully come onto the scene, we no longer require a pedagogue to lead us towards the promised Messiah, because we now know Who He is. Most assuredly, all of you keep on being the sons of God through your faith in Christ Jesus. (Kukis paraphrase)

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The translation seems to be quite straightforward, as does the interpretation. Now, how is this related to what has come before, or is this a new topic?



For as much as into Christ you (all) were baptized, Christ you (all) have put on. None there is Jew nor Hellenist; none there is slave nor free; none there is male nor female. For all you (all) one you (all) keep on being in Christ Jesus. Now if you (all) of Christ of the Abraham seed you (all) keep on being, according to a promise, heirs.

Galatians  
3:27–29

For whoever [of] you (all) were baptized into Christ, you (all) have put on Christ [as a covering]. There is no Jew or Greek; there is no slave or free; there is no male or female. For you (all) keep on being one in Christ Jesus. Now if you (all) [are] of Christ, then you keep on being Abraham's seed, and, according to the promise, heirs.

For whomever of you was baptized into Christ, that person has been place in Christ (He is your covering). Therefore, there are no Greeks or Jews, no slave or free, no males or females, because you keep on being one in Christ Jesus. Now, if you are of Christ, then you keep on being the see of Abraham and heirs according to God's promise.

Here is how others have translated this passage:

### Ancient texts:

Westcott-Hort Text (Greek)	For as much as into Christ you (all) were baptized, Christ you (all) have put on. None there is Jew nor Hellenist; none there is slave nor free; none there is male nor female. For all you (all) one you (all) keep on being in Christ Jesus. Now if you (all) of Christ of the Abraham seed you (all) keep on being, according to a promise, heirs.
Complete Apostles Bible	For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For as many of you as have been baptized in Christ have put on Christ. There is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one in Christ Jesus. And if you be Christ's, then are you the seed of Abraham, heirs according to the promise.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. For they who have been baptized into the Messiah, have put on the Messiah. There is neither Jew nor Gentile, neither slave nor free-born, neither male nor female; for ye are all one in Jesus the Messiah. And if ye are the Messiah's, then are ye the seed of Abraham, and heirs by the promise.
Original Aramaic NT	For those who have been baptized into The Messiah have put on The Messiah. There is neither Jew nor Aramaean*, neither Servant nor Free person, neither male nor female, for all of you are one in Yeshua The Messiah. And if you are of The Messiah, you are therefore the seed of Abraham and heirs by The Promise.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	For all those of you who were given baptism into Christ did put on Christ. There is no Jew or Greek, servant or free, male or female: because you are all one in Jesus Christ. And if you are Christ's, then you are Abraham's seed, and yours is the heritage by the right of God's undertaking given to Abraham.
Bible in Worldwide English	All of you who have been baptised into Christ have taken Christ as your own. There is no longer any difference between a Jew and one who is not a Jew; between a slave and a free man; between a man and a woman. When you are in the body of Christ Jesus, you are all alike. If you belong to Christ, you are Abrahams children. And if you are Abrahams children, you will receive the blessing that God has promised.
Easy English Easy-to-Read Version–2008	. You were all baptized into Christ, and so you were all clothed with Christ. This shows that you are all children of God through faith in Christ Jesus. Now, in Christ, it doesn't matter if you are a Jew or a Greek, a slave or free, male or female. You are all the same in Christ Jesus. You belong to Christ, so you are Abraham's descendants. You get all of God's blessings because of the promise that God made to Abraham. V. 26 is included for context. The ERV combines vv. 26&27 into a single verse.
God's Word™	Clearly, all of you who were baptized in Christ's name have clothed yourselves with Christ. There are neither Jews nor Greeks, slaves nor free people, males nor females. You are all the same in Christ Jesus. If you belong to Christ, then you are Abraham's descendants and heirs, as God promised.
Good News Bible (TEV)	You were baptized into union with Christ, and now you are clothed, so to speak, with the life of Christ himself. So there is no difference between Jews and Gentiles, between slaves and free people, between men and women; you are all one in union with Christ Jesus. If you belong to Christ, then you are the descendants of Abraham and will receive what God has promised.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	And when you were baptized, it was as though you had put on Christ in the same way you put on new clothes. Faith in Christ Jesus is what makes each of you equal with each other, whether you are a Jew or a Greek, a slave or a free person, a man or a woman. So if you belong to Christ, you are now part of Abraham's family, and you will be given what God has promised.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	It was faith that immersed you into Jesus, the Anointed One, and now you are covered and clothed with his anointing. And we no longer see each other in our former state—Jew or non-Jew, rich or poor, male or female—because we're all one through our union with Jesus Christ with no distinction between us. And since you've been united to Jesus the Messiah, you are now Abraham's "child" and inherit all the promises of the kingdom realm!
UnfoldingWord Simplified T.	All of you who trust in the Messiah and were baptized so that you are joined to him, have taken on the characteristics of the Messiah's life. If you are believers, it does not matter to God if you are Jews or non- Jews, slaves or free persons, males or females, because all of you are together joined to the Messiah Jesus. Furthermore,

since you belong to the Messiah, he makes you into descendants of Abraham, and you will receive everything that God has promised him and us.

Williams' New Testament For all of you who have been baptized into union with Christ have clothed yourselves with Christ. There is no room for Jew or Greek, no room for slave or freeman, no room for male or female, for you are all one through union with Christ Jesus. And if you belong to Christ, then you are real descendants of Abraham, and heirs in accordance with the promise made to him.

### Partially literal and partially paraphrased translations:

American English Bible .  
 Beck's American Translation .  
 Breakthrough Version You see, you are all sons of God through the trust in *the* Anointed King Jesus; for as many of you as were submerged into *the* Anointed King *also* put on *the* Anointed King. There is not Jewish, nor Greek. There is not slave, nor free. There is not male and female. You see, you all are one in *the* Anointed King Jesus. If you are *the* Anointed King's, clearly you are Abraham's seed, inheritors in line with a promise. V. 26 is included for context.

Common English Bible .  
 Len Gane Paraphrase .  
 A. Campbell's Living Oracles Besides, as many of you have been immersed into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bondman nor freeman, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, certainly you are Abraham's seed, and heirs according to the promise.

New Advent (Knox) Bible .  
 NT for Everyone .  
 20<sup>th</sup> Century New Testament For all of you who were baptized into union with Christ clothed yourselves with Christ. All distinctions between Jew and Greek, slave and freeman, male and female, have vanished; for in union with Christ Jesus you are all one. And, since you belong to Christ, it follows that you are Abraham's offspring and, under the promise, sharers in the inheritance.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .  
 Berean Study Bible .  
 Christian Standard Bible .  
 Conservapedia Translation .  
 Evangelical Heritage V. .  
 Revised Ferrar-Fenton Bible .  
 Free Bible Version .  
 God's Truth (Tyndale) .  
 Holman Christian Standard .  
 International Standard V **You are God's Children**  
 For all of you are God's children through faith in the Messiah [Or Christ] Jesus. Indeed, all of you who were baptized into the Messiah [Or Christ] have clothed yourselves with the Messiah. [Or Christ] Because all of you are one in the Messiah [Or Christ] Jesus, a person is no longer a Jew or a Greek, a slave or a free person, a male or a female. And if you belong to the Messiah, [Or Christ] then you are Abraham's descendants indeed, and heirs according to the promise. V. 26 is included for context.

Lexham Bible .  
 Montgomery NT .  
 NIV, ©2011 .

Riverside New Testament	All who have been baptized into Christ have put on Christ. There cannot be Jew or Greek, slave or free, male or female: for you all are one in Christ Jesus. If you are Christ's, then you are Abraham's offspring and heirs according to the promise.
Leicester A. Sawyer's NT	.
The Spoken English NT	After all, those who have been baptized have put on Christ. There's no more Jew and non-Jew, there's no slave and free, there isn't man and woman—you're all one in Christ Jesus! And if you are Christ's, then you belong to Abraham's offspring, and you're heirs in line with the promise.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	You are all sons of God through faith in Christ Jesus; for all of you who have been baptized into Christ, have clothed yourselves with Christ. In Him the distinctions between Jew and Gentile, slave and free man, male and female, disappear; you are all one in Christ Jesus. And if you belong to Christ, then you are indeed true descendants of Abraham, and are heirs in fulfilment of the promise. V. 26 is included for context.
Wikipedia Bible Project	For all who have been baptized into Christ, cloaked themselves in Christ. There is no Jew or Greek, no slave or free, nor male or female; you are all one in Christ Jesus. If you are of Christ then, by inheritance, you are of Abraham's seed.
Worsley's New Testament	.

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

#### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
Hebraic Roots Bible	For as many as were baptized into Messiah, you put on Messiah. There cannot be Jew nor Aramean, there is no slave nor freeman, there is no male and female; for you are all one (echad), united in Messiah Yahshua. And if you are of Messiah, then you are seeds of Abraham, even heirs according to the promise.
Holy New Covenant Trans.	You were all immersed into Christ. So you were all clothed with Christ. You are all children of God through faith in Christ Jesus. Now in Christ there is no difference between Jew and non-Jew, between slave and free, between male and female. You are all the same in Christ Jesus. You belong to Christ. Therefore you are Abraham's descendants. You receive all of God's blessings because of the promise which God made to Abraham.
The Scriptures 2009	For as many of you as were immersed into Messiah have put on Messiah. There is not Yehudî nor Greek, there is not slave nor free, there is not male and female, for you are all one in Messiah עשוהי. And if you are of Messiah, then you are seed of Abraham, and heirs according to promise.
Tree of Life Version	.

#### **Weird English, ©Idē English, Anachronistic English Translations:**

Accurate New Testament	...Who* for to christ [You*] are washed christ [You*] put (on) not (there) is Jew not {there is} Greek not (there) is Servant not {there is} [Man] Free not (there) is [Thing] Male and {not there is} [Thing] Female All for You* One are in christ Jesus if but You* {are} [of] christ then [of] the abraham Seed [You*] are in promise Heirs {You* are}...
Alpha & Omega Bible Awful Scroll Bible	. For as many as are being baptized into the Anointed One, sink- themselves -from-within the Anointed One. There is-from-among-possible no Jew and-no Greek, there is-from-among-possible no enslaved and-no free, there is-from-among-possible no male and-no female, for yous are all one by-within the Anointed One, Jesus. Furthermore, if yous are of the Anointed One, then yous are of Abraham's Seed, and lawfully-allot according to the announcing-of-the-heralding-beforehand.
Concordant Literal Version exeGeses companion Bible	. For as many of you, being baptized into Messiah, endued Messiah. There is neither Yah Hudy nor Hellene; there is neither bond nor liberated; there is neither male nor female: for you are all one in Messiah Yah Shua; and if you are of Messiah then you of the sperma of Abraham and heirs according to the pre-evangelism.
Orthodox Jewish Bible	For as many as have had a tevilah into Moshiach have clothed yourselves with Moshiach. There is not Yehudi nor Yevani (Greek), there is not eved (servant) nor Ben Chorin (freedman), there is not zachar (male) nor nekevah (female), for you are all echad in Moshiach Yehoshua. And, if you belong to Moshiach (YESHAYAH 53:10), then you are of the ZERA of Avraham Avinu, you are yoreshim (heirs) according to the havtachah (promise).
Rotherham's Emphasized B. .	.
<b>Expanded/Embellished Bibles:</b>	
<i>The Amplified Bible</i> An Understandable Version	. For all of you who were immersed into [a relationship with] Christ have been clothed with Him [i.e., His life]. [In this relationship] there is to be no [distinction between] Jews or Greeks [i.e., Gentiles], slaves or free persons, men or women; for all of you are united into one [body] because of your relationship with Christ Jesus. And if you belong to Christ, then you are [truly] Abraham's seed [i.e., his spiritual descendants] and thereby [you will] inherit what was promised to him [i.e., God's blessings].
Benjamin Brodie's trans.	For as many as were placed into union with Christ [positional truth] have put on Christ. There is neither Jew nor Greek [no racial distinctions]; there is neither slave nor free man [no distinction in rank]; there is neither male nor female [no sexual bias]: for you are all one in Christ Jesus [members of one body, the Church]. And since you [Gentiles] are Christ's, then you are Abraham's [spiritual] descendants, heirs according to the [unconditional] promise.
The Expanded Bible Jonathan Mitchell NT	. For you see, as many of you folks as were immersed into Christ, at once clothed yourselves with Christ (or: were plunged into so as to be enveloped by then saturated and permeated with Anointing – or, the Anointed One – instantly entered within and put on [the] Anointing)!

Within [Him; us], there is not (there does not exist) Jew nor Greek (or: Hellenist); within, there is not (does not exist) slave nor freeman; within, there is not (does not exist) male and female; for you folks all exist being one within Christ Jesus (or: are all one person in union with an Anointing from Jesus).

Now since you folks belong to Christ (or: have [the] Anointing as your source and origin; or: So since you people have the qualities and character of Christ, and [are] that which is Christ), you are straightway and consequently Abraham's Seed: heirs (possessors and enjoyers of the distributed allotment), down from, corresponding to and in the sphere of Promise!

P. Kretzmann Commentary .  
 Syndein/Thieme .  
 Translation for Translators .  
 The Voice .

### Bible Translations with Many Footnotes:

Lexham Bible

For you are all sons of God through faith in Christ Jesus, [Or "For in Christ Jesus you are all sons of God through faith"] for as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male and female, for you are all one in Christ Jesus. And if you are Christ's, then you are descendants of Abraham, heirs according to the promise. V. 26 is included for context.

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. .

The Spoken English NT .

Wilbur Pickering's New T. .

As many of you as were baptized into Christ<sup>16</sup> have clothed yourselves with Christ—there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; all of you are one in Christ Jesus<sup>17</sup>— so if you are Christ's, then you are Abraham's seed<sup>18</sup> and heirs according to the promise.

(16) See 1Corinthians 12:13.

(17) The reference is to the spiritual realm, not the physical—a Jew who believes into Jesus does not stop being a physical Jew, a slave who believes into Jesus does not automatically change social status, a male who believes into Jesus does not stop being a physical male, etc. But if we are all "clothed with Christ", verse 27, we will all look alike, at least from a distance. People looking at us should think they are looking at Him.

(18) Abraham's seed, not Jacob's

### Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation For as many as were baptized [or, immersed] into Christ put on [or, clothed yourselves with] Christ. There is no Jew nor Greek, there is no slave nor free, there is no male and female, for youp are all one in Christ Jesus. Now since youp [are] Christ's, consequently, youp are seed [fig., descendents] of Abraham and heirs according to promise.

Berean Literal Bible .

Bond Slave Version .

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version .

For as many of you (pl) as were immersed into the Anointed did put on the Anointed. There can be neither Judean nor Hellenist, there can be neither slave nor

free, there can be no male and female; for you (pl) are all one in the Anointed Jesus. And if you (pl) are the Anointed's, then are you (pl) Abraham's seed, heirs according to promise.

- English Standard Version .
- Far Above All Translation .
- Green's Literal Translation .
- Literal New Testament .
- Literal Standard Version .
- Modern English Version .
- Modern Literal Version 2020 .

For\* as many as were immersed\* into Christ: you° have clothed yourselves with Christ.

There is neither Jew nor Greek, there is neither bondservant nor free man, there is no male and female; for\* you° all are one in Christ Jesus.

But if you° are consequently\* Christ's, you° are also Abraham's seed and heirs according-to the promise.

- Modern KJV .
- New American Standard .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .
- Revised Young's Lit. Trans. .
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .
- Worrell New Testament .
- Young's Updated LT .

**The gist of this passage:**  
27-29

<b>Galatians 3:27a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hosos (ὅσος) [pronounced HOS-os]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; accusative case	Strong's #3745
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; accusative case	Strong's #5547

## Galatians 3:27a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
baptizō (βαπτίζω) [pronounced <i>bap-TID-zoh</i> ]	<i>to baptize, to wash, to immerse; to do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism; a baptism identifies, associates or relates one thing to another</i>	2 <sup>nd</sup> person plural, aorist passive indicative	Strong's #907

**Translation:** For whoever [of] you (all) were baptized into Christ,...

Many of the translations have, instead of baptism, *immersion* here, as if the ritual of baptism somehow puts us into Christ. That would be ridiculous! The ritual of baptism does not necessarily have anything to do with the Christian way of life. It is certainly not required of you in order to be saved (that would be a system of faith plus works).

This would be Spirit baptism. The Holy Spirit baptizes us into Christ. This is how the believer is placed in Christ, which is our permanent position after believing in Him. The believer should not be searching out the baptism of Spirit because this is never commanded of the believer.

These are the most basic notes on baptisms given by R. B. Thieme, Jr. It would seem that these would be hard to improve on, but Bob has covered this in greater detail.

### The Doctrine of Baptisms (Notes from R. B. Thieme, Jr.)

1. Historical means of the word baptism
  - 1) The verb "baptize" and the noun "baptism" are Greek words that are not translated but transliterated. We know the etymology because of the use of the word in ancient Greek literature. They are words which have come down to us through three different Greek languages over a period of 1000 years. Before these words got into the New Testament they were a thousand years old. So we know exactly what they mean. The Greek word for baptize means to identify one thing with another, to identify with "something else."
  - 2) Homer, in the IX book of The Odyssey, used the word baptize in his analogy of the spear entering the eye of the Cyclops and with the immersing of hot steel in water by the smith: the steel was identified with the water.
  - 3) Herodotus used the word baptize in baptizing a new spear in the blood of a pig which had been sacrificed to the god of war: the spear was identified with its intent, to draw blood. When the Spartans went to war they always took an oath to kill the enemy and in doing so they plunged it into the pig's blood. That was called the baptism of the spear. It was now a warrior's spear, it had touched blood. So the point of the spear, which is something, goes into something else (pig's blood) which has been offered as a sacrifice to the god of war.
  - 4) Euripides used baptize in identifying a sunken ship with the sea. The "something else" was the bottom of the sea. He said the ship was baptized in the sea. Thus, the connotation of the word is always identification with "something else" and that is what baptizo means. It means to put something into something else, and that is all.
  - 5) We know this because there are seven baptisms found in the Bible. Four of them are dry and three of them are wet, but in each of these baptisms something or someone is identified with something else. That is what baptizo really means. "Baptize" is not an English word, and the only way to translate it is give it its proper meaning: to identify, to identify something with something else.
  - 6) To summarise: Baptizo or baptise means to identify. That is the translation of the noun and "to identify" is the verb. This was true in the days of Homer. Homer used these words in the sense of identification. Then in the days of the great Greek historians of the fifth century BC, Herodotus and



## The Doctrine of Baptisms (Notes from R. B. Thieme, Jr.)

Thucydides used it. Euripides used it. And always with great consistency the verb and the nouns have meant identification. They connote identification. Something is identified with something else. Homer talks about the crafty Ulysses putting the sharpened beam into the eye of Cyclops. He says the plunging of the beam made a hissing noise like a man who smelt iron when he dips the iron into the water, and he used the word *bapto*, identifies it, so that the iron is tempered. So the word has been used extensively so there was never any excuse for a transliteration. The translation should be "identification."

2. Summary of the meaning of baptism: Baptize means to identify: To be made one with. It means something so identified with something else that its nature or character is changed, or represents a real change that has already taken place. There are seven baptisms in the scriptures (Four real, three ritual)
3. Real Baptisms: (Actual Identification)
  - 1) Baptism of Moses — 1 Corinthians 10:1,2. The children of Israel are identified with Moses and the cloud as they pass through the Red Sea.
  - 2) Baptism of the cross or cup — Matthew 20:22; 2 Corinthians 5:21. Jesus Christ drank the cup filled with our sins — identified with our sin and bore it on the cross. He was made sin for us — 1 Peter 2:24.
  - 3) Baptism of the Holy Spirit — (Believer), 1 Corinthians 12:13. The believer at the point of salvation is placed into the body of Christ. He is identified then as a believer, as a Christian — Acts 1:5; Romans 6:3,4; Galatians 3; Colossians 2:12, Ephesians 4:5.
  - 4) Baptism of fire — (Unbelievers), the baptism of judgement on all believers: Battle of Armageddon, Matthew 25:31, 33; 3:11; Luke 3:16; 2 Thessalonians 1:7-9.
4. Ritual Baptisms: (Representative Identification) Water is used. Water is symbolic of something else, but the individual is really identified with the water.
  - 1) Baptism of John — Matthew 3:6, 11a. Water is symbolic of the Kingdom of God which John preached. People, when baptized by John were indicating, in effect: "I have previously believed in Christ, I am now symbolising that identification with His Kingdom by baptism."
  - 2) Baptism of Jesus. Unique Baptism. Water was used. Jesus Christ was NOT a sinner. Water is symbolic of the Father's will. Jesus Christ identified Himself with the Father's will in the execution of salvation — Matthew 3:13-17. We cannot "follow the Lord in baptism" as to His purpose (securing our redemption) but can duplicate the mode of His baptism.
  - 3) Baptism of the believer in the Church Age — Matthew 28:9. Water represents the person of the Lord Jesus Christ. Believers are identified with Christ in His death, burial, and resurrection. It symbolises retroactive and current positional truth. It is the ritual of the real baptism of the Holy Spirit. It is thus a picture of Spirit baptism.
    - (1) The person going into the water is identified with the water, and he is saying in effect, "I am identified with Him in His death."
    - (2) The person coming out of the water is identified with the air which represents: Identification with Christ in His resurrection; The believer giving testimony to current positional truth — allowing His resurrection life to live through us.
    - (3) Ritual without reality is meaningless. Water baptism is the ritual (picture) of the real (Baptism of the Holy Spirit). The believer needs doctrine before baptism, i.e. positional truth: retroactive positional truth, current positional truth, experiential positional truth, human good versus divine good. He should understand the difference between relationship and fellowship.
    - (4) The believer was baptized in the early church very soon after salvation. Reason: Because as soon as the individual was saved he was given a long lesson in Bible doctrine. Immediately upon understanding the basics the individual was baptized. An individual should never be baptized until he understands the doctrine behind the ritual.

Taken from Notebook 1; there are considerably more notes on this topic by R. B. Thieme, Jr..

### Baptism of the Holy Spirit (Basic Notes from R. B. Thieme, Jr.)

1. The baptism of the Holy Spirit did not occur in the Old Testament or in any previous dispensation — Acts 1:5, future tense. The baptism of the Holy Spirit was prophesied by John the Baptist — Matthew 3:11; Mark 1:8; Luke 3:16. The mechanics for the baptism of the Holy Spirit is given in 1 Corinthians 12:13. The Holy Spirit enters the believer into union with Christ at the moment of salvation. It happened the first time on the Day of Pentecost.
2. The unification of believers is dependent upon the baptism of the Holy Spirit (this only occurs at the moment of salvation). The implication of the baptism H/S are given in Galatians 3:26-28. Principle: All social distinctions are destroyed. The principle of retroactive identification is brought out in Romans 6:3-4; Colossians 2:12.
3. The baptism of the Holy Spirit begins the Church Age — Compare: Matthew 16:18 (Says the Church is future); Acts 1:5; 2:3. Key verses: Acts 11:15-17 — says the baptism of the Holy Spirit took place on the Day of Pentecost. 1 Corinthians 12:13, “one body”: the body of Christ, Colossians 1:18.
4. The baptism of the Holy Spirit is the basis for positional truth — Ephesians 1:3-6. It is not an experience, it is NOT speaking in tongues or ecstasies. The aorist tense of 1 Corinthians 12:13, once and for all, plus the phrase “we all” (all who believe), not just some.

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### Why the Believer Does Not Seek the Baptism of the Holy Spirit

1. This is something which occurs for all believers at the moment of salvation.
2. For the nascent church, this was separate from salvation, as the baptism of the Holy Spirit was brand new, given on the Day of Pentecost. Therefore, in the early Church Age, it was sometimes a separate experience.
3. The book of Acts gives us the history of the early church. The book of Acts is not a guidebook to set up a local church today. The epistles provide believers with the doctrines and commands of the spiritual life.
4. Paul nowhere commands us to seek out the Holy Spirit; or to seek out the baptism of the Holy Spirit.
5. Paul never separates a church into believers who have the Spirit and believers who do not. There are many problems encountered in the early churches. One would assume this to be fundamental, if salvation and the giving of the Holy Spirit were separate experiences.
6. When Jesus addresses the lukewarm believers in Revelation 3, He does not say, “The reason that you are all so lukewarm is, you have not sought after the Holy Spirit.”
7. There are no steps provided, either in the book of Acts or in any of the epistles, which explain how the believer should be seeking the baptism of the Spirit. This is quite significant. If this experience is as important to seek out as charismatics would have us believe, it should be foremost of the Christian experience, almost eclipsing salvation. After all, logically, the believer would be nothing apart from having the Holy Spirit.
8. The believer is given the means of being filled with the Holy Spirit. When we sin, which takes us out of fellowship with God, we name this sin (or sins) to God, and we are immediately forgiven and restored to fellowship. 1John 1:9.
- 9.

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## Galatians 3:27b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced <i>krees-TOHSS</i> ]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; accusative case	Strong's #5547
endue (ἐνδύω) [pronounced <i>ehn-DOO-oh</i> ]	<i>to sink into (clothing), to put on, to clothe oneself, to array (oneself), to wear [clothing]</i>	2 <sup>nd</sup> person plural, aorist middle indicative	Strong's #1746

**Translation:** ...you (all) have put on Christ [as a covering].

Throughout the New Testament, we have parallels set up with the Old Testament. Throughout the Old Testament, we read about the covering of sins (Genesis 3:7 Psalm 32:1–2 Ezekiel 16:8). The idea is, God temporarily covered over our sins until Christ came to take away our sins.

Here, where Paul speaks of putting on Christ, this is a reference to rebound or to being filled with the Spirit or to Christ living in us. Ideally, there are two things involved here: the filling of the Holy Spirit and the intake of Bible doctrine. If both things are true, then we have put on Christ as a covering. We are able to do this because the Holy Spirit baptizes us into Christ.

This does not mean that Christianity turns us into some sort of robot or automatron. We maintain our intelligence, our self consciousness and our volition throughout the Christian life.

Galatians 3:27 For whoever [of] you (all) were baptized into Christ, you (all) have put on Christ [as a covering]. (Kukis nearly literal translation)

## Galatians 3:28a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced <i>ook</i> ]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ἐνι (ἐνι) [pronounced <i>EHN-ee</i> ]	<i>there is; is in, is among, has place, is present; it can be, is possible, is lawful</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #1762
Ioudaίος (Ἰουδαίος) [pronounced <i>ee-ou-DYE-oss</i> ]	<i>Jew, Judæan, one from Judea; Jewish, belonging to the Jewish nation; Jewish as respects to birth, origin, religion</i>	masculine singular adjective; acts as a proper noun; nominative case	Strong's #2453
οὐδέ (οὐδέ) [pronounced <i>oo-DEH</i> ]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
Héllēn (Ἕλληνας) [pronounced <i>HEHL-lane</i> ]	<i>Greek (citizen, resident), one who has assumed Greek customs and language; Grecian; transliterated, Hellen, Hellenist</i>	masculine singular proper noun; a grouping; accusative case	Strong's #1672

**Translation:** There is no Jew or Greek;...

Because we are baptized into Christ and because we all, can put on Christ, there is no differentiation between Jews and Greeks. If we are all sons of God through faith in Christ (v. 26), then there is logically no distinction between Jews and Greeks.

Galatians 3:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
éni (ἐνι) [pronounced EHN-ee]	<i>there is; is in, is among, has place, is present; it can be, is possible, is lawful</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #1762
doulos (δοῦλος) [pronounced DEW-loss]	<i>slave, servant, attendant</i>	masculine singular noun; accusative case	Strong's #1401
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
eleútheros (ἐλεύθερος) [pronounced el-YOO-there-oss]	<i>free; freeborn; exempt, unrestrained, not bound by an obligation; in an ethical sense: free from the yoke of the Mosaic Law</i>	masculine singular adjective, nominative case	Strong's #1658

**Translation:** ...there is no slave or free;...

This same approach of all of us beings sons of God in Christ Jesus means, there is no difference between being a slave or being free.

Galatians 3:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
éni (ἐνι) [pronounced EHN-ee]	<i>there is; is in, is among, has place, is present; it can be, is possible, is lawful</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #1762
arrhên/arsên (ἄρρην/αρσην) [pronounced AR-crane, AR-sane]	<i>a male, a man</i>	masculine singular adjective; nominative case	Strong's #730
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
thēlus (θηλυς) [pronounced THAY-loos]	<i>woman, female, the female sex</i>	feminine singular adjective, nominative case	Strong's #2338

**Translation:** ...there is no male or female.

This is no distinction between men and women.

Galatians 3:28d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantes (πάντες) [pronounced PAHN- tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
humeis (ύμεῖς) [pronounced hoo- MICE]	<i>you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehn]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective, nominative case	Strong's #1520
este (ἐστέ) [pronounced ehs-TEH]	<i>to be; you [all] are; this is the 2<sup>nd</sup> person plural of "to be"</i>	2 <sup>nd</sup> person plural, present indicative	Strong's #2075 (2 <sup>nd</sup> person plural of #1510)
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced krees- TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced ee-ay- SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424

**Translation:** For you (all) keep on being one in Christ Jesus.

These differences do not exist because we all keep on being one in Christ Jesus.

Galatians 3:28 **There is no Jew or Greek; there is no slave or free; there is no male or female. For you (all) keep on being one in Christ Jesus.** (Kukis nearly literal translation)

### The Logical Progression to "There is no Jew or Greek (Distinction)"

1. The general context of this epistle is, Judaizers (who would be Jews; possibly believers) would go out to the gentile churches and tell them, "Listen, Paul did not tell you everything. It is just not in his nature to present the more difficult truths. These are, as new Christians, you must follow the Law of Moses and you must be circumcised."
2. Paul begins his argument in this chapter by calling the Galatians foolish, saying, "Did you receive the Spirit by the works of the Law or by the hearing of faith?" (Galatians 3:2). Then Paul argues, "If you

## The Logical Progression to “There is no Jew or Greek (Distinction)”

- started in the Spirit are you going to now perfect yourselves in the flesh?” (Galatians 3:3).
3. Bear in mind, we have Jews here coming to evangelized gentiles and giving them this false information.
  4. Then Paul proves to them that they are simply following the pattern given by Abraham. **He believed the God and it was credited to him as righteousness.** (Galatians 3:6)
  5. By this approach, the Judaizers are setting up a barrier between themselves, Jews, and the gentiles who have believed. This is because they are circumcised and they follow the Law.
  6. Paul then presents several arguments to this:
    - 1) The pattern of Abraham is faith. Galatians 3:6–9
    - 2) No one is ever justified by the Law, as the righteous live by faith. Galatians 3:10–11
    - 3) In fact, the Law curses man, because we are unable to keep the Law. Galatians 3:10, 12
    - 4) Jesus Christ became that curse for us. Galatians 3:13–14
    - 5) Another problem is, the promises made to Abraham and to his descendants came 430 years before the Law. Abraham and his descendants have already been given the promises of God (which includes being made righteous through faith). This covenant given by God cannot be abrogated 430 years later. Galatians 3:15–18
  7. The Law defines our transgressions, the Law condemns us. Galatians 3:19
  8. The Law leads us to Christ. Galatians 3:24–25
  9. Then Paul makes the statement which is the foundation for v. 28: **You are all sons of God through faith in Christ Jesus** (Galatians 3:26).
  10. This leads Paul to the conclusion that there is no distinction between Jews or Greeks, slaves or freemen, men or women (Galatians 3:28).
  - 11.

Quite frankly, even though what Paul has said in v. 28, did he have it in his mind to go in this direction? Was he heading towards this intentionally as the culmination of this great arc of reasoning. I am of the mind that Paul arrived upon many Church Age doctrines through logic. God the Holy Spirit gave Paul the basics and Paul build upon those basics based upon his logical mind. This does not lessen the truth of Church Age doctrine in any way.

There are believers who are very hung up upon the sovereignty of God, and everything to them flows from God’s sovereignty. So, as a result, the more radical of this type believes that the entire Bible was dictated by God the Holy Spirit to whomever He chose. Such a person would automatically reject what I propose here, that at least a portion of Church Age doctrine written by the hand of Paul came from his logic. That does not make it any less inspired.

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### Galatians 3:29a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong’s #1487
With the indicative mood, this expresses a 1 <sup>st</sup> class condition, which is <i>if [and it is true]...</i> or <i>if [and we are assuming that this is true]...</i>			
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
humeis (ὕμεῖς) [pronounced hoo-MICE]	<i>you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; nominative case	Strong’s #5210, which is a form of Strong’s #4771

## Galatians 3:29a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

**Translation:** Now if you (all) [are] of Christ,...

Paul uses a first class condition here to state a statement of fact—those in possession of this letter and those hearing it read and exegeted are of Christ.

## Galatians 3:29b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ára (ἄρα) [pronounced AHR-ah]	<i>consequently, then, therefore, so then, wherefore</i>	illative particle, expressing a more subjective or informal inference	Strong's #686
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11
sperma (σπέρμα) [pronounced SPHER-mah]	<i>seed, sperm; offspring, descendant; remnant</i>	neuter singular noun; nominative case	Strong's #4690
este (ἐστέ) [pronounced ehs-TEH]	<i>to be; you [all] are; this is the 2<sup>nd</sup> person plural of "to be"</i>	2 <sup>nd</sup> person plural, present indicative	Strong's #2075 (2 <sup>nd</sup> person plural of #1510)
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
epaggelia (ἐπαγγελία) [pronounced ehp-ang-ehI-EE-ah]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, accusative case	Strong's #1860
klêronomoi (κληρονόμοι) [pronounced klay-roh-OHM-oy]	<i>heirs; inheritors (literally or figuratively); by implication, possessors; those receiving by lot; in Messianic usage, those receiving their allotted possession by right of sonship; those who have acquired or obtained the portion allotted</i>	masculine plural noun, nominative case	Strong's #2818

**Translation:** ...then you keep on being Abraham's seed, and, according to the promise, heirs.

If these people are of Christ (and they are), then they are Abraham's seed. This would have driven some of the Judaizers over the edge. "You are calling these people Abraham's descendants? They are not even circumcised, for goodness sakes!" You can just about hear their howls of disagreement.

Paul adds the coup de gras: **According to the promise, you are all heirs!** When Judaizers hear this, they will suffer a complete meltdown. "They are not circumcised, they are not following the Mosaic Law, and you are telling them that they are Abraham's seed? That they are heirs according to the promise? Are you kidding me?" The Judaizer would exclaim with great passion.

We are Abraham's spiritual descendants, as we believed in Jesus just as he believed in God. We are his spiritual heritage. We are also heirs to the promise of God. We might, at this point, make a few distinctions between what God promised to the Jews and what we are promised. But what is most important and fundamental is, God has promised us that our sins are taken away, that we have been forgiven and that we have eternal life.

We have to be careful on going overboard here. Even though there are no distinctions between Jew and Greek in Christ, this does not mean that we gentiles have somehow stepped into the place of the Jews as their replacements. We are not the new Israel. God has not thrown away the entire nation of Israel of their heritage and put us in their place.

Paul is making the strong statements based upon what has taken place in Galatia with the interloping Judaizers, who want the gentile Galatians to be circumcised and to live under the Law. "This is completely wrong!" is what Paul is saying. Therefore, he makes some very strong statements. We are not to take these statements any further than Paul intended. Paul is *not* telling the Galatians, "You are the new Jews. The old Jews are gone and completely out of God's mind." The nation Israel is set aside for a time; the special revelations made the Jews of that nation are suspended; the concept of Israel as a priest nation is about to be set aside for an undetermined length of time. However, when Church Age believers are raptures (which will include both Jews and gentiles, as there is no difference), the Age of Israel will resume. God will be there for Israel the nation, for the many who believe in Jesus, and God will preserve Israel.

Galatians 3:27–29 **Now if you (all) [are] of Christ, then you keep on being Abraham's seed, and, according to the promise, heirs.** (Kukis nearly literal translation)

Galatians 3:27–29 **For whoever [of] you (all) were baptized into Christ, you (all) have put on Christ [as a covering]. There is no Jew or Greek; there is no slave or free; there is no male or female. For you (all) keep on being one in Christ Jesus. Now if you (all) [are] of Christ, then you keep on being Abraham's seed, and, according to the promise, heirs.** (Kukis nearly literal translation)

Galatians 3:27–29 **For whomever of you was baptized into Christ, that person has been place in Christ (He is your covering). Therefore, there are no Greeks or Jews, no slave or free, no males or females, because you keep on being one in Christ Jesus. Now, if you are of Christ, then you keep on being the see of Abraham and heirs according to God's promise.** (Kukis paraphrase)

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When I was new to the faith, I simply assumed that, when we saw a passage quoted in the New Testament that this explained to us what the passage meant. I have since found out that is not necessarily true.



Unless otherwise noted, Green's Literal Translation is used below.

### How the New Testament Uses Old Testament Citations

1. X
2. Y
3. The quotation of several passages which are possibly related to Galatians 3:16
  - 1) Galatians 3:16 **But the promises were spoken to Abraham and to his Seed (it does not say, And to seeds, as of many, but as of one, "And to your Seed," which is Christ).**
  - 2) The word is actually seed; it is generally found in the singular, and when referring to posterity, it can mean one person or many. Genesis 12:7 **And Jehovah appeared to Abram and said, I will give this land to your seed. And he built an altar there to Jehovah, who appeared to him.** Abram's seed is a reference to all Jewish believers (believers in the Revealed God). So, even though *seed* is in the singular, it can refer to many people.
  - 3) There are several passages which Paul might referring back to, but we only need to look at one of them: Genesis 3:15 [God is speaking to Adam]: **And I will put enmity between you [Adam] and the woman, and between your seed and her Seed; He will bruise your head, and you shall bruise His heel.**
- 4.

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### A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

#### Why Galatians 3 is in the Word of God

- 1.
- 2.

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

#### What We Learn from Galatians 3

- 1.

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.





The following Psalms would be appropriately studied at this time:

<b>Doctrinal Teachers Who Have Taught Galatians 3</b>			
	<b>Series</b>	<b>Lesson (s)</b>	<b>Passage</b>
	1961 Galatians (#416)	#7–10	Galatians 3:1–29
	1992 Spiritual Dynamics (#376)	#1453	Galatians 3:3
	1992 Spiritual Dynamics (#376)	#1387	Galatians 3:13
	1992 Spiritual Dynamics (#376)	#839	Galatians 3:19–20
R. B. Thieme, Jr.	1992 Spiritual Dynamics (#376)	#372, 552, 773,852, 854, 855, 885, 1073, 1416, 1485, 1952	Galatians 3:26–28
	1992 Spiritual Dynamics (#376)	#1061	Galatians 3:26–29
	1965 Acts (#402)	#10	Galatians 3:26
	1972 Colossians (#405)	#21	Galatians 3:26–28
	1995 4 <sup>th</sup> of July Special (#835)	#4	Galatians 3:26–28
	1991 Israel in Conflict (#840)	#241	Galatians 3:26
John Griffith	<a href="http://www.ironrangebible.com/griffith/Galatians-Freedom_Epistle/Galatians-Freedom_Epistle.htm">http://www.ironrangebible.com/griffith/Galatians-Freedom_Epistle/Galatians-Freedom_Epistle.htm</a>		Galatians 1–6
Dr. Robert Dean	<a href="https://deanbible.org/new-testament-menuitem/galatians-menuitem">https://deanbible.org/new-testament-menuitem/galatians-menuitem</a>		Galatians 1–6
Jeremy Thomas	<b>Sermon Audio</b> (there are notes here). I found it easiest to save this to your hard drive by right-clicking “Read” and then using “save link as”.		Galatians 1–6
Grace Notes	<a href="https://www.gracenotes.info/galatians/galatians.pdf">https://www.gracenotes.info/galatians/galatians.pdf</a> (Dr. Grant C. Richison )		Galatians 1–6
Benjamin Brodie	<a href="http://www.versebyverse.com/sitebuildercontent/sitebuilderfiles/gal.pdf">http://www.versebyverse.com/sitebuildercontent/sitebuilderfiles/gal.pdf</a>		Galatians 1–6
Syndein	<a href="http://syndein.com/galatians.html">http://syndein.com/galatians.html</a> (Basic notes mostly from R. B. Thieme, Jr.)		Galatians 1–6
Stuart Wolf	<a href="https://hopebiblechurch.tripod.com/test/id30.html">https://hopebiblechurch.tripod.com/test/id30.html</a>		Galatians 1–6

Steve Ellis and Jim Rickard have both posted notes on the book of Galatians, but I can no longer find those notes. If anyone has access to these notes, I will post them at my website.

## Word Cloud from the Kukis Paraphrase of Galatians 3

### Word Cloud from Exegesis of Galatians 3<sup>17</sup>

These two graphics should be very similar; this means that the exegesis of Galatians 3 has stayed on topic and has covered the information found in this chapter of the Word of God.

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<sup>17</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.