

Galatians 4

written and compiled by Gary Kukis

Galatians 4:1–31

Paul's Experience with the Galatians/Sarah and Hagar

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 4 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: Not only have the Galatians been enticed to consider circumcision and following the Law of Moses, but some of them have gone back to their own heathen practices. Paul confronts them on these issues. Paul recognizes that there is a contrast between the way he was received in Galatia; but how tough he has had to be with them in this epistles. “Listen, I recognize your positive response to me, and I would like to come to you with a different tone, if possible.” Paul then finishes this chapter considering the line of the slave woman (Hagar) and the line of the free woman (Sarah).

Bible Summary: God sent his Son for us to receive adoption. How can you turn back to worthless principles? You, like Isaac, are children of promise.¹

This should be the most extensive examination of Galatians 4 available, where you will be able to examine in depth every word of the original text.

Brief Overview:²

Date	Acts	Events	Historical Events	Rome
51–54 AD	Acts 16:1–18:23	2 nd 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 rd 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. 48³). Galatians is one of Paul’s earliest epistles. Paul would be martyred in Rome about A.D. 67.

Quotations:

Outline of Chapter 4:

Preface

Introduction

vv. 1–7	Our Royal Heirship
vv. 8–11	Some Galatians Are Returning to their Heathen Practices
vv. 12–16	To the Galatians, Who Once Received Paul Graciously, Are You Now My Enemies?
vv. 17–20	Paul Wants to Return to Galatia and Tone Down the Rhetoric
vv. 21–31	The Children of Promise versus the Children of the Slave Woman

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

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

³ 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 15:1–4)*. 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.

Doctrines Covered or Alluded To

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

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Many who read and study this chapter are 1st or 2nd 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

Rebound (Restoration to fellowship with God)

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 **Doctrine of Rebound** ([HTML](#)) ([PDF](#)).

Some of these definitions are taken from

<https://www.gotquestions.org/>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/terms-and-definitions/>
<http://www.theopedia.com/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to Galatians 4

Introduction: Galatians 4 is a landmark chapter when it comes to the use of Paul's logic. The Galatians had begun to go back to the Law of Moses and see what they might do with it to improve their status before God. This was all initiated and encouraged by the Judaizers, who spoke to them of circumcision and of keeping the Law (these two things being foundations for the spiritual life).

Paul approaches this on a number of different fronts, here and in the next chapter. Gentiles in particular were subject to the thinking of the cosmic system. God had the Jews do some evangelization (some of which is recorded in the Old Testament), but, for the most part, gentiles were slaves to the basic principles of the cosmic system.

When the time was right, God sent His Son Jesus into the world. This changed everything! If He is in our hearts (that is, if we have believed in Him), we are the sons of God in Christ Jesus.

Although the Galatians are primarily known for their legalism, there is a short section in this chapter which indicates that some of them were going back to their own old traditions. Paul worries about the Galatians and how they have gone in the wrong direction since their salvation, making Paul wonder if his time with them was in vain.

So that the Galatians do not get the wrong idea, Paul indicates his appreciation at being accepted by them, despite having a very apparent physical problem (this is apparently his eye). But they had received him so warmly; but now he is their enemy by telling them the truth?

Paul realizes that he has been quite harsh with these Galatians in this letter and he wishes that he could dial it back some; and he really desires to be in their presence teaching them.

Paul closes out this chapter with presenting an analogy taken from the Old Testament. What about Hagar and Sarah, Paul asks them; and their respective sons? Paul's logic kicks into full gear here. And, most notably, he inserts Scripture which he does not apply in the way that it was originally applied. I found that to be interesting (this occurs quite a number of times in Scripture).

A very important part of this subject is a short examination of Paul's logic and his theology, which essentially is the basis for all Church Age doctrine. By placing this responsibility in Paul's lap, God affords Paul and amazing amount of responsibility.

I also ask the question, was God going to allow Paul to write the epistle to the Hebrews, but Paul cut himself off from this opportunity?

I have already come across two translations which put *Moses' name* into their translation. Because of the nature of this epistle (and some others), Paul never uses the name of Moses in this epistle (Moses will not be named in Galatians, Ephesians, Philippians, Colossians or either epistle to the Thessalonians). Paul's teachings are going to be quite different from Moses, when it comes to the Law (and, to be more precise, the problem is not with Moses but with the distortions made of the Law of Moses).

A title or one or two sentences which describe Galatians 4.

Titles and/or Brief Descriptions of Galatians 4 (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 4 (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 4

Some of these questions may not make sense unless you have read Galatians 4. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

The Prequel to Galatians 4

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

The Principals of Galatians 4

Characters

Biographical Material

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 4

Place

Description

Place	Description

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By the Numbers

Item

Date; duration; size; number

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 4

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[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Galatians 4 (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 4 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Galatians 4 (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	
Galatians 5A	
Galatians 5B	

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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.

Our Royal Heirship

There are two possible ways to go when it comes to interpreting vv. 1–7. Paul just mentioned *heirs* at the end of Galatians 3; so, is this a continuation of what Paul is saying in chapter 3? Or, by mentioning the word *heir*, did Paul think of a new illustration to get his point across about law and faith?

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:

Now I keep on saying, for as much time as the heir, a child he keeps on being, nothing he keeps on bearing of a slave, a lord of all he keeps on being; but under guardians he keeps on being and house managers until the appointed day of the father.

Galatians
4:1–2

Kukis nearly literal:

Now I keep on saying, so long as the heir keeps on being a child, he differs not from a servant, [despite] being lord of all; but he keeps on being under guardians and house managers until the appointed day of his father.

Kukis paraphrase

This is what I am trying to say to you: as long as an heir is a child, he differs very little from the servant, despite the fact that he is lord over all. In his youth, he continues to be under guardians and house managers until the time predetermined by his father.

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 translation⁴ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use 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)	Now I keep on saying, for as much time as the heir, a child he keeps on being, nothing he keeps on bearing of a slave, a lord of all he keeps on being; but under guardians he keeps on being and house managers until the appointed day of the father.
Complete Apostles' Bible	Now I say, for as much time as the heir is a minor, he does not differ at all from a slave, though he is master of all, but is under guardians and stewards until the time appointed by the father.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. As long as the heir is a child, he differeth nothing from a servant, though he be lord of all, But is under tutors and governors until the time appointed by the father.
V. Alexander's Aramaic T. Eastern Aramaic Mnsrpts ⁵ James Murdock's Syriac NT	. But I say, that the heir, so long as he is a child, differeth not from a servant, although he is lord of all; but he is under supervisors and stewards, until the time established by his father. I say that as long as the heir is a child, he is not distinct from the Servants, though he is Master over all of them; But he is under guardians and stewards until the time that his father has appointed.
Original Aramaic NT ⁶	. I say that as long as the heir is a child, he is not distinct from the Servants, though he is Master over all of them; But he is under guardians and stewards until the time that his father has appointed.
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	But I say that as long as the son is a child, he is in no way different from a servant, though he is lord of all; But is under keepers and managers till the time fixed by the father.
Bible in Worldwide English	Here is what I mean. When a man dies, his son is to receive his property. As long as the son is not grown up, he cannot have it. He has no more right than a servant, even though he really owns all the property.

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

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

	He still has people who take care of him and he must obey them until the time set by his father.
Easy English Easy-to-Read Version–2008	. This is what I am saying: When young children inherit all that their father owned, they are still no different from his slaves. It doesn't matter that they own everything. While they are children, they must obey those who are chosen to care for them. But when they reach the age the father set, they are free.
God's Word™	Let me explain further. As long as an heir is a child, he is no better off than a slave, even though he owns everything. He is placed under the control of guardians and trustees until the time set by his father.
Good News Bible (TEV)	But now to continue---the son who will receive his father's property is treated just like a slave while he is young, even though he really owns everything. While he is young, there are men who take care of him and manage his affairs until the time set by his father.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	Children who are under age are no better off than slaves, even though everything their parents own will someday be theirs. This is because children are placed in the care of guardians and teachers until the time their parents have set.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	In a similar way, God has promised our ancestors something better, but as long as an heir is a minor, he's not really much different than a servant, although he's the master over all of them. For until the time appointed by the father when he comes of age, the child is under the domestic supervision of the guardians of the estate.
UnfoldingWord Simplified T.	Now, I will further discuss children and heirs. An heir is a son who will later possess all that his father has. But as long as that heir is a child, he is like a slave whom others control. Until the day that his father has previously determined, other persons supervise the child and manage his property.
Williams' New Testament ⁷	I mean this: As long as the heir is under age he is not a whit better off than a slave, although he is heir of all the property, but he is under guardians and trustees until the time fixed by the father.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	I say, over as much time as the inheritor is an infant, he is nothing more substantial than a slave though he is master of <i>them</i> all. But he is under administrators and house managers until the father's predetermined time.
Common English Bible	.
Len Gane Paraphrase ⁸	Now I say that the heir, as long as he is a child, is no different from a servant even though he is lord of all. But is under tutors and supervisors until the designated time by the father.

⁷ William's New Testament - 1937 by Charles B. Williams.

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

A. Campbell's Living Oracles Now, I say, as long as the heir is a minor, he differs nothing from a bondman, though he be lord of all. For he is under tutors and stewards, until the time before appointed by his father.

New Advent (Knox) Bible .
NT for Everyone .

20th Century New Testament My point is this--As long as the heir is under age, there is no difference between him and a slave, though he is master of the whole estate. He is subject to the control of guardians and stewards, during the period for which his father has power to appoint them.

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 Version⁹ .

Let me explain what I'm saying. An heir who is under-age is no different from a slave, even though the heir may be the owner of everything. An heir is subject to guardians and managers until the time set by the father.

God's Truth (Tyndale) .
International Standard V .

Now what I am saying is this: As long as an heir is a child, he is no better off than a slave, even though he owns everything. Instead, he is placed under the care of [The Gk. lacks the care of] guardians and servant managers until the time set by the father.

Lexham Bible .
Montgomery NT .

What I mean is this. As long as the heir is a child, he differs in no respect from a slave, though he be the owner of the whole inheritance; but is under the control of guardians and trustees, until the time appointed by his father.

NIV, ©2011 .
Riverside New Testament .
Leicester A. Sawyer's NT .
The Spoken English NT¹⁰ .
UnfoldingWord Literal Text .

But I am saying that the heir, as long as he is a child, is no different from a slave, though he is owner of the entire estate. But he is under guardians and trustees until the date set by his father.

Urim-Thummim Version .
Weymouth New Testament .

Now I say that so long as an heir is a child, he in no respect differs from a slave, although he is the owner of everything, but he is under the control of guardians and trustees until the time his father has appointed.

Wikipedia Bible Project .
Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)¹¹ .
The Heritage Bible .
New American Bible (2002) .
New American Bible (2011) .

⁹ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

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

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

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 . But I say, over a long period of time the heir is a child, and does not differ from a slave, even though he is master of all of them. However, he is under guardians and stewards of the house, until the time which his father has set.

Holy New Covenant Trans. I am telling you this: while the heir is still a child, he is no different from a slave. It does not matter that the heir owns everything because, while he is a child, he must obey the people chosen to take care of him until the child reaches the age which his father set.

The Scriptures 2009 And I say, for as long as the heir is a child, he is no different from a slave, though he is master of all, but is under guardians and trustees till the time prearranged by the father.

Tree of Life Version Now I am saying, so long as the heir is underage, he is no different from a slave, even though he is the owner of everything. Instead, he is under guardians and managers until the date set by the father.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament¹² ...[I] say but to whom time The Heir Young is no [thing] [He] bears {more} [than] servant Lord [of] all [men] Being but under supervisors [He] is and managers until the time (set) [of] the father...

Alpha & Omega Bible NOW I SAY, AS LONG AS THE HEIR IS A CHILD, HE DOES NOT DIFFER AT ALL FROM A SLAVE ALTHOUGH HE IS OWNER OF EVERYTHING, BUT HE IS UNDER GUARDIANS AND MANAGERS UNTIL THE DATE SET BY THE FATHER.

Awful Scroll Bible And I confirm, he lawfully-allotting, over as long a time is un-taught, thoroughly-bears not-even-one thing as a devoted slave, he being the lord of all, however, he is under the turning-before and manager-of-the-house, until that set-beforehand of the father.

Concordant Literal Version Now I am saying, for as much time as the enjoyer of an allotment is a minor, in nothing is he of more consequence than a slave, being master of all, but is under guardians and administrators until the time purposed by the father.

exeGeses companion Bible **FROM SERVANT TO SONSHIP**
 And I word,
 as long time as the heir is a baby,
 he surpasses not a servant - being adoni of all;
 but is under managers and administrators
 until the pre-appointment of the father.

Orthodox Jewish Bible Now I say this: for however much time as the yoresh (heir) has not attained his majority (the state or time of being of full legal age, or his religious majority, his Bar Mitzvah), he differs nothing from an eved, though being Ba'al Bayit of all the nachalah (inheritance).
 And he is under shomrim (guardians) and omnot (governesses) until the time previously appointed by the Ba'al Bayit.

¹² The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
But as long as the person who has an inheritance coming to him is a child, he is really no better off than a slave, even though he himself is [rightfully] entitled [to the inheritance]. He is [still] under [the direction of] guardians and managers [of his affairs] until the day his father decides [to give him his inheritance].

Benjamin Brodie's trans.¹³

.
Now I say: As long as an heir remains an infant [spiritually immature], he is in no way different from a slave [spiritually in chains], although he is lord [positionally] over all [his inheritance is just sitting there waiting for him to grow up], But remains under slave-guardians and stewards [trustees] until the time [adult son placing] appointed by his father [adoption].

The Expanded Bible

Jonathan Mitchell NT

.
Now I continue saying, for (or: upon [the length of]) as much time as the heir (the apparent possessor of the distributed allotment) is progressing from being an infant to a minor (one having either no ability, or no right, to speak; = continues being under legal age) he continues essentially differing nothing from a slave, [though] continuously being owner (lord and master) of everything (of all), but further, he exists being under those to whom the trust is committed (guardians; ones entrusted with control and right to turn upon their charges) and house managers (stewards; administrators) until the father's previously set [time or situation].

Syndein/Thieme

Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Lexham Bible

No Longer Slaves But Sons and Heirs

Now I say, for as long a time as the heir is a child, he is no different from a slave, although he [*Here "although" is supplied as a component of the participle ("is") which is understood as concessive] is master of everything, but he is under guardians and managers until the time set by his father.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

The Spoken English NT¹⁴

.
My point is this:^a As long as the heir is a child, there's no difference between them and a slave—even though they own everything. No, they're under guardians and caretakers until the moment set by their father.

^a Lit. "And I say this".

Wilbur Pickering's New T.

Sons or slaves

To proceed, as long as the heir is a child he is no different from a slave, though he is owner of all, but is under guardians and stewards until the time appointed by the father.

Literal, almost word-for-word, renderings:

A Faithful Version

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

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

Analytical-Literal Translation	Now I say, for as much time as [or, while] the heir is a minor, he does not differ at all from a slave, although he is lord [or, owner] of all, <u>but</u> he is under guardians and trustees until the appointed time of the father.
Berean Literal Bible	.
Bond Slave Version	Now I say, That the heir, as long as he is a child, differs nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father.
C. Thomson updated NT	.
Charles Thomson NT	Now I say, as long as the heir is a minor, he differeth nothing from a bondman, though he be lord of all; but is under governors and guardians till the time prefixed by the Father.
Context Group Version	.
English Standard Version	.
Far Above All Translation ¹⁵	Now I say <i>that</i> as long as the heir is a child, he is in no way different to a slave, although he may be lord of all, but he is under guardians and custodians until the <i>day</i> appointed beforehand by the father, so we too, when we were children, were enslaved under the rudiments of the world. V. 3 is included for context.
Green's Literal Translation	But I say, Over so long a time the heir is an infant, he being lord of all, does not differ from a slave, but is under guardians and housemasters until the term set before by the father.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But I am saying inasmuch time as the heir is an infant {Or: a minor. Same in 4:3}, he carries nothing of more-value-than <i>that</i> of a bondservant, <i>though</i> being lord of all; but is under commissioners and stewards till the appointed-day of the father.
Modern KJV	But I say, Over so long a time the heir is an infant, he does not differ from a slave, though being lord of all; but he is under guardians and housemasters until the term appointed before by the father.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	Sons and Heirs Through Christ Now I say that the heir, as long as he is a child, differeth in nothing from a servant, though he be lord of all. But he is under tutors (managers, guardians) and governors (administrators, supervisors) until the time appointed by the father.
Revised Young's Lit. Trans.	.
A Voice in the Wilderness	.
Updated Bible Version 2.17	But I say that so long as the heir is a juvenile, he differs nothing from a slave though he is lord of all; but is under guardians and stewards until the day appointed of the father.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:

1-2

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

Galatians 4:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (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 st person singular, present active indicative	Strong's #3004
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
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>	masculine singular correlative pronoun; accusative case	Strong's #3745
chronos (χρόνος) [pronounced CHROHN-oss]	<i>time; time as a succession of events; a duration of time</i>	masculine singular noun; accusative case	Strong's #5550
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
klêronomos (κληρονόμος) [pronounced klay-roh-OHM-oss]	<i>an heir; inheritor (literally or figuratively); by implication, a possessor; one who receives by lot; in Messianic usage, one who receives his allotted possession by right of sonship; one who has acquired or obtained the portion allotted to him</i>	masculine singular noun, nominative case	Strong's #2818
nêpios (νήπιος) [pronounced NAY-pee-os]	<i>one who cannot speak, infant, child, baby without any limitation of age</i>	masculine singular adjective; nominative case	Strong's #3516
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: Now I keep on saying, so long as the heir keeps on being a child,...

There were no chapter breaks in the original text, so what happened in Galatians 3 is continued here. Galatians 3:29 reads: **And if you are Christ's, then you are Abraham's offspring, heirs according to promise.**

Who are the heirs? The believers in Galatia to whom Paul is writing. They are Abraham's offspring (seed) and heirs according to promise.

Paul appears to be saying that they are children, if I am understanding this correctly.

Galatians 4:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oudeís (οὐδεῖς, 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>	neuter singular adjective; accusative case; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
diaphérō (διαφέρω) [pronounced dee-ahf- EHR-oh]	<i>to bear or carry (through any place); to carry (in different ways; in different directions, to different places)</i>	3 rd person singular, present active indicative	Strong's #1308 (first set of meanings)
Thayer definitions: 1) to bear or carry through any place; 2) to carry different ways; 2a) to carry in different directions, to different places; 2a1) of people who are carried hither and thither in a ship, driven to and fro; 2b) to differ, to test, prove, the good things that differ; 2b1) to distinguish between good and evil, lawful and unlawful, to approve of things that excel, to differ from one; 2b2) to excel, surpass one; 2c) impersonally, it makes a difference, it matters, is of importance.			
doulos (δούλος) [pronounced DEW- loss]	<i>slave, servant, attendant</i>	masculine singular noun; genitive/ablative case	Strong's #1401

Translation: ...he differs not from a servant,...

These heirs, the Galatians, do not differ from the servant, whom I believe refers to the Jewish people. They were God's people and His servants under the Law.

Galatians 4:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree- oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
pantōn (πάντων) [pronounced PAHN- tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
ōn/ousa/on (ὄν/ούσα/ὄν) [pronounced own/OO- sah/on]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)

Translation: ...[despite] being lord of all;...

The heirs of the promise are lords over all.

Galatians 4:1 Now I keep on saying, so long as the heir keeps on being a child, he differs not from a servant, [despite] being lord of all;... (Kukis nearly literal translation)

This appears to be the position of the heirs, as children (which is the stature of the Galatians at this time), they do not appear to be any different from the servants (and, if they chose to follow the Law of Moses, they would be even more like them).

Galatians 4:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
hupó (ὑπό) [pronounced hoop-OH]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
epitropoi (ἐπίτροποι) [pronounced ehp-IHT-rohp-oy]	<i>commissioners, domestic managers, guardians, curators, stewards, overseers, tutors</i>	masculine plural noun; accusative case	Strong's #2012
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
oikonómoi (οἰκονόμοι) [pronounced oy-kohn-OHM-oy]	<i>stewards, house servants, managers, overseers (an employee in that capacity); by extension, fiscal agents (treasurers); figuratively, preachers (of the Gospel)</i>	masculine plural noun, accusative case	Strong's #3623

Translation: ...but he keeps on being under guardians and house managers...

The heir keeps on under guardians and house managers, which I would understand to be Paul and those others with spiritual authority over the Galatians.

Galatians 4:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
achri/achris (ἄχρι/ἄχρις) [pronounced AHKH-ree/AHKH-rece]	<i>until, unto, while, till; up to, as far as; for, in, into</i>	preposition or conjunction	Strong's #891
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
prothésmios (προθέσμιος) [pronounced proth-EHS-mee-oss]	<i>appointed day, set beforehand, (time) appointed or determined beforehand, prearranged (point in time)</i>	feminine singular noun; genitive/ablative case	Strong's #4287 (hapax legomena)

Galatians 4:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962

Translation: ...until the appointed day of his father.

There will come a time when it is more clear that the heir of all things is this new royal family. That time has not yet come.

Galatians 4:2 ...but he keeps on being under guardians and house managers until the appointed day of his father. (Kukis nearly literal translation)

Galatians 4:1–2 Now I keep on saying, so long as the heir keeps on being a child, he differs not from a servant, [despite] being lord of all; but he keeps on being under guardians and house managers until the appointed day of his father. (Kukis nearly literal translation)

It also occurs to me that I might be too exacting here, trying to connect the heirship previously mentioned to the heirship found here.

Let's at least address the concept of the ancient heir here:

From Benjamin Brodie: *In Greek civil law, the heir had about as much liberty as a common slave. He had no legal or property rights. His guardian kept him under discipline. He was told when to wake up, when to go to school, what to wear, how to behave, and when to go to bed. He also had a trustee to manage his property, especially if his father was deceased. Until he came of age he was called "the young master" – "master" because one day he would inherit the estate, but "young" to keep him firmly in his place. Under this system, the young master sometimes felt more like a slave than a son.*¹⁶

Paul may be establishing a different sort of parallel here. We will see how this progresses.

Galatians 4:1–2 This is what I am trying to say to you: as long as an heir is a child, he differs very little from the servant, despite the fact that he is lord over all. In his youth, he continues to be under guardians and house managers until the time predetermined by his father. (Kukis paraphrase)

¹⁶ From <http://www.versebyverse.com/sitebuildercontent/sitebuilderfiles/gal.pdf> (p. 170); and Brodie is quoting or citing P. Ryden for this information.

Thus even we when we were (very young) children under the principles of the cosmos were being enslaved. Now when came in the fullness of the time, sent forth the God the Son of His, being out from a woman, being under the Law; that the ones under Law He may redeem that the (Roman) adoption (as sons) we might receive.

Galatians
4:3–5

Thus, even when we were (very young) children, under the fundamental principles of cosmos [Diabolicos] were enslaved [in the past with continued repercussions]. Now, when the fullness of time had come, the God sent forth His Son, being out from a woman [and] being under the Law; that He might redeem those under [the] Law that we might receive adoption (as sons).

Therefore, when we were very young children, living under the fundamental principles of the cosmic system, we found ourselves enslaved to this system with repercussions that continued into the future. Nevertheless, when it was the right time in human history, God sent forth His Son, born of a woman and born under the confines of the Law, so that He might redeem those under the Law and also so that we might receive the adoption as sons.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Thus even we when we were (very young) children under the principles of the cosmos were being enslaved. Now when came in the fullness of the time, sent forth the God the Son of His, being out from a woman, being under the Law; that the ones under Law He may redeem that the (Roman) adoption (as sons) we might receive.
Complete Apostles Bible	Even so we, when we were minors, were enslaved by the elements of the world. But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, so that He might redeem those under the law, so that we might receive the adoption.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. So we also, when we were children, were serving under the elements of the world. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law: That he might redeem them who were under the law: that we might receive the adoption of sons.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. So also we, while we were children, were in subordination under the elements of the world. But when the consummation of the time arrived, God sent forth his Son; and he was from a woman, and was under the law; that he might redeem them that were under the law; and that we might receive the adoption of sons.
Original Aramaic NT	In this way also when we were children, we were enslaved under the principles of the world. But when the end of time arrived, God sent his Son and he was from a woman and was under The Written Law, That he would redeem those who were under The Written Law, and that we would receive the position of children.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So we, when we were young, were kept under the first rules of the world; But when the time had come, God sent out his Son, made of a woman, made under the law, That he might make them free who were under the law, and that we might be given the place of sons.
Bible in Worldwide English	So it is with us. Before we were grown up, we were like servants. We were just beginning to learn about the things of this world. But when the right time came, God sent his Son to make us free. He was born by a woman during the time when men had to obey the law. God sent him to set the people free who were under the law. God sent him so that we would receive our rights as sons of God.
Easy English Easy-to-Read Version–2008	. It is the same for us. We were once like children, slaves to the useless rules of this world. But when the right time came, God sent his Son, who was born from a woman and lived under the law. God did this so that he could buy the freedom of those who were under the law. God's purpose was to make us his children.
God's Word™	It was the same way with us. When we were children, we were slaves to the principles of this world. But when the right time came, God sent his Son into the world. A woman gave birth to him, and he came under the control of God's laws. God sent him to pay for the freedom of those who were controlled by these laws so that we would be adopted as his children.
Good News Bible (TEV)	In the same way, we too were slaves of the ruling spirits of the universe before we reached spiritual maturity. But when the right time finally came, God sent his own Son. He came as the son of a human mother and lived under the Jewish Law, to redeem those who were under the Law, so that we might become God's children.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	That is how it was with us. We were like children ruled by the powers of this world. But when the time was right, God sent his Son, and a woman gave birth to him. His Son obeyed the Law, so he could set us free from the Law, and we could become God's children.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	So it is with us. When we were juveniles we were enslaved under the hostile spirits of the world. But when that era came to an end and the time of fulfillment had come, God sent his Son, born of a woman, born under the written law. Yet all of this was so that he would redeem and set free all those held hostage to the written law so that we would receive our freedom and a full legal adoption as his children.
UnfoldingWord Simplified T.	Likewise, when we were like young children, we were under the evil rules that everyone in this world lives by. Those rules controlled us like masters control their slaves. But when the time that God had determined arrived, he sent Jesus, his Son, into the world. Jesus was born to a human mother, and he had to obey the law.

God sent Jesus to rescue us from the law controlling us. He did this to adopt us as his own children.

Williams' New Testament

So when we were spiritually under age, we were slaves to the world's crude notions, but when the proper time had come, God sent His Son, born of a woman, born subject to law, to ransom those who were subject to law, so that we might be adopted as sons.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

In this way also, we, when we were infants, were *people* who had been enslaved under the world's conventional practices. But when the fullness of the time came, God sent off His Son, who became from a woman, who became under the law, so that He might purchase the *people* under *the* law so that we might receive the adoption.

Common English Bible .

Len Gane Paraphrase

So we also, when we were children were in bondage to the principles of the world. But when the fullness of time came, God sent out his Son, born of a woman, born subject to the law, to redeem those who were subject to The Law, so that we might receive the adoption as sons.

A. Campbell's Living Oracles

So, also, we, whilst we were minors, were in bondage under the elements of the world. But when the fullness of the time was come, God sent forth his Son, born of a woman, born under the law, that he might redeem those under law, that we might receive the adoption of sons.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament

And so is it with us; when we were under age, as it were, we were slaves to the puerile teaching of this world; But, when the full time came, God sent his Son--born a woman's child, born subject to Law--To ransom those who were subject to Law, so that we might take our position as sons.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible

So also, when we were children, we were enslaved under the basic principles of the world. But when the time had fully come, God sent His Son, born of a woman, born under the law, to redeem those under the law, that we might receive our adoption as sons.

Christian Standard Bible .

Conservapedia Translation .

Evangelical Heritage V. .

Revised Ferrar-Fenton Bible .

Free Bible Version

It's just the same for us. When we were children, we were slaves subject to the basic rules* of the law. But at the appropriate time God sent his Son, born of a woman, born under the rule of law, so that he could rescue those who were kept under the rule of law, so that we could receive the inheritance of adopted children.

God's Truth (Tyndale) .

Holman Christian Standard .

International Standard V

It was the same way with us. While we were children, we were slaves to the basic principles of the world. [Or the elemental spirits of the universe] But when the appropriate time had come, God sent his Son, born by a woman, born under the Law, in order to redeem those who were under the Law, and thus to adopt them as his children.

Lexham Bible	So also we, when we were children, we were enslaved under the elemental spirits of the world. But when the fullness of time came, God sent out his Son, born of a woman, born under the law, in order that he might redeem those under the law, in order that we might receive the adoption.
Montgomery NT	So we Jews also, when we were children, were held in bondage under the empty externalities of the world. But when the fulness of time was come God sent forth his Son, born of a woman, born under law, to redeem from captivity those under law, in order that we might receive our sonship.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	Even so we, when we were children, were in bondage under the elements of the cosmos: But when the fullness of the time was come, Elohim sent forth his Son, appearing in history from a woman, coming into existence under the Law, to ransom them that were under the Law so that we might receive the Adoption as sons.
Weymouth New Testament	So we also, when spiritually we were children, were subject to the world's rudimentary notions, and were enslaved. But, when the time was fully come, God sent forth His Son, born of a woman, born subject to Law, in order to purchase the freedom of all who were subject to Law, so that we might receive recognition as sons.
Wikipedia Bible Project	So we also were children, enslaved to our natural instincts; so when the time was right, God sent forth his son to be born of a woman and under the law, so that he might redeem those under the law and adopt us.
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	So we also, when we were young, we were under the elements of the world, being enslaved. But when the fullness of the time came, YAHWEH sent forth His Son, having come into being out of a woman, being subject to the Torah, that He might redeem the ones under (the penalty of breaking) the Torah, that we might receive the adoption of sons.
Holy New Covenant Trans.	It is the same for us. We were once like little children, slaves to the standards of this world but, when the right time came, God sent His Son. God's Son was born from a woman; he lived under the law. God did this so that He could buy back the freedom of those who were under the law. God's purpose was to make us His children.
The Scriptures 2009	So we also, when we were children, were under the elementary matters of the world, being enslaved. But when the completion of the time came, Elohim sent forth

Tree of Life Version His Son, born of a woman, born under Torah, to redeem those who were under Torah, in order to receive the adoption as sons.
So also, when we were underage, we were subservient to the basic principles of the world. But when the fullness of time came, God sent out His Son, born of a woman and born under law—to free those under law, so we might receive adoption as sons.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...so and We when were Young under the elements [of] the world [We] were Having Been Enslaved when but comes The Completion [of] the time sends The God the son [of] him becoming from woman becoming under law that the [men] under law [He] may redeem that the adoption [We] may receive...

Alpha & Omega Bible SO ALSO WE, WHILE WE WERE CHILDREN, WERE HELD IN BONDAGE UNDER THE PHYSICAL THINGS OF THE WORLD.
BUT WHEN THE FULLNESS OF THE TIME CAME, THEOS (*The Alpha & Omega*) SENT FORTH HIS SON, BORN OF A WOMAN, BORN COVERED BY THE LAW, SO THAT HE MIGHT REDEEM THOSE WHO WERE COVERED BY THE LAW, THAT WE MIGHT RECEIVE THE ADOPTION AS SONS. †(In the Old Covenant, the keeping of the law was the best they could do to atone for sin. Animal sacrifices only temporarily atoned for sins, but only the blood of Jesus can give us sufficient insurance coverage that we will not die in the second death in the Lake of Fire. But if we do not grow & mature & bear good fruits, or if we practice a lifestyle of sin, the blood of Jesus will no longer cover us. John 15, Heb. 10:26; 1Jn. 3:4 to 1Jn. 3:10) [The Alpha & Omega Bible is an interesting translation at times, but so much of their commentary misses the mark.]

Awful Scroll Bible And the same-as-this, as-when we were un-taught, we were having been enslaved under the linings up of the world,
but as-when the fulfillment of the time came, God segregates-out His Son, coming to be out of a woman, coming to be under the Law,
in order that He should bring- them -from under the Law, in order that we may receive-of the putting-to-son.

Concordant Literal Version Thus we also, when we were minors, were enslaved under the elements of the world."
Now when the full time came, God delegates His Son, come of a woman, come under law, "
that He should be reclaiming those under law, that we may be getting the place of a son."

exeGeses companion Bible Even so thus we, when we were babies,
were subservient under the elements of the cosmos:
but when the fulness/shalom of the time came
Elohim apostolized his Son
- become of a woman - become under the torah
to market them who were under the torah
so that we take the sonship.

Orthodox Jewish Bible So also we, when we were immature, had been enslaved under the yesodot (rudiments) of the Olam Hazeh.
But when the fullness of time had come, Hashem sent forth his Ben HaElohim [Moshiach, 2Sm 7:14; Ps 2:7; 89:27], born of an isha (Gn 3:15; Isa 7:14; Mic 5:2), born under the Torah,
That Moshiach might bring the Geulah (Redemption) to the ones under the Torah, that we might receive the Ma'amad HaBanim (the standing as sons), the bechirah adoption.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:*The Amplified Bible*

An Understandable Version

.
So also, when we [Jews] were like children, we were under bondage to the basic worldly rules [of the Law of Moses]. But, when [God's] timing fully arrived, He sent His Son, born to a woman [i.e., Mary], born during [the time when] the Law [of Moses was still in effect], so that He could buy back [from Satan] those who were [still] under [obligation to] the Law of Moses, and that we could become adopted children.

Benjamin Brodie's trans.

In this manner, we [Jews] also, when we were infants [spiritual babes], were in a state of permanent bondage under the control of the basic precepts [fundamentals of the Mosaic Law] of the world [Jewish system].

But when the fullness of time arrived [the precise moment in God's plan], God sent forth His Son [Jesus Christ] on a specific mission [to redeem Jews from the law, adopt Gentiles, and give both the Holy Spirit as sons], born out from a woman [emphasis on His humanity], established under the authority of the law [so He could fulfill the requirements of the legal dispensation],

In order that He might redeem those [Jews] under the authority of the law, in order that we [Gentiles] might receive the adoption,...

The Expanded Bible
Jonathan Mitchell NT

.
Thus also we ourselves, when we were progressing from infants to minors, we continued being folks having been enslaved under (or: by) the System's elementary principles (the rows, ranks and series of the organized system of culture, economy, government in secular society and religion, as well as of the world and universe; or: the rudimentary things pertaining to the cosmos).

Yet when the effect of the filling of the time came (or: that which was filled up by time reached full term), forth from out of a mission (or: from out of the midst of [Himself]), God sent-off His Son, being Himself come to be born from out of a woman, being Himself come to be born under [the rules, authority and influence of] Law,

to the end that He could (or: would) buy out (ransom; redeem; reclaim [from slavery]) those under [the] Law – so that we could and would receive and take away into possession the placing in the condition of a son (or: the deposit of the Son; the setting in place which is the Son; the constituting as a son; the placing in the Son).

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

.
In the same way, when we were children, we were kept in slavery by the ruling spirits of the world.^b

But when the time was exactly right,^c God sent God's own Son. He was born to a woman, and born under the Law.

That way he could pay the price to set free the people who were under the Law-so that we could receive adoption as children.

b. Lit. “by the elements of the world”. I’m not sure, but I think Paul is saying that all nations—both the Jews and Gentiles—have been under the spiritual custody of angelic beings until the coming of Christ.

c. Lit. “when the fullness of time came”.

Wilbur Pickering’s New T.

Similarly, when we were children we were in slavery under the basic principles of the world.¹

But at just the right time God sent out His Son, born of a woman, born under law, so that He might redeem those under law, that we might receive the adoption as sons.

(1) The only true freedom available in this life is to be a slave of Jesus Christ. In John 8:34 the Lord Jesus said, “whoever commits sin is a slave of sin”, and in verse 36, “if the Son makes you free, you will be free indeed”. Sin gives Satan an entrance, and he has various instruments for binding people (see verse 8 below).

Literal, almost word-for-word, renderings:

A Faithful Version

In the same way, when we were children, we were held in bondage under the elements of the world. But when the time for the fulfillment came, God sent forth His own Son, born of a woman, born under law, In order that He might redeem those who are under law, so that we might receive the gift of sonship from God.

Analytical-Literal Translation

In the same way we also, when we were minors, we were under the rudimentary elements [or, basic teachings] of the world, having been enslaved. But when the fullness [or, completion] of the time came, God sent forth His Son, having been born of a woman, having been born under [the] Law, so that He should redeem [or, set free] the [ones] under [the] Law, so that we shall receive the adoption [or, the formal and legal declaration that we are His children].

Berean Literal Bible

So also, we when we were children, were held in bondage under the principles of the world. But when the fullness of the time had come, God sent forth His Son, having been born of a woman, having been born under the Law, that He might redeem those under the Law, so that we might receive the divine adoption as sons.

Bond Slave Version

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C. Thomson updated NT

.

Charles Thomson NT

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Context Group Version

In the same way we also, when we were children, were being made slaves under the rudiments of the world: but when the fullness of the time came, God sent out his Son, born from a woman, born under the law, that he might ransom those that were under the law, that we might receive the adoption of sons.

English Standard Version

.

Far Above All Translation

.

Green’s Literal Translation

.

Literal New Testament

.

Literal Standard Version

And I say, now as much time as the heir is a child, he differs nothing from a servant, [though] being lord of all, but is under tutors and stewards until the time appointed of the father, so we also, when we were children, were in servitude under the elements of the world, and when the fullness of time came, God sent forth His Son, come of a woman, come under law, that He may redeem those under law, that we may receive the adoption as sons; and because you are sons, God sent forth the Spirit of His Son into your hearts, crying, “Abba! Father!” So that you are no longer a servant, but a son, and if a son, also an heir of God through Christ. Vv. 1–2 & 6–7 are included for context.

Modern English Version

.

Modern Literal Version 2020 **So also, when we were infants, having been enslaved under the elemental principles of the world, but when the fullness of the time came, God sent out his Son, born out-of a woman, born under *the* law, in-order-that he might buy the ones up who *were* under *the* law, in-order-that we might receive the sonship.**

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:

3-5

Galatians 4:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútô (οὗτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
Here, it is spelled, hoútôs (οὕτως) [pronounced HOO-tohç].			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hêmeis (ἡμεῖς) [pronounced hay-MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
hote/hête/tote (ὅτε/ἤτε/τότε) [pronounced HOT-eh, HAY-teh, TOT-eh]	<i>when, whenever, while; that, this [which]; for this reason, because; after (that), as soon as, as long as</i>	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	1 st person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
nēpioi (νήπιοι) [pronounced NAY-pee-oy]	<i>ones who cannot speak, infants, very young children, babies without any limitation of age</i>	masculine plural adjective; nominative case	Strong's #3516

Translation: Thus, even when we were (very young) children,...

I do not believe that Paul is speaking of himself or of the Galatians at this point. I don't think that he is looking back to when all of them were 8 or 14 or whatever. Paul is looking back on a young nation Israel, younger than Israel is today.

He is using the editorial *we*, even though the Galatians would not have been considered Israelites in any way. However, Paul will appear to have things which apply to the Galatians in the past and things which apply to the Israelites in the past.

Galatians 4:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὑπό (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
τα (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
στοιχεῖα (στοιχεῖα) [pronounced <i>stoy-KHEE-ah</i>]	<i>elements, first principals; fundamental principles, rudiments; elemental spirits</i>	neuter plural noun, accusative case	Strong's #4747
<p>Thayer definitions: 1) <i>any first thing, from which the others belonging to some series or composite whole take their rise, an element, first principal; 1a) the letters of the alphabet as the elements of speech, not however the written characters, but the spoken sounds; 1b) the elements from which all things have come, the material causes of the universe; 1c) the heavenly bodies, either as parts of the heavens or (as others think) because in them the elements of man, life and destiny were supposed to reside; 1d) the elements, rudiments, primary and fundamental principles of any art, science, or discipline; 1d1) i.e. of mathematics, Euclid's geometry.</i></p>			
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
κόσμος (κόσμος) [pronounced <i>KOSS-moss</i>]	<i>world, world order, arrangement, order, organized world system</i>	masculine singular noun, genitive/ablative case	Strong's #2889
ἦν (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	1 st person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
δουλόω (δουλόω) [pronounced <i>doo-LOW-oh</i>]	<i>being enslave (literally or figuratively), bringing into (be under) bondage, being given as a slave, becoming (making) (one) a servant</i>	masculine plural, perfect passive participle, nominative case	Strong's #1402

Translation: ...under the fundamental principles of cosmos [Diabolicos] were enslaved [in the past with continued repercussions].

The Galatians, as a people, have been under the fundamental principles of the cosmos; we may want to call it the world, the cosmic system, or Cosmos Diabolicos. This describes a people who are removed from the truth.

Now, there is truth out there, for all groups of people, known as the laws of divine establishment. These are laws which may be fetched from the Old Testament and applied to any nation at any time. However, if these laws are rejected (as we see happening in the United States), then virtually anything goes; virtually anything is reasonable, no matter how flipping crazy it is.

You think that your 4 year old son is certain that he is a little girl, so you think it is appropriate to give the kid hormone blockers—30 years ago, this would have been universally recognized as insane, and any parent who

tried to do this would have that child taken from their home. But not today. Doctors will even participate in this fiction.

You think that homosexuality is exactly like heterosexuality, except that there is simply a different attraction. Apart from that, everything else is the same? Again, 30 years ago, this would have been seen as flipping crazy. Today, large number of Americans accept this as true. And, when gay characters are written into television programs, nearly all of the time, the relationship between two gay men, or two lesbians or a male and a female are presented almost exactly the same. They aren't; not even close to the same. And it is a fiction to assert that they are. Nevertheless, easily a third of Americans and even more see these relationships as being equivalent relationships.

This is what happens when a nation rejects Jesus Christ; and then rejects the laws of divine establishment. After that, no matter how crazy it is, it might be accepted as absolute truth. I write this in 2022, and many of us have had the experience of seeing something occur that is crazy—and being generally accepted as okay. And we think, “Well, that is it; they can't take it any farther than that.” And then the next day, whatever crazy was before, it is doubled, overnight.

Galatians 4:3 **Thus, even when we were (very young) children, under the fundamental principles of cosmos [Diabolicos] were enslaved [in the past with continued repercussions].** (Kukis nearly literal translation)

For the most part, Paul is describing the Galatians and their past, and how they were under the strong influence of the cosmic system (or of satanically influenced, human viewpoint).

Galatians 4:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hote/hête/tote (ὅτε/ἤτε/τότε) [pronounced HOT-eh, HAY-teh, TOT-eh]	<i>when, whenever, while; that, this [which]; for this reason, because; after (that), as soon as, as long as</i>	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, aorist active indicative	Strong's #2064
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
plêrōma (πλήρωμα) [pronounced PLAY-roh-mah]	<i>fulness, repletion, completion, (subjectively) what fills (as contents, supplement, copiousness, multitude); or (objectively) what is filled (as container, performance, period)</i>	neuter singular noun, nominative case	Strong's #4138
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
chronos (χρόνος) [pronounced CHROHN-oss]	<i>time; time as a succession of events; a duration of time</i>	masculine singular noun; genitive/ablative case	Strong's #5550

Translation: Now, when the fullness of time had come,...

However, despite what was happening in Galatia before Christianity; and what was happening in Israel, which was so terrifically anti-God, God determined that the time was perfect; the time was right.

Galatians 4:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exapostellō (ἐξαποστέλλω) [pronounced <i>ex-ap-oss-TEHL-loh</i>]	<i>to send forth [on a mission], to send [away, out], to dispatch, to dismiss</i>	3 rd person singular, aorist active indicative	Strong's #1821
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
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, accusative case	Strong's #5207
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...the God sent forth His Son,...

At that point, God sent His Son into the world. If you are reading and studying this, you realize that this is Jesus. Paul is speaking about Jesus coming into world history at just the right time and just the right place.

Galatians 4:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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, aorist (deponent) middle participle; accusative case	Strong's #1096
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
gunê (γυνή) [pronounced <i>goo-NAY</i>]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; genitive/ablative case	Strong's #1135

Translation: ...being out from a woman...

Jesus was of a woman. Now, from the beginning, the Messiah was portrayed as coming from a woman. All the way back to Genesis 3, the Messiah was to be the seed of the woman. In Isaiah, Jesus is portrayed as born of a virgin. What is this all about?

Why Is Jesus Presented as the Seed of the Woman?

1. Adam and the woman sinned in different ways. Adam sinned with a complete knowledge and understanding that he was intentionally violating God's single mandate for them.
2. As a result, the punishment for the man and the woman were different.
3. The woman gives birth to the child; but the man gives his sin nature to the child.
4. All babies are born with a sin nature; and if anyone wondered, God hates babies, because every one of them is born with a sin nature; and everyone of them has Adam's original sin imputed to their person.
5. There is one exception to this, and that is Jesus. He is born without a sin nature because He had no human father.
- 6.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Galatians 4:4d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-m]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine singular, aorist (deponent) middle participle; accusative case	Strong's #1096
hupó (ὑπό) [pronounced hoop-OH]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551

Translation: ...[and] being under the Law;...

At the time that Jesus came on the scene, He was under the Law. He lived during the dispensation of Israel; and therefore, was subject to the Mosaic Law.

Obviously Jesus never offered up an animal sacrifice because He had never sinned.

Galatians 4:4 Now, when the fullness of time had come, the God sent forth His Son, being out from a woman [and] being under the Law;... (Kukis nearly literal translation)

Galatians 4:5a			
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
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
hupó (ὑπό) [pronounced hoop-OH]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551
exagorázō (ἐξαγοράζω) [pronounced ex-ag-or-AHD-zo]	<i>to redeem, to buy up, to buy up for one's self; to ransom; to make the most of</i>	3 rd person singular, aorist active subjunctive	Strong's #1805

Translation: ...that He might redeem those under [the] Law...

Jesus' purpose was to purchase those who were under the Law, which is all Israel. And that the Lord did when the sins of all mankind was poured out upon Him while He was on the Roman cross.

Galatians 4:5b			
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)
huiothesiá (υἰοθεσία) [pronounced hwee-oth-es-EE-ah]	<i>adoption (as sons); Roman adoption; placing as sons</i>	feminine singular noun, accusative case	Strong's #5206
apolambanô (ἀπολαμβάνω) [pronounced ap-ol-am-BAHN-oh]	<i>to receive (from, in full); to take aside; to take</i>	1 st person plural, aorist active subjunctive	Strong's #618

Translation: ...that we might receive adoption (as sons).

It is through what Jesus did for us that we receive adoption as sons.

The concept of Roman adoption is much different than our idea of adoption. A Roman of means or a Roman with power might look at his own sons and think, “I don’t want to leave money to those useless sons. And he may be aware of a young slave under him or even the son of someone else who is noble and hardworking. The Roman would adopt that person as his son, and whatever he was able to pass down to that son, he does.

Now God, as a Father, views many of the Jews—who ought to be His sons—and yet they did not believe in Jesus. So He will look elsewhere—outside of Israel—to find sons to adopt. The way Roman adoption works, is the father looks for a worthy young man to adopt; but we (gentiles who have believed in Jesus) are worthy because we have put on Christ. We have nothing inherently worthy in ourselves, but after believing in Jesus Christ, the Holy Spirit baptizes us into Him. This is how we becomes sons of God, because we are in Christ Jesus.

Galatians 4:5 ...that He might redeem those under [the] Law that we might receive adoption (as sons). (Kukis nearly literal translation)

Galatians 4:3–5 Thus, even when we were (very young) children, under the fundamental principles of cosmos [Diabolicos] were enslaved [in the past with continued repercussions]. Now, when the fullness of time had come, the God sent forth His Son, being out from a woman [and] being under the Law; that He might redeem those under [the] Law that we might receive adoption (as sons). (Kukis nearly literal translation)

At the beginning of this chapter, it was difficult to determine, *now, just exactly where is Paul going with this? How should we interpret this approach?* His reasoning here and in the following two verses is very clear in both the Greek and the Hebrew.

Paul, using the editorial *we*, says that, when we were very young children, we fell under the thinking of the cosmic system. Now, we can understand quite easily how this was true of the Galatians because, for a very long time, they were under the thinking of an heathen culture. This would refer not only to those to whom Paul was writing, but to their ancestors as well. But how does this apply to Paul? Paul also was under the thinking of an heathen culture, but his culture was a religious heathen culture—those under the false traditions of Judaism were no better off than the heathen. Both were false systems; but exhited the false thinking of the world.

However, **when the time was right, God sent forth His Son.** How exactly was the time right? Well, for the Galatians, they, despite being heathen, would become open to the gospel message. Now, as for the religious Jews, they had taken God’s truth and had turned it all into a lie. They were presenting a works-based religion to all Israel and to all the Jewish people. The right time means, Jesus would both expose the cosmic thinking of the religious Jews and He would, simultaneously, appeal to the gentiles, who are ready to respond to His message of truth and hope (which is, *believe on the Lord Jesus Christ and you will be saved*).

Christ would redeem those who placed themselves under the Law. By placing themselves under the Law, the Jewish people were saying, in effect, “Condemn us, O God, under your perfect Law!” So, for Jews and gentiles both, Christ came at the right time.

Galatians 4:3–5 Therefore, when we were very young children, living under the fundamental principles of the cosmic system, we found ourselves enslaved to this system with repercussions that continued into the future. Nevertheless, when it was the right time in human history, God sent forth His Son, born of a woman and born under the confines of the Law, so that He might redeem those under the Law and also so that we might receive the adoption as sons. (Kukis paraphrase)

We are not, by nature, the sons of God. We must be adopted into the family of God. For a moment in time, God’s sovereignty must line up with coincide with man’s volition. We believe in Jesus; and God simultaneously calls us to Himself. This is illustrated in parallel with the concept of Roman adoption. The wealthy man or the sovereign chooses a young man to call his son and to receive his wealth and/or position at some point in time. This man looks at his own sons and decides, “I cannot leave a lifetime of work and dedication to these idiots” and he finds

someone else, whom he adopts as a son. The parallel is, God the Father looks upon the religious Jews—the very ones who persecuted Jesus and forced Rome’s hand to place Him on the Roman cross—and He cannot give them His inheritance.

The Jews were bringing the filthy works of their hands to God, and saying, “Accept these, God.” And God cannot accept the works of man; God cannot accept human good as the basis for salvation. God can only accept of perfect offering of His Son, Who not only kept the Law and lived a life without sin, but then paid for the sins of all through His blood (and by *blood*, I mean the judgment for sins which Jesus endured while on the Roman cross).

At this point, we get really easy text to translate, which is Paul’s conclusion, based upon what he has been saying.

Now, because you (all) keep on being sons, has sent forth the God the Spirit of the Son of Him to the hearts of us, crying aloud, “Abba, the Father!” So that no more you are a slave, but a son; now if a son, then an heir through God [Byzantine Greek text: ...of God through Christ].

Galatians
4:6–7

Now, because you (all) keep on being sons, the God has sent forth the Spirit of His Son to our hearts, calling out, “Abba, [our] Father!” So that you are no more a slave but a son; now if [your are] a son, then [you are] an heir of God through Christ.

Now, because you continue being sons, God has sent to you the Spirit of His Son to our hearts, so that we call out to Him, “Abba, our Father!” Therefore, you are no longer a slave but a son; and if you are a son, then you are an heir of God, your Father, through Christ Jesus.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, because you (all) keep on being sons, has sent forth the God the Spirit of the Son of Him to the hearts of us, crying aloud, “Abba, the Father!” So that no more you are a slave, but a son; now if a son, then an heir through God [Byzantine Greek text: ...of God through Christ].
Complete Apostles Bible	And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" Therefore you are no longer a slave but a son, and if a son, also an heir of God through Christ.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father. Therefore, now he is not a servant, but a son. And if a son, an heir also through God.
V. Alexander’s Aramaic Eastern Aramaic Manuscript	.
James Murdock’s Syriac NT	And, because ye are sons, God hath sent forth the Spirit of his Son into your hearts, who crieth, Father, our Father. Wherefore, ye are no longer servants, but sons; and if sons, then heirs of God; through Jesus the Messiah.
Original Aramaic NT	But because you are children, God has sent The Spirit of his Son into your hearts, who cries, "Father, our Father".* And therefore you are not Servants but children, and if children, also the heirs of God by Yeshua The Messiah.
Plain English Aramaic Bible	.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And because you are sons, God has sent out the Spirit of his Son into our hearts, saying, Abba, Father. So that you are no longer a servant, but a son; and if a son, then the heritage of God is yours.
Bible in Worldwide English	Because you are sons, God has sent the Spirit of his Son into your hearts. The Spirit calls out, Father! So then, because of what God has done, you are no longer a slave but you are a son. And because you are a son, you will receive what he promised.
Easy English Easy-to-Read Version–2008	Since you are now God's children, he has sent the Spirit of his Son into your hearts. The Spirit cries out, "Abba, Father." Now you are not slaves like before. You are God's children, and you will receive everything he promised his children.
God's Word™	Because you are God's children, God has sent the Spirit of his Son into us to call out, "Abba! Father!" So you are no longer slaves but God's children. Since you are God's children, God has also made you heirs.
Good News Bible (TEV)	To show that you are his children, God sent the Spirit of his Son into our hearts, the Spirit who cries out, "Father, my Father." So then, you are no longer a slave but a child. And since you are his child, God will give you all that he has for his children.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	Now that we are his children, God has sent the Spirit of his Son into our hearts. And his Spirit tells us that God is our Father. You are no longer slaves. You are God's children, and you will be given what he has promised.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	And so that we would know for sure that we are his true children, God released the Spirit of Sonship into our hearts—moving us to cry out intimately, "My Father! You're our true Father!" Now we're no longer living like slaves <i>under the law</i> , but we enjoy being God's very own sons and daughters! And because we're his, we can access everything our Father has—for we are heirs of God through Jesus, the Messiah!.
UnfoldingWord Simplified T.	Because you are now God's sons, he sent the Spirit of his Son to live in each of us. It is his Spirit who enables us to call God, "Father, our dear Father!" This shows that we are God's sons. So, because of what God has done, no longer is each of you like a slave. Instead, each of you is a child of God. Since each of you is now God's child, God will also give you all that he has promised. God himself will do it!

Williams' New Testament And because you are sons, God has sent the Spirit of His Son into your hearts, crying, "Abba," that is, "Father."
So you are no longer a slave, but a son; and if a son, then an heir by God's own act.

Partially literal and partially paraphrased translations:

American English Bible .
Beck's American Translation .
Breakthrough Version Because you are sons, God sent off His Son's Spirit into your hearts, yelling, "Papa, the Father!"
In such a way, you are no longer a slave, but a son. If *you are* a son, *you are* also an inheritor through God.

Common English Bible .
Len Gane Paraphrase Because you are sons, God has sent out the Spirit of His Son into your hearts calling, "Abba, Father."
Therefore you are no longer a servant but a son, and if a son, then an heir of God through Christ.

A. Campbell's Living Oracles And because you are sons, God has sent forth the spirit of his Son into your hearts, crying, Abba, Father.
So that you are no more a bondman, but a son, and if a son, then heir of God through Christ.

New Advent (Knox) Bible .
NT for Everyone .
20th Century New Testament And it is because you are sons that God sent into our hearts the Spirit of his Son, with the cry--'Abba, our Father.'
You, therefore, are no longer a slave, but a son; and, if a son, then an heir also, by God's appointment.

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 To show you are his children, God sent the Spirit of his Son into our hearts, causing us to call out, "Abba," meaning "Father."
Since you are now no longer a slave, but a child, and if you are his child, then God has made you his heir.

God's Truth (Tyndale) .
Holman Christian Standard .
International Standard V Now because you are his children, God has sent the Spirit of his Son into our [Other mss. read your] hearts to cry out, "Abba! [Abba is Aram. for Father.] Father!"
So you are no longer a slave but a child, and if you are a child, then you are also an heir because of what God did.

Lexham Bible .
Montgomery NT And because you are sons, God sent forth the spirit of his Son into your hearts, crying, "Dear, dear Father!"
So each one of you is no longer a slave, but a son, and if a son, then an heir, too, through God's grace.

NIV, ©2011 .
Riverside New Testament .
Leicester A. Sawyer's NT .

The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	And because you are sons, God has sent out the Spirit of His Son to enter your hearts and cry "Abba! our Father!" Therefore you are no longer a slave, but a son; and if a son, then an heir also through God's own act.
Wikipedia Bible Project	Because you are sons, God sent his son's spirit into our hearts crying, Daddy! Father! You are no longer a slave but a son, and since you are a son you are an heir through God.
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 because you are sons, YAHWEH sent forth the Spirit of His Son into your hearts, crying, Abba! Father! So that you no more are a slave, but a son, and if a son, also an heir of YAHWEH through Messiah.
Holy New Covenant Trans.	You are God's children. That is why God sent the Spirit of His Son into your hearts. The Spirit cries out, "Daddy, dear Father." So now you are no longer a slave — you are God's child, God's heir.
The Scriptures 2009	And because you are sons, Elohim has sent forth the Spirit of His Son into your hearts, crying, "Abba, Father!" So you are no longer a slave but a son, and if a son, also an heir of Elohim through Messiah.
Tree of Life Version	Now because you are sons, God sent the Ruach of His Son into our hearts, who cries out, "Abba! Father!" So you are no longer a slave but a son—and if a son, also an heir through God.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...for but [You*] are Sons sends The God the spirit [of] the son [of] him to the hearts [of] us shouting abba The Father that no more [You] are Servant but {You are} Son if but {You are} Son and {You are} Heir through god...
Alpha & Omega Bible	BECAUSE YOU ARE SONS, THEOS (<i>The Alpha & Omega</i>) HAS SENT FORTH THE SPIRIT OF HIS SON INTO OUR HEARTS, CRYING, "ABBA! FATHER!" THEREFORE YOU ARE NO LONGER A SLAVE, BUT A SON; AND IF A SON, THEN AN HEIR THROUGH THEOS (<i>The Alpha & Omega</i>).
Awful Scroll Bible	Even certainly-of-which yous are sons, God segregates-out the Breath of His Son, into the sensibility of you all's hearts, crying out, "Father, Father!"

Concordant Literal Version	So-as, you is yet no longer a devoted slave, however a son, moreover if a son, indeed a lawfully-allotted one of God, through the Anointed One! Now, seeing that you are sons, God delegates the spirit of His Son into our hearts, crying "Abba! Father!"
exeGesés companion Bible	So that you are no longer a slave, but a son. Now if a son, an enjoyer also of an allotment from God, through Christ." And because you are sons, Elohim apostolized the Spirit of his Son into your hearts, crying, Abba Father. So then, you are not still a servant, but a son; and if a son, then an heir of Elohim through Messiah.
Orthodox Jewish Bible	And because you are banim, Hashem sent forth the Ruach of His Ben HaElohim into your levavot, crying "Abba, Avinu!" So you are no longer an eved but a ben; and if a ben, also a yoresh through Hashem.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	.
Benjamin Brodie's trans.	And because you are [<i>His</i>] children, God sent the Holy Spirit of His Son into our hearts, to call out, "Abba," [<i>which means</i>] "Father." So [<i>now</i>], you are no longer a slave but a child, and since you are a child, you also will receive an inheritance through [<i>the blessings of</i>] God.
The Expanded Bible Jonathan Mitchell NT	And because you [both Jew and Gentile believers] are [positionally] sons [redeemed Jewish sons and adopted Gentile sons], God [the Father] has sent forth the Spirit [Holy Spirit] of His Son [Jesus Christ] on a specific mission [to assist you in living the supergrace life] into the mentality of your souls, calling out inaudibly on a continual basis: Oh Father, my Father. Therefore, you [Gentile believers] are no longer a slave, but a son, and since you are a son, you are also an heir through God.
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice	.
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice	Now, because we exist being (are presently and continuously) sons, God sends off His Son's Spirit (or: the Breath-effect, which is His Son) as an emissary into our hearts, repeatedly crying out (habitually calling out or exclaiming in an inarticulate cry; even: screaming, shrieking [verb also means: croak, as a bird]), "Abba (Aramaic: = Dad, or, Daddy!), O Father!" So that, you are (you exist being) no longer a slave, but rather, a son, and since a son, also an heir (a possessor and an enjoyer of the distributed allotment) through God [other MSS: God's heir through Christ].

Bible Translations with Many Footnotes:

Lexham Bible	And because you are sons, God sent out the Spirit of his Son into our hearts, crying out, "Abba! ["Abba" is Aramaic for "father"] (Father!)," so that you are no longer a slave but a son, and if a son, also an heir through God.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.

The Spoken English NT	And because you're children, God has sent the Spirit of God's Son into our hearts. And the Spirit calls out, ^d "Abba! Father!" So you're not a slave anymore—you're a child of God. And if you're a child, you're also an heir because of God.
Wilbur Pickering's New T.	^d . "...hearts. And the Spirit calls out": lit. "...hearts, calling out". And because you are sons, ² God sent out the Spirit of His Son into your ³ hearts, calling, "Abba, Father". ⁴ Therefore you are no longer a slave but a son, ⁵ and if a son, also an heir of God through Christ. ⁶ (2) If you have the Holy Spirit in your heart, it is because you have been adopted into God's family; you are a 'son'. (3) Perhaps 6% of the Greek manuscripts read "our" instead of "your", setting up a conflict with the verb "you are" at the beginning of the verse (as in NIV, NASB, TEV, etc.). (4) "Father" is a translation of "Abba". (5) Here Paul switches from plural to singular. (6) Evidently 1½% of the Greek manuscripts, of inferior quality, read "through God" instead of "of God through Christ" (as in NIV, NASB, LB, TEV, etc.).

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	Now because you _p are sons [and daughters], God sent forth the Spirit of His Son into your _p hearts [fig., inner selves], crying out, "Dad [Gr. Abba], Father!" Therefore, you are no longer a slave, but a son, and if a son, also an heir of God through Christ!
Berean Literal Bible	.
Bond Slave Version	.
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	.
Modern English Version	.
Modern Literal Version 2020	And because you ^o are sons, God sent out the Spirit of his Son into your ^o hearts, crying, Abba, Father. So-then you are no longer a bondservant, but a son, and if a son, also an heir of God through Christ.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father! So that thou art no longer a bondservant, but a son; and if a son, then an ^o heir [of God through Christ]. ^o CT-heir through God.
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:
 6-7

Galatians 4:6a			
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
este (ἐστέ) [pronounced ehs-TEH]	<i>to be; you [all] are; this is the 2nd person plural of "to be"</i>	2 nd person plural, present indicative	Strong's #2075 (2 nd person plural of #1510)
huioi (υἱοί) [pronounced hwee-OY]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; nominative case	Strong's #5207

Translation: Now, because you (all) keep on being sons,...

The Galatians keep on being sons of God through faith in Christ Jesus (Galatians 2:16 3:26). Now, because they are sons, the next thing (v. 6b) is true...

Galatians 4:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exapostellô (ἐξαποστέλλω) [pronounced ex-ap-oss-TEHL-loh]	<i>to send forth [on a mission], to send [away, out], to dispatch, to dismiss</i>	3 rd person singular, aorist active indicative	Strong's #1821
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
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

Galatians 4:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
huios (υἱός, οὐ, ό) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, genitive/ablative case	Strong's #5207
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative 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
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
kardiai (καρδία) [pronounced kahr-DEE-1]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, accusative case	Strong's #2588
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...the God has sent forth the Spirit of His Son to our hearts,...

God the Father sent forth, to the Galatians, the Spirit of His Son to our hearts. Paul uses the 1st person plural pronoun because God gave Paul and Spirit and He gave the Galatians the Spirit. There is no distinction here between Paul, an Hebrew of the Hebrews, and the recipients of this letter (men who are primarily gentiles). There is no distinction to be made between Jews and gentiles (as per Galatians 3:28).

In modern English, we associate the human heart primarily with emotions. But the Spirit of God is not sent to our emotions, but to our right lobes.

When we talk about the *heart of man*, we need to understand that this is not with emphasis upon man's emotions.

The Compartments of the Heart (R. B. Thieme, Jr. from NB1)

1. The frame of reference, the area for retention of metabolized doctrine.
2. The memory centre which circulates epignosis doctrine to the various parts of the right lobe under the principle of recall.
3. The vocabulary storage which is the new language of biblical theology learned after salvation.
4. Categorical storage where classification of doctrines are located.
5. The conscience, the storage compartment for individual norms and standards.
6. The momentum department which is the mental area for spiritual growth, the function of metabolised

The Compartments of the Heart (R. B. Thieme, Jr. from NB1)

doctrine in both normal and accelerated growth. It is in the momentum department that you have the function of the ten problem-solving devices, along with the seventh part, wisdom.

7. The wisdom department, the launching pad for the application of doctrine to experience.
8. The subconscious which is storage for impressions, thoughts, emotions, which do not exist in the conscious mind or in the emotions of the soul.

See also the **Doctrine of the Heart** (which is 40 pages long) ([HTML](#)) ([PDF](#)) ([WPD](#)).

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Galatians 4:6c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
krazô (κράζω) [pronounced KRAD-zoh]	<i>croaking; crying [out, aloud], screaming, calling aloud (shrieking, exclaiming, entreat); vociferating; crying or praying for vengeance; speaking with a loud voice</i>	neuter singular, present active participle; accusative case	Strong's #2896
Abbâ (Ἀββᾶ) [pronounced ab-BAH]	<i>father; transliterated, Abba; Aramaic for "Father"</i>	indeclinable proper noun; a person	Strong's #5
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; nominative case	Strong's #3962

Translation: ...calling out, "Abba, [our] Father!"

Paul's point here is, this relationship with God is both real and personal. It is as real as the relationship which we have with our own father.

Galatians 4:6 Now, because you (all) keep on being sons, the God has sent forth the Spirit of His Son to our hearts, calling out, "Abba, [our] Father!" (Kukis nearly literal translation)

Galatians 4:7a

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
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

Galatians 4:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἶ) [pronounced ī]	<i>you are, thou art</i>	2 nd person singular, present indicative	Strong's #1488 (second person singular present of #1510)
doulos (δοῦλος) [pronounced DEW-loss]	<i>slave, servant, attendant</i>	masculine singular noun; nominative case	Strong's #1401
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
huios (υἱός, οὔ, ό) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207

Translation: So that you are no more a slave but a son;...

Remember how a wealthy man or a man with power might choose a son from among his slaves. Do we want to be slaves under the Law or do we want to be the sons of God through adoption? Ideally speaking, we are already God's sons in Jesus Christ. So why do we keep trying to put on our slavery outfit to go out and shovel manure for our master?

We are God's son because we are in Christ Jesus. Not because we make some feeble attempt to keep the Law.

Galatians 4:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced ī]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
huios (υἱός, οὔ, ό) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
klêronomos (κληρονόμος) [pronounced klay-roh-OHM-oss]	<i>an heir; inheritor (literally or figuratively); by implication, a possessor; one who receives by lot; in Messianic usage, one who receives his allotted possession by right of sonship; one who has acquired or obtained the portion allotted to him</i>	masculine singular noun, nominative case	Strong's #2818

Galatians 4:7b

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
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
In the Byzantine Greek text and the Scrivener Textus Receptus, the two previous words are flipped so they read ...of God through... Then they add <i>Christ</i> as the final word of this verse.			
Christos (χριστός) [pronounced kreeh-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547

Westcott Hort text: **Now if a son then an heir through God.**

Byzantine Greek text (and Scrivener Textus Receptus): **Now if a son, then an heir of God through Christ.**

Translation: ...now if [your are] a son, then [you are] an heir of God through Christ.

If we are sons of God (and we are), then we are also heirs of God through Jesus Christ. This is not a position which we earn or deserve. We have this position because we are in Christ. Galatians 3:26 **...for in Christ Jesus you are all sons of God, through faith.** (ESV)

Simple logic leads us from the understanding that we are sons to the understanding that we are also heirs. We share Christ's sonship; and, therefore, we share His heirship. Being in Christ means that we share all that is in Him.

Galatians 4:7 **So that you are no more a slave but a son; now if [your are] a son, then [you are] an heir of God through Christ.** (Kukis nearly literal translation)

Galatians 4:6–7 **Now, because you (all) keep on being sons, the God has sent forth the Spirit of His Son to our hearts, calling out, "Abba, [our] Father!" So that you are no more a slave but a son; now if [your are] a son, then [you are] an heir of God through Christ.** (Kukis nearly literal translation)

The implication here would be, *why would you want to attempt to earn God's favor (by keeping the Law and being circumcised) if you are already His son?*

Galatians 4:6–7 **Now, because you continue being sons, God has sent to you the Spirit of His Son to our hearts, so that we call out to Him, "Abba, our Father!" Therefore, you are no longer a slave but a son; and if you are a son, then you are an heir of God, your Father, through Christ Jesus.** (Kukis paraphrase)

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Some Galatians Are Returning to their Heathen Practices

It appears that legalism is not the only thing causing the Galatians to go astray. Some apparently are being pulled in the direction of Judaism; but others are being pulled toward the false religion which they formerly believed in.

But then indeed having not seen God, you (all) served the [gods] in nature, [those] not being gods. But now, having known God, now, rather, being known by God, how do you (all) keep on returning to the weak and miserable elements, in which [things] again to serve you (all) keep on desiring?

Galatians
4:8–9

But indeed, back then, having not known God, you (all) served the [things] in nature which are not gods. But now, having known God, but rather having been known by God, how do you (all) keep on turning back to the impotent and miserable principles [of your former beliefs], which [things] you (all) again keep on desiring to serve over again?

Some time ago, you did not know God and you served various things, which, by nature, are clearly not gods. But now, you know God and are known by God, so why do you keep turning back to the impotent and miserable principles which you used to believe in; why do you want to serve these false deities again?

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	But then indeed having not seen God, you (all) served the [gods] in nature, [those] not being gods. But now, having known God, now, rather, being known by God, how do you (all) keep on returning to the weak and miserable elements, in which [things] again to serve you (all) keep on desiring?
Complete Apostles Bible	But at one time indeed, when you did not know God, you were slaves to those which by nature were not gods. But now, having known God, or rather, having been known by God, how is it that you turn again to the weak and beggarly elements, to which once again you wish to be slaves?.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But then indeed, not knowing God, you served them who, by nature, are not gods. But now, after that you have known God, or rather are known by God: how turn you again to the weak and needy elements which you desire to serve again?
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. For then, when ye knew not God, ye served them who in their nature are not gods. But now, since ye have known God, or rather, have been known by God, ye turn yourselves again to the weak and beggarly elements, and wish again to be under them!
Original Aramaic NT	For then when you had not known God, you served those which by their nature were not God. But now that you have known God and especially that you are known by God, you have turned again to those sick and weak principles, and you wish again to be subject to them.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But at that time, having no knowledge of God, you were servants to those who by right are no gods: But now that you have come to have knowledge of God, or more
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	truly, God has knowledge of you, how is it that you go back again to the poor and feeble first things, desiring to be servants to them again?
Bible in Worldwide English	At first, you did not know God. At that time you obeyed things which are not real gods. But now you know God. That is, God knows you. Then why do you turn to things that are weak and can do no good? Do you want to obey them again?
Easy English Easy-to-Read Version–2008	. In the past you did not know God. You were slaves to gods that were not real. But now you know the true God. Really, though, it is God who knows you. So why do you turn back to the same kind of weak and useless rules you followed before? Do you want to be slaves to those things again?
God's Word™	When you didn't know God, you were slaves to things which are really not gods at all. But now you know God, or rather, God knows you. So how can you turn back again to the powerless and bankrupt principles of this world? Why do you want to become their slaves all over again?
Good News Bible (TEV)	In the past you did not know God, and so you were slaves of beings who are not gods. But now that you know God---or, I should say, now that God knows you---how is it that you want to turn back to those weak and pitiful ruling spirits? Why do you want to become their slaves all over again?
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	Before you knew God, you were slaves of gods that are not real. But now you know God, or better still, God knows you. How can you turn back and become the slaves of those weak and pitiful powers?
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Before we knew God as our Father and we became his children, we were unwitting servants to the powers that be, which are nothing compared to God. But now that we truly know him and understand how deeply we're loved by him, why would we, even for a moment, consider turning back to those weak and feeble principles of religion, <i>as though we were still subject to them?</i>
UnfoldingWord Simplified T.	When you did not know God, you worshiped gods that really did not really exist. You were their slaves. But now you do know God as your God. Perhaps it would be better, however, to say that now God knows each of you. So why are you returning again to follow the weak and worthless evil rules of this world? You do not really want to become their slaves all over again, do you?
Williams' New Testament	But at that former time, as you did not know the true God, you were slaves to gods that do not really exist, but now, since you have come to know God, or rather have come to be known by Him, how can you turn back to your own crude notions, so weak and worthless, and wish to become slaves to them again?

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	But at that time, when you certainly didn't know God, you were slaves to the <i>things</i> that by nature are not gods. Now, after knowing God, rather, being known by God,

	how are you turning back again to the weak and poor conventional practices that you want to be slaves to all over again?
Common English Bible Len Gane Paraphrase	. How is it then? When you didn't know God, you served those which by nature of not gods. But now, after you have known God, or rather are known by God, how can you return to those weak and destitute principles to which you desire to be in bondage?
A. Campbell's Living Oracles	But formerly indeed, when you knew not God, you served those, who by nature were not gods. But now, having acknowledged God, (or rather, being acknowledged by God,) why do you turn back again to the weak and beggarly elements, to which again, a second time, you incline to be in bondage?
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . . Yet formerly, in your ignorance of God, you became slaves to 'gods' which were no gods. But now that you have found God--or, rather, have been found by him--how is it that you are turning back to that poor and feeble puerile teaching, to which yet once again you are wanting to become slaves?

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	At the time when you didn't know God, you were enslaved by the supposed "gods" of this world. But now you've come to know God—or better, to be known by God. So how can you go back to those useless and worthless rules? Do you want to be slaves to those rules all over again?
God's Truth (Tyndale)	.
Holman Christian Standard International Standard V	. However, in the past, when you did not know God, you were slaves to things that are not really gods at all. [Lit. gods by nature] But now that you know God, or rather have been known by God, how can you turn back again to those powerless and bankrupt basic principles? [Or elemental spirits] Why do you want to become their slaves all over again?
Lexham Bible Montgomery NT	. But once, when you Gentiles had no knowledge of God, you were slaves to gods which have no real being. Now, however, when you have come to know God, or rather to be known by God, how is it that you are beginning to turn back to those weak and beggarly externalities, eager to be in bondage to them again?
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT	. . . But formerly, not knowing God you served beings which are not really Gods; but now knowing God, or rather being known by God, how do you turn again to the weak and imperfect rudiments, which you wish again to serve?
The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	. . . Nevertheless, when you knew not Elohim, you did service to them that by nature are no elohim. But now, after that you have known Elohim, or rather are known of Elohim, how turn you again to the weak and lowly elements, which you desire again to be in bondage to?

Weymouth New Testament	But at one time, you Gentiles, having no knowledge of God, were slaves to gods which in reality do not exist. Now, however, having come to know God--or rather to be known by Him--how is it you are again turning back to weak and worthless rudimentary notions to which you are once more willing to be enslaved?
Wikipedia Bible Project	Before you knew God, you were enslaved to those who are not gods by nature. Now that you know God, how do you turn back to the weak and poor basic elements? Do you want to be enslaved again by them?
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 then, indeed, not knowing YAHWEH, you served as slaves to the ones by nature not being Elohim. But now, knowing YAHWEH, but rather being known by YAHWEH, how do you turn again to the weak and poor principles to which you desire again to come under their bondage?
Holy New Covenant Trans.	In the past you didn't know God. You were slaves to gods which were not real but now you know the true God. Actually, it is God who knows you! So why do you turn back to those weak and useless standards which you followed before? Do you want to be slaves to those things again?
The Scriptures 2009	But then, indeed, not knowing Elohim, you served those which by nature are not mighty ones. But now after you have known Elohim, or rather are known by Elohim, how do you turn again to the weak and poor elementary matters, ^a to which you wish to be enslaved again? ^a See Gal. 4:3, Col. 2:8 and Col. 2:20.
Tree of Life Version	.

Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament	...but then certainly not Having Seen god [You*] serve the [ones] [by] nature not being gods now but Knowing god more but Being Known by god how? [You*] turn again to the weak and poor elements which* again onward to serve [You*] want...
Alpha & Omega Bible	HOWEVER AT THAT TIME, WHEN YOU DID NOT KNOW THEOS (The Alpha & Omega), YOU WERE SLAVES TO THOSE WHICH BY NATURE ARE NOT GODS. †(Gentile worship of planets, constellations & statues.) BUT NOW THAT YOU HAVE COME TO KNOW THEOS (The Alpha & Omega), OR RATHER TO BE KNOWN BY THEOS (The Alpha & Omega), HOW IS IT THAT YOU TURN BACK AGAIN TO THE WEAK AND WORTHLESS PHYSICAL THINGS, TO WHICH YOU DESIRE TO BE ENSLAVED ALL OVER AGAIN?
Awful Scroll Bible	All the same, as-when-at-that time surely, having not perceived God, yous enslave to those that naturally are not gods.

	Moreover, now coming to know God, but rather being came to be known by God, how is it that you turn-back-upon again, to the weak and reduced-to-cower linings up, to which you desire again to enslave?
Concordant Literal Version	But then, indeed, having no perception of God, you were slaves of those who, by nature, are not gods."
exeGeses companion Bible	Yet now, knowing God, yet rather being known by God, how are you turning back again to the infirm and poor elements for which you want to slave again anew? <u>CONCERNING SERVITUDE</u> But then indeed, when you knew not Elohim, you were in servitude to them, who by nature, are no elohim. But now, knowing Elohim - or rather Elohim knowing us, how return you to the frail and poor elements, to which you uppermost will to be in servitude?
Orthodox Jewish Bible	But, formerly, when you did not have da'as (knowledge) of Hashem, you were avadim serving that which is by nature not HaEl Ha'Amiti (the true G-d). But, now, having known Hashem, or rather having been known by Hashem, how is it that you are returning to the weak and beggarly yesodot (rudiments) of the Olam HazeH to which again you want to renew your service as avadim?
Rotherham's Emphasized B. .	

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	At that time, when you did not know God [as your Father], you were in bondage to those who were, by nature, not really gods at all. But now that you have come to know God [as your Father], or rather, to be known by Him [as His children], how can you turn back again to the weak, cheap, elementary teachings [of the Law of Moses], to which you [seem to] desire to become enslaved?
Benjamin Brodie's trans.	Indeed, during the time when you [Gentiles] did not know God [as unbelievers], you served as slaves those [demonic entities behind idols] which by their very nature and essence were not gods. But now, after you have come to know God [human response], or rather [correcting himself in mid-sentence] being known by God [sovereign initiative], how is it possible that you are turning once more to weak [having no power to transform anyone] and beggarly [bringing no rich endowment of spiritual blessings] elements [precepts of the law], with reference to which [turning from God], for some time now, you seem increasingly desirous to be enslaved again?
The Expanded Bible	.
Jonathan Mitchell NT	But on the other hand, at that time, in fact, having not perceived and thus not knowing God, you folks were, and performed as, slaves to (or: for) those [who], by nature, are not gods. Yet now, coming to know God by intimate experience and personal insight – or, rather, being known intimately by God – how are you folks progressively turning around again, upon the weak (feeble; infirm; diseased; impotent) and poor (beggarly) elementary and rudimentary principles to which (for which; in which) you people are presently wanting (and progressively intending) to again become, and perform as, slaves anew (or: back again)?
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	.

The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

Do Not Be Enslaved Again

But at that time when you [*Here “when ” is supplied as a component of the participle (“know”) which is understood as temporal] did not know God, you were enslaved to the things which by nature are not gods.

But now, because you have come to know God, or rather have come to be known by God, how can you turn back again to the weak and miserable elemental spirits? Do you want to be enslaved to them [Literally “to whom”] all over again?

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham’s Emphasized B. .

The Spoken English NT

Have you Forgotten Where you Came From and What You Received through Christ? Now, it was totally different when you didn’t know God. You were slaves to beings that aren’t really gods.^e

But now you know God-or, more accurately, you’re known by God. So how is it that you’re turning back again to those poor, weak ruling spirits?^f How is it that you want to be slaves to them all over again?

^e. Lit. “But back then, to the contrary, not knowing God, you were slaves to what by nature are not gods”.

^f. Lit. “elements”; see the nt. on v. 3 above. I think Paul is saying that even a return to Jewish “ruling spirits” is a major backward step, now that Christ has come.

Wilbur Pickering’s New T.

Paul’s concern

But at one time indeed, when you did not know God, you were slaves to those that by nature are not gods.⁷

But now that you know God—better, are known by God—how can you turn back to those weak, yes decidedly inferior, basic principles, to which you wish to be enslaved all over again?

(7) The reference is presumably to demons. Since the ‘world’ (verse 3) is controlled by Satan, his agents impose the ‘principles’.

Literal, almost word-for-word, renderings:

A Faithful Version

Now on the one hand, when you did not know God, you were in bondage to those who are not gods by nature.

But on the other hand, after having known God? rather, after having been known by God? how is it that you are turning again to the weak and impotent elements, to which you again desire to be in bondage?

Analytical-Literal Translation

But at that time indeed, not having known God, you were serving as slaves to the [ones] not being by nature gods.

But now, having known God, but rather having been known by God, how is it that you are turning back again to the weak and poor [fig., worthless], rudimentary elements [or, basic teachings] to which once more you desire again to be serving as a slave?

Berean Literal Bible .

Bond Slave Version .

C. Thomson updated NT .

Charles Thomson NT

At the time indeed (a) An objection. (b) The answer. when you knew not God, you as slaves served things which are in reality.no gods;

	but now when you know God, or rather when God hath owned you, how turn ye again to those weak and beggarly elements to which you degradingly desire again to be in bondage as before
Context Group Version	Nevertheless at that time, not knowing God, you (pl) served as slaves to those that by nature are not gods: but now that you (pl) have come to know God, or rather to be known by God, how do you (pl) turn back again to the weak and beggarly rudiments, to which you (pl) desire to serve as slaves over again?
English Standard Version Far Above All Translation	. But at that time, when you did not know God, you served gods who by nature do not exist. But now that you do know God, or rather are known by God, how <i>can</i> you turn again to the powerless and weak rudiments which you wish to serve all over again?
Green's Literal Translation Literal New Testament Literal Standard Version	. But then, indeed, having not known God, you were in servitude to those [that are] not by nature gods, and now, having known God—and rather being known by God—how [do] you turn again to the weak and poor elements to which you desire anew to be in servitude?
Modern English Version Modern Literal Version 2020	. But indeed <i>back</i> then, not knowing God, you ^o were enslaved to the ones who by nature are not gods. But now having known God, but rather having been known by God, how are you ^o returning again over to the weak and poor elemental principles, in which things you ^o again wish to be enslaved anew?
Modern KJV New American Standard New European Version New King James Version NT (Variant Readings) Niobi Study Bible Fears for the Church However that be, then when you(p) knew not God, you(p) did service unto those which by nature are not gods. But now after you(p) have known God, or rather are known by God, how turn you(p) (back) again to the weak and beggarly elements unto which you(p) desire again to be in bondage?
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:

8-9

Galatians 4:8a

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 4:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tóte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
This word implies affirmation or concession, and it marks the protasis when there is another particle or conjunction up ahead to mark the apodosis. It is often used in conjunction with other particles.			
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eidō (εἶδω) [pronounced Ī-doh]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine plural, perfect active participle; nominative case	Strong's #1492
theos (θεός) [pronounced the-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Translation: But indeed, back then, having not known God,...

For every person and geographical group, there is a period of time when they did not know God. Now, they may or may not have a concept of God (which is different from knowing God, which is knowing Jesus).

Paul is speaking to the Galatians as a national group as to where they were prior to hearing the gospel of Jesus Christ.

Galatians 4:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
douleúō (δουλεύω) [pronounced dool-YOO-oh]	<i>to serve, to act as a servant, to be a slave, to be in bondage to</i>	2 nd person plural, aorist active indicative	Strong's #1398
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
phusis (φύσις) [pronounced FOO-sihs]	<i>nature; the nature of things, the force, laws, order of nature; as opposed to what is monstrous, abnormal, perverse; as opposed what has been produced by the art of man: the natural branches</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5449

Galatians 4:8b			
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
ὄν/ousa/on (ὄν/οὔσα/όν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine plural, present participle; dative, locative or instrumental case	Strong's #5607 (present participle of Strong's #1510)
theoi (θεοί) [pronounced theh-OY]	<i>gods (and goddesses), a general name of deities or divinities, magistrates and judges (as representatives of God)</i>	masculine plural noun, dative, locative or instrumental case	Strong's #2316

Translation: ...you (all) served the [things] in nature which are not gods.

I understood this phrase to mean that the Galatians worshiped things in nature which are not gods. The plural for *God* is used here, which not how *God* is referred to in the Greek (the plural is the way *God* is named in the Old Testament Hebrew).

Other translators understand this to mean, ...you were in bondage to those who by nature are not gods.

There are two issues in this phrase. There is the masculine plural definite article in the dative case. Now, is it standing there out in the middle of nowhere on its own? Or should it be connected to *gods*, which is its morphological equivalent? Normally, these things would understood to be connected, even though they are separated by several Greek words. This would give us: ...you (all) were in bondage to nature [or, by nature] to the not-gods who keep on being.

I think there is a problem which the connection of the definite article and the word *gods*, despite them matching up, which is the negative. Would a negation be placed between a definite article and its noun? I don't believe that is normally done in the Greek. If that is the case, the definite article is standing there by itself (not an unusual thing to happen in the Greek) and it is related to *gods* as a subject and a predicate nominative are related to one another. In other words, the definite article acts as a relative pronoun or it is understood to mean *the things (which the Galatians worshiped)*; and *those things keep on being not gods*. Or, *you (all) were in bondage to those things which by nature are not gods* is a reasonable translation.

Then we have the problem of the word *nature*; does it mean, *in nature, by nature, by means of nature* (the case it is in allows for any of those translations). Now, despite these problems, the translations are surprisingly consistent:

Breakthrough Version	But at that time, when you certainly didn't know God, you were slaves to the things that by nature are not gods.
A. Campbell's Living Oracles	But formerly indeed, when you knew not God, you served those, who by nature were not gods.
International Standard V	However, in the past, when you did not know God, you were slaves to things that are not really gods at all. [Lit. gods by nature]
Leicester A. Sawyer's NT Wikipedia Bible Project Benjamin Brodie's trans.	But formerly, not knowing God you served beings which are not really Gods; Before you knew God, you were enslaved to those who are not gods by nature. Indeed, during the time when you [Gentiles] did not know God [as unbelievers], you served as slaves those [demonic entities behind idols] which by their very nature and essence were not gods.

For the most part, the definite article is understood to be taken by itself and translated *to the things, to things, to those*. I would have understood *those things in nature* to be one approach, but I don't know that I found that. That would have suggested that the Galatians worshiped very natural things (for instance, trees, lightning, weather).

Instead, most saw this to mean something along the lines of, **Before you (all) knew God, you served things which are not gods by nature.**

That is not asserting that the Galatians did not worship natural things; but they worshiped things which, by understanding what God ought to be, could not be God. That is, wind is a powerful natural element; but does it make sense to worship the wind? Trees are amazing natural elements, but does it make sense to worship trees? In what sense would either of those two things be considered God? By their very nature, they are not God (or, as Paul writes, *they are not gods*).

Galatians 4:8 **But indeed, back then, having not known God, you (all) served the [things] in nature which are not gods.** (Kukis nearly literal translation)

Galatians 4:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; in the next place, namely, to wit; on the other hand, however</i>	post-positive conjunctive particle	Strong's #1161
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>knowing, learning to know, coming to know, getting a knowledge of; perceiving, feeling; becoming known; understanding, having knowledge of; understanding</i>	masculine plural, aorist active participle, nominative case	Strong's #1097
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Translation: **But now, having known God,...**

Paul has come to the Galatians and presented the gospel; and now those to whom he writes know God. So, they are able, from the perspective, to see that their previous concepts of things to worship were weird and wrong.

Galatians 4:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mallon (μᾶλλον) [pronounced MAL-lon]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; in the next place, namely, to wit; on the other hand, however</i>	post-positive conjunctive particle	Strong's #1161

Galatians 4:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>]	<i>knowing, learning to know, coming to know, getting a knowledge of; perceiving, feeling; becoming known; understanding, having knowledge of; understanding</i>	masculine plural, aorist passive participle, nominative case	Strong's #1097
hupó (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
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: ...but rather having been known by God,...

Paul slips in the phrase, *but rather, having been known by God*. This indicates a much more personal God. It is not as if Paul has brought the Galatians knowledge of this far away Being Who is God and they can worship that Being; but this new relationship is very personal and the Galatians are known by God.

Galatians 4:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pōs (πῶς) [pronounced <i>pohç</i>]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
epistrephō (ἐπιστρέφω) [pronounced <i>ep-ee-STREF-oh</i>]	<i>to turn (back, around), to return, to come back; to revert; to cause to return, to bring back</i>	2 nd person plural, present active indicative	Strong's #1994
palin (πάλιν) [pronounced <i>PAL-in</i>]	<i>anew, again; renewal or repetition of the action; again, anew; again, i.e. further, moreover; in turn, on the other hand</i>	adverb	Strong's #3825
epí (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
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
asthenês (ἀσθενής) [pronounced <i>as-thehn-ACE</i>]	<i>weak, infirm, feeble, sickly, impotent</i>	neuter plural adjective, accusative case	Strong's #772

Galatians 4:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ptôchos (πτωκός) [pronounced ptoh-KHOSS]	<i>poor (man, woman), beggar, pauper; miserable, beggarly, wretched; impotent</i>	neuter plural adjective, accusative case	Strong's #4434
stoicheîa (στοιχεῖα) [pronounced stoy-KHEE-ah]	<i>elements, first principals; fundamental principles, rudiments; elemental spirits</i>	neuter plural noun, accusative case	Strong's #4747

Translation: ...how do you (all) keep on turning back to the impotent and miserable principles [of your former beliefs],...

Knowing all of this, Paul asks, how can you turn back to the impotent and miserable principles of the things which you used to believe? To put this in a different way, Paul is saying, you all used to worship trees and lightning; are you returning to such worship after knowing the truth?

Galatians 4:9d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hois (οἷς) [pronounced hoiç]	<i>to whom, in which, by that</i>	neuter plural relative pronoun; dative, locative or instrumental case	Strong's #3739
palin (πάλιν) [pronounced PAL-in]	<i>anew, again; renewal or repetition of the action; again, anew; again, i.e. further, moreover; in turn, on the other hand</i>	adverb	Strong's #3825
anôthen (ἀνωθεν) [pronounced AN-oh-thehn]	<i>1) from above, from a higher place; 1a) of things which come from heaven or God; 2) from the first, from the beginning, from the very first; 3) anew, over again</i>	adverb	Strong's #509
douleúō (δουλεύω) [pronounced dool-YOO-oh]	<i>to serve, to act as a servant, to be a slave, to be in bondage to</i>	aoist active infinitive	Strong's #1398
thélō (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>	2 nd person plural, present active indicative	Strong's #2309

Translation: ...which [things] you (all) again keep on desiring to serve over again?

Do you have a desire to serve such things again?

Galatians 4:9 But now, having known God, but rather having been known by God, how do you (all) keep on turning back to the impotent and miserable principles [of your former beliefs], which [things] you (all) again keep on desiring to serve over again? (Kukis nearly literal translation)

Galatians 4:8–9 But indeed, back then, having not known God, you (all) served the [things] in nature which are not gods. But now, having known God, but rather having been known by God, how do you (all) keep on turning back to the impotent and miserable principles [of your former beliefs], which [things] you (all) again keep on desiring to serve over again? (Kukis nearly literal translation)

There are several ways to understand this, the first being the simplest. Some of the believers in Galatia were turning back to their former beliefs, worshiping things which they ought to know better. Now, I don't know that we have evidence in this epistle that this is taking place (apart from this passage).

Is Paul setting up an analogy here? That is, is he saying, *the Jews are turning back to worship practices which are from the past and do not reflect their new found understanding of God; would it make sense for you to do something like that?* The problem with this understanding is, we do not have additional Greek words to suggest that Paul is setting up an analogous situation to prove his point.

The third way to understand this is very similar to the first. The Jews who have come to confuse them are turning back to their old ways, abandoning the freedom they should know in Christ. Paul asks them, *Are some of you starting to do the same thing and go back to your own false beliefs?* So Paul is not drawing an analogy, although he is able to see this as an analogous situation. It is Paul's personal recognition of this analogous situation which causes him to question them in this matter, as, apparently, some of them are going backwards.

Sometimes, when writing or talking, you say a word or a phrase and it makes you think of another subject, but slightly related to your original direction of thought. You find it necessary to go off on this tangent for a moment, and that is what Paul does (I find myself doing this on many occasions when I write, and I go off on so many tangents that, once and awhile, I even draw you a map as to how I went from A to B to C to D; recognizing that it is time to go back to A).

Even though many of the underlying points that Paul is making are fairly simple (you have freedom and great blessing in Christ, as well as reality; don't put yourselves under the Law, which has been distorted to a false system), the way that Paul approaches this is sometimes quite complex and his reasoning on occasion strains the brain. However, this is good practice to try to understand Paul's mind, thinking and reasoning, so that when we study a much more multi-dimensional book like Romans, we have warmed up to the Pauline way of thinking and reasoning. Think of it as warm up exercises before you enter into the big game.

Galatians 4:8–9 Some time ago, you did not know God and you served various things, which, by nature, are clearly not gods. But now, you know God and are known by God, so why do you keep turning back to the impotent and miserable principles which you used to believe in; why do you want to serve these false deities again? (Kukis paraphrase)

Days you (all) keep on observing, and months and seasons and years. I keep on being afraid to you (all) lest somehow without purpose I have toiled for you (all).

Galatians
4:10–11

You (all) keep on observing days and months and seasons and years. I keep on being afraid [for] you (all) lest somehow without purpose I have toiled (to the point of exhaustion) [for] you (all).

You continue observing special days, months, seasons and years, attaching more value to them than you ought. I am concerned that I have worked really hard in vain for your benefit.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Days you (all) keep on observing, and months and seasons and years. I keep on being afraid to you (all) lest somehow without purpose I have toiled for you (all).
Complete Apostles Bible	You observe days and months and seasons and years. I am afraid for you, lest somehow I have worked hard for you in vain.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	You observe days and months and times, and years. I am afraid of you, lest perhaps I have laboured in vain among you.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	Ye observe days and moons, and set times, and years! I am afraid, lest I have labored among you in vain.
Original Aramaic NT	You observe days and months and times and years. I fear lest I have labored among you for nothing.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	You keep days, and months, and fixed times, and years. I am in fear of you, that I may have been working for you to no purpose.
Bible in Worldwide English	You have holy days, holy months, holy seasons, and holy years. I fear that all my work for you has been for nothing.
Easy English	.
Easy-to-Read Version—2008	It worries me that you follow teachings about special days, months, seasons, and years. I fear that my work for you has been wasted.
God's Word™	You religiously observe days, months, seasons, and years! I'm afraid for you. Maybe the hard work I spent on you has been wasted.
Good News Bible (TEV)	You pay special attention to certain days, months, seasons, and years. I am worried about you! Can it be that all my work for you has been for nothing?.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	You even celebrate certain days, months, seasons, and years. I am afraid I have wasted my time working with you.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	<i>Why would we want to go backwards into the bondage of religion—scrupulously observing rituals like special days, celebrations of the new moon, annual festivals, and sacred years?</i> I'm so alarmed about you that I'm beginning to wonder if my labor in ministry among you was a waste of time!

UnfoldingWord Simplified T.	It actually seems that you do! You are once more obeying what others insist you should do on certain special days and at special times in certain months, seasons, and years.
Williams' New Testament	I worry about you! I worked so hard for you, but it seems that it was all for nothing. You are observing days, months, seasons, years. I am beginning to fear that I have bestowed my labors on you for nothing.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You closely watch days, months, certain times, and years. I am afraid <i>when it comes to</i> you that somehow I have labored for you for no reason.
Common English Bible	.
Len Gane Paraphrase	You observe days, months, times, and years. I am afraid for you, lest I have worked so hard among you, so hard for nothing.
A. Campbell's Living Oracles	You carefully observe days and moons, and seasons and years. I am afraid of you, lest perhaps, I have labored in vain among you.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	You are scrupulous in keeping Days and Months and Seasons and Years! You make me fear that the labor which I have spent on you may have been wasted.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	You are observing special days and months and seasons and years! I fear for you, that my efforts for you may have been in vain.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	You're observing special days and months, seasons and years*. I'm concerned that all I did for you has been wasted!
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	You are observing days, months, seasons, and years. I am afraid for you! I don't want my work for you to have [Lit. you, lest somehow my work for you has] been wasted!
Lexham Bible	.
Montgomery NT	You are scrupulous, are you, in observing "days" and "months" and "seasons" and "years"? I am alarmed about you for fear lest I may have bestowed labor on you to no purpose.
NIV, ©2011	.
Riverside New Testament	You observe days and months and seasons and years. You make me afraid that I have labored over you uselessly.
Leicester A. Sawyer's NT	Do you observe days, and months, and times, and years? I am afraid of you, lest I have expended labor on you in vain.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	You scrupulously observe days and months, special seasons, and years.

I am alarmed about you, and am afraid that I have perhaps bestowed labour upon you to no purpose.

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 .
Holy New Covenant Trans. You are still observing special days, months, seasons, and years.
I am afraid for you. I am afraid that my work for you has been wasted.
The Scriptures 2009 .
Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...days [You*] observe and months and times and years [!] fear you* not somehow vainly [!] have labored to you*...
Alpha & Omega Bible YOU OBSERVE DAYS AND MONTHS AND SEASONS AND YEARS.
†(Horoscopes & pagan holidays such as Christmas & Easter.)
I FEAR FOR YOU, THAT PERHAPS I HAVE LABORED OVER YOU IN VAIN.
Awful Scroll Bible You yourselves watch-over-before, days and moon months and times and years.
I fear for you, lest-perhaps at all I have toiled over you unduly.
Concordant Literal Version Days are you scrutinizing, and months and seasons and years."
I fear for you, lest somehow I have toiled for you feignedly."
exeGesés companion Bible You observe days and months
and seasons and years.
I am awstricken of you,
lest somehow I labored to you in vain.
Orthodox Jewish Bible You [Galatian Goyim] observe yamim (days) and chodashim (months, new moons)
and mo'adim (fixed times, festivals) and shanim.
I fear for you, lest somehow efsher (perhaps) I have labored for you lashav (in vain).
Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .
An Understandable Version You are observing [certain] days, and months, and seasons, and years [as binding religious holidays].
I am afraid for you, [i.e., for your spiritual safety], that possibly I may have spent a lot of effort on your behalf for nothing.
Benjamin Brodie's trans. You are making it a practice to carefully observe special purpose days [Sabbaths, legislated days off] and monthly festivals [feasts & celebrations] and favorable

periods of time [sabbaticals] and other certain days of the year [jubilees, personal holidays].

I am afraid about you, that perhaps I have labored to the point of exhaustion for you [studying and teaching] in vain [I feel like I have wasted my time on you].

The Expanded Bible
Jonathan Mitchell NT

You are for yourselves and in yourselves continuously watching closely and observing days [e.g., sabbaths; days for fasting] and months (or: new moons) and seasons (or: appointed situations [e.g., feasts]) and [sacred] years!

I continue fearing for you, lest somehow I have, to the point of exhaustion, labored in vain (for no purpose) into you folks.

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

You're keeping special days, months, seasons, and years.⁹

I'm afraid for you! I'm worried that I've worked hard among you for nothing.

⁹ The implication is, "...just like you used to before you believed the good news!"

Wilbur Pickering's New T.

Literal, almost word-for-word, renderings:

A Faithful Version

You are of your own selves observing days, and months, and times and years.

I am afraid for you, lest somehow I have labored among you in vain.

Analytical-Literal Translation

You_p yourselves carefully observe days and months and seasons and years!

I fear for you_p, lest somehow I labored over you_p for nothing [or, without results].

Berean Literal Bible

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

Context Group Version

You (pl) observe days, and months, and seasons, and years.

I am afraid of you (pl), lest by any means I have bestowed labor on you (pl) for no reason.

English Standard Version

Far Above All Translation

You wrongly observe days and months and seasons and years.

I fear *for* you, that I may have toiled for you in vain.

Green's Literal Translation

Literal New Testament

Literal Standard Version

Modern English Version

Modern Literal Version 2020

You^o yourselves observe days and months and seasons and years.

I fear *for* you^o, lest *somehow* I have vainly labored to you^o.

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:

10-11

Galatians 4:10			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i>]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250
paratêreō (παρατηρέω) [pronounced <i>par-at-ay-REH-oh</i>]	<i>to observe, to watch; lit., to inspect alongside, that is, to note insidiously or scrupulously</i>	2 nd person plural, present middle indicative	Strong's #3906
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
mênes (μῆνες) [pronounced <i>MAYN-ehs</i>]	<i>months; times of the new moon</i>	masculine plural noun; accusative case	Strong's #3376
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
kairoi (καιροί) [pronounced <i>kī-ROY</i>]	<i>times, as chunks or definite periods of time; epochs; seasons; events of time; dispensations</i>	masculine plural noun, accusative case	Strong's #2540
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
eniautoi (ἐνιαυτοί) [pronounced <i>en-ee-ow-TOY</i>]	<i>years, in a wider sense, fixed definite periods of time</i>	masculine plural noun, accusative case	Strong's #1763

Translation: You (all) keep on observing days and months and seasons and years.

This is a thing which can be overdone in both directions. There is at least one cult that, if you celebrate a birthday, you are just out of line and doing wrong. On the other hand, birthdays are nice to celebrate; but they can get out of hand as well, where one family is trying to outdo what has been done before.

I don't see much benefit in considering every holiday, but let's consider two: Christmas and Easter. Christmas is problematic for several reasons: (1) we really do not know when Jesus was born, although there seems to be nothing wrong with choosing an arbitrary date to celebrate His birth. (2) This whole Santa Claus business can just about bankrupt a family (if they are in difficult circumstances); and I think that gift giving can go overboard.

(3) Most importantly, parents ought not to lie to their children about Santa Claus. If they want to give some actual background as to who Santa Claus was, that would be okay.

Easter has the same sort of problems, apart from the time frame being more accurate. This is a good time to discuss the resurrection and what it means. It does not even hurt if a family discusses some of the heathen origins of Easter celebrations.

We all interact with others, and it is not necessary to tell family members or a person's friends, "We don't ever celebrate Christmas." There is a lot of culture to be considered here, and taking some *principled* stand does not necessarily reveal Jesus to anyone. A toned down celebration, along with real history and real doctrine, seems like a good way to go. It does not hurt to teach your children about materialism (but, without trying to make it sounds as if wanting or having things is the worst sin ever). It is a normal human reaction to life; and it is good to teach your children that the ownership of many things does not make a person happy. They may be stimulated for a day or a week, but it always wears off.

The more that your lives appear like a cult, the less influence you may have on others (however, there are going to be beliefs that separate you from others; no doubt about that).

All that being said, it is not up to me or to some pastor or assistant pastor to go to your home and determine if you are celebrating any of these days correctly. That is probably worse than the celebration of these days in the first place.

It is often a good idea to take the celebration of a holiday in order to disseminate truth to your children (something which should be occurring, holiday or not).

Now, when we connect v. 10 to vv. 8–9, we may reasonably assume that they were celebrating holidays which were closely related to their heathenistic background. There were days which celebrated false gods and false theological positions (taking these three verses together); and believers do not need to be doing that.

Galatians 4:10 **You (all) keep on observing days and months and seasons and years.** (Kukis nearly literal translation)

Galatians 4:11			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phobeō (φοβέω) [pronounced <i>fohb-EH-oh</i>]	<i>to frighten, to strike with fear, passive: to be frightened, afraid, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #5399
humas (ὕμας) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
mē (μή) [pronounced <i>may</i>]	<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 4:11			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ρὸς (πῶς) [pronounced <i>poħç</i>]	<i>somehow, anyhow; by any (some) means, at all, perhaps</i>	adverb; an enclitic particle of indefiniteness of manner	Strong's #4458
εἰκῆ (εἰκῆ) [pronounced <i>i-KAY</i>]	<i>inconsiderably, without purpose, without just cause; in vain; without success or effort; idly</i>	adverb	Strong's #1500
κοπιαῶ (κοπιάω) [pronounced <i>kop-ee-AH-oh</i>]	<i>to grow weary, tired, exhausted (with toil or burdens or grief), to be fatigued; to work hard, to labor; to labour with wearisome effort, to toil; of bodily labour</i>	1 st person singular, perfect active indicative	Strong's #2872
εἰς (εἰς) [pronounced <i>ICE</i>]	<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
ὑμᾶς (ὕμάς) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: I keep on being afraid [for] you (all) lest somehow without purpose I have toiled (to the point of exhaustion) [for] you (all).

Paul has taught the Galatians the way of salvation and the basic spiritual life. Right now, given what Paul has said—that they have been swayed by the Judaizers and have gone back to some of their heathen ways—Paul is expressing a concern that he has been laboring for no reason on behalf of the Galatians.

Galatians 4:11 I keep on being afraid [for] you (all) lest somehow without purpose I have toiled (to the point of exhaustion) [for] you (all). (Kukis nearly literal translation)

Galatians 4:10–11 You (all) keep on observing days and months and seasons and years. I keep on being afraid [for] you (all) lest somehow without purpose I have toiled (to the point of exhaustion) [for] you (all). (Kukis nearly literal translation)

Galatians 4:10–11 You continue observing special days, months, seasons and years, attaching more value to them than you ought. I am concerned that I have worked really hard in vain for your benefit. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

To the Galatians, Who Once Received Paul Graciously, Are You Now My Enemies?

The adverb *as, like* is found twice in v. 12 and twice in v. 14.

You (all) keep on being like me, that I also [am] like you (all). Brothers, I keep on desiring [this] of you (all). Not in any way to me (did) you (all) act unjustly. Now you (all) have seen that through weakness of the flesh I had declared (good news) to you (all) at the first. And the testing of you (all) in the flesh of me you (all) did not disdain nor did you (all) spit [me] out, but as an angel of God you (all) received me like Christ Jesus.

Galatians
4:12–14

You (all) keep on being like me because I also [am] like you (all). Brothers, I keep on desiring [this] of you (all). You (all) did not act unjustly toward me in any way. Now you (all) had seen that in weakness of the flesh, I first declared (the good news) to you (all). But [there was] the testing of you (all) by my flesh, [yet] you did not disdain [me] nor did you (all) spit [me] out. In fact, as an angel of God you (all) received me, as [you might receive] Christ Jesus.

Royal family of God, I want you to be like me for I am also like you. At the beginning, you did not wrong me in any way. Now, this was despite the fact that you observed the weakness of my flesh when I first declared the good news to you. You were being tested by the weakness of my flesh, yet you did not disdain me nor did you reject me. In fact, you received me as if I were an angel of God; you received me as if I were Christ Jesus.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	You (all) keep on being like me, that I also [am] like you (all). Brothers, I keep on desiring [this] of you (all). Not in any way to me (did) you (all) act unjustly. Now you (all) have seen that through weakness of the flesh I had declared (good news) to you (all) at the first. And the testing of you (all) in the flesh of me you (all) did not disdain nor did you (all) spit [me] out, but as an angel of God you (all) received me like Christ Jesus.
Complete Apostles Bible	Brothers, I beseech you, become as I am, because I also am as you are. You have not wronged me at all. You know that because of weakness in the flesh I preached the gospel to you the former time. And my trial which was in my flesh you did not despise nor disdain, but as an angel of God you received me, even as Christ Jesus.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Be ye as I, because I also am as you brethren, I beseech you. You have not injured me at all. And you know how, through infirmity of the flesh, I preached the gospel to you heretofore: and your temptation in my flesh You despised not, nor rejected: but received me as an angel of God, even as Christ Jesus.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. Be ye like me; because I have been like you. My brethren, I beseech you. Ye have not injured me at all. For ye know, that under the infirmity of my flesh, I at first announced the gospel to you; and the trial in my flesh, ye did not despise nor nauseate: but ye received me as an angel of God, and as Jesus the Messiah.
Original Aramaic NT	Be like me because I also have been like you, my brethren, I beg of you. You have wronged me in nothing, For you know that in the illness of my flesh from the first I have preached The Good News to you.

And you did not ridicule, neither did you loathe the trial of my flesh, but you received me as an Angel of God and as Yeshua The Messiah.

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	My desire for you, brothers, is that you may be as I am, because I am as you are. You have done me no wrong; But you have knowledge that with a feeble body I was preaching the good news to you the first time; And you did not have a poor opinion of me because of the trouble in my flesh, or put shame on it; but you took me to your hearts as an angel of God, even as Christ Jesus.
Bible in Worldwide English	My brothers, I beg you, be like me because I am like you. You did me no wrong. You know that I was sick when I first told you the good news. My sickness troubled you. But you did not think wrongly of me or turn away from me. You received me as if I were an angel from God, as if I were Christ Jesus.
Easy English Easy-to-Read Version–2008	Brothers and sisters, I became like you. So please become like me. You were very good to me before. You know that I came to you the first time because I was sick. That was when I told the Good News to you. My sickness was a burden to you, but you did not stop showing me respect or make me leave. Instead, you welcomed me as if I were an angel from God. You accepted me as if I were Jesus Christ himself!
God's Word™	Brothers and sisters, I beg you to become like me. After all, I became like you were. You didn't do anything wrong to me. You know that the first time I brought you the Good News I was ill. Even though my illness was difficult for you, you didn't despise or reject me. Instead, you welcomed me as if I were God's messenger or Christ Jesus himself.
Good News Bible (TEV)	I beg you, my friends, be like me. After all, I am like you. You have not done me any wrong. You remember why I preached the gospel to you the first time; it was because I was sick. But even though my physical condition was a great trial to you, you did not despise or reject me. Instead, you received me as you would an angel from heaven; you received me as you would Christ Jesus.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	My friends, I beg you to be like me, just as I once tried to be like you. Did you mistreat me when I first preached to you? No you didn't, even though you knew I had come there because I was sick. My illness must have caused you some trouble, but you didn't hate me or turn me away because of it. You welcomed me as though I were one of God's angels or even Christ Jesus himself..
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Beloved ones, I plead with you, follow my example and <i>become free from the bondage of religion</i> . I once became as one of you, <i>a gentile, when I lived among you</i> —now become free like me. When I first came to minister to you, you did me no wrong. <i>I can't believe you would do wrong to me now!</i> You are well aware that the

reason I stayed among you to preach the good news was because of the poor state of my health. And yet you were so kind to me and did not despise me in my weakness, even though my physical condition put you through an ordeal while I was with you. Actually, you received me and cared for me as though I were an angel from God, as you would have cared for Jesus, the Messiah himself!

UnfoldingWord Simplified T. My fellow believers, I strongly urge you to become like me, because I do not let the law control me. I became like you non- Jews when I became free from the law, so you too should free yourselves from the gods. When I first went to you, you did not harm me at all, but now you are making me worry about you very much. You remember that the first time I told you the good news, I did it because I was sick. Although you might have despised me because I was sick, you did not reject me. Instead, you welcomed me like you would welcome an angel that came from God. You welcomed me like you would welcome the Messiah Jesus himself!

Williams' New Testament I beg you, brothers, take my point of view, just as I took yours. You did me no injustice then. And yet you know that it was because of an illness of mine that I preached the good news to you the first time, but still you did not scorn the test my illness made of you, nor did you spurn me for it; on the contrary, you welcomed me as an angel of God, as Christ Jesus Himself.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

Become as me because I also am as you, brothers. I plead with you. You didn't harm me in any way. You realize that because of a weakness of *my* physical body, I previously shared good news with you, and you didn't treat your trouble with my physical body as a bad thing, nor vomit, but as God's angel, you accepted me as the Anointed King Jesus.

Common English Bible .

Len Gane Paraphrase

Brothers, I plead with you, be as I am, for I am like you. You haven't hurt me at all. You know how through the weakness of the flesh, I preached the Gospel to you at first. And as for my adversity, which was in my flesh, you didn't despise or reject [me] but took me in as an angel of God, even as [you would] Christ Jesus.

A. Campbell's Living Oracles

Brethren, I pray you, be as I am: for I am you are. You have injured me in nothing. You know, indeed, that in weakness of the flesh, I declared the gospel to you at first. Yet that trial of mine, which was in my flesh, you did not despise; neither did you reject me, but received me as an angel of God, even as Christ Jesus.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament

I entreat you, Brothers, to become like me, as I became like you. You have never done me any wrong. You remember that it was owing to bodily infirmity that on the first occasion I told you the Good News. And as for what must have tried you in my condition, it did not inspire you with scorn or disgust, but you welcomed me as if I had been an angel of God--or Christ Jesus himself!

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	I'm pleading with you, my friends: be like me, because I became like you*. You've never treated me badly. You remember that it was because I was sick that I shared with you the good news on my first visit*. Even though my illness was difficult for you, you didn't despise or reject me—in fact you treated me like an angel of God, like Christ Jesus himself.
God's Truth (Tyndale) Holman Christian Standard International Standard V	. . Paul's Concern for the Galatians I beg you, brothers, to become like me, since I became like you. You did not do anything wrong to me. You know that it was because I was ill [Lit. because of a weakness of the flesh] that I brought you the gospel the first time. Even though my condition put you to the test, you did not despise or reject me. On the contrary, you welcomed me as if I were an angel of God, or as if I were the Messiah [Or Christ] Jesus.
Lexham Bible Montgomery NT	. Brothers, I beseech you, become as I am, because I also have become as you are. You never did me any wrong; on the contrary, you know that although it was illness which brought about my preaching the gospel to you at my first visit, and although my bodily affliction was a trial to you, you did not scoff at it nor spurn me, but welcomed me like an angel of God, like Christ Jesus himself.
NIV, ©2011 Riverside New Testament	. Become like me, brethren, I beg of you, for I became like you. You have not wronged me in anything. You know that because of weakness of the flesh I told you the good news at first. And you did not despise or spurn what was a trial to you in my bodily condition, but welcomed me as you would an angel of God, as you would Christ Jesus.
Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament Brethren, become as I am, I beseech you; for I have also become like you. In no respect did you behave badly to me. And you know that in those early days it was on account of bodily infirmity that I proclaimed the Good News to you, and yet the bodily infirmity which was such a trial to you, you did not regard with contempt or loathing, but you received me as if I had been an angel of God or Christ Jesus Himself!
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	.
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Hebraic Roots Bible	Brothers, I beg of you, be as I am, because I am as you are. You have not offended me in anything. But you know the weakness of my flesh, as I preached the good news to you previously; and you did not despise my trial in my flesh, but you received me like a messenger of Elohim, even as you would Messiah Yahshua.
Holy New Covenant Trans.	Brothers, I too was once like you. So, please, become like me now. You were very good to me before. Do you remember why I came to you the first time? It was because I was sick. That was when I preached the Good News to you. My sickness was a burden to you but you didn't look down on me or make me go away. Instead, you welcomed me as if I were an angel from God. You accepted me as if I were Christ Jesus himself!
The Scriptures 2009	Brothers, I beg you to become as I am, because I am as you are. You did not wrong me at all. But you know that through weakness of the flesh I brought the Good News to you before. And my trial which was in my flesh you did not despise or reject, but you received me as a messenger of Elohim, as Messiah עשוהי.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...become! as I {am} for (And) I {become} as You* {are} Brothers [I] request you* no [thing] me [You*] wrong [You*] have seen but for because of weakness [of] the flesh [I] announce [to] you* the [thing] former and the testing [of] you* in the flesh [of] me not [You*] despise not [You*] reject {me} but {You* receive me} as angel [of] god [You*] receive me as christ jesus...
Alpha & Omega Bible	I BEG OF YOU, BRETHREN, BECOME AS I AM, FOR I ALSO HAVE BECOME AS YOU ARE. YOU HAVE DONE ME NO WRONG; BUT YOU KNOW THAT IT WAS BECAUSE OF A BODILY ILLNESS THAT I PREACHED THE GOSPEL TO YOU THE FIRST TIME. †(2Cor. 12:7) THIS TRIAL TO YOU IN MY FLESH YOU DID NOT DESPISE OR LOATHE, BUT YOU RECEIVED ME AS AN MESSENGER OF THEOS (<i>The Alpha & Omega</i>) IN CHRIST JESUS.
Awful Scroll Bible	Brothers I implore yous, be coming about like me, certainly-of-which I-also am like yous. Yous damage me in not-even-one thing. Furthermore, yous have perceived, certainly-of-which through a weakness of the flesh, I myself herald-the-Good-Tidings to yous formerly. And the trial from-within my flesh, yous make not even-not-one-thing-of, and- spit-it -not -out, however, yous welcome me as an angelic messenger of God, like as to the Anointed One, Jesus.
Concordant Literal Version exeGesés companion Bible	. Brothers, I petition you, become as I; for I am also as you: you injured me not at all. You know how through frailty of the flesh I pre-evangelized to you: and my testing in my flesh you neither belittled, nor spit out; but received me as an angel of Elohim - as Messiah Yah Shua.
Orthodox Jewish Bible	Become as I am, because I also became as you are, Achim B'Moshiach. I implore you. You did me no wrong. And you know that it was due to chulshat habasar (weakness of the flesh, sickness) that I first preached the Besuras HaGeulah to you, and your nisayon (trial) in my basar you did not despise nor did you loathe, but as a malach Hashem you received me, as Rebbe Melech HaMoshiach Yehoshua himself.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version I urge you, brothers, become like me [*in this matter*], for I have become like you. You did not do anything wrong to me, [*even as I have not wronged you*]. But you are aware [*I am sure*] that when I first came preaching the Gospel [*message*] to you, I had a physical handicap. And when you could have been tempted to look down on me [*because of the nature of my affliction*], instead you welcomed me as [*if I were*] an angel, or even Christ Jesus Himself!

Benjamin Brodie's trans.

Brethren, I beseech you: Keep on being [free from the bondage of the law] like me, since I also became like you [by giving up the law to be like Gentiles]. You have done nothing harmful to me [you are only hurting yourself by adhering to the law]. Now you know that because of a sickness of the flesh [perhaps a common eye disease called ophthalmia] I preached the gospel to you during my first visit [I was headed for Asia Minor but my infirmity kept me in Galatia for awhile]. Moreover, against [contrary to] your natural inclination, you did not reject with contempt nor despise me in my flesh [because of my outward appearance], but welcomed me as a supernatural messenger [thinking he was Hermes or an angel], as you would Christ Jesus.

The Expanded Bible
Jonathan Mitchell NT

Brothers (= Fellow believers), I beg of you, progressively become as I, for I also [was; am] as you folks. You did me no wrong (or: You folks treat me unfairly in nothing).

Now you have seen and known that through weakness (impotence; sickness; infirmity; feebleness) of the flesh (or: = pertaining to [my] imperfect human nature; = whose source is the self which was affected by the System; = which is the deficient inner person) I formerly brought and announced the message of goodness, ease and well-being to you folks, and yet you folks did not despise or treat as nothing your [other MSS: my] ordeal (or: trial; testing) – located within my flesh (= in my human weaknesses) – nor did you spit it out (= reject it as loathing; [note: perhaps referring to the practice of spitting to break the spell of “an evil eye” – a common pagan belief]), but to the contrary, you took me in your arms and welcomed me as God's agent (or: messenger) – as Jesus Christ!

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

Bible Translations with Many Footnotes:

Lexham Bible

I ask you, brothers, become like me, because I also have become like you. You have done me no wrong !

Paul's Personal Appeal

But you know that because of an illness of the flesh I proclaimed the gospel to you the first time.

And you did not despise or disdain what was a trial for you in my flesh, but you welcomed me like an angel of God, like Christ Jesus.

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. .

The Spoken English NT	<p>I'm asking you, please, brothers and sisters: be like me, just as I became like you.^h You haven't done anything wrong to me. Now, you know that it was because ofⁱ a physical disability that I brought you the good news the first time. Even with the trial^j that my physical condition was to you, you didn't despise me or reject me. Just the opposite: You took me in as though I were an angel of God, as though I were Christ Jesus.</p>
	<p>^{h.} Paul gave up all the standing he had in Judaism to prove that God approves of the Gentiles, in Christ, right where they are, and they don't have to convert to Judaism. Paul "became like them" because he treated them as equals before God, and for doing so he was regarded as though he were a Gentile (or worse—a traitor to Judaism) by the Jews. Please, he asks, stand with me for this freedom and full standing in Christ that God has given you. If you convert to Judaism, you not only throw these precious gifts away, but you make the sacrifice I made on your behalf be for nothing.</p>
	<p>^{i.} Or "in a condition of".</p>
	<p>^{j.} That is, the trouble that it cost them, which might have tempted them to turn away from Paul.</p>
Wilbur Pickering's New T.	<p>Brothers, I plead with you, become as I am, for I became like you. You did me no wrong. Rather, you know that I preached the Gospel to you the first time in spite of a physical infirmity.⁸ Also, you did not despise or recoil at my physical trial, but you received me as an angel of God, even as Christ Jesus.</p>
	<p>(8) It will be observed that I have rendered "in spite of" a physical infirmity, whereas most versions have "because of", in accordance with the normal meaning of the grammatical construction here (διὰ with the accusative is the usual way to express cause). What troubles me is that the normal meaning doesn't make much sense here; how could an infirmity be the cause of his preaching the Gospel to them? A counter-cause would make better sense, but I am not aware of any way to express it in Greek; the closest thing appears to be καίπερ 'although', that occurs all of five times in the N.T. In spoken English 'raise' and 'raze' are pronounced the same, but have opposite meanings, and this sort of thing is not rare in language. An ironic inflection reverses the meaning of what is said. I assume that something of the sort has occurred in this verse.</p>
Literal, almost word-for-word, renderings:	
A Faithful Version	<p>Brethren, I beseech you, be as I am, for I also am as you are: you have not wronged me in anything. Now you know that at first I preached the gospel to you in the weakness of the flesh; And the temptation?namely, my trial in my flesh?you despised not, nor rejected with contempt; rather, you received me as a messenger of God, even as Christ Jesus Himself.</p>
Analytical-Literal Translation	<p>Brothers [and sisters], I implore you_p, continue becoming like me, because I also [am] like you_p. You_p wronged me [in] nothing [or, You_p did not mistreat me at all]. Now you_p know that because of a weakness [or, an infirmity] of the flesh I proclaimed the Gospel to you_p the first time. And my trial, the [one] in my flesh, you_p did not look down on nor reject with contempt, but as an angel of God you_p received me—as Christ Jesus [Himself].</p>
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	<p>I implore you (pl), brothers, become as I [am], for I also [have become] as you (pl) [are]. You (pl) did me no wrong: but you (pl) know that because of an infirmity of the flesh I proclaimed the Imperial News to you (pl) the first time: and that which was</p>

a loyalty-test to you (pl) in my flesh you (pl) did not ignore, nor reject; but you (pl) received me as a messenger of God, [even] as the Anointed Jesus.

- English Standard Version .
- Far Above All Translation .
- Green’s Literal Translation .
- Literal New Testament .
- Literal Standard Version .
- Modern English Version .
- Modern Literal Version 2020 .

Brethren, I beseech of you°, become like I am, because I *have* also become like you° are. You° wronged me *in* nothing; but you° know that I myself proclaimed the good-news to you° beforehand because of a weakness of the flesh. And you° did not scorn, nor did you° spurn my test, the one in my flesh; but you° accepted me as a messenger of God, *even* as 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 .
- A Voice in the Wilderness .
- Webster’s Translation .
- World English Bible .
- Worrell New Testament .
- Young’s Updated LT .

The gist of this passage:
12-14

Galatians 4:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>be, become [something it was not before]; come to be [about], happen; be born; arise; be made, be created</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong’s #1096
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong’s #5613
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong’s #1473

Translation: You (all) keep on being like me...

These first two phrases are the most difficult part of this passage to determine their meaning, despite the Greek being relatively simply at this point. “Be like me,” Paul tells the Galatians.

What are the fundamentals that we know about Paul? He has set aside his former life of legalism and devotion to Judaism after having believed in Jesus Christ. His life has been all about grace and the knowledge of Bible doctrine ever since.

Now, more specifically, Paul has set aside the Law of Moses as his justifier. He is free from the bondage of the Law. When we take this epistle as a whole and where Paul is coming from, this appears to be what Paul is asking of the Galatians. This is how the Galatians need to be like him.

Galatians 4:12b			
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
kagô/kamoi/kame (καγὼ/κάμοι/κάμέ) [pronounced kag-OH]	<i>and I; I also, even I, I as well, I likewise, in like manner I; even I, this selfsame I; me, me also</i>	conjunction; 1 st person singular, nominative case	Strong's #2504
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
humeis (ὕμεις) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771

Translation: ...because I also [am] like you (all).

Then Paul makes the very clever statement, *because I am like you!* Paul set aside his previous religious beliefs and ideas and pursued the grace of Jesus Christ. The Galatians set aside their previous heathen notions (the ones that some of them are inching back toward) and accepted the gospel of Jesus Christ, as Paul explained it to them.

“You set aside your previous religious doctrines and believed in Christ Jesus; and this is what I did.”

At the very beginning, this is how the interaction between Paul and the Galatians went. He had set aside his false religion of the past for the gospel of Jesus Christ. He spoke this gospel to the Galatians and they set aside their false religion in order to exercise faith in Jesus Christ.

Galatians 4:12c			
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
deomai (δέομαι) [pronounced DEH-om-ahēe]	<i>to want, to lack; to desire, to long for; to ask, to make a request, to petition, to beg; the thing asked for; to pray, to make supplication (for)</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #1189
humōn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771

Translation: Brothers, I keep on desiring [this] of you (all).

Paul addresses the Galatians as fellow believers in Jesus Christ; as royal family of God. “This is exactly what I want from you.”

The leaders of the churches in Galatia are going to have to do more than simply read this letter to their congregations. These first three phrases require some explanation. “What exactly does Paul mean here, *you (all) be like me because I am like you?* And then he says, *brothers, this is what I want from you!* What does he mean exactly?” Sometimes, there are things which Paul writes, that the pastor of this or that local church in Galatia is going to have to stop and explain further.

The point I am trying to make is, the people in the Galatian churches did not hear this and immediately say, “I got it; I understand what Paul is saying exactly.” They got these quizzical looks in their faces and a pastor would have to stop and explain.

This is exactly what I am doing at this point; and exactly what any pastor-teacher should do at this point.

Galatians 4:12d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ουδείς (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>	neuter singular adjective; accusative case; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
adikeō (ἀδικέω) [pronounced aw-dih-KEH-oh]	<i>to act unjustly or wickedly, to sin; to be a criminal, to have violated the laws in some way; to do wrong; to do hurt; [transitively] to do some wrong or sin in some respect; to wrong some one, act wickedly towards him; to hurt, damage, harm</i>	2 nd person plural, aorist active indicative	Strong's #91

Translation: You (all) did not act unjustly toward me in any way.

Paul wants to clear something up, so that there is no misunderstanding as to what he wants or what he is talking about. “Don’t get me wrong here. I have no complaints about how you treated me. You never acted unjustly toward me at all.”

I would understand this phrase as looking back. The aorist tense refers to a point in time; that point in time being when Paul first came to the Galatians. This is in keeping with what Paul wants of them (**Be like me, for I became like you**). As discussed, they are to set aside or reject the false teaching of the Judaizers (that they should be under the Law), just as Paul became like them (he set aside the false teaching of his religion for the gospel, just as the Galatians had set aside their false religion for the gospel).

Galatians 4:12 You (all) keep on being like me because I also [am] like you (all). Brothers, I keep on desiring [this] of you (all). You (all) did not act unjustly toward me in any way. (Kukis nearly literal translation)

Benjamin Brodie: *Paul begs the Galatian believers (Dramatic Present tense), using his customary address of “brethren,” to keep on being like him (Iterative Present tense) on a daily basis. What does he mean by that? Is Paul being arrogant? What Paul is referring to is his freedom from the law. Paul is a Jewish believer, but he is not under the law. He became like the Galatians by giving up the law, since Gentiles never had the law in the first place. By embracing the law, they weren’t causing him any harm (Constative Aorist tense). They were merely hurting themselves by trading the grace walk with God into a legalistic, condemning modus operandi. Paul was sticking to Bible doctrine while the Galatian believers were succumbing to legalism. He cared for their well-being, but if they chose to follow false, legalistic teachings, he wasn’t about to join them in such pursuits or place his blessing on their misinformed activities.*¹⁷

Although Paul is making some fairly simple points (don’t take up the Mosaic Law as some sort of extension of the gospel of Jesus Christ), he sometimes does this in a rather complex way. As long as we remain with the context of this letter, we can sort through Paul’s complex approaches (which are sometimes stated in simple language).

Now read this again:

Galatians 4:12 *You (all) keep on being like me because I also [am] like you (all). Brothers, I keep on desiring [this] of you (all). You (all) did not act unjustly toward me in any way.* (Kukis nearly literal translation)

Paul’s language and sentence structure here is reasonably simple and straightforward. However, to get to what Paul is saying, that requires some careful examination.

Galatians 4:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
eidô (εἶδω) [pronounced <i>Ī-doh</i>]; also oida (οἶδα) [pronounced <i>OY-da</i>]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	2 nd person plural, perfect active indicative	Strong’s #1492
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; in the next place, namely, to wit; on the other hand, however</i>	post-positive conjunctive particle	Strong’s #1161
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
diá (διά) [pronounced <i>dee-AH</i>]	<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
asthéneia (ἀσθένεια) [pronounced <i>ahs- THEH-nigh-ah</i>]	<i>weakness, sickness, infirmity, disease</i>	feminine singular noun, accusative case	Strong’s #769
tês (τῆς) [pronounced <i>tayc</i>]	<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

¹⁷ From <http://www.versebyverse.com/sitebuildercontent/sitebuilderfiles/gal.pdf> (p. 189); accessed September 5, 2022.

Galatians 4:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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; genitive/ablative case	Strong's #4561

Translation: Now you (all) had seen that in weakness of the flesh,...

So that there is no doubt that Paul wants them to focus upon his initial time there, he speaks about the weakness of his flesh. This is something which comes up in his epistles. Paul had an eye problem which felt, at times, as if he were being slugged in the eye. This tells us that this infirmity was recognizable by others. He uses the perfect tense of *to see*, meaning the Galatians saw this infirmity in the past with the result that they still remember it today.

The United States is awash in motivational speakers, and they are hauled in to speak at various work functions, to large groups of students or faculties. And sometimes these motivational speakers just freelance it. Almost as if they were a band going to do a concert, they are set up in various places—often large hotel meeting rooms—and tickets are sold to come see them and to be motivated (often in a specific direction). As a former teacher, I saw quite a number of motivational speakers who would come to our school and speak to large groups of teachers. Some were quite good.

What do these motivational speakers tend to have in common? They appear strong, enthusiastic; they are attractive people; well-dressed and reasonably good looking. If they are older, then they are distinguished looking.

You know what Paul wasn't? He was not a motivational speaker. I suspect that there are managers and promoters associated with motivational speakers. They probably hear from people who would like to go on the circuit or find a places where they might get paid to speak. But, what would happen if Paul showed up for such an audition, to show what he had? He would get a very polite brush off, at the most. "You're not exactly what we are looking for;" or, "We have your resume right here; if we can think of any appropriate venues for you, we will contact you."

Christianity was a unique set of teachings from the very beginning. The Founder is Jesus Christ; but unlike any other founder of any other religion. Christianity is based upon Jesus as a Person, not as a man with great ideas and teachings (although, quite obviously, Jesus did a lot of teaching). However, we apprehend Jesus as a Person, as the Hypostatic Union. We stand upon Him more than we stand upon a system of principles and ideas.

Secondly, Jesus wrote nothing down. His public ministry was extremely short. And the scope of His ministry was very limited. And at times, He seemed to even dodge the most basic questions. "Are you the Messiah? Answer this plainly." And Jesus would give a parable in response, one that requires some brainpower to unravel.

Thirdly, the greatest messenger of that era of Jesus Christ was the 12th Apostle, Paul, who had never even attended any session where Jesus taught. And Paul, given his infirmity, was anything but a motivational teacher. Our entire system of doctrine, post-salvation, is essentially authored by Paul (although there are some additional epistles which were written). And Paul had previously been far more than a critic of the Christian movement—he pursued Christian believers in order to make their lives miserable. But now, even though he had completely turned around (repented), Paul was not the sort of person that we would associate with establishing a movement as Christianity became. What person would have been less likely to establish the fundamental principles of Christianity than Paul?

Galatians 4:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euaggelizō (εὐαγγελίζω) [pronounced yoo-ang- ghel-EED-zo]	<i>to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]</i>	1 st person singular, aorist middle indicative	Strong's #2097
humin (ὑμῖν) [pronounced hoo- MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd 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
proteron (πρότερον) [pronounced PROT- ehr-awn]	<i>previously, at the first; before, prior; of time, former</i>	neuter singular adverb/adjective; accusative case	Strong's #4386

Translation: ...I first declared (the good news) to you (all).

When Paul went into a new area or a new city, the first thing he would do is declare the gospel to the people who are there, in whatever forum that he could secure. Many times, he would find a local synagogue and speak there (if given permission), but there were times when Paul spoke in other venues (such as when he spoke in Athens about the unknown god).

In any case, first and foremost in Paul's teaching, it would be the gospel of Jesus Christ (*believe on the Lord Jesus Christ and you will be saved*).

Galatians 4:13 **Now you (all) had seen that in weakness of the flesh, I first declared (the good news) to you (all).** (Kukis nearly literal translation)

Galatians 4:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
peirasmos (πειρασμός) [pronounced pie-rahs- MOSS]	<i>temptation, provocation, solicitation; testing; trial, a putting to proof (by experiment [of good])</i>	masculine singular noun, accusative case	Strong's #3986
humōn (ὑμῶν) [pronounced hoo- MONE]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771

Galatians 4:14a			
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
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
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
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: But [there was] the testing of you (all) by my flesh,...

Paul's infirmity—his painful eye—was a test to the Galatians. Have you ever listened to a speaker, and there was one very annoying physical defect that you could not stop thinking about.

With Paul, it was one of his eyes, and it was very visible. The Galatians were able to listen to Paul and focus upon his message (this would have been with the help of God the Holy Spirit, of course). Paul sets this aside, saying, "Listen, you could have been distracted by my eye, but you weren't. You listened to what I was teaching and you believed in Christ Jesus as a result."

Galatians 4:14b			
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
exoutheneō (ἐξουθενέω) [pronounced ex-oo-then-EH-oh]	<i>to make of no account, to despise utterly, to disdain; to see as contemptible, being least esteemed</i>	2 nd person plural, aorist active indicative	Strong's #1848
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
ekptōō (ἐκπτύω) [pronounced ek-PTOO-oh]	<i>to spit out; to reject, to spurn, loathe; to disdain</i>	2 nd person plural, aorist active indicative	Strong's #1609

Translation: ...[yet] you did not disdain [me] nor did you (all) spirt [me] out.

Sometimes, with a speaker, if he has some sort of deformity, a physical problem, or even some sort of speaking problem, it is as if you can see nothing else. The Galatians did not disdain Paul; nor did they spit him out.

The second verb used here is onomatopoeic. It is the 2nd person plural, aorist active indicative of εκπτύω (ἐκπτύω) [pronounced *ek-PTOO-oh*]. The word sounds like someone is spitting; and with the ek prefix, spitting out. Paul would have been an easy man to reject, based on his physical appearance alone.

Galatians 4:14c			
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
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
aggelos (ἄγγελος) [pronounced <i>AHN-geh-loss</i>]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; accusative case	Strong's #32
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
dechomai (δέχομαι) [pronounced <i>DEKH-om-ahēe</i>]	<i>to receive, to accept; to take</i>	2 nd person plural, aorist (deponent) middle indicative	Strong's #1209
me (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691

Translation: In fact, as an angel of God you (all) received me,...

Paul was received in a remarkable way. It was as if he were an angel from God.

Galatians 4:14e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, accusative case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424

Translation: ...as [you might receive] Christ Jesus.

In fact, Paul says, “You received me as you might receive Christ Jesus.” So, in correcting the Galatians, Paul is not going back to the beginning and saying, “Look, we got off on the wrong foot to begin with.” That was not it. The relationship between Paul and the people of Galatia started out well. The problems came later after Paul left.

Galatians 4:14 **But [there was] the testing of you (all) by my flesh, [yet] you did not disdain [me] nor did you (all) spirt [me] out. In fact, as an angel of God you (all) received me, as [you might receive] Christ Jesus. (Kukis nearly literal translation)**

Galatians 4:12–14 **You (all) keep on being like me because I also [am] like you (all). Brothers, I keep on desiring [this] of you (all). You (all) did not act unjustly toward me in any way. Now you (all) had seen that in weakness of the flesh, I first declared (the good news) to you (all). But [there was] the testing of you (all) by my flesh, [yet] you did not disdain [me] nor did you (all) spirt [me] out. In fact, as an angel of God you (all) received me, as [you might receive] Christ Jesus. (Kukis nearly literal translation)**

Galatians 4:12–14 **Royal family of God, I want you to be like me for I am also like you. At the beginning, you did not wrong me in any way. Now, this was despite the fact that you observed the weakness of my flesh when I first declared the good news to you. You were being tested by the weakness of my flesh, yet you did not disdain me nor did you reject me. In fact, you received me as if I were an angel of God; you received me as if I were Christ Jesus. (Kukis paraphrase)**

Where then [is] the declaration of blessedness of you (all)? For I keep on testifying that, if able, the eyes of you (all), plucking out, you (all) would give [them] to me. Therefore, an enemy of you (all) I have become, being truthful to you (all)?

Galatians
4:15–16

Where then [is] your declaration of happiness? For I keep on testifying that, if [you (all) were] able, having plucked out your eyes, you (all) would give [the] to me. Wherefore, have I become your enemy [by] being truthful to you (all)?

At one time, you were greatly blessed by the gospel message. In fact, I recall back then, if you had been able to pluck out your eyes and give them to me, you would have. Where is that initial enthusiasm? Have I become your enemy by telling you the truth?

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Where then [is] the declaration of blessedness of you (all)? For I keep on testifying that, if able, the eyes of you (all), plucking out, you (all) would give [them] to me. Therefore, an enemy of you (all) I have become, being truthful to you (all)?
Complete Apostles Bible	What then was your blessing? For I bear you witness that, if possible, you would have torn out your own eyes and given them to me! Have I therefore become your enemy by speaking the truth to you?
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Where is then your blessedness? For I bear you witness that, if it could be done, you would have plucked out your own eyes and would have given them to me. Am I then become your enemy, because I tell you the truth?
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	Where then is your blessedness? For I testify of you, that if it had been possible, ye would have plucked out your eyes, and have given them to me. Have I become an enemy to you, by preaching to you the truth?

Original Aramaic NT	Where is therefore your blessedness,* for I testify of you that if it were possible, you would have plucked out and given your eyes to me? Have I become an enemy to you because I have preached the truth to you?
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Where then is that happy condition of yours? because I give you witness, that, if possible, you would have taken out your eyes and given them to me. So then am I no longer your friend, because I give you true words?
Bible in Worldwide English	Why are you not happy any more? I saw myself that you would have taken out your own eyes and given them to me if you could do such a thing. Do you hate me because I tell you the truth?
Easy English	.
Easy-to-Read Version—2008	You were very happy then. Where is that joy now? I can say without a doubt that you would have done anything to help me. If it had been possible, you would have taken out your own eyes and given them to me. Am I now your enemy because I tell you the truth?
God's Word™	What happened to your positive attitude? It's a fact that if it had been possible, you would have torn out your eyes and given them to me. Can it be that I have become your enemy for telling you the truth?
Good News Bible (TEV)	You were so happy! What has happened? I myself can say that you would have taken out your own eyes, if you could, and given them to me. Have I now become your enemy by telling you the truth?
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	Where is that good feeling now? I am sure that if it had been possible, you would have taken out your own eyes and given them to me. Am I now your enemy, just because I told you the truth?
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Some of you were even willing, if it were possible, to pluck out your own eyes to replace mine! Where is that kindhearted and free spirit now? Have I really become your enemy because I tell you the truth?
UnfoldingWord Simplified T.	But now you are no longer happy! I know for certain that you would have done anything to help me. You would have torn out your own eyes and given them to me, if that would have helped me! That is why I have become so sad now. You seem to think that I have become your enemy because I have continued to tell the truth about the Messiah to you
Williams' New Testament	Where is your self-congratulation? For I can testify that you would have torn out your very eyes, if you could, and have given them to me. Have I then turned into an enemy to you, because I tell you the truth?

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	So where <i>is</i> the blessedness from you? You see, I am a witness to you that, if possible, after plucking out your eyes, you <i>would have</i> given <i>them</i> to me. In such a way, have I become your enemy, being true to you?
Common English Bible	.
Len Gane Paraphrase	What great happiness you had then! For I testify that if possible you would have pulled your eyes out and given them to me. Am I now your enemy, because I tell you the truth?
A. Campbell's Living Oracles	What, then, was your happiness! for I bear you witness that, if possible, you would have plucked out your eyes, and given them to me. Am I, then, become your enemy, because I tell you the truth?
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	.

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	So what's happened to all your gratefulness? I tell you, back then if you could have pulled out your eyes and given them to me, you would have! So what has happened—have I become your enemy by telling you the truth?
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	What, then, happened to your positive attitude? [Lit. your blessedness] For I testify that if it had been possible, you would have torn out your eyes and given them to me. So have I now become your enemy for telling you the truth?
Lexham Bible	.
Montgomery NT	Why then did you account yourselves so happy? (For I bear you witness that if you could you would have torn out your own eyes and given them to me.) Am I then become your enemy, because I am telling you the truth?
NIV, ©2011	.
Riverside New Testament	Where now is the blessing you pronounced on me? For I bear you witness that if it had been possible you would have plucked out your own eyes and given them to me. Have I become your enemy because I tell you the truth?
Leicester A. Sawyer's NT	What then was your blessedness? For I bear you witness that, if possible, you would have dug out your eyes and have given them to me. Have I therefore become your enemy, by telling you the truth?
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	I ask you, then, what has become of your self-congratulations? For I bear you witness that had it been possible you would have torn out your own eyes and have given them to me. Can it be that I have become your enemy through speaking the truth to you?
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 . Therefore, where are your blessings? For I testify concerning you, that if you were able, you would have plucked out your eyes and given them to me. Have I become an enemy to you because I proclaimed to you the truth?
 Holy New Covenant Trans. . Where is your happiness now? I tell you the truth: you would have plucked out your own eyes and given them to me, if that were possible. Now have I become your enemy because I am telling you the truth?
 The Scriptures 2009 .
 Tree of Life Version . So where is your sense of joy? For I testify that you would have torn out your eyes and given them to me, if possible. So have I become your enemy by telling you the truth?!

Weird English, Old English, Anachronistic English Translations:

Accurate New Testamentwhere? so {is} The Blessing [of] you* [I] testify for [for] you* for if [It] Able {is} the eyes [of] you* Digging (Out) [You*] give {them} [to] me that Adverse [of] you* [I] have become Having (Truth) [to] you*...
 Alpha & Omega Bible . WHERE THEN IS THAT SENSE OF BLESSING YOU HAD? FOR I BEAR YOU WITNESS THAT, IF POSSIBLE, YOU WOULD HAVE PLUCKED OUT YOUR EYES AND GIVEN THEM TO ME. SO HAVE I BECOME YOUR ENEMY BY TELLING YOU THE TRUTH?
 Awful Scroll Bible . What was then your happiness? For I bear your witness, certainly-of-which if possible, digging-out you all's eyes, you might give them to me. So-as have I become you all's hostile one, telling you of that Un-concealed?
 Concordant Literal Version . Where, then, is your happiness? For I am testifying to you, that, if possible, gouging out your eyes, you would give them to me." So that I have become your enemy by being true to you!
 exeGeses companion Bible . **THE GALATIANS PERPLEX PAULOS** So where is the blessedness of which you speak? For I witness, that if possible, you had extracted your own eyes and had ever given them to me. So, become I your enemy because I am true?
 Orthodox Jewish Bible . Where then is your birkat Shomayim? For I testify to you that if possible, having torn out your eynayeem (eyes), you would have made a mattanah (gift) of them to me. So, then, have I become your oyev (enemy) by telling you HaEmes?
 Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version	Now where are those good feelings you had for me? For I can [<i>honestly</i>] testify that [<i>at one time</i>] you would have even gouged out your eyes and given them to me [<i>for sight</i>] if that had been possible. So then, have I [<i>now</i>] become your enemy because I have told you the truth [<i>about your condition</i>]?
Benjamin Brodie's trans.	Where is your generous condition now? For I stand as a witness that if possible [though it obviously wasn't], after plucking them out, you would have given me your eyes. Because I speak the truth to you, for this reason, have I become your enemy?
The Expanded Bible Jonathan Mitchell NT	. Where, then, [is] your happiness? For, I continually bear witness to you folks (or: give testimony for you) that, if possible (if [you were] able), upon gouging (digging) out your eyes you would give [them] to me! So then, by habitually being real and speaking Truth to you (constantly telling you the truth; progressively speaking reality to you), have I come to be your enemy?
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice

Bible Translations with Many Footnotes:

Lexham Bible	So where <i>is</i> your blessing? For I testify to you that, if possible, you would have torn out your eyes <i>and</i> given <i>them</i> to me! So then, have I become your enemy by [*Here "by" is supplied as a component of the participle ("being truthful") which is understood as means] being truthful to you?
NET Bible® New American Bible (2011) The Passion Translation Rotherham's Emphasized B. The Spoken English NT So where is that sense of blessing now? ^k After all, I can testify that if you could have, you would have plucked out your eyes and given them to me. So now have I become your enemy by telling you the truth? ^k . Lit. "So where is your blessing?" The sentences before and after show that he means the blessing they felt when he brought them the good news.
Wilbur Pickering's New T.	.

Literal, almost word-for-word, renderings:

A Faithful Version Analytical-Literal Translation	. What then was your happiness [or, blessing]? For I testify to you _p that, if possible, having gouged out your _p eyes, you _p would have given [them] to me. Therefore, have I become your _p enemy by speaking the truth to you _p ?
Berean Literal Bible Bond Slave Version C. Thomson updated NT Charles Thomson NT	. . . What was then your felicitation! For I bear you witness, that if it had been possible you would have pulled out your very eyes and given them to me. Am I then become your enemy, because I tell you truth?
Context Group Version	Where then is that esteem of yours? For I give you (pl) witness, that, if possible, you (pl) would have plucked out your (pl) eyes and given them to me. So then have I become your (pl) enemy, by telling you (pl) the truth?
English Standard Version Far Above All Translation Green's Literal Translation	. . .

Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Therefore what was your° good-fortune? For* I testify of you°, that, if possible, you° would have given your° eyes to me, having popped <i>them</i> out. So-then have I become your° enemy, declaring the truth to you°?
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	°Where then is your blessing? for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me. °Byz.-What then was your blessedness? for I bear... So then am I become your enemy, by telling you the truth?
Niobi Study Bible	Where is then the blessedness you(p) spoke of? For I bear you(p) record that, if it had been possible, you(p) would have plucked out your(p) own eyes and have given them to me. Have I therefore become your(p) enemy because I tell you(p) the truth?
Revised Young's Lit. Trans. Updated Bible Version 2.17 A Voice in the Wilderness	. . What then was the blessing you enjoyed? For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me. Have I therefore become your enemy because I tell you the truth?
Webster's Translation	What then was the blessedness ye spoke of; for I bear you testimony, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy because I tell you the truth?
World English Bible Worrell New Testament	. Where, then, is your benedictions <i>for me</i> ? For I bear you witness that, if possible, plucking out your eyes, ye would have given <i>them</i> to me! So, then, have I become your enemy, because I tell you the truth?
Young's Updated LT	.

The gist of this passage:
15-16

Galatians 4:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
που (ποῦ) [pronounced poo]	<i>where, what [locality]</i>	interrogative particle	Strong's #4226
ουν (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
makarismos (μακαρισμός) [pronounced mahk- ahr-ihs-MOSS]	<i>declaration of blessedness [or, happiness]; to utter a declaration of blessedness upon one; to pronounce one blessed; considering one being blessed [happy]</i>	masculine singular noun; nominative case	Strong's #3108

Galatians 4:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771

Translation: Where then [is] your declaration of happiness?

What appears to be the case is, there was a marked blessedness and happiness of the new believers in the Galatian province. However, that seems to have disappeared or decreased considerably.

Galatians 4:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
martureô (μαρτυρέω) [pronounced mar-too-REH-oh]	<i>to be a witness, to testify (literally or figuratively); to charge, to give [evidence], to bear record, to have (obtain) a good (honest) report, to be well reported of, to have testimony, to (be, bear, give, obtain) witness</i>	1 st person singular, present active indicative	Strong's #3140
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
humin (ὕμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
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
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
dunatos (δυνατός) [pronounced doo-nat-OSS]	<i>able, powerful, capable (literally or figuratively); possible, power, strong</i>	neuter singular adjective; nominative case	Strong's #1415

Translation: For I keep on testifying that, if [you (all) were] able,...

Paul himself is a witness of the response of the people to him. Whereas, some would have rejected Paul for being injured as he was (we don't know exactly how it happened to him, whether Paul's eye problems were a result of an injury or something else like a parasite or a bacteria).

The believers in the Galatian churches were strongly willing to help Paul, if there was a way.

Galatians 4:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ophthalmoi (ὀφθαλμοί) [pronounced opf-thahl-MOI]	<i>eyes; gaze; perception, knowledge, understanding</i>	masculine plural noun; accusative case	Strong's #3788
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771
exorussō (ἐξορύσσω) [pronounced ex-or-OOCE-so]	<i>digging (out, through), plucking out (the eyes), extracting (an eye), tearing out</i>	masculine plural, aorist active participle; nominative case	Strong's #1846
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>	2 nd person plural, aorist active indicative	Strong's #1325
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427

Translation: ...having plucked out your eyes, you (all) would give [the] to me.

Paul says, "I know that many of you would have plucked out your own eyes for me."

Galatians 4:15 Where then [is] your declaration of happiness? For I keep on testifying that, if [you (all) were] able, having plucked out your eyes, you (all) would give [the] to me. (Kukis nearly literal translation)

Galatians 4:16			
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
echthros (ἐχθρός) [pronounced ehkh-THROSS]	<i>enemy, adversary, foe; hostile, hated, hating; from the verb to hate</i>	masculine plural adjective, used as a substantive; nominative case	Strong's #2190

Galatians 4:16			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humōn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771
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>	1 st person singular, perfect active indicative	Strong's #1096
alētheuō (ἀληθεύω) [pronounced al-ayth-YOO-oh]	<i>to be truthful; to speak the truth; to teach the truth; to be true (in doctrine and profession)</i>	3 rd person singular, aorist active indicative	Strong's #226
alētheúō (ἀληθεύω) [pronounced al-ayth-YOO-oh]	<i>being truthful; speaking the truth; teaching the truth; being true (in doctrine and profession)</i>	masculine singular, present active participle; nominative case	Strong's #226
humin (ὕμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: Wherefore, have I become your enemy [by] being truthful to you (all)?

Paul has noted this great change of attitude. "Am I your enemy now as a result of being truthful to you?" he asks.

Galatians 4:16 Wherefore, have I become your enemy [by] being truthful to you (all)? (Kukis nearly literal translation)

Galatians 4:15–16 Where then [is] your declaration of happiness? For I keep on testifying that, if [you (all) were] able, having plucked out your eyes, you (all) would give [the] to me. Wherefore, have I become your enemy [by] being truthful to you (all)? (Kukis nearly literal translation)

Galatians 4:15–16 At one time, you were greatly blessed by the gospel message. In fact, I recall back then, if you had been able to pluck out your eyes and give them to me, you would have. Where is that initial enthusiasm? Have I become your enemy by telling you the truth? (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Paul Wants to Return to Galatia and Tone Down the Rhetoric

They keep on being zealous to you (all) not good, but to exclude you (all) [from us] they keep on desiring that to them you (all) might be zealous.

Galatians
4:17

The [judaizers] keep on being zealous toward you (all) [but] not honestly, in fact, they keep on desiring to shut you (all) off [from us] so that you (all) might keep on being zealous to them.

The judaizers keep on attempting to enthusiastically draw you to them, but in a dishonest manner. Their intent is to isolate you from us, so that you might turn to them.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	They keep on being zealous to you (all) not good, but to exclude you (all) [from us] they keep on desiring that to them you (all) might be zealous.
Complete Apostles Bible	They are zealous about you in the wrong way; but they wish to shut you out, so that you will be zealous about them.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	They are zealous in your regard not well: but they would exclude you, that you might be zealous for them.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	They are zealous towards you, yet not for good; but they wish to shut you up, that ye may be zealous towards them.
Original Aramaic NT	They imitate you, not for what is excellent but because they want to oppress you that you would imitate them.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Their interest in you is not good; but their desire is that you may be shut out, so that you may go after them.
Bible in Worldwide English	Other people are trying hard to get you on their side. But they do not mean to help you. They want to get you away from Christ so that you will listen to them.
Easy English	.
Easy-to-Read Version—2008	Those people are working hard to persuade you, but this is not good for you. They want to persuade you to turn against us and work hard for them.
God's Word™	These people who distort the Good News are devoted to you, but not in a good way. They don't want you to associate with me so that you will be devoted only to them.
Good News Bible (TEV)	Those other people show a deep interest in you, but their intentions are not good. All they want is to separate you from me, so that you will have the same interest in them as they have in you.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	Those people may be paying you a lot of attention, but it isn't for your good. They only want to keep you away from me, so you will pay them a lot of attention.
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The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Can't you see what these false teachers are doing? They want to win you over so you will side with them. They want you divided from me so you will follow only them. Would you call that integrity?
UnfoldingWord Simplified T.	Those who are insisting on obeying the Jewish laws are trying to get you to follow them, but they are not doing it for your good. They want to keep you away from me, because they want you to follow them, not me.
Williams' New Testament	These men are paying you special attention, but not sincerely. They want to shut you off from me, so that you may keep on paying them special attention.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	They are passionate for you, not nicely. But they want to shut you out from everything else so that you may be passionate for them.
Common English Bible	.
Len Gane Paraphrase	They can really stir your emotions, but not in a good sense. Yes, they would even exclude you, if it would make you zealous for them.
A. Campbell's Living Oracles	They love you ardently, not honorably. Yes, they wish to exclude us, that you may love them ardently.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Certain people are seeking your favor, but with no honorable object. No, indeed, they want to isolate you, so that you will have to seek their favor.

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	These people are keen to gain your support, but not for any good reasons. On the contrary, they want to keep you away from us so that you will enthusiastically support them.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	These people who have been instructing you [Lit. They] are devoted to you, but not in a good way. They want you to avoid me so that you will be devoted to them.
Lexham Bible	.
Montgomery NT	These men are courting your favor to no good purpose. They want to isolate you, so that you will be courting their favor.
NIV, ©2011	.
Riverside New Testament	They are paying court to you, but not honorably. No, they wish to shut you out, so that you may pay court to them.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	They are zealous to win you over, but for no good. They want to shut you out, so you may be zealous for them.

Urim-Thummim Version	They burn with zeal toward you, but not rightly; yes, they would alienate you from us that you would be zealous for them.
Weymouth New Testament	These men pay court to you, but not with honourable motives. They want to exclude you, so that you may pay court to them.
Wikipedia Bible Project	Although they desire to exclude you, they exalt you so that you will exalt them.
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	They do not envy you for the good, but instead they would wish to confine you, that you might have envy for them.
Holy New Covenant Trans.	Those people are working hard to persuade you to turn against us but this is not good for you. They want you to follow only them and no one else.
The Scriptures 2009	They are ardent towards you, for no good, but they wish to shut you out, that you might be ardent towards them.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[They] desire you* not well but to exclude you* [They] want that them [You*] may desire...
Alpha & Omega Bible	THEY EAGERLY SEEK YOU, NOT COMMENDABLY, BUT THEY WANT TO SHUT YOU OUT SO THAT YOU WILL SEEK THEM.
Awful Scroll Bible	They are not zealous of you for that commendable, notwithstanding, they purpose to shut- you -out, in order that you shall be zealous for them.
Concordant Literal Version	They are jealous over you, not ideally, but they want to debar you that you may be jealous over them."
exeGesés companion Bible	They are zealous over you, but not well; yes rather, they will to exclude you; so that you be zealous over them.
Orthodox Jewish Bible	They (the mohalim haGoyim) are zealously courting you, but not in a good way; rather, they desire to cut you off and shut you out, in order that you may be zealous for them.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	Certain people are showing quite an interest in you, but it is not for your benefit. Instead, they are trying to separate you [from me], in hope that you will seek them out [for help].

Benjamin Brodie's trans.	They [Judaizers] are filled with zeal courting you, but not honestly [just wait until the honeymoon is over], desiring to isolate you [from the doctrines of grace] so that you might be increasingly zealous towards them [without grace you would have nowhere else to go but to legalistic teachers].
The Expanded Bible Jonathan Mitchell NT	. They are constantly zealous over you folks (= These folks are constantly showing you great attention in order to win you over) [though] not beautifully (or: ideally; in a fine way). But on the other hand they are constantly willing (intending; wanting) to shut you out (to exclude you), so that you folks might be habitually zealous over them (= trying to win their favor).
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	They're anxious to get your acceptance, but not in a sincere way. They actually want to shut you out, so that you'll be anxious to get their acceptance! l. Lit. "They're seeking you, not sincerely—on the contrary, they want to lock you out, so that you'll seek them."
Wilbur Pickering's New T.	They zealously court you⁹—not for good but intending to isolate you, so that you may seek them. (9) Paul contrasts himself with the proselytizers: he tells them the truth, even if unpleasant; they start by 'battering up' their intended victims, but then move to create a dependency so they can control them.

Literal, almost word-for-word, renderings:

A Faithful Version	They are zealous after you, but not for good; rather, they desire to exclude you, in order that you may be zealous after them.
Analytical-Literal Translation	They [i.e., the false brothers and sisters] are zealous for you_p [or, are trying to win you _p over], [but] not rightly [or, for no good], but they want to exclude us, so that you_p shall be zealous for [or, be eagerly seeking] them.
Berean Literal Bible	They zealously seek you, not rightly. But they desire to isolate you from us, so that you might be zealous after them.
Bond Slave Version	They zealously affect you, but not well; yes, they would exclude you, that you might affect them.
C. Thomson updated NT Charles Thomson NT	. They affect a zeal for you; not in an honourable way; but they wish to exclude us, that you may be zealous for them.
Context Group Version English Standard Version	. They make much of you, but for no good purpose. They want to shut you out, that you may make much of them.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.

Modern Literal Version 2020	.
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	They zealously seek you in no good way. No, they desire to alienate you, that you may seek them.
Worrell New Testament	They are zealously seeking you, not nobly; they are wishing to shut you out, that ye may zealously seek them.
Young's Updated LT	.

The gist of this passage:

Galatians 4:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zêlóô (ζηλόω) [pronounced dzay-LOH-oh]	to be zealous, to burn with zeal; to boil with envy (hatred, anger); to earnestly desire, pursue	3 rd person plural, present active indicative	Strong's #2206
humas (ὐμάς) [pronounced hoo-MOSS]	you [all], all of you; to you, towards you [all]	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
ou (οὐ) [pronounced oo]	no, not, nothing, none, no one	negation	Strong's #3756
kalôs (καλῶς) [pronounced kal-OCE]	well (usually morally), good, goodly; (in a) good (place), comfortable; honestly, health recovering, becoming well	adverb	Strong's #2573

Translation: The [judaizers] keep on being zealous toward you (all) [but] not honestly,...

The Judaizers are attempting to influence the Galatians in any way possible. They seem very religious, very enthusiastic, and it seems good, but it is not. Their entire approach is dishonest.

Galatians 4:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless	adversative particle	Strong's #235

Galatians 4:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekkleíō (ἐκκλείω) [pronounced ek-KLI-oh]	<i>to exclude, to shut out, to turn out of doors; to prevent the approach of one; to isolate</i>	aorist active infinitive	Strong's #1576
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
thélō (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>	3 rd person plural, present active indicative	Strong's #2309

Translation: ...in fact, they keep on desiring to shut you (all) off [from us]...

Their intention is the close down communications between Paul and the Galatians. They want to isolate the people of the Galatian church from Paul.

Galatians 4:17c

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
autous (αὐτούς) [pronounced ow-TOOSE]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
zêlóō (ζηλώω) [pronounced dzay-LOH-oh]	<i>to be zealous, to burn with zeal; to boil with envy (hatred, anger); to earnestly desire, pursue</i>	2 nd person plural, present active subjunctive	Strong's #2206

Translation: ...so that you (all) might keep on being zealous to them.

The intent of the Judaizers is to make the Galatians pursue them; to be zealous for them. Paul wants the Galatians to be zealous toward Jesus Christ; to be zealous toward the Word of God.

Galatians 4:17 The [judaizers] keep on being zealous toward you (all) [but] not honestly, in fact, they keep on desiring to shut you (all) off [from us] so that you (all) might keep on being zealous to them. (Kukis nearly literal translation)

Galatians 4:17 The judaizers keep on attempting to enthusiastically draw you to them, but in a dishonest manner. Their intent is to isolate you from us, so that you might turn to them. (Kukis paraphrase)

Now [it is] good to keep on being zealous in good, always, and not only in the ___ to be present, me, face to face with you (all). Little children of mine who again I keep on having birth pangs until which might be formed Christ in you (all). Now I keep having a desire to be at hand face to face with you (all) just now; and to exchange the sound of me, for I keep on being perplexed by you (all).

Galatians
4:18–20

Now [it is] always good to keep on being zealous in [the realm of divine] good, and not only when I am present face to face with you (all). My little children, I again keep on having birth pangs until which [time] Christ might be formed in you (all). Now, I have begun to have a desire to be at hand, face to face with you (all) just now, and to change my voice, for I keep on being perplexed by you (all).

It is certain good, at all times, to be zealous in the realm of divine good, whether I am present there with you or not. My little children, I seem to be having birth pangs all over again with regards to you, waiting for the time the Christ might be formed in you. And, most recently, I have begun to desire to be there with you, teaching, and to put aside the harshness of my rhetoric. But, I must admit, I am perplexed by this foray of yours into legalism.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now [it is] good to keep on being zealous in good, always, and not only in the ___ to be present, me, face to face with you (all). Little children of mine who again I keep on having birth pangs until which might be formed Christ in you (all). Now I keep having a desire to be at hand face to face with you (all) just now; and to exchange the sound of me, for I keep on being perplexed by you (all).
Complete Apostles Bible	But it is good to be zealous in a good thing always, and not only when I am present with you. My little children, for whom I labor in birth again until Christ is formed in you! And I wanted to be present with you just now and to change my tone; because I am uncertain about you.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But be zealous for that which is good in a good thing always: and not only when I am present with you. My little children, of whom I am in labour again, until Christ be formed in you. And I would willingly be present with you now and change my voice: because I am ashamed for you.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. . . And it is a good thing to be zealous at all times in good things; and not merely when I am present with you. [Ye are] my children, of whom I travail in birth again, till the Messiah be formed in you. And I could wish to be now with you, and to change the tone of my voice; because I am astonished at you.
Original Aramaic NT	But it is good that you would imitate excellence always, and not only when I am with you. My children, those for whom I am in labor again until The Messiah shall be formed in you, I wish to be with you now and to change my tone, because I am dumbfounded at you.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But it is good to have an interest in a good cause at all times, and not only when I am present with you. My children, of whom I am again in birth-pains till Christ is formed in you, Truly my desire is to be present with you now, using a changed voice; for I am troubled about you.
Bible in Worldwide English	Of course, it is good if someone tries to help you, but only if it is for a good reason. It is always good, not only when I am with you. My dear children, I feel pain for you again, like a mother when her child is being born. I will feel pain until Christ lives in your heart. I wish I could be with you now, and not have to talk this way. But I am troubled about you.
Easy English Easy-to-Read Version–2008	. It is good for you to work hard, of course, if it is for something good. That's something you should do whether I am there or not. My little children, I am in pain again over you, like a mother giving birth. I will feel this pain until people can look at you and see Christ. I wish I could be with you now. Then maybe I could change the way I am talking to you. Now I don't know what to do about you.
<i>God's Word</i> TM	These people who distort the Good News are devoted to you, but not in a good way. They don't want you to associate with me so that you will be devoted only to them. (Devotion to a good cause is always good, even when I'm not with you.) My children, I am suffering birth pains for you again until Christ is formed in you. I wish I were with you right now so that I could change the tone of my voice. I'm completely puzzled by what you've done! V. 17 is included for context.
Good News Bible (TEV)	Now, it is good to have such a deep interest if the purpose is good---this is true always, and not merely when I am with you. My dear children! Once again, just like a mother in childbirth, I feel the same kind of pain for you until Christ's nature is formed in you. How I wish I were with you now, so that I could take a different attitude toward you. I am so worried about you!
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	It is always good to give your attention to something worthwhile, even when I am not with you. My children, I am in terrible pain until Christ may be seen living in you. I wish I were with you now. Then I would not have to talk this way. You really have me puzzled.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Isn't it better to seek excellence and integrity always, and not just only when I'm with you? You are my dear children, but I agonize in spiritual "labor pains" once again, until the Anointed One will be fully formed in your hearts! How I wish I could be there in person and change my tone toward you, for I am truly dumbfounded over what you are doing!

UnfoldingWord Simplified T.	Well, it is good to insist on doing the right things; you should do this always, and not only when I am with you. But make sure it is the right people who are teaching you what to do! You who are like my children, once again I am very worried about you, and I will continue to be worried until you become like the Messiah. But I do wish that I could be with you now and that I might talk more gently with you, because right now I do not know what to do about you.
Williams' New Testament	Now it is a fine thing to have special attention paid you, if it is done sincerely and unceasingly, and not only when I am with you. O my dear children, I am suffering a mother's birth pangs for you again, until Christ is formed in you. I wish I could be with you right now and change the tone of my speech, for I do not know which way to turn in your case.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	<i>It is nice to always be passionate in a nice way and not only during the time for me to be beside you. My children (with whom I am in labor again up to the point when the Anointed King will be formed in you), I was wanting to be beside you for now and to change my voice because I am not sure what to think about you.</i>
Common English Bible	.
Len Gane Paraphrase	It always good to be zealous in a good sense, and not just when I am with you. My little children, of whom, I labored in birth, until Christ is formed in you. I desire to be with you now and to change my tone, for I have some doubts about you.
A. Campbell's Living Oracles	But it is honorable to be ardently in love with a good man at all times, and not merely when I am present with you. My little children, for whom I travail in birth again till Christ be formed in you; I could wish, indeed, to be present with you now, and to change my speech; for I am exceedingly in doubt concerning you.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	It is always honorable to have your favor sought in an honorable cause, and not only when I am with you, my dear children--You for whom I am again enduring a mother's pains, till a likeness to Christ shall have been formed in you. But I could wish to be with you now and speak in a different tone, for I am perplexed about you.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	Nevertheless, it is good to be zealous if it serves a noble purpose—at any time, and not only when I am with you. My children, for whom I am again in the pains of childbirth until Christ is formed in you, how I wish I could be with you now and change my tone, because I am perplexed about you.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Of course it's good to want to do good. But this should be at all times, not just when I'm there with you!*
	My dear friends, I want to work with you until Christ's character is duplicated in you. I really wish I could be with you right now so I could change my tone of voice... I'm so worried about you.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	.

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	It is always an honourable thing to be courted in an honourable cause; always, and not only when I am with you, my children--you for whom I am again, as it were, undergoing the pains of childbirth, until Christ is fully formed within you. Would that I were with you and could change my tone, for I am perplexed about you.
Wikipedia Bible Project	It's good to exalt good, but not just when I'm present with you. My children, I keep suffering birth pains until Christ is formed in you. I wish that I could be with you right now and change my tone, but I am perplexed with you.
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 it is good to be zealous always in a good thing, and not only when I am present with you. My children, whom I travail for until Messiah should be fully formed in you, even now, I wish I could be with you and change my tone of voice, because I have deep concern regarding you.
Holy New Covenant Trans.	It is good for people to show interest in you but only if their purpose is always good. This is true whether I am with you or not. My little children, again I feel pain for you such as a mother feels when she gives birth to her child. I will feel this until Christ is fully matured in you. I wish I could be with you now. Then perhaps I could change the tone of my voice. I don't know what to do with you!
The Scriptures 2009	.
Tree of Life Version	To be courted is good, but let it always be in a good way—and not just when I am there with you. My dear children! Again I suffer labor pains until Messiah is formed in you. I wish I could be with you now and change my tone, for I don't know what to make of you.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Good but {is} to be desired in [thing] good always and not only {Good is It} in the+ to be (near) me to you* Children [of] me whom* again [I] labor until whom may be formed Christ in you* [I] wanted but to be (near) to you* now and to change the sound [of] me for [I] wonder in you*...
Alpha & Omega Bible	BUT IT IS GOOD ALWAYS TO BE EAGERLY SOUGHT IN A COMMENDABLE MANNER, AND NOT ONLY WHEN I AM PRESENT WITH YOU.

MY CHILDREN, WITH WHOM I AM AGAIN IN LABOR UNTIL CHRIST IS FORMED IN YOU;
BUT I COULD WANT TO BE PRESENT WITH YOU NOW AND TO CHANGE MY TONE, FOR I AM PERPLEXED ABOUT YOU.

Awful Scroll Bible	Furthermore, it is choice to be zealous, as-when-at-all times by-within that commendable, and not only by-within my to be-besides with regards to yous. My children, whom I travail over again, until the Anointed One shall be formed from-within yous, but I was desiring to be-beside with regards to yous presently, and to change my tone, certainly-of-what I myself vacillate by-within yous.
Concordant Literal Version	Now it is ideal for you to be jealous in the ideal always, and not only in my presence with you." Little children mine, with whom I am travailing again until Christ may be formed in you!" Yet I wanted to be present with you just now, and to change my voice, for I am perplexed about you."
exeGesés companion Bible	And it is always good to be zealous over good and not only in my being present with you. My little children, of whom I travail in birth again until Messiah forms in you, I will to be present with you now and to change my voice; for I am perplexed in you.
Orthodox Jewish Bible	Now it is tov ma'od to be zealous in a good thing all the time, and not only during my presence with you. My yeladim, for whom again I suffer chevlei leydah (birth pains) until Moshiach is formed in you, Would that I were present with you just now and could change my tone, because I am baffled by you.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	.
Benjamin Brodie's trans.	Now, it is fine for someone to want to seek you out anytime, if it is for a good purpose, and not just when I am around <i>[to be impressed]</i> . My little children <i>[i.e., dear ones]</i> , I am again deeply pained <i>[as a woman in childbirth]</i> over your <i>[spiritual]</i> condition, until <i>[the life of]</i> Christ becomes formed in your character. But I would like to be present with you and change the tone <i>[of my remarks]</i> , because I am very distressed over your condition. Now it is good to be zealously courted in a good thing at all times <i>[as long as you are hearing the truth]</i> , and not only in it <i>[correct doctrine]</i> when I am present face-to-face with you. My children, I am suffering birth pangs for you again, until Christ has been formed in you <i>[part of the stage of Christian growth called spiritual self-esteem]</i> . Moreover, I wish that I was present face-to-face with you at this very moment so I could change the tone of my voice <i>[from a severe rebuke to a friendly greeting]</i> , because I am at a loss about you.
The Expanded Bible Jonathan Mitchell NT	.
	Now <i>[it is]</i> always ideal (fine; beautiful) to be normally made zealous (or: to continue having a ferment of spirit) within a beautiful (fine; ideal) thing or situation, and not only within the situation for me to be present (or: at your side) and focused toward you folks.

O my little children (born ones), with whom I am progressing, again, in childbirth labor (travail; labor pains) until Christ may be suddenly formed (= until the Anointing would be at some point birthed) within you folks!

Yet I was wanting (or: intending) to be present (at your side) and focused toward you right now!... and then to alter (change; make otherwise) my voice (or: tone; sound)...because I continue without a way or path to bring myself in union with you folks (or: = I am now perplexed, uncertain, disturbed and at an impasse in your case).

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 . For that matter, it would be good if you sincerely valued my acceptance all the time,^m and not just when I'm there with you.
 My children, I'm in labor with you again until Christ is finally formed in you. I keep wishing that I could be with you, and talk differently about this-because I just don't know what to do about you.ⁿ
^{m.} Lit. "And it would be good to be sincerely sought all the time".
^{n.} Lit. "I've been wishing until now that I could be with you and change my tone, because I'm at a loss about you".

Wilbur Pickering's New T. .

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation . But [it is] good to be zealous in [or, to be setting your heart on] good at all times, and not only in my being present with you_p. My little children, for whom once more I am going through labor pains [fig., am suffering greatly] until Christ is formed in you_p. But I want to be present with you_p now and to change my tone, because I myself am perplexed about you_p.

Berean Literal Bible .
 Bond Slave Version . But it is good to be zealously affected always in a good thing, and not only when I am present with you. My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you.

C. Thomson updated NT .
 Charles Thomson NT . Now it is honourable to be zealously affected towards a good man at all times, and not barely when I am present with you.
 My dear children, for whom I again suffer pangs until Christ be formed in you but I wish I could this moment be with you and change the tone of my voice, for I am in doubt about you.

Context Group Version . But it is good to be zealously sought in a good matter at all times, and not only when I am present with you (personal love). My children, of whom I am again in travail until the Anointed be formed in you (pl) -- but I could wish to be present with you (pl) now, and to change my tone; for I am perplexed about you (pl).

English Standard Version	It is always good to be made much of for a good purpose, and not only when I am present with you, my little children, for whom I am again in the anguish of childbirth until Christ is formed in you! I wish I could be present with you now and change my tone, for I am perplexed about you.
Far Above All Translation	But <i>it is</i> good to be impelled by zeal for a good <i>thing</i> at all times, and not only while I am present with you, my little children, you with whom I am again in labour, until Christ takes shape in you. And I <i>could</i> wish to be present with you now, and to change my tone, because I am at a loss with you.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	They are zealous for you—[yet] not well, but they wish to shut us out, that you may be zealous for them; and [it is] good to be zealously regarded, in what is good, at all times, and not only in my being present with you; my little children, of whom I travail in birth again until Christ may be formed in you, indeed I was wishing to be present with you now, and to change my voice, because I am in doubt about you. V. 17 is included for context.
Modern English Version	.
Modern Literal Version 2020	But <i>it is</i> always good to be zealous in a good thing and not only while* I was present* with you°. My little-children, of whom I am travailing again till which <i>time</i> Christ should be formed in you° <i>again</i> . But I was wishing to be present* with you° now, and to change my voice, because I am perplexed at you°.
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:
18-20

Galatians 4:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kalos (καλός) [pronounced kal-OSS]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use, and thus distinguished from G18, which is properly intrinsic); beautiful, better, fair, goodly, honest, meet, well, worthy</i>	neuter singular adjective, nominative case	Strong's #2570
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; in the next place, namely, to wit; on the other hand, however</i>	post-positive conjunctive particle	Strong's #1161

Galatians 4:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zêlóô (ζηλόω) [pronounced dzay-LOH-oh]	<i>to be zealous, to burn with zeal; to boil with envy (hatred, anger); to earnestly desire, pursue</i>	present passive infinitive	Strong's #2206
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
kalos (καλός) [pronounced kal-OSS]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use, and thus distinguished from G18, which is properly intrinsic); beautiful, better, fair, goodly, honest, meet, well, worthy</i>	neuter singular adjective, dative, locative or instrumental case	Strong's #2570
pántote (πάντοτε) [pronounced PAHN-toht-eh]	<i>always, at all times, ever</i>	adverb	Strong's #3842

Translation: Now [it is] always good to keep on being zealous in [the realm of divine] good,...

After the believer is saved, performing divine good is of great importance. *It is good being good*, Paul says. In fact, *it is good to be zealous about doing good*, is a fuller expression of Paul's regarding the Galatians. The Galatians want to do good; they are zealous about doing good.

Paul is saying, *perhaps your motivation in living the Christian life is good*. The problem being, they are pursuing this in the wrong way (by being swayed by the Judaizers).

Galatians 4:18b

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
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
monon (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
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 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 4:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pareimi (πάρειμι) [pronounced PAR-i-mee]	<i>to be by, to be at hand, to be here, to have arrived, to be present; to be ready, in store, at command</i>	present infinitive	Strong's #3918
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
humas (ύμάς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: ...and not only when I am present face to face with you (all).

And it is good that the Galatians see a need to pursue divine good, even though Paul is not there with them. So, he is commending them on not being man-pleasers, but having a sincere desire to do what is right.

That you are pursuing divine good even without me being there is a good thing, Paul is telling them.

Galatians 4:18 Now [it is] always good to keep on being zealous in [the realm of divine] good, and not only when I am present face to face with you (all). (Kukis nearly literal translation)

Galatians 4:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tekniá (τεκνία) [pronounced tek-NEE-ah]	<i>(little) children, infants; in the NT used as a term of kindly address by teachers to their disciples</i>	neuter plural noun; vocative	Strong's #5040
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
hous (οὔς) [pronounced hooç]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739

Galatians 4:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
palin (πάλιν) [pronounced PAL-in]	<i>anew, again; renewal or repetition of the action; again, anew; again, i.e. further, moreover; in turn, on the other hand</i>	adverb	Strong's #3825
ōdīnō (ὠδίνω) [pronounced o-DEE-no]	<i>to have birth pains, to feel the pains of child birth, to travail</i>	1 st person singular, present active indicative	Strong's #5605

Translation: My little children, I again keep on having birth pangs...

Paul says that he is having birth pangs again. When does a person have birth pangs? When they are giving birth. Well, Paul has already *given birth* to the Galatians. When he came there and gave them the gospel and they responded positively, Paul *had given birth* to them. That was the first experience of birth pangs that Paul had with them. However, at this point in time, he is experiencing birth pangs once again. What is this second occurrence of birth pangs all about?

Galatians 4:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mechri/mechris (μέχρι/μεχρις) [pronounced MEHKH-ree/mekh-RIHS]	<i>until, as far as, up to a certain point (as a preposition, of extent (denoting the terminus, especially to the space of time or place intervening)</i>	adverb	Strong's #3360
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
morphōō (μορφώω) [pronounced mor-FO-oh]	<i>to form, to fashion</i>	3 rd person singular, aorist passive subjunctive	Strong's #3445 (hapax legomena)
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, nominative case	Strong's #5547
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 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: ...until which [time] Christ might be formed in you (all).

Paul is experiencing *birth pangs* at this point, until the Galatians reach spiritual maturity, which is described here by Christ being formed in them. R. B. Thieme, Jr. described this as *building the edification complex* and also as *reaching supergrace*.

It takes time for the believer to grow, and it requires accurate Bible doctrine and a consistent life in the Spirit. What is not involved in moving toward spiritual maturity is circumcision or keeping the Mosaic Law.

Galatians 4:19 **My little children, I again keep on having birth pangs until which [time] Christ might be formed in you (all).** (Kukis nearly literal translation)

Galatians 4:18–19 **Now [it is] always good to keep on being zealous in [the realm of divine] good, and not only when I am present face to face with you (all). My little children, I again keep on having birth pangs until which [time] Christ might be formed in you (all).** (Kukis nearly literal translation)

Paul is saying, *I am not questioning your motivation or sincere desire to do good; and it is great that you wish to move forward spiritually, whether I am there with you or not. However, I am experiencing some pain and discomfort, having fathered you in the first place, when it comes to your movement toward spiritual maturity.*

To further this analogy, the teen years are a necessary step for a child to go into adulthood; and many a parent would like to confine his child to his room for about 6 years until this developmental stage passes. These teen years are often painful for the parent, painful enough to be called birth pangs. Although I do not necessarily believe that the developmental teen years is what Paul has in mind right here, it is a good analogy for most parents today to understand.

Galatians 4:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thélô (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 st person singular, imperfect active indicative	Strong's #2309
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; in the next place, namely, to wit; on the other hand, however</i>	post-positive conjunctive particle	Strong's #1161
pareimi (πάρειμι) [pronounced PAR-i-mee]	<i>to be by, to be at hand, to be here, to have arrived, to be present; to be ready, in store, at command</i>	present infinitive	Strong's #3918
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
humas (ὕμᾱς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
árti (ἄρτι) [pronounced AR-tee]	<i>now, just now, this moment; now at this time, at this very time, this moment</i>	adverb	Strong's #737

Translation: Now, I have begun to have a desire to be at hand, face to face with you (all) just now,...

Paul tells them that he has been thinking about it, and he has a desire to come to Galatia again and teach them face to face, in order to help them toward the important plateau of spiritual maturity. Paul seems to have come to this desire almost simultaneous with writing this epistle. He uses the adverb *árti* (ἄρτι) [pronounced *AR-tee*], which means, *now, just now, this moment; now at this time, at this very time, this moment*. Strong's #737.

Galatians 4:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
allássō (ἀλλάσσω) [pronounced <i>al-LASS-so</i>]	<i>to change, to make different, to exchange one thing for another, to transform</i>	aorist active infinitive	Strong's #236
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)
phônē (φωνή) [pronounced <i>foh-NAY</i>]	<i>sound, voice; language</i>	feminine singular noun; accusative case	Strong's #5456
μου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...and to change my voice,...

Paul's tenor throughout this entire epistle, up to this time, has been quite harsh. He has written, *have I labored in vain over you? Have I become your enemy now?* This is not how Paul wants to communicate with them, although it is clear that he is having a strong emotional reaction to the Galatians descending into legalism.

On the one hand, Paul appears to want to grab each one by the shoulders and shake them and keep yelling, "What is wrong with you?" On the other hand, Paul says, "Listen, maybe if I returned to Galatia and went over these things more carefully, explaining the place of the Law in the believer's life."

Galatians 4:20c			
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
aporéō (ἀπορέω) [pronounced <i>ap-or-EH-oh</i>]	<i>to be at a loss (mentally); to have no way out, to (stand in) doubt, to be perplexed</i>	1 st person singular, present middle indicative	Strong's #639

Galatians 4:20c

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
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: ...for I keep on being perplexed by you (all).

Paul admits that he is somewhat perplexed or at a loss in dealing with the Galatians. He had assumed that things were alright, but then he began to get reports from them, and those reports threw Paul off his game.

Galatians 4:20 *Now, I have begun to have a desire to be at hand, face to face with you (all) just now, and to change my voice, for I keep on being perplexed by you (all).* (Kukis nearly literal translation)

Galatians 4:18–20 *Now [it is] always good to keep on being zealous in [the realm of divine] good, and not only when I am present face to face with you (all). My little children, I again keep on having birth pangs until which [time] Christ might be formed in you (all). Now, I have begun to have a desire to be at hand, face to face with you (all) just now, and to change my voice, for I keep on being perplexed by you (all).* (Kukis nearly literal translation)

Galatians 4:18–20 *It is certain good, at all times, to be zealous in the realm of divine good, whether I am present there with you or not. My little children, I seem to be having birth pangs all over again with regards to you, waiting for the time the Christ might be formed in you. And, most recently, I have begun to desire to be there with you, teaching, and to put aside the harshness of my rhetoric. But, I must admit, I am perplexed by this foray of yours into legalism.* (Kukis paraphrase)

"I will admit," Paul says, "of speaking harshly, and maybe I should come there, reduce my level of harshness, and teach you about the Mosaic Law."

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Children of Promise versus the Children of the Slave Woman

From this point to the end of the chapter (v. 31), Paul takes an illustration from the Old Testament. Note how very apt this is, for Paul to go back to the Old Testament and to select in real incident which also has a symbolic meaning. Paul is going to use the Old Testament—which is mostly about Israel being under the Law of Moses—and using it to illustrate why Jews and gentile believers are no longer under the Law.

To be clear, there is no New Testament during the time of Paul, even though he himself is writing a very important part of it (virtually all Church Age doctrine is taught in the Pauline epistles).

Therefore, what is slightly unusual is, Paul is taking information which would have been seen even then as *Israel-specific* and using it to teach the Galatians that they are not under the Law. However, there is one particular point of consistency—Paul continues to draw from Jewish heritage prior to the time of Moses.

Tell me, the (ones) under Law, wishing to be, the Law do you not keep on hearing. For having been written that, Abraham, two sons he had, one from the female servant and one from the free (woman).

Galatians
4:21–22

Tell me, those [of you] who keep on wishing to be under Law, do you not keep on hearing the Law? For it stands written that Abraham had two sons—one from [his] female servant and one from [his] free [wife].

Tell me, those of you who desire to be under the Law, have you never actually listened to what the Law teaches? It stands written that Abraham had two sons: one was from his female servant from Egypt and the other was by his wife Sarah.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Tell me, the (ones) under Law, wishing to be, the Law do you not keep on hearing. For having been written that, Abraham, two sons he had, one from the female servant and one from the free (woman).
Complete Apostles Bible	Tell me, you who wish to be under the law, do you not hear the law? For it is written that Abraham had two sons: the one by the servant girl, the other by a freewoman.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. Tell me, you that desire to be under the law, have you not read the law? For it is written that Abraham had two sons: the one by a bondwoman and the other by a free woman.
V. Alexander's Aramaic Eastern Aramaic Manuscript	. .
James Murdock's Syriac NT	Tell me, ye who desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, one by the bondmaid, and one by the free woman.
Original Aramaic NT	Tell me, you who wish to be under The Written Law, do you not hear The Written Law? For it is written: "Abraham had two sons, one from a Maidservant and one from a Freewoman."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Say, you whose desire it is to be under the law, do you not give ear to the law? Because it is in the Writings, that Abraham had two sons, one by the servant-woman, and one by the free woman.
Bible in Worldwide English	Tell me, you people that want the law to control you, why do you not listen to the law? The holy writings say that Abraham had two sons. One was the son of the slave woman. The other one was the son of the free woman.
Easy English Easy-to-Read Version–2008	. Some of you people want to be under the law. Tell me, do you know what the law says? The Scriptures say that Abraham had two sons. The mother of one son was a slave woman, and the mother of the other son was a free woman.
God's Word™	Those who want to be controlled by Moses' laws should tell me something. Are you really listening to what Moses' Teachings say? Scripture says that Abraham had

two sons, one by a woman who was a slave and the other by a free woman. [It is important to note that Moses' name is not found in this passage.¹⁸]

Good News Bible (TEV)

Let me ask those of you who want to be subject to the Law: do you not hear what the Law says? It says that Abraham had two sons, one by a slave woman, the other by a free woman.

The Message

.

NIRV

.

New Life Version

.

New Simplified Bible

.

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

Contemporary English V.

Some of you would like to be under the rule of the Law of Moses. But do you know what the Law says? In the Scriptures we learn that Abraham had two sons. The mother of one of them was a slave, while the mother of the other one had always been free.

The Living Bible

.

New Berkeley Version

.

New Century Version

.

New Living Translation

.

The Passion Translation

Tell me, do you want to go back to living strictly by the law? Haven't you ever listened to what the law really says? Have you forgotten that Abraham had two sons; one by the slave girl, and the other by the freewoman?

UnfoldingWord Simplified T.

Let me try to explain this again. Some of you desire to obey all the law of God, but do you really pay attention to what the law says?

In the law we read that Abraham became the father of two sons. His female slave, Hagar, bore one son, and his wife Sarah, who was not a slave, bore the other.

Williams' New Testament

Tell me, you who want to be subject to law, will you not listen to what the law says? For the Scripture says that Abraham had two sons, one by a slave girl, the other by a free woman.

Partially literal and partially paraphrased translations:

American English Bible

.

Beck's American Translation

.

Breakthrough Version

Tell me, the *people* wanting to be under *the* law, don't you hear the law? You see, it has been written *in Genesis 16:3 and 21:2* that Abraham had two sons: one from the servant girl and one from the free *woman*.

Common English Bible

.

Len Gane Paraphrase

Tell me, you who desire to be subject to The Law, don't you understand The Law? For it is written that Abraham had two sons, one by a slave and the other by a freeborn woman.

A. Campbell's Living Oracles

Tell me, you who wish to be under the law, do you hear the law? For it is written, that Abraham had two sons: one by the bondmaid, and one by the free woman.

New Advent (Knox) Bible

.

NT for Everyone

.

20th Century New Testament

Tell me, you who want to be still subject to Law--Why do not you listen to the Law? Scripture says that Abraham had two sons, one the child of the slave-woman and the other the child of the free woman.

Mostly literal renderings (with some occasional paraphrasing):

¹⁸ The reason that this is important is, *Moses did not write the book of Genesis.*

An Understandable Version	.	
Berean Study Bible	.	
Christian Standard Bible	.	
Conservapedia Translation	.	
Evangelical Heritage V.	.	
Revised Ferrar-Fenton Bible	.	
Free Bible Version	.	Answer me this, you people who want to live under the law: Don't you hear what the law is saying? As Scripture says, Abraham had two sons, one from the servant girl, and one from the free woman.
God's Truth (Tyndale)	.	
Holman Christian Standard	.	
International Standard V	.	You are Children of a Free Woman Tell me, those of you who want to live under the Law: Are you really listening to what the Law says? For it is written that Abraham had two sons, one by a slave woman and the other by a free woman.
Lexham Bible	.	
Montgomery NT	.	Tell me, you who wish to be subject to the Law, why do you not listen to the Law? For it is written that Abraham had two sons, one by the slave woman and one by the free woman; but while the son by the slave woman was born according to the flesh, the son by the free woman was born in fulfilment of a promise. V. 23 is included for context.
NIV, ©2011	.	
Riverside New Testament	.	Tell me, you who wish to be under law, do you not hear the Law? For it is written that Abraham had two sons, one born of the slave girl and one born of the free wife.
Leicester A. Sawyer's NT	.	
The Spoken English NT	.	
UnfoldingWord Literal Text	.	
Urim-Thummim Version	.	
Weymouth New Testament	.	Tell me--you who want to continue to be subject to Law--will you not listen to the Law? For it is written that Abraham had two sons, one by the slave-girl and one by the free woman.
Wikipedia Bible Project	.	Tell me, you who desire to be under the law, do you not listen to what it says? It was written, "Abraham had two sons, one born by a slave woman and one by a free woman."
Worsley's New Testament	.	Tell me, you that are so desirous to be under the law, do ye not hear the law? where it is written, that Abraham had two sons, one by a servant, and one by a free-woman?

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	.
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Hebraic Roots Bible	I say to you, those that desire to let themselves be under (the penalty of) the Torah, do you not hear the Torah? For it has been written, Abraham had two sons, one out of the slave woman and one out of the free woman.
Holy New Covenant Trans.	Since some of you people still want to be under the law of Moses, tell me, won't you listen to what the law says? It is written that Abraham had two sons. The mother of one son was a slave woman. The mother of the other son was a free woman.
The Scriptures 2009	Say to me, you who wish to be under Torah, do you not hear the Torah? For it has been written that Abraham had two sons, one by a female servant, the other by a free woman.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...say! {him} [to] me The [Men] under law Wanting to be the law not? [You*] hear [It] has been written for for abraham two sons has {He has} one [man] from the girl (young) and one [man] from the [woman] free...
Alpha & Omega Bible	.
Awful Scroll Bible	Be speaking out to me, they desiring to be under the Law, give you not ear to the Law? For it has been written, certainly-of-which Abraham held two sons, one by the maid servant and one by the free born.
Concordant Literal Version	Tell me, you who want to be under law, are you not hearing the law? For it is written, that Abraham had two sons, one out of the maid and one out of the free woman."
exeGesés companion Bible	<u>ALLEGORY OF HAGAR AND SARAH</u> Word to me - you who will to be under the torah, Hear you not the torah? For it is scribed, that Abraham had two sons, the one by the lass, the other by the liberated.
Orthodox Jewish Bible	Tell me, you Goyim who wish to be under the Torah, do you not possess "shema" hearing of the Torah? For the Torah says that Avraham Avinu had shnei banim (two sons), one of shifchah (the slave woman) and one of the gevirah.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	Tell me, those of you who desire to be under [obligation to the requirements of] the Law of Moses: Are you really paying attention to what the Law of Moses says? For it is written in the law about Abraham's two sons [Gen. 16]; one [was] by his slave woman [Hagar] and the other by the free woman, [his wife, Sarah].
Benjamin Brodie's trans.	Tell me, you who desire to be under the law, do you not hear [truly understand the ramifications of] the law? For it stands written: Abraham had two sons, one out from a slave girl [his wife's maidservant, Hagar, representing legalism] and one out from a free woman [his wife, Sarah, representing grace]..
The Expanded Bible Jonathan Mitchell NT	. Go on telling me, those of you constantly wanting or intending to be under Law (or: exist [controlled] by a legalistic custom or system, or [Torah]), do you not continue listening to and hearing the Law (or: paying attention to the [Torah])?

For it has been, and stands, written that, Abraham had two sons: one forth from out of the servant girl (the maid; the female slave), and one from out of the freewoman.

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

Bible Translations with Many Footnotes:

Lexham Bible

Hagar and Sarah Represent Two Covenants

Tell me, you who are wanting to be under the law, do you not understand [Literally “hear”] the law?

For it is written that Abraham had two sons, one by the female slave and one by the free woman.

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham’s Emphasized B. .

The Spoken English NT

Hagar and Sarah (Gen. 21:8-21; Isa. 54:1) Illustrate the Law and the Good News

Tell me-those of you who want to be under the Law: don’t you listen to the Law? After all, scripture says^o that Abraham had two sons. One was born to the slave woman and one was born to the free woman.

^o. Lit. “For it is written“.

Wilbur Pickering’s New T.

‘Hagar’ VS ‘Sarah’

Tell me, you who desire to be under law, do you not heed that law?

For it is written that Abraham had two sons: one by the slave woman and one by the free woman.

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation Be telling me, the ones desiring to be under [the] Law, do you not pay attention to the [the] Law?

For it has been written that Abraham had two sons, one by the slave-woman and one by the free-woman. [Gen 16:2-4,15; Gen 21:1-3]

Berean Literal Bible .

Bond Slave Version .

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 .

Modern English Version .

Modern Literal Version 2020 Tell^o me, the ones wishing to be under the law, are you^o not hearing the law?

For* it has been written, that Abraham had two sons, one from the maidservant and one from the free woman. {Gen 21:2-9}

Modern KJV .

New American Standard .

New European Version .

New King James Version .

NT (Variant Readings)
Niobi Study Bible

Two Covenants

Tell me, you(p) who desire to be under the law, do you(p) not hear the law?
For it is written that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

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:
21-22

Galatians 4:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speak (of, out), say; teach; tell; exhort, advise, command, direct; call, name; mention</i>	2 nd person plural, present active imperative	Strong's #3004
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
Here, the masculine plural definite article in the nominative case, standing by itself, seems to mean, <i>many, some</i> .			
hupó (ὑπό) [pronounced hoop-OH]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551
thélō (θέλω) [pronounced THEH-loh]	<i>wishing, having the will (or, desire), purposing that, intending to; taking delight [pleasure] in</i>	masculine plural, present active participle, nominative case	Strong's #2309
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)

Translation: Tell me, those [of you] who keep on wishing to be under Law,...

The Judaizers came through Galatia and convinced many of the Galatian believers to concern themselves with the Law and the requirements of the Law.

Bear in mind that, there was just one set of recognized Scriptures at this time, and that is what we call the Old Testament. Paul, of course, when evangelizing, would refer back to the prophets and what they had said about Jesus hundreds of years previous.

The Judaizers came through Galatia after Paul and they read portions of the Scripture, saying, “Did you know about this? Or did you know about that?”

So the Galatians accepted this, and began to observe the Law (we do not know in all cases how far they went, but some appear to have been circumcised).

Galatians 4:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative 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
akoúô (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	2 nd person plural, present active indicative	Strong's #191

Translation: ...do you not keep on hearing the Law?

Paul is saying, *you say that you want to be under the Law, but do you actually know what the Law says?*

Paul, who understands both Law and grace, is going to teach them what the Law says.

Galatians 4:21 **Tell me, those [of you] who keep on wishing to be under Law, do you not keep on hearing the Law?** (Kukis nearly literal translation)

Galatians 4:22a			
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 rd 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

Galatians 4:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Abraam (Ἀβραάμ) [pronounced <i>ab-rah-AHM</i>]	<i>father of a multitude</i> ; transliterated <i>Abraham</i>	indeclinable proper masculine noun	Strong's #11
duo (δύο) [pronounced <i>DOO-oh</i>]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
huioi (υἱοί) [pronounced <i>hwee-OY</i>]	<i>children, sons, descendants; pupils;</i> <i>followers; attendants</i>	masculine plural noun; accusative case	Strong's #5207
echō (ἔχω) [pronounced <i>EKKH-oh</i>]	<i>to have [and/or] hold; to own, to</i> <i>possess, to adhere to, to cling to</i>	3 rd person singular, aorist active indicative	Strong's #2192

Translation: For it stands written that Abraham had two sons—...

Paul includes the book of Genesis as being a part of the Law, but he never credits Moses with authorship of Genesis simply because he is not. At best, Moses provided a copy of the Genesis based upon the oral traditions of Jews.

What took place is, the elder Jew of the family would, from memory, read the Scriptures to his point in time. He may have added a chapter or two. Then his son might stand up and add a few paragraphs about his life and relationship to God, thus far.

This peaked during the time of Jacob, when he was living with his family in Egypt. Jacob had twelve sons and at least four of them (and maybe as many as six) contributed their own chapters to the book of Genesis, so that, when in Egypt, the reading of Scriptures was quite the family affair. At least five different men stood up and took part in the recitation of Scriptures. Jacob read everything up to and including his own biography. Then either Simeon or Levi stood up and spoke. Then Jacob stood up, giving his contribution. Finally, Joseph and one other son would stand up and read (from memory) the final chapters of Genesis (starting around chapter 39).

Moses again goes back to Abraham, the father of the Jewish race, who lived 430 years prior to the giving of the Mosaic Law. Now, you cannot get any more Jewish than Abraham, so going back to Abraham makes perfect sense. And it will further enforce Paul's teaching as, Abraham was not under the Mosaic Law, as it did not exist back then.

Paul is going to set up an analogy here. Abraham has two sons, and one will represent the Law and the other will represent grace. These two concepts are related, but they do not go hand-in-hand.

Galatians 4:22b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehñ</i>]	<i>one [in number, in terms of</i> <i>unity]; emphatic use: even one, each</i> <i>one, one single, only one; with one</i> <i>accord, with one voice; one and the</i> <i>same</i>	masculine singular numeral adjective, accusative case	Strong's #1520
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Galatians 4:22b

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
paidískē (παιδίσκη) [pronounced payee-DIHS-kay]	<i>a female slave or servant, maid(-en), bondmaid (-woman), girl, damsel</i>	feminine singular noun, genitive/ablative case	Strong's #3814

Translation: ...one from [his] female servant...

Abraham and Sarah had an Egyptian servant girl named Hagar. When it became clear that Sarah was not going to have any children, she decided that Abraham needed to impregnate Hagar on her behalf. So Abraham had a son by Hagar (Ishmael).

Galatians 4:22c

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
heís, mia, hen (εἷς, μία, ἓν) [pronounced hicc, 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, accusative case	Strong's #1520
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
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>	feminine singular adjective, genitive/ablative case	Strong's #1658

Translation: ...and one from [his] free [wife].

Thirteen years later, Abraham had a son by his wife Sarah, something that they were not expecting at all. The son of the free woman is known by the name Isaac. Isaac is the next in the line of Abraham. He is considered an Hebrew. Ishmael is not.

Galatians 4:22 For it stands written that Abraham had two sons—one from [his] female servant and one from [his] free [wife]. (Kukis nearly literal translation)

Galatians 4:21–22 Tell me, those [of you] who keep on wishing to be under Law, do you not keep on hearing the Law? For it stands written that Abraham had two sons—one from [his] female servant and one from [his] free [wife]. (Kukis nearly literal translation)

Galatians 4:21–22 Tell me, those of you who desire to be under the Law, have you never actually listened to what the Law teaches? It stands written that Abraham had two sons: one was from his female servant from Egypt and the other was by his wife Sarah. (Kukis paraphrase)

From the outset, this passage did not seem like it was going to be very difficult, but when it came down to translating it, it was very difficult (although I managed to do it with a minimum of inserted words). I think the Kukis paraphrase is where you will gain the most understanding of the argument that Paul is making (I believe it helps when you see the names of all the players given).

But the (one) indeed out from the female servant according to the norm or standard of flesh has been born. Now the (one) out from the free (woman) [is] through an announcement, which ones keep on being allegorized, for these are two contracts: one indeed [is] from Mount Sinai, to slavery having been born, which (one) keeps on being Hagar. Now the Hagar Sinai, a mountain keeps on being in the Arabia. Now she corresponds now to the Jerusalem, for she keeps on being a slave with the children of her. Now the (one) upwards Jerusalem freeborn [it] keeps on being, which is a mother of us.

Galatians
4:23–26

Now, [there is] the (one) having been born from the female servant, according to the flesh, and the (one) [having been born] from the free (woman) by a promise [of blessing]. These [two] keep on being allegorized, for they are two contracts: one indeed [is] from Mount Sinai, being born to slavery, which (one) keeps on being Hagar. Now Hagar [is] Mount Sinai, [which] keeps on being in Arabia. She also corresponds to the present (-day) Jerusalem, for she keeps on being in slavery along with her children. Now the Jerusalem above keeps on being [the mother] of the freeborn, who is our mother.

Ishmael was born from the female slave, Hagar, according to the flesh; but Isaac was born to Sarah, the free woman, by a promise of blessing. This provides for us an analogy, for the two sons represent the two contracts which God has made with all mankind. There is the contract which was made on Mount Sinai (which is, by the way, in Arabia); and this corresponds to Hagar and her son Ishmael. However, she also corresponds to the present-day Jerusalem; and she remains enslaved to the Law, along with her (literal and allegorical) children. We are the freeborn children of Jerusalem from above; that Jerusalem is our mother.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) But the (one) indeed out from the female servant according to the norm or standard of flesh has been born. Now the (one) out from the free (woman) [is] through an announcement, which ones keep on being allegorized, for these are two contracts: one indeed [is] from Mount Sinai, to slavery having been born, which (one) keeps on being Hagar. Now the Hagar Sinai, a mountain keeps on being in the Arabia. Now she corresponds now to the Jerusalem, for she keeps on being a slave with the children of her. Now the (one) upwards Jerusalem freeborn [it] keeps on being, which is a mother of us.

Complete Apostles Bible	But he who was of the servant girl was born according to the flesh, and he of the free woman through the promise, which things are symbolic. For these are two covenants: one in fact from Mount Sinai, bearing children into slavery, which is Hagar-- for Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, and is in slavery with her children-- but the Jerusalem above is free, which is the mother of us all.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But he who was of the bondwoman was born according to the flesh: but he of the free woman was by promise. Which things are said by an allegory. For these are the two testaments. The one from Mount Sina, engendering unto bondage, which is Agar. For Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is: and is in bondage with her children. But that Jerusalem which is above is free: which is our mother.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. But he that was by the bond maid, was born after the flesh; and he that was by the free woman, was by the promise. And these are allegorical of the two covenants; the one from mount Sinai, which bringeth forth for bondage, is Hagar. For Hagar is the mount Sinai in Arabia, and correspondeth with the present Jerusalem, and is serving in bondage, she and her children. But the Jerusalem above, is the free woman, who is the mother of us.
Original Aramaic NT	But he who was from the Maidservant was born of the flesh, but he who was from the Freewoman was by The Promise. But these are illustrations of the two Covenants, the one that is from Mount Sinai begets to bondage, which is Hagar. For Hagar is Mount Sinai that is in Arabia, and agrees with this Jerusalem and is serving in bondage and its children. But that Jerusalem above is free, which is our mother.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .
Significant differences:	
Limited Vocabulary Translations:	
Bible in Basic English	Now the son by the servant-woman has his birth after the flesh; but the son by the free woman has his birth through the undertaking of God. Which things have a secret sense; because these women are the two agreements; one from the mountain of Sinai, giving birth to servants, which is Hagar. Now this Hagar is the mountain Sinai in Arabia, and is the image of the Jerusalem which now is: which is a servant with her children. But the Jerusalem on high is free, which is our mother.
Bible in Worldwide English	The child of the slave woman was born as any child is born. But the child of the free woman was born because God promised he would be born. These things have another meaning. These two women are like two agreements. One agreement came from Mount Sinai. The children are born slaves. That agreement is like Hagar. So Hagar means Mount Sinai in the country of Arabia. She is like the city of Jerusalem today, because Jerusalem is a slave and her children are too. But the city of Jerusalem in heaven is free, and that is our mother.
Easy English	.

Easy-to-Read Version—2008 Abraham's son from the slave woman was born in the normal human way. But the son from the free woman was born because of the promise God made to Abraham. This true story makes a picture for us. The two women are like the two agreements between God and his people. One agreement is the law that God made on Mount Sinai. The people who are under this agreement are like slaves. The mother named Hagar is like that agreement. So Hagar is like Mount Sinai in Arabia. She is a picture of the earthly Jewish city of Jerusalem. This city is a slave, and all its people are slaves to the law. But the heavenly Jerusalem that is above is like the free woman, who is our mother.

God's Word™ Now, the son of the slave woman was conceived in a natural way, but the son of the free woman was conceived through a promise made to Abraham. I'm going to use these historical events as an illustration. The women illustrate two arrangements. The one woman, Hagar, is the arrangement made on Mount Sinai. Her children are born into slavery. Hagar is Mount Sinai in Arabia. She is like Jerusalem today because she and her children are slaves. But the Jerusalem that is above is free, and she is our mother.

Good News Bible (TEV) His son by the slave woman was born in the usual way, but his son by the free woman was born as a result of God's promise. These things can be understood as a figure: the two women represent two covenants. The one whose children are born in slavery is Hagar, and she represents the covenant made at Mount Sinai. Hagar, who stands for Mount Sinai in Arabia, is a figure of the present city of Jerusalem, in slavery with all its people. But the heavenly Jerusalem is free, and she is our mother.

The Message

NIRV

New Life Version

New Simplified Bible

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

Contemporary English V. The son of the slave woman was born in the usual way. But the son of the free woman was born because of God's promise. All of this has another meaning as well. Each of the two women stands for one of the agreements God made with his people. Hagar, the slave woman, stands for the agreement that was made at Mount Sinai. Everyone born into her family is a slave. Hagar also stands for Mount Sinai in Arabia and for the present city of Jerusalem. She and her children are slaves. But our mother is the city of Jerusalem in heaven above, and she isn't a slave.

The Living Bible

New Berkeley Version

New Century Version

New Living Translation

The Passion Translation

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Ishmael, the son of the slave girl, was a child of the natural realm. But *Isaac*, the son of the freewoman, was born supernaturally by the Spirit—a child of the promise of God! These two women and their sons express an allegory and become symbols of two covenants. The first covenant was born on Mt. Sinai, birthing children into slavery—children born to Hagar. For “Hagar” represents the law given at Mt. Sinai in Arabia. The “Hagar” metaphor corresponds to the earthly Jerusalem of today who are currently in bondage. In contrast, there is a heavenly Jerusalem above us, which is our true “mother.” She is the freewoman, birthing children into freedom! .

UnfoldingWord Simplified T. Ishmael, the son born by Hagar, the female slave, was conceived naturally. But Isaac, the son born by Sarah, who was not a slave, was conceived miraculously because God had promised Abraham that he would have a son. Now these two women symbolize two covenants. God made the first covenant with the people of Israel at Mount Sinai. That covenant requires the Israelites to live like a slave to the

law. So Hagar, the female slave, symbolizes this covenant. So Hagar symbolizes Mount Sinai, in the land of Arabia. But Hagar also symbolizes the city of Jerusalem as it is today. This is because Jerusalem is like a slave mother: She and all her children— that is, her people— are like slaves, because they all must obey the law that God gave to Israel at Mount Sinai. But there is a new Jerusalem in heaven, and that city is like a mother of all us who believe in the Messiah, and that city is free!

Williams' New Testament

But the child of the slave girl was born in the ordinary course of nature, while the child of the free woman was born to fulfill the promise. This is spoken as an allegory. For these women are two covenants, one coming from Mount Sinai, bearing children that are to be slaves; that is, Hagar (and Hagar means Mount Sinai, in Arabia) and corresponds to the present Jerusalem, for Jerusalem is in slavery with her children. But the Jerusalem that is above is free, and she is our mother.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

But the *one* from the servant girl certainly has been born in line with a physical body, but the *one* from the free woman, through a promise — some *things* that are having another meaning. You see, these are two treaties. One *is* certainly out of Mount Sinai giving birth to slavery, someone who is Hagar. Hagar is Mount Sinai in Arabia. She is marching together now in step with Jerusalem. You see, she is a slave with her children. The *one* from above is free Jerusalem, someone who is a mother of us.

Common English Bible .

Len Gane Paraphrase

But the one from the slave was born by natural means, but the one from the freeborn woman was born by a promise. These things are an allegory, for these are two legal agreements. One corresponds to Mount Sinai, which leads to slavery; this is Hagar. For Hagar stands for Mount Sinai in Arabia and corresponds to the Jerusalem that is now, and who is in slavery with her children. But the Jerusalem that is above is free, who is the mother of all of us.

A. Campbell's Living Oracles

But he, indeed, who was of the bondmaid, was begotten according to the flesh; but he who was of the free woman, was through the promise. Which things are allegorized: for these women are two institutions; the one, indeed, from Mount Sinai, bringing forth children into bondage, which is Hagar, (for the name of Hagar denotes Mount Sinai, in Arabia,) and she answers to the present Jerusalem, and is in bondage with her children. But the Jerusalem above, is the free woman, who is our mother.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament

But the child of the slave-woman was born in the course of nature, while the child of the free woman was born in fulfillment of a promise. This story may be taken as an allegory. The women stand for two Covenants. One Covenant, given from Mount Sinai, produces a race of slaves and is represented by Hagar (The word Hagar meaning in Arabia Mount Sinai) and it ranks with the Jerusalem of to-day, for she and her children are in slavery. But the Jerusalem above is free, and she it is who is our mother.

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	However the son from the servant girl was born following a human plan*, while the son from the free woman was born as the result of the promise. This provides an analogy: these two women represent two covenants. One covenant is from Mount Sinai—Hagar—and she gives birth to slave children. Hagar symbolizes Mount Sinai in Arabia, and corresponds to the current Jerusalem, because she is in slavery with her children. But the heavenly Jerusalem is free. She is our mother.
God's Truth (Tyndale)	.
Holman Christian Standard International Standard V	.
	Now the slave woman's son was conceived through human means, while the free woman's son was conceived through divine [The Gk. lacks divine] promise. This is being said as an allegory, for these women represent two covenants. The one woman, Hagar, is from Mount Sinai, and her children are born into slavery. Now Hagar is Mount Sinai in Arabia and corresponds to present-day Jerusalem, because she is in slavery along with her children. But the heavenly Jerusalem is the free woman, and she is our spiritual mother. [Other mss. read the mother of us all].
Lexham Bible	But the one by the female slave was born according to human descent, and the one by the free woman through the promise, which <i>things</i> are spoken allegorically, for these <i>women</i> are two covenants, one from Mount Sinai, bearing <i>children</i> for slavery, who is Hagar. Now Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, for she is a slave with her children. But the Jerusalem above is free, which is our mother.
Montgomery NT	For it is written that Abraham had two sons, one by the slave woman and one by the free woman; but while the son by the slave woman was born according to the flesh, the son by the free woman was born in fulfilment of a promise. Now all this is an allegory, for these women are the two covenants; one from Mount Sinai, which is Hagar bearing children into bondage (for the word Hagar stands for Mt. Sinai in Arabia and represents the present Jerusalem who with her children is in bondage.) But the Jerusalem that is above is free, and she is our mother. V. 22 is included for context.
NIV, ©2011	.
Riverside New Testament	But he who was born of the slave girl was born according to the flesh, while he who was born of the free wife was born by promise. This is an allegory. For these women are the two covenants, one from Mount Sinai, bearing children for slavery. This is Hagar. Hagar is Mount Sinai in Arabia. She represents the present Jerusalem, for she is in slavery along with her children. But the Jerusalem on high is free and she is our mother.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	But they who were of the female slave were gendered after the flesh; but they of the freeborn were by promise. Which things are an allegory, for these are the two Covenants; the one from the Mount Sinai that genders to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answers to Jerusalem that now is, and is in bondage with her children. But Jerusalem that is above is free, which is the mother of us all.
Weymouth New Testament	But we see that the child of the slave-girl was born in the common course of nature; but the child of the free woman in fulfilment of the promise. All this is allegorical; for the women represent two Covenants. One has its origin on Mount Sinai, and bears children destined for slavery. This is Hagar; for the name Hagar stands for Mount Sinai in Arabia, and corresponds to the present Jerusalem, which is in bondage

together with her children. But the Jerusalem which is above is free, and *she* is *our* mother.

Wikipedia Bible Project

The son by the slave was born of the flesh and the son by the free woman was born of promise. These women are an allegory for the two covenants. Hagar, from Mount Sinai, bore children into slavery. Today Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which remains in slavery with her children. The other woman is the heavenly Jerusalem, free and the mother of us all.

Worsley's New Testament

But he *who was* of the servant, was born according to the course of nature; whereas the son of the free-woman was by *virtue of* the promise. Which *things* are figurative; for these *persons* are *emblems of* the two covenants, *the* one from mount Sinai, bringing forth *children* unto bondage, which is Hagar: for this *name* Hagar, *a rock*, is *expressive of* mount Sinai in Arabia, and answereth to the present Jerusalem, which is in bondage with her children. But the Jerusalem above is *represented by the free-woman*, which is the mother of us all.

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, indeed, he of the slave woman has been born according to flesh, and he out of the free woman through the promise. Therefore, these things were symbolic of two covenants: The one from Mount Sinai, giving birth to bondage, which is Hagar. For Hagar is the Mount Sinai, which is in Arabia, and it surrenders to this Jerusalem, which is now in bondage with her children. But the Jerusalem which is above is free, who is the mother of us all; for it has been written, "Be glad, barren one not bearing; break forth and shout, the one not travailing; for the sons of those who are forsaken, greatly outnumber the favored one." (Isa. 54:1) v. 27 is included for context.

Holy New Covenant Trans.

Abraham's son from the slave woman was born in the normal human way, but the son from the free woman was born because of the promise which God made to Abraham. This true story is an example for us: the two women are like the two covenants between God and men. One covenant is the law which God set up on Mount Sinai. The people who are under this covenant are like slaves. The mother named Hagar is like that covenant. So Hagar is like Mount Sinai in Arabia. She represents the city of Jerusalem today. This city is a slave and all of its people are slaves to the law, but the heavenly Jerusalem, which is above, is like the free woman. This is our mother.

The Scriptures 2009

But he who was of the female servant was born according to the flesh, and he of the free woman through promise. This is allegorical, for these are the two covenants: one indeed from Mount Sinai which brings forth slavery, which is Haḡar, for this Haḡar is Mount Sinai in Araḡia, and corresponds to Yerushalayim which now is, and is in slavery with her children. But the Yerushalayim above is free, which is the mother of us all.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...but The [Man] certainly from the girl (young) in flesh has been birthed The [Man] but from the [woman] free through promise {has been birthed} Which* is~ Being Symbolized These for are two Contracts One [One] certainly {is} from mountain {of} sinai to slavery Birthing Who is hagar The but hagar {of} sinai Mountain is in the arabia [She] corresponds but [to] the now jerusalem [She] serves for with the children [of] her The but above jerusalem [Woman] Free is Who is Mother [of] us...

Alpha & Omega Bible
Awful Scroll Bible

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However surely, he by the maid servant has been born according to flesh, but he by the free born through the heralding-beforehand.
What-certain thing is being an allegory. For these are the two Sets-forth-throughout, one surely out of Mount Sinai, being born into enslavement, which-certain is Hagar. For Hagar is Mount Sinai from-within Arabia, and lines-up-with Jerusalem that is at this present time, and enslaves with her children.
Moreover, the Jerusalem above is of the free born, which-certain is the mother of us all.

Concordant Literal Version
exeGeses companion Bible

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But indeed he of the lass was birthed after the flesh;
and he of the liberated, through pre-evangelism;
which are allegorized:
for these are the two covenants;
the one indeed from the Mount Sinay
- which births to servitude - which is Hagar.
For this Hagar is Mount Sinay in Arabia
and corresponds with Yeru Shalem - which now is
and is in servitude with her children.
But the Yeru Shalem above is liberated
- the mother of us all.

Orthodox Jewish Bible

But the one of the slave woman has been born according to the basar, and the one of the free woman has been born through the havtachah (promise).
Now these things can be taken derech mashal (figuratively); for these are two beritot (covenants, see 3:17), one from Mount Sinai bearing banim for avdut (slavery, bondage): this is Hagar.
Now, Hagar is the Mount Sinai in Arabia; and corresponds to the Yerushalayim of the present, for she is in avdut with her banim.
But the Yerushalayim above is a Bat Chorin (daughter of freedom), the Imma lechulanu (the Mother of us all TEHILLIM 87:5-6; SHEMOT 25:40; YESHAYEH 49:20f; 54:1-13).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version

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Now the son [*Ishmael*], born to the slave woman, was born simply of their natural relationship; but the son [*Isaac*], born to the free woman, was born in fulfillment of a [*divine*] promise. This set of circumstances contains an illustration; for these two women [*Hagar and Sarah*] represent the two Agreements [*between God and mankind*]. The one [*Agreement*], given at Mount Sinai, represents Hagar, whose children became [*the Israelites*], enslaved under bondage [*to the requirements of the Law of Moses*]. Now this woman, Hagar, is similar to Mount Sinai, in Arabia, and represents the present [*earthly*] Jerusalem [*i.e., Israel*], consisting of children in bondage [*to the Law of Moses*]. But the heavenly Jerusalem [*Heb. 12:22*] consists of free people, and is the mother of us [*Christians*].

Benjamin Brodie's trans.

Moreover, on the one hand, this one [Ishmael] was born [in ordinary circumstances] out from a slave girl [Hagar] according to the flesh [works]; on the other hand, this one [Isaac] was born [supernaturally after his mother's 90th birthday] out from a free woman [Sarah] through the promise [grace],

Which class of things [historically] are spoken symbolically, for these [two women: Sarah & Hagar] represent two covenants. On the one hand, one is from Mount Sinai [outside the land], which keeps on giving birth to bondage [slavery], which is classified as Hagar [the law].

Now this Hagar represents Mount Sinai in Arabia, and corresponds to the current [earthly] Jerusalem, for it is in slavery [to the law and Rome] with her children [all believers who place themselves under the law].

But the Jerusalem which is above [the heavenly church] is free [under grace], which is our mother [city].

The Expanded Bible
Jonathan Mitchell NT

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But, on the one hand, the one from out of the servant girl (the maid) had been born (generated and birthed) down from (in accord with; on the level of) flesh (= by human means); on the other hand, the one from out of the freewoman [was] through Promise (or: a promise)

– which things are habitually being allegorized (or: are normally being expressed in an allegory; are commonly spoken of as something other [than what the language means]) – for these women are (= represent) two settled arrangements (covenants; contracts; wills): one, on the one hand, from Mount Sinai, habitually (repeatedly; continuously) giving birth into slavery (or: bondage) – which is Hagar.

Now this Hagar is (= represents) Mount Sinai, within Arabia, and she continuously stands in the same line (or: keeps step in the same rank; marches in a column; walks or stands in a parallel row; or: is habitually rudimentary together; = corresponds to) with the present Jerusalem, for she continues in slavery (or: bondage) with her children.

Yet, on the other hand, the Jerusalem above is (continues being) free, who is (or: which particular one continues being) our mother.

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

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Bible Translations with Many Footnotes:

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

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However, the one born to the slave woman was born according to the normal physical way of things, and the one born to the free woman was born because of a promise.^p

These things have a hidden meaning:^q they're the two covenants. One is from Mount Sinai, born into slavery. That's Hagar.

And Hagar (Mount Sinai) is in Arabia,^r and corresponds to the present-day Jerusalem, because she's in slavery with her children.

But the Jerusalem above is free: she's our mother.

^p Lit. "But the one from the slave woman was born according to the flesh, whereas the one from the free woman was born through a promise". Paul has in mind that Isaac was born by God's special intervention: Isaac's mother Sarah was

long past childbearing years when God promised Abraham a son through her. See Genesis 15-21.

^q. Lit. "These things are an allegory".

^r. Some mss have "For Mount Sinai is in Arabia...".

Wilbur Pickering's New T.

However, the one by the slave woman was born according to the flesh, while the one by the free woman was through the promise.¹⁰ I will now allegorize them—these are two covenants: one is from Mount Sinai, bearing children into slavery, which is 'Hagar' (for this 'Hagar' is Mount Sinai in Arabia¹¹ and corresponds to the present day Jerusalem,¹² and is in slavery with her children); while the 'Jerusalem' that is above is free, which is the mother of us all.

(10) For Sarah to conceive required a miracle.

(11) The Sinai Peninsula is not part of Arabia, so what the maps call 'Mt. Sinai' may not be the real one.

(12) The Jerusalem of Paul's day was in slavery to Rome.

Literal, almost word-for-word, renderings:

A Faithful Version

Now on the one hand, he who came from the maidservant was born according to the flesh; but on the other hand, he who came from the free woman was born according to the promise; Which things are allegorical, because these are the two covenants. The one from Mount Sinai, which is Hagar, is engendering bondage; Because the Mount Sinai covenant is likened to Hagar in Arabia, and corresponds to the present Jerusalem; and she is in bondage with her children. But the Jerusalem above is free, which is the mother of us all; For it is written, "Rejoice, O barren who did not bear! Break forth and cry, you who were not travailing, because many more are the children of the desolate than of her who has the husband." V. 27 is included for context.

Berean Literal Bible

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Bond Slave Version

.

C. Thomson updated NT

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Charles Thomson NT

For it is written, that Abraham had two sons, one by a bondwoman, and one by a freewoman:

but he indeed who was of the bondwoman, was born in the ordinary course of nature; and he who was of the freewoman, in virtue of the promise.

These things have an allegorical meaning, for by these women are represented the two covenants; one from mount Sina, bringing forth for bondage; this is Hagar.

(for Hagar meaneth mount Sina in Arabia) and answereth to the present Jerusalem, who with her children is in a state of bondage:

but the Jerusalem above is free: this is the mother of us all;

for it is written, Hagar, (which' in Arabic signifies a rock) was and still is the name of Sina among the Arabians; Rejoice thou barren, who bearest not; Break forth with shouts of joy, Thou who sufferest not the pangs of childbirth, For many more are the children of the desolate, Than of her who hath a husband. Vv. 22 & 27 are included for context.

Context Group Version

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English Standard Version

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Far Above All Translation

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Green's Literal Translation

But, indeed, he of the slave woman has been born according to flesh, and he out of the free woman through the promise, which things are being allegorized, for these are two covenants, one, indeed, from Mount Sinai bringing forth to slavery (which is Hagar, for Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, and she slaves with her children), but the Jerusalem from above is free, who is the mother of us all; for it has been written, "Be glad, barren one not bearing; break forth and shout, the one not travailing; for more are the children of the

desolate rather than she having the husband." Isa. 54:1 V. 27 is included for context.

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

But indeed the one from the maidservant has been born according-to the flesh, but the one from the free woman has been born through the promise. Which things are allegorized; for* these women are two covenants*; indeed one from Mount Sinai, who is Hagar, giving-birth to children into bondage. For* the Hagar covenant is Mount Sinai in Arabia and corresponds to the Jerusalem which is now and she is enslaved with her children. But the Jerusalem which is above is free, which is the mother of all of us.

- 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

But he who was of the bond-woman, was born according to the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.

- World English Bible .
- Worrell New Testament .
- Young's Updated LT .

The gist of this passage:
23-26

Galatians 4:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἄλλά) [pronounced ahl-LAH]	but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless	adversative particle	Strong's #235
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
mén (μέν) [pronounced men]	indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it	an affirmative or concessive particle; a conjunction	Strong's #3303

This word implies affirmation or concession, and it It marks the protasis when there is another particle or conjunction up ahead to mark the apodosis. It is often used in conjunction with other particles.

Galatians 4:23a			
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
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
paidískē (παιδίσκη) [pronounced payee-DIHS-kay]	<i>a female slave or servant, maid(-en), bondmaid (-woman), girl, damsel</i>	feminine singular noun, genitive/ablative case	Strong's #3814
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
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; accusative case	Strong's #4561
gennâô (γεννάω) [pronounced gen-NAH-oh]	<i>to sire [father] [a child], to bear [a child]; metaphorically, it means to engender, cause to arise, excite; in a Jewish sense, of one who brings others over to his way of life, to convert someone</i>	3 rd person singular, perfect passive indicative	Strong's #1080

Translation: Now, [there is] the (one) having been born from the female servant, according to the flesh,...

Paul is going to go to the Old Testament and choose two lines of people and set up an analogy for the Galatians. We are going to look at the line of Ishmael, the son of Hagar, Abraham's slave girl; and compare that to the line of Abraham through Sarah, his wife, to whom Isaac was born.

The Two Lines

So, we have two lines:

Abraham → Hagar → Ishmael (the line of slavery, corresponding to Mount Sinai and the Jerusalem of Paul's day)

Abraham → Sarah → Isaac (the line of freedom, corresponding to the Jerusalem from above).

There is a lot of history to sort through here. Let me give you the briefest of overviews.

Bible Summary Summarizes Genesis 15–18 & 21 in 140 Characters or Less

Chapter	Summary
Gen15:	The Lord promised Abram an heir and many descendants. Abram believed. He was told that they would be enslaved but would then return.
Gen16:	Sarai told Abram to have children with Hagar. Hagar conceived, then ran away, but an angel sent her back. Hagar's son was Ishmael.
Gen17:	God made a covenant with Abram and renamed him Abraham. He renamed Sarai Sarah and promised them a son. The men were circumcised.
Gen18:	Three visitors came and said that Sarah would have a son next year. Sodom was very evil; Abraham pleaded with the LORD for the city.
Gen21:	As promised, Sarah had a son: Isaac. She had Hagar and Ishmael sent away but God preserved them. Abraham and Abimelech made a treaty.

In many of the books I have covered, I have done a chapter-by-chapter summary; but I did not do this for Genesis. I did use Bible Summary to do this chore.

From <http://www.biblesummary.info/genesis> accessed September 11, 2017.

Galatians 4:23b

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; in the next place, namely, to wit; on the other hand, however</i>	post-positive conjunctive particle	Strong's #1161
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
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>	feminine singular adjective, genitive/ablative case	Strong's #1658
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

Galatians 4:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epaggelia (ἐπαγγελία) [pronounced ehp-ang-ehh-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: ...and the (one) [having been born] from the free (woman) by a promise [of blessing].

The other son being referred to is Isaac, who was the son of promise. God promised this son to Abraham. Now, Sarah, Abraham's wife, tried to help God fulfill this promise by having Abraham impregnate her servant Hagar. But the son of the slave woman is still a slave.

Sarah did not expect what happened next to take place. God restored Abraham sexually, so that he was potent; and Sarah was apparently changed as well, making her fertile. So a 100 year old Abraham sires a son by his 90 year old wife. That son is Isaac.

So, we have the problem of having these two sons by Abraham with two women under the same roof, so to speak (they actually lived in separate tents, but they were in the same compound).

The eldest son would be completely separate from the promise God gave to Abraham, and this would have caused hard feelings on the part of both women and at least one of the sons.

Galatians 4:23 Now, [there is] the (one) having been born from the female servant, according to the flesh, and the (one) [having been born] from the free (woman) by a promise [of blessing]. (Kukis nearly literal translation)

Galatians 4:24a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hatina (ἅτινα) [pronounced HA-teen-ah]	<i>which, whoever, whatever, who; those who, such ones who</i>	neuter plural, relative pronoun, nominative case	Strong's #3748
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

The number of the relative pronoun and the verb do not match up, although nearly all translations seem to put them together as a subject and verb. The predicate nominative is also a plural (it is a participle which acts as a predicate nominative).

It is this verb which seems to be out of place. The relative pronoun matches up in all respects with the participle below. Now, what is possible—but I do not have any evidence for this beyond morphology—is that this verb accidentally got copied here and it was left. Given the fact that this verb in this form occurs 7x in this very short passage would suggest that it would have been at the very least possible to have accidentally copied into the wrong place or inserted in the wrong place.

Galatians 4:24a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allêgoreo (ἀλληγορέω) [pronounced <i>al-lay-gohr-EH-oh</i>]	<i>speaking allegorically or in a figure, where the thing spoken of is an emblem or representative of something else; speaking differently from what thinks or actually means</i>	neuter plural, present passive participle, nominative case	Strong's #238 (hapax legomena)

This phrase is variously translated, *Which things are (being) allegorized, Now this may be interpreted allegorically, Which things are an allegory, (These, which) things contain an allegory, (Which, these) things are allegorical, All this is allegorical, which [things] speak allegorically, Which things are said by an allegory, which things are habitually being allegorized, This story may be taken as an allegory, These things may be interpreted as an allegory, This is being said as an allegory, This is allegorical, Now these things are being treated allegorically; Which things have a secret sense, These things have another meaning, These things have an allegorical meaning, which things are symbolic, This provides an analogy, These things serve as illustrations, some things that are having another meaning, This set of circumstances contains an illustration, All of this has another meaning as well, This true story makes a picture for us, These things can be understood as a figure, This true story is an example for us, I'm going to use these historical events as an illustration, Now these things can be taken figuratively, Which things are figurative; Therefore, these things were symbolic.* Admittedly, I did not realize at first the rich variety of way these three word have been translated.

Few, if any, of these translations, take into consideration the verb *to be*, which is in the 3rd person singular, present indicative.

Translation: *These [two] keep on being allegorized,...*

Paul is setting up an allegory.

I find this interesting, wondering to myself, do the Galatians know about Isaac and about Ishmael? Let me suggest that the Judaizers must have taught some things about both men and both lines, which would make this an appropriate topic.

Galatians 4:24b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autai (αὐταί) [pronounced <i>OW-tie</i>]	<i>these [things, ones], those</i>	feminine plural, demonstrative pronoun; nominative case	Strong's #3778
And, no longer are we dealing with neuter plural but with a feminine plural pronoun.			
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
eisi (εἰσί) [pronounced <i>i-SEE</i>] eisin (εἰσίν) [pronounced <i>i-SEEN</i>]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)

Galatians 4:24b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
diathêkai (διαθήκαι) [pronounced dee-ath-AY-kī]	<i>contracts, covenants, dispositions, arrangements, of any sort, testaments, wills; compacts</i>	feminine plural noun; nominative case	Strong's #1242

Translation: ...for they are two contracts:...

As a result, there are two contracts, one for the son of the slave woman and one for the son of the free woman.

Galatians 4:24c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heís, mia, hen (εἷς, μία, ἓν) [pronounced hīce, MEE-ah, ehñ]	<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>	feminine singular numeral adjective, nominative case	Strong's #1520
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
This word implies affirmation or concession, and it marks the protasis when there is another particle or conjunction up ahead to mark the apodosis. It is often used in conjunction with other particles.			
apó (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
oros (ὄρος, ους, τό) [pronounced OH-ross]	<i>mountain, mount, hill</i>	neuter singular noun; genitive/ablative case	Strong's #3735
Sinâ (Σινᾶ) [pronounced see-NAH]	<i>thorny; transliterated, Sinai, Sina</i>	proper noun location, indeclinable	Strong's #4614

Translation: ...one indeed [is] from Mount Sinai,...

One contract comes out of Mount Sinai, which is the Law of Moses. This is the contract to which the Galatians want to place themselves.

Galatians 4:24d

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
douleía (δουλεία) [pronounced doo-LIE-ah]	<i>slavery, bondage, the condition of a slave; slave</i>	feminine singular noun; accusative case	Strong's #1397
gennáô (γεννάω) [pronounced gen-NAH-oh]	<i>active: giving birth, procreating, delivering, bearing; conceiving; passive: born, begotten; being born, being brought forth; figuratively, being born again, regenerated</i>	feminine singular verb; present active participle; nominative case	Strong's #1080

Why do we have a different case from above? The only thing that makes sense is, Paul is doing all of this on purpose.

Translation: ...being born to slavery,...

This contract is for those who are born into slavery. It will not get them out of slavery; it will keep them in slavery.

Galatians 4:24e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêtis (ἥτις) [pronounced HEYT-iss]	<i>which, whoever, whatever, who, everyone who, such a one who</i>	feminine singular, relative pronoun; nominative case	Strong's #3748
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
Ágar (Ἄγαρ) [pronounced AG-ar]	<i>fight; transliterated, Hagar</i>	indeclinable proper noun person	Strong's #28

Thayer: Hagar was Abraham's concubine and the mother to Ishmael.

Translation: ...which (one) keeps on being Hagar.

Hagar, Abraham's mistress, the Egyptian slave girl of Sarah—she is representative of the Law, given from Mount Sinai.

Galatians 4:24 These [two] keep on being allegorized, for they are two contracts: one indeed [is] from Mount Sinai, being born to slavery, which (one) keeps on being Hagar. (Kukis nearly literal translation)

Galatians 4:25a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; in the next place, namely, to wit; on the other hand, however</i>	post-positive conjunctive particle	Strong's #1161
Ágar (Ἄγαρ) [pronounced AG-ar]	<i>fight; transliterated, Hagar</i>	indeclinable proper noun person	Strong's #28
Sinâ (Σινᾶ) [pronounced see-NAH]	<i>thorny; transliterated, Sinai, Sina</i>	proper noun location, indeclinable	Strong's #4614
oros (ὄρος, ους, τό) [pronounced OH-ross]	<i>mountain, mount, hill</i>	neuter singular noun; nominative case	Strong's #3735
estí (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form 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
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
Arabia (Ἄραβία) [pronounced ar-ab-EE-ah]	<i>desert, barren; transliterated, Arabia</i>	feminine singular proper noun; a location; accusative case	Strong's #688

Thayer: Arabia [was] a well known peninsula of Asia lying towards Africa, and bounded by Egypt, Palestine, Syria, Mesopotamia, Babylonia, the Gulf of Arabia, the Persian Gulf, the Red Sea and the Indian Ocean.

Recall that Paul mentioned Arabia back in Galatians 1:17 (the only two times this word is found in the New Testament).

Translation: Now Hagar [is] Mount Sinai, [which] keeps on being in Arabia.

Then Paul adds the fact that Mount Sinai is in Arabia (where many of the Arabic tribes lived then and live today).

Galatians 4:25b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sustoichéō (συστοιχέω) [pronounced soos-toy-KHEH-oh]	<i>to correspond; to answer to, to resemble (used of types); to stand over against, be parallel with; to stand or march in the same row (file) with (used of soldiers)</i>	3 rd person singular, present active indicative	Strong's #4960 (hapax legomena)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; in the next place, namely, to wit; on the other hand, however</i>	post-positive conjunctive particle	Strong's #1161
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
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
Hierousalêm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

Translation: She also corresponds to the present (-day) Jerusalem,...

Then Paul throws in this kicker, which none of the Galatians saw coming. *This also corresponds to present-day Jerusalem*, he says. In other words, the people coming from Jerusalem and telling you to be under the Law: these are representatives of Hagar and they are bringing you the Law born in Arabia!

Paul delivers some solid punches in Galatians, and this is one of them.

Galatians 4:25c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
douleúō (δουλεύω) [pronounced dool-YOO-oh]	<i>to serve, to act as a servant, to be a slave, to be in bondage to</i>	3 rd person singular, present active indicative	Strong's #1398
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
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588

Galatians 4:25c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tekna (τέκνα) [pronounced TEK-na]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; genitive/ablative case	Strong's #5043
autês (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

Translation: ...for she keeps on being in slavery along with her children.

Hagar continues to be in slavery along with her children. Who are these children? They are the sons of Ishmael, whois called a *wild ass of a man* in the book of Genesis.

What Paul is saying here is extremely insulting to the Judaizers. He is subtly lumping them in with Hagar and her descendants. If any of them read this letter or were in one the churches in Galatia when this was read, it must have knocked them for a loop! Paul has just delivered one of the greatest insults that he could to any Jew (saved or unsaved). "You are enslaved just like Ishmael."

Galatians 4:25 Now Hagar [is] Mount Sinai, [which] keeps on being in Arabia. She also corresponds to the present (-day) Jerusalem, for she keeps on being in slavery along with her children. (Kukis nearly literal translation)

Galatians 4:26a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; in the next place, namely, to wit; on the other hand, however</i>	post-positive conjunctive particle	Strong's #1161
anô (ἄνω) [pronounced AN-oh]	<i>up, upwards, above, on high; of the quarters of the heaven, northward; of countries, inland, up from the coast; of time, formerly</i>	directional adverb	Strong's #507
Hierousalêm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419
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

Galatians 4:26a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: Now the Jerusalem above keeps on being [the mother] of the freeborn,...

There is another Jerusalem, the Jerusalem from above, and this is the mother of the freeborn. She is the mother of all believers.

Galatians 4:26b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêtis (ἥτις) [pronounced <i>HEYT-iss</i>]	<i>which, whoever, whatever, who, everyone who, such a one who</i>	feminine singular, relative pronoun; nominative case	Strong's #3748
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 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
This is the 7 th time that this verb has been used in this form in this chapter.			
mêtêr (μήτηρ) [pronounced <i>MAY-tare</i>]	<i>a mother; metaphorically the source of something, the motherland</i>	feminine singular noun; nominative case	Strong's #3384
hêmôn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...who is our mother.

Jerusalem from above is symbolic of our spiritual mother.

Galatians 4:26 Now the Jerusalem above keeps on being [the mother] of the freeborn, who is our mother. (Kukis nearly literal translation)

Galatians 4:23–26 Now, [there is] the (one) having been born from the female servant, according to the flesh, and the (one) [having been born] from the free (woman) by a promise [of blessing]. These [two] keep on being allegorized, for they are two contracts: one indeed [is] from Mount Sinai, being born to slavery, which (one) keeps on being Hagar. Now Hagar [is] Mount Sinai, [which] keeps on being in Arabia. She also corresponds to the present (-day) Jerusalem, for she keeps on being in slavery along with her children. Now the Jerusalem above keeps on being [the mother] of the freeborn, who is our mother. (Kukis nearly literal translation)

Galatians 4:23–26 Ishmael was born from the female slave, Hagar, according to the flesh; but Isaac was born to Sarah, the free woman, by a promise of blessing. This provides for us an analogy, for the two sons represent the two contracts which God has made with all mankind. There is the contract which was made on Mount Sinai (which is, by the way, in Arabia); and this corresponds to Hagar and her son Ishmael. However, she also

corresponds to the present-day Jerusalem; and she remains enslaved to the Law, along with her (literal and allegorical) children. We are the freeborn children of Jerusalem from above; that Jerusalem is our mother. (Kukis paraphrase)

For it has been written, Rejoice, barren (women). The (one) not bearing (children), break forth and cry out the (one) not having birth pangs, that many [are] the children of the desert-wilderness more than the (one) having the man.

Galatians
4:27

For it stands written, Rejoice, [you] barren (women). The (one) not bearing children, break forth [in joy] and cry out [in happiness], the (one) not having birth pains. For many [are] the children of the desolate [woman] more than the (one) having a husband.

For it stands written in Isaiah 54:1: Rejoice, you women who are barren. If you have not born a child, break forth in joy. If you have not had birth pains, then cry out in happiness. There will be more children of the desolate woman than children of those who have a husband.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For it has been written, Rejoice, barren (women). The (one) not bearing (children), break forth and cry out. The (one) not having birth pangs, that many [are] the children of the desert-wilderness more than the (one) having the man.
Complete Apostles Bible	For it is written: "Rejoice, O barren, who does not give birth; break forth and shout, who does not have birth pangs; because the children of the desolate are many more than those of her who has a husband."
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For it is written: Rejoice, thou barren, that bearest not: break forth and cry thou that travailest not: for many are the children of the desolate, more than of her that hath a husband.
V. Alexander's Aramaic Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	For it is written, Be joyful, thou barren, who bearest not: exult and shout, thou who hast not travailed: for more numerous are the children of the desolate than the children of the married woman.
Original Aramaic NT	For it is written: "Rejoice, barren one, she who does not bear, triumph and shout, she who does not give birth, because the children of the desolate have increased more than the children of a wife."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For it is in the Writings, You who have never given birth, be glad; give cries of joy, you who have had no birth-pains; for the children of her who has been given up by her husband are more than those of the woman who has a husband.
Bible in Worldwide English	The holy writings say, The woman who has not had a child, be happy! You who do not feel the pain of bearing a child, open your mouth and shout. The woman who is left alone has more children than the woman who has a husband!

Easy English	.
Easy-to-Read Version—2008	The Scriptures say, "Be happy, woman--you who cannot have children. Be glad you never gave birth. Shout and cry with joy! You never felt those labor pains. The woman who is alone will have more children than the woman who has a husband."
God's Word™	Scripture says: "Rejoice, women who cannot get pregnant, who cannot give birth to any children! Break into shouting, those who feel no pains of childbirth! Because the deserted woman will have more children than the woman who has a husband."
Good News Bible (TEV)	For the scripture says, "Be happy, you childless woman! Shout and cry with joy, you who never felt the pains of childbirth! For the woman who was deserted will have more children than the woman whose husband never left her."
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	The Scriptures say about her, "You have never had children, but now you can be glad. You have never given birth, but now you can shout. Once you had no children, but now you will have more children than a woman who has been married for a long time."
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	For it is written: "Burst forth with gladness, O barren woman with no children! Break through with the shouts of joy and jubilee, for you are about to give birth! The one who was once considered desolate and barren now has more children than the one who has a husband!"
UnfoldingWord Simplified T.	That new Jerusalem will have many more people than the old Jerusalem. This is because the prophet Isaiah wrote, " You who live in Jerusalem, you must rejoice! Now you have no children, like a woman who cannot have children! But one day you will shout with joy even though you have no children now. Like a woman who cannot give birth to children, and you feel deserted. You will have more children than any woman with a husband could have borne."
Williams' New Testament	For the Scripture says: "Rejoice, you childless woman, who never bore a child; break forth into shouting, you who feel no birth pangs; for the desolate woman has many children, even more than the married one."

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, it has been written <i>in Isaiah 54:1</i> , "Celebrate, infertile woman, the one not delivering <i>a baby!</i> And break out and shout, the <i>woman</i> not experiencing labor pains, because the children of the uninhabited <i>place</i> are many, more than <i>the children of the woman</i> who has the husband."
Common English Bible	.
Len Gane Paraphrase	For it is written, "Rejoice you barren who doesn't bear [children], release your emotions and shout, you who never felt childbirth, for the deserted woman has many more children than she who has a husband."
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.

20th Century New Testament .

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 .	As Scripture says, you who are childless and who have never given birth! Shout aloud for joy, you who have never been in labor—for the abandoned woman has more children than the woman who has a husband!)*
God's Truth (Tyndale) .	
Holman Christian Standard .	
International Standard V .	For it is written, Rejoice, you childless woman, who cannot give birth to any children! Break into song and shout, you who feel no pains of childbirth! For the children of the deserted woman are more numerous than the children of the woman who has a husband. [Isa 54:1]
Lexham Bible .	For it is written, "Rejoice, O barren woman, who does not give birth to children ; burst out and shout, you who do not have birth pains, because many are the children of the desolate woman , even more than those of the one who has a husband." [A quotation from Isa 54:1]
Montgomery NT .	
NIV, ©2011 .	
Riverside New Testament .	For it is written, "Rejoice, O barren one, you who do not bear! Break forth and shout, you who feel no birth pangs! For many are the children of the desolate — more than those of her who has a husband."
Leicester A. Sawyer's NT .	
The Spoken English NT .	
UnfoldingWord Literal Text .	For it is written, " Rejoice, you barren one who does not give birth; cry out and shout for joy, you who are not suffering the pains of childbirth; because the children of the abandoned woman are more numerous than those of the woman who has a husband."
Urim-Thummim Version .	
Weymouth New Testament .	For it is written, "REJOICE, THOU BARREN WOMAN THAT BEAREST NOT, BREAK FORTH INTO A JOYFUL CRY, THOU THAT DOST NOT TRAVAIL WITH CHILD. FOR THE DESOLATE WOMAN HAS MANY CHILDREN--MORE INDEED THAN SHE WHO HAS THE HUSBAND."
Wikipedia Bible Project .	For it was written: "Rejoice, childless and barren one! Burst-out in shouting, the one not suffering birth pains. Because the desolate woman has many more children than the woman with a husband."
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 the Jerusalem which is above is free, who is the mother of us all; for it has been written, "Be glad, barren one not bearing; break forth and shout, the one not travailing; for the sons of those who are forsaken, greatly outnumber the favored one." (Isa. 54:1). V. 26 is included for context.
Holy New Covenant Trans.	It is written: "Be happy, O woman who cannot have children! You never gave birth. Shout and cry out with joy! You never felt the pain of giving birth. The wife whose husband has left her will have more children than the wife who has a husband."
The Scriptures 2009	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[It] has been written for be satisfied! Barren The [Woman] not Birthing tear! and shout! The [Woman] not Laboring for Many The Children [of] the [woman] deserted more than [of] the [woman] having the man...
Alpha & Omega Bible	.
Awful Scroll Bible	For it has been written, "Be reasoning- it- to-be-good barren woman, she bringing not forth, be breaking forth and be shouting, she not being in birth pangs, certainly-of-what, of the desolate are many children, more than she holding a husband."
Concordant Literal Version	For it is written, "Be glad, barren one, who art not bringing forth! Burst forth and implore, thou who art not travailing! For many are the children of the desolate, Rather than of her who has the husband."
exeGesés companion Bible	For it is scribed, Rejoice, you sterile who birth not; break forth and cry, you who travail not: for many are the children of the desolate rather than she who has a man. Isaiah 54:1
Orthodox Jewish Bible	For it has been written, RANNI AKARAH LO YALADAH PITZCHI RINNAH V'TZAHALI LO CHALAH KI RABBIM BENEI SHOMEMAH MIB'NEI VE'ULAH ("Sing, rejoice, O barren, the one not giving birth, break forth into song and shout for joy, the one not suffering birth pains; because more are the children of the desolate woman than the one having the husband" YESHAYEH 54:1).
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	For it is written [Isa. 40:1], [Woman] you should be happy that you have not had children. Cry over your inability to experience the pain of childbirth. For the deserted woman has had more children than the one with a husband.
Benjamin Brodie's trans.	For it stands written [in Isaiah 54:1]: Receive inner happiness, O infertile one [Sarah] who is not giving birth. Break forth with joyful shouting and cry out loud with gratitude, you [Sarah] who have not travailed in labor [like Hagar under the law]. Because the descendants [Jew & Gentile believers] from the abandoned one [Sarah thought she had been abandoned by the Lord because she had no child] will be more numerous than from the one [Hagar] who brought forth this man [Ishmael].
The Expanded Bible	.
Jonathan Mitchell NT	For it has been and stands written, "Be made well-minded (Be given a competent way of thinking; Be made glad; Be turned to a good attitude), barren (or: sterile)

woman, O woman consistently not bringing forth (not bearing; not giving birth; not producing)! Break forth (or: Shatter) in pieces and shout for joy (or: implore aloud), O woman consistently not having labor pains (birth pangs), because many [are] the children (the born-ones) of the desolate woman (of the abandoned woman of the desert), rather than of the woman continuously having (holding; possessing) the husband." [Isa. 54:1, LXX]

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 .

After all, scripture says,^s
 Celebrate, though you were infertile and never got pregnant;
 Let loose a shout of joy, though you never were in labor.
 Because the woman who'd been deserted will have lots of children—
 Even more than the woman who kept her husband.^t
^{s.} Lit. "For it is written".
^{t.} Isaiah 54:1. More literally:
 Celebrate, you infertile one, who never got pregnant;
 Break out and shout, you who were not in labor.
 Because many are/will be the children of the deserted woman—
 More than she who kept her husband.

Wilbur Pickering's New T.

For it is written: "Rejoice, barren one, who does not give birth; break forth and shout, you who have no labor pains; because the abandoned woman has many more children than she who has the husband."¹³
 (13) The quote is from Isaiah 54:1—in that chapter Jehovah is telling Israel, His abandoned 'wife', that He is going to take her back, restore her, and her future felicity will make her forget the pain of rejection. However, that restoration will presumably be based on the new covenant (Jeremiah 31:1-40), as is Christ's Gospel.

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation .
 Berean Literal Bible .
 Bond Slave Version .
 C. Thomson updated NT .
 Charles Thomson NT .

For it has been written, "Celebrate, O barren woman, the one not giving birth; break forth and shout, the one not experiencing labor pains, because many [are] the children of the desolate [or, forsaken] [woman]--more than [those] of the one having the husband." [Isaiah 54:1]
 For it has been written: "Rejoice O barren woman, the *one* not bearing; break forth and call aloud, the *one* not travailing; because many more *are* the children of the desolate woman than of her having the husband."
 These things have an allegorical meaning, for by these women are represented the two covenants; one from mount Sina, bringing forth for bondage; this is Hagar. (for Hagar meaneth mount Sina in Arabia) and answereth to the present Jerusalem, who with her children is in a state of bondage: but the Jerusalem above is free: this

is the mother of us all; for it is written, Hagar, (which' in Arabic signifies a rock) was and still is the name of Sina among the Arabians; Rejoice thou barren, who bearest not; Break forth with shouts of joy, Thou who sufferest not the pangs of childbirth, For many more are the children of the desolate, Than of her who hath a husband. Vv. 24–26 are included for context.

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

.
 .
 . give birth
 But, indeed, he of the slave woman has been born according to flesh, and he out of the free woman through the promise, which things are being allegorized, for these are two covenants, one, indeed, from Mount Sinai bringing forth to slavery (which is Hagar, for Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, and she slaves with her children), but the Jerusalem from above is free, who is the mother of us all; for it has been written, "Be glad, barren one not bearing; break forth and shout, the one not travailing; for more are the children of the desolate rather than she having the husband." Isa. 54:1 Vv. 23–26 are included for context.

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

.
 .
 .
 For* it has been written, 'Barren one who is not bearing children, be joyous; burst forth and cry, the one who is not travailing, because many more are the children of the desolate rather than the one who has the husband.' {Isa 54:1}

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:

Galatians 4:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
graphô (γράφω) [pronounced GRAF-oh]	to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written	3 rd person singular, perfect passive indicative	Strong's #1125
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

Translation: For it stands written,...

This is one of the most common ways to refer back to the Scriptures, to say that *It stands written*. Paul quotes from Isaiah 54:1.

We have to figure out what this says; what it actually means; and then, how do we apply this to the point which Paul is making? Remember, Paul is setting up this analogous situation involving the sons of Hagar and of Sarah.

Galatians 4:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euphraínō (εὐφραίνω) [pronounced yoo-FRAH-ee-no]	<i>rejoice, be (make) glad, be delighted [with a thing], put (middle voice or passively, be) in a good frame of mind, be (make) merry</i>	2 nd person singular, aorist passive imperative	Strong's #2165
steiros (στείρος) [pronounced STI-ros]	<i>barren; of a woman who does not conceive ; sterile, hard, stiff, unnatural [of men and animals]</i>	feminine plural noun/adjective; vocative	Strong's #4723

Translation: ...Rejoice, [you] barren (women).

Should this be understood as sarcasm?

God is speaking in this verse, and through Isaiah. He calls for barren women to rejoice. As you are certainly aware, it is a strong biological desire for a woman to have children. This is not saying that every woman just has to have a child; but that this is a very common desire; and not that unusual when a woman considers her husband and what the resultant children might be. Such a woman is often thrilled (among many other emotions) when she is pregnant.

Normally, we would think that God would say, "Rejoice, you women who are pregnant." But He says this to women who are barren.

Galatians 4:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
tiktō (τίκτω) [pronounced TIHK-tow]	<i>bearing, bringing forth; producing (from seed, as a mother, a plant, the earth, etc.); being in travail; being born, being delivered</i>	feminine singular, present active participle, nominative case	Strong's #5088

Galatians 4:27c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
rhênumi/rhêssô (ρήγνυμι/ρήσσω) [pronounced HRAYG- noo-meet, HRACE- soh]	<i>break (forth), burst [asunder], rend, tear [apart]; wreck, crack; shatter [into minute fragments; disrupt, lacerate; by implication, convulse (with spasms); figuratively, give vent to, express joyful emotions</i>	2 nd person singular, aorist active imperative	Strong's #4486

Translation: The (one) not bearing children, break forth [in joy]...

Speaking to the one who does not bear children, God tells them to break forth in joy. Now, this is an odd word to use in that way, as it is not used in this way all of the time. Now, the context dictates that it be understood in a joyful way, but still a word is used which is not always used in this way.

Galatians 4:27d

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
boaô (βοάω) [pronounced bo-AH- oh]	<i>cry out, call out, shout [out]; proclaim loudly</i>	2 nd person singular, aorist active imperative	Strong's #994
hê (ή) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ōdínō (ὠδίνω) [pronounced oh-DEE- no]	<i>having birth pains, feeling the pains of child birth, travailing</i>	feminine singular, present active participle, nominative case	Strong's #5605

Translation: ...and cry out [in happiness], the (one) not having birth pains.

Again, context tells us that the person here who has never had birthing pains, that person should cry out in joy. But, again, the imperative found here is not typically used in this way.

There appears to be some reticence or some holding back here.

Galatians 4:27e			
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
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	neuter plural adjective, nominative case	Strong's #4183
ta (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
tekna (τέκνα) [pronounced TEK-na]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; nominative case	Strong's #5043
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
erêmos (ἔρημος) [pronounced EHR-ay-moss]	<i>desert-wilderness, a solitude, an uninhabited region [land, area], a waste</i>	feminine singular adjective used as a substantive; genitive/ablative case	Strong's #2048

Translation: For many [are] the children of the desolate [woman]...

Then God says something which makes little sense: "Many are the children of the desolation." This would refer to the woman who has no children. It would refer to Hagar who was cast out to live in desolate regions.

God says here, "You will have more children than..."

Galatians 4:27f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mallon (μᾶλλον) [pronounced MAL-lon]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
Together, this adverb and disjunctive particle are translated, <i>rather than, instead of, far more than</i> . Literally, these two words mean, <i>rather, much [more] rather, sooner but</i> .			
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 4:27f

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	feminine singular, present active participle; genitive/ablative case	Strong's #2192
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
anêr (ἀνήρ) [pronounced ah-NAIR]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; accusative case	Strong's #435

Translation: ...more than the (one) having a husband.

The person in the desolate regions; the person without giving birth; that person is going to have more children than the one who has a husband (in our illustration, this would be Sarah, who had Abraham as her husband).

The simple fact is, there are far more Arabs than Jews and isn't it the case that these Arabs have an amazing amount of concern over the Jews, who occupy the smallest amount of land imaginable in the middle east.

Quite obviously, not every person of Arabic descent concerns themselves with Israel; but when that is combined with Islam, the concern is almost overwhelming. Again, this is not all Muslims; but it is a large enough of a percentage as to make a big difference. How many Christians and how many Jews live in Muslim-majority countries? In some, the percentage is close to zero, because of their inordinate concern (but this is not all Muslim-majority countries).

How many of the Muslim-majority countries support individual rights, to allow Jews and Christians to worship in their own buildings with their own people? At this point, we are talking about a much, much smaller number of nations who are willing to tolerate other beliefs.

Galatians 4:27 **For it stands written, Rejoice, [you] barren (women). The (one) not bearing children, break forth [in joy] and cry out [in happiness], the (one) not having birth pains. For many [are] the children of the desolate [woman] more than the (one) having a husband.** (Kukis nearly literal translation)

Hagar is the woman who was moved out to the wilderness, to separate both her and her son from Abraham's family. Now, clearly most of the children come from her as opposed to those who have come from Abraham and Sarah.

Now, even though there are many more children from the woman of desolation, bear in mind that they will spend eternity separated from God, under constant judgment for their human good. And even though the true children of Abraham are fewer in number, they will spend eternity with God.

What appears to be the case is, Paul is using this passage in a different way than is meant in Isaiah. This is not the only time that this happens. Quite a number of times, a writer of New Testament Scripture takes an Old Testament quotation, and applies it much differently than its original intent.

Because Paul's use is quite separate from the actual interpretation of this verse (when taken in context), I placed some brief commentary **below** in the **addendum**.

If we take this out of its context and consider the desolate woman as over against the woman having a husband, Hagar would be the desolate woman and Sarah would be the woman married with a husband. I cannot see any other logical way of pairing this up.

Now, how do we interpret this passage right here? Hagar corresponds to Mount Sinai and to the Law of Moses. Sarah quite obviously has the husband, where Hagar does not. Now, remember how Paul referred to himself as siring the Galatians because he gave them the gospel and they enjoyed their second birth.

This suggests in life that, those who are of the desolate woman will be in the majority; those who will be of Sarah, of the faith, of Abraham, will be in the minority. Remember also that the *rejoicing* which is supposed to be taking place among the children of those who do not have children—remember that these were odd words, words that did not always apply to rejoicing. So those who are unbelievers will be in the majority—and perhaps they think that they ought to rejoice, because they will be greater in number than those who have believed in the Lord. Ultimately, their rejoicing will face the judgment of God.

Galatians 4:27 **For it stands written in Isaiah 54:1: Rejoice, you women who are barren. If you have not born a child, break forth in joy. If you have not had birth pains, then cry out in happiness. There will be more children of the desolate woman than children of those who have a husband.** (Kukis paraphrase)

Paul is doing some very unusual stuff here. He has made up an analogy based upon some basic information that we know about those from the book of Genesis. He pulls out a passage from Isaiah, which he does not apply to this situation in Galatia in the same way that Isaiah understood it back in his day.

Now, although several translations see the transition into the next chapter as part of the final verse (v. 31), I would consider the next chapter (Galatians 5:1) to begin a new paragraph.

The Two Lines (Part II)

Now, let us remind ourselves of the two lines:

Abraham → Hagar (the slave girl) → Ishmael (the line of slavery, corresponding to Mount Sinai and the Jerusalem of Paul's day). The sons of this slave girl are the legalists who are attempting to get the Galatians to live under the Law.

Abraham → Sarah (the free woman) → Isaac (the line of freedom, corresponding to the Jerusalem from above). The born again believers, those who have believed in Jesus Christ, are sons of the free woman. We are the children of promise, along with Isaac.

Now we (ourselves), brothers, according to the norms and standards of Isaac, of promise sons we are. But, just as when the (one), according to flesh was born was persecuting the (one) [born] according to Spirit, accordingly even now. But to whom speaks the writing, “Cast out the (female) servant and the son of hers, for no, will not be an heir the son of the (female) servant with the son of the free (woman)”? Consequently, brothers, we are not of the (female) servant sons but of the free (woman).

Galatians
4:28–31

Now we (ourselves), brothers, according to the standard of Isaac, keep on being children of promise. But just as when the (one) having been born according to the flesh was persecuting the (one) [having been born] according to the Spirit, [it is] thus even now. But to whom speaks the Scripture, “Cast out the (female) slave along with her son, for the son of the (female) slave will definitely not be an heir with the son of the free (woman)”? Therefore, brothers, we are not children of the (female) servant but of the free (woman).

Now, we ourselves, royal family, keep on being the children of promise, according to the standard of Isaac. Just as it was then—the one born to the flesh persecuted the one born to the Spirit—that remains true even now. The Scripture says, “Cast out the slave woman along with her son, for her son will definitely not become an heir along side the son of the free woman.” Now who is that speaking to, if not to us today? Clearly, royal family, we are not the children of the female servant; we are sons of the free woman!

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Now we (ourselves), brothers, according to the norms and standards of Isaac, of promise sons we are. But, just as when the (one), according to flesh was born was persecuting the (one) [born] according to Spirit, accordingly even now. But to whom speaks the writing, “Cast out the (female) servant and the son of hers, for no, will not be an heir the son of the (female) servant with the son of the free (woman)”? Consequently, brothers, we are not of the (female) servant sons but of the free (woman).
- Complete Apostles Bible But we, brothers, like Isaac, are children of promise. But just as then the one who was born according to the flesh persecuted the one born according to the Spirit, so it is also now. But what does the Scripture say? "Cast out the servant girl and her son, for the son of the servant girl will certainly not inherit with the son of the free woman." So then, brothers, we are not children of the servant girl, but of the free woman.
- Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) .
Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that was after the spirit: so also it is now. But what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bondwoman but of the free: by the freedom wherewith Christ has made us free.
- V. Alexander's Aramaic
Eastern Aramaic Manuscript .
James Murdock's Syriac NT Now we, my brethren, like Isaac, are the children of the promise. And as then, he that was born after the flesh, persecuted him [who was born] of the Spirit; so also [is it] now. But what saith the scripture? Cast out the bondmaid, and her son; because the son of the bondmaid shall not inherit with the son of the free woman.

Original Aramaic NT	So then, my brethren, we are not sons of the bond-woman, but sons of the free woman. But we, my brethren, are children of The Promise like Isaac. And as then, he who was born by the flesh did persecute him who was of the Spirit, so it is now also. But what do the Scriptures say? Cast out the Maidservant and her son because the son of the Maidservant will not inherit with the son of the Freewoman. We therefore, my brethren, are not children of the Maidservant, but children of the Freewoman.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now we, brothers, as Isaac was, are the children of the undertaking of God. But as in those days he who had birth after the flesh was cruel to him who had birth after the Spirit, even so it is now. What then do the Writings say? Send away the servant-woman and her son; for the son of the servant-woman will not have a part in the heritage with the son of the free woman. So, brothers, we are not children of the servant-woman, but of the free woman.
Bible in Worldwide English	My brothers, we are like Isaac. We are born because God made a promise. Abrahams child who was born as any child is born, troubled the other child who was born by the Spirit. It is that way today. But what does the holy writings say? They says, Put away the slave woman and her son. The son of the slave woman will have nothing when the father dies. The son of the free woman will have everything. So, my brothers, we are not the children of the slave woman, but we are children of the free woman.
Easy English Easy-to-Read Version–2008	My brothers and sisters, you are children who were born because of God's promise, just as Isaac was. But the other son of Abraham, who was born in the normal way, caused trouble for the one who was born by the power of the Spirit. It is the same today. But what do the Scriptures say? "Throw out the slave woman and her son! The son of the free woman will receive everything his father has, but the son of the slave woman will receive nothing." So, my brothers and sisters, we are not children of the slave woman. We are children of the free woman.
God's Word™	Now you, brothers and sisters, are children of the promise like Isaac. Furthermore, at that time the son who was conceived in a natural way persecuted the son conceived in a spiritual way. That's exactly what's happening now. But what does Scripture say? "Get rid of the slave woman and her son, because the son of the slave woman must never share the inheritance with the son of the free woman." Brothers and sisters, we are not children of a slave woman but of the free woman.
Good News Bible (TEV)	Now, you, my friends, are God's children as a result of his promise, just as Isaac was. At that time the son who was born in the usual way persecuted the one who was born because of God's Spirit; and it is the same now. But what does the scripture say? It says, "Send the slave woman and her son away; for the son of the slave woman will not have a part of the father's property along with the son of the free woman." So then, my friends, we are not the children of a slave woman but of a free woman.
The Message NIRV	.

New Life Version .
 New Simplified Bible .

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

Contemporary English V. My friends, you were born because of this promise, just as Isaac was. But the child who was born in the natural way made trouble for the child who was born because of the Spirit. The same thing is happening today. The Scriptures say, "Get rid of the slave woman and her son! He won't be given anything. The son of the free woman will receive everything." My friends, we are children of the free woman and not of the slave.

The Living Bible .
 New Berkeley Version .
 New Century Version .
 New Living Translation .
 The Passion Translation .

Dear friends, just like Isaac, we're now the true children who inherit the kingdom promises. And just as the son of the natural world at that time harassed the son born of the power of the Holy Spirit, so it is today. And what does the Scripture tell us to do? "Expel the slave mother with her son! The son of the slave woman will not be a true heir—for the true heir of the promises is the son of the freewoman." It's now so obvious! We're not the children of the slave woman; we're the supernatural sons of the freewoman—sons of grace!

UnfoldingWord Simplified T. Now, my fellow believers, you have become children of God because you believed in what God promised to give to us. You are like Isaac, who was born because Abraham had believed in what God promised to give to him. But long ago Abraham's son Ishmael, who was born naturally, caused trouble for Abraham's son Isaac, who was born because the Holy Spirit made it happen. It is the same way now. The people who are slaves to God's law persecute those of us who trust in what the Messiah has promised to give us. But these are the words in the scriptures: "The son of the woman who was not a slave will inherit what his father owns. The slave boy will inherit nothing. So send away from this place the female slave and her son!" My fellow believers, we are not children who have a slave woman as our mother, but we are the children who are born from a woman who was free, and so are we are free too!

Williams' New Testament Now we, brothers, like Isaac, are children born to fulfill the promise. But just as then the child born in the ordinary course of nature persecuted the one born by the power of the Spirit, so it is today. But what does the Scripture say? "Drive off the slave girl and her son, for the slave girl's son shall never share the inheritance with the son of the free woman." So, brothers, we are children, not of a slave girl but of a free woman.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version .

You, brothers, in line with Isaac, are children of promise. But even as *it was* at that time (the *one* who was born in line with a physical body was persecuting the *one* in line with *the* Spirit), so also *is it* now. But what does the *Old Testament* writing say *in Genesis 21:10*? "Throw out the servant girl and her son. You see, the son of the servant girl won't in any way inherit with the son of the free *woman*." For this reason, brothers, we are not children of a servant girl, but of the free *woman*.

Common English Bible .
 Len Gane Paraphrase .

Now we, brothers, are the children of promise like Isaac was. But as then, he who was born by natural means persecuted him born by the Spirit, even so it is now.

Nevertheless, what does the Scripture say? "Throw out the slave woman and her son, for the son of the slave woman will not be heir with the son of the freeborn woman."

So then, brothers, we are not children of the slave woman but of the free.

A. Campbell's Living Oracles We, therefore, brethren, like Isaac, are children by promise. But even as then, he who was begotten according to the flesh, persecuted him who was begotten according to the Spirit: so also now. But what says the scripture? "Cast out the bondmaid and her son; for the son of the bondmaid shall not inherit with the son of the free woman." Well, then, brethren, we are not the children of the bondmaid, but of the free woman.

New Advent (Knox) Bible
NT for Everyone

20th Century New Testament As for ourselves, brothers, we, like Isaac, are children born in fulfillment of a promise. Yet at that time the child born in the course of nature persecuted the child born by the power of the Spirit; and it is the same now. But what does the passage of Scripture say? 'Send away the slave-woman and her son; for the slave's son shall not be co-heir with the son of the free woman.'

And so, Brothers, we are not children of a slave, but of her who is free.

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

Now my friends, we are children of promise just like Isaac. However just as the one born according to a human plan persecuted the one born through the Spirit, so it is today. But what does Scripture say? "Send away the servant girl and her son, for the son of the servant girl will not be an heir together with the son of the free woman."*

Therefore, my friends, we're not children of a servant girl, but of the free woman.

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

So you, [Other mss. read we] brothers, are children of the promise, like Isaac. But just as then the son who was conceived according to the flesh persecuted the son who was conceived according to the Spirit, so it is now. But what does the Scripture say? "Drive out the slave woman and her son, for the son of the slave woman must never share the inheritance with the son of the free woman." [Gen 21:10] So then, brothers, we are not children of the slave woman but of the free woman.

Lexham Bible
Montgomery NT

But you, brothers, are like Isaac, children of the promise; but just as in old times the son born by the flesh used to persecute the son born by the power of the Spirit, so also it is now. But what does the Scripture say? Send away the slave-woman and her son; for the slave's son shall not be heir along with the son of the free woman. So, brothers, we are the children of no slave woman, but of free woman. For freedom did not Christ set us free; stand firm then, and do not be again entangled in a yoke of bondage. Galatians 5:1 is included for context.

NIV, ©2011
Riverside New Testament
Leicester A. Sawyer's NT
The Spoken English NT
UnfoldingWord Literal Text

Urim-Thummim Version	Now we brethren, as Isaac was, are the children of promise. But at that time, he that was gendered after the flesh persecuted him that was gendered after the Spirit, even so it is presently. Nevertheless what advises the Scripture? Cast out the female slave and her son, because the son of the female slave will not be heir with the son of the freeborn. So then, brethren, we are not children of the female slave, but of the freeborn.
Weymouth New Testament	But you, brethren, like Isaac, are children born in fulfilment of a promise. Yet just as, at that time, the child born in the common course of nature persecuted the one whose birth was due to the power of the Spirit, so it is now. But what says the Scripture? "SEND AWAY THE SLAVE-GIRL AND HER SON, FOR NEVER SHALL THE SLAVE-GIRL'S SON SHARE THE INHERITANCE WITH THE SON OF THE FREE WOMAN." Therefore, brethren, since we are not the children of a slave-girl, but of the free woman--Christ having made us gloriously free--stand fast and do not again be hampered with the yoke of slavery. Galatians 5:1 is included 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, brothers, we are children of promise according to Isaac. But then, even as he, born according to flesh, persecuted the one according to Spirit, so it is also now. But what says the Scripture? "Cast out the slave woman and her son, for in no way shall the son of the slave woman inherit with the son of the free woman." (Gen. 21:10) Then, brothers, we are not sons of a slave woman but of the free woman.
Holy New Covenant Trans.	One son of Abraham was born in the normal way. Abraham's other son, Isaac, was born by the power of the Spirit because of God's promise. My brothers, you are also children of promise just as Isaac was then. Ishmael persecuted Isaac. It is the same way now. But what does the Scripture say? "Throw out the slave woman and her son! The son of the free woman will receive everything that his father has, but the son of the slave woman will receive nothing." Therefore, my brothers, we are not children of the slave woman. We are children of the free woman.
The Scriptures 2009	And we, brothers, as Yitsḥaq was, are children of promise. But, as he who was born according to the flesh then persecuted him born according to the Spirit, so also now. But what does the Scripture say? " Cast out the female servant and her son, for the son of the female servant shall by no means be heir with the son of the free woman. " Gen 21:10. Therefore, brothers, we are not children of the female servant but of the free woman.
Tree of Life Version	Now you, brothers and sisters—like Isaac, you are children of promise. But just as at that time the one born according to the flesh persecuted the one born according to the Ruach, so it is now. But what does the Scripture say? "Drive out the slave

woman and her son, for the son of the slave woman shall not inherit with the son” of the free woman. So then, brothers and sisters, we are not children of the slave woman but of the free woman.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...You* but Brothers in isaac [of] promise Children are but as then The [Man] in flesh Being Birthed pursued the [man] in spirit {being birthed} so and now {He pursues him} but what? says The Writing send! the girl (young) and the son [of] her not for not will inherit {someone} The Son [of] the girl (young) with the son [of] the [woman] free so Brothers not [We] are [of] girl (young) Children but {We are They} [of] the [woman] free...
Alpha & Omega Bible Awful Scroll Bible	. And we, brothers, as according to Isaac, are children of the heralding-beforehand. However, wholly- =as-when-at-that time, he being born according to the flesh, was persecuting those according to the Breath, even the same-as-this now. Notwithstanding, what instructs the Writings? "Be cast-out the maid servant and her son, for the son of the maid servant shall not receive- the -lawful-allotment, with the son of who is free born." So then, brothers, we are not the children of the maid servant, however of the free born.
Concordant Literal Version exeGesés companion Bible	. And brothers, as Yischaq, we are the children of pre-evangelism. But so exactly as he who was birthed according to flesh persecuted him according to Spirit; even thus now. Rather, what words the scripture? Cast out the lass and her son: for the son of the lass no way inherits with the son of the liberated. Genesis 21:9, 10 So then brothers, we are not children of the lass, but of the liberated.
Orthodox Jewish Bible	But you, Achim b'Moshiach, are Bnei HaHavtacha (Sons of the Promise), like Yitzchak. [BERESHIS 18:10] But just as at that time the one born according to the basar was bringing redifah (persecution) on the one born according to the Ruach HaKodesh, so it is now also. But what does the Kitvei HaKodesh say? "Cast out the slave woman and her son, for never will the son of the slave woman inherit with my son, the son of the free woman" BERESHIS 21:10) Therefore, Achim B'Moshiach, we are not Bnei "HAAMAH" (Sons of the Slave Woman) but Bnei HaKhofshi'yah (Sons of Lady Freedom, the Freedwoman).
Rotherham's Emphasized B. .	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Now, brothers, you [Christians] are children of the promise [made to Abraham. See 3:29] just like Isaac, [Abraham's son] was. But, just as it was then --- the son born in the ordinary way [i.e., Ishmael] persecuting the one born according to the Holy Spirit's [leading, i.e., Isaac] --- so it is now [i.e., Jews urging compliance with the requirements of the Law of Moses persecuting those who refuse to return to dependence on that law for salvation. See 3:1-3]. What does the Scripture say
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Benjamin Brodie's trans.	<p>about this matter? [It says, Gen. 21:10-12], "Get rid of the slave woman [Hagar], with her son [Ishmael]; for the son of the slave woman [Ishmael] will not inherit [what God promised to Abraham and his descendants], along with the son of the free woman [i.e., Isaac]." Therefore, brothers, we [Christians] are not the [spiritual] children of the slave woman [Hagar] but of the free woman [Sarah].</p> <p>Now you, brethren, are the children of promise according to the standard of Isaac [grace principle].</p> <p>But just as when [during the dispensation of promise] he who was born according to the flesh [Ishmael representing the legalistic believer] constantly persecuted he who was born according to the Spirit [Isaac representing the grace-oriented believer], even now [during the Church Age dispensation] it continues in the same manner.</p> <p>But what does the Scripture [Gen. 21:10] say? Cast out the servant girl [legalism] and her son [works of the flesh], for the son of the servant girl [works of the law] can certainly not [mutually exclusive] be an heir with the son of the freewoman [grace mechanics].</p> <p>Therefore, brethren [members of the royal family], we are not children of the servant girl [legalism], but of the freewoman [grace].</p>
The Expanded Bible Jonathan Mitchell NT	<p>.</p> <p>Now we [other MSS: you folks], brothers (= fellow believers; = my family), down from (or: corresponding to; in the sphere of) Isaac, are (continuously exist being) children of Promise (or: ones-born of [the] Promise).</p> <p>But nevertheless, just as then, the one being born down from (in accordance with; corresponding to; on the level of) flesh (= human efforts) was constantly pursuing and persecuting the one down from (in accordance with; corresponding to; in the sphere of) spirit (or: Breath-effect), so also now.</p> <p>Still, what does the Scripture yet say? "Cast out (or: At once expel) the servant girl (the slave-girl; the maid) and her son, for by no means will the son of the servant girl (the slave-girl; the maid) be an heir (take possession of and enjoy the distributed allotment) with the son of the freewoman." [Gen. 21:10]</p> <p>Wherefore, brothers (= fellow believers; family), we are not (we do not exist being) children of a slave-girl (a servant girl; a maid), but, to the contrary, of the freewoman.</p>
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice	<p>.</p> <p>.</p> <p>.</p> <p>.</p>
Bible Translations with Many Footnotes:	
Lexham Bible	<p>But you, brothers, are children of the promise, just as Isaac. But just as at that time the child born according to human descent persecuted the child born according to the Spirit, so also now. But what does the scripture say? "Drive out the female slave and her son, for the son of the female slave will never inherit with the son" [A quotation from Gen 21:10, which does not include the words "of the free woman"] of the free woman. Therefore, brothers, we are not children of the female slave but of the free woman.</p>
NET Bible® New American Bible (2011) The Passion Translation Rotherham's Emphasized B. The Spoken English NT	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>Brothers and sisters, you are the promised children, just like Isaac! However, just as the one who'd been born according to the normal physical way of things^u persecuted the one born according to the Spirit, so it is now.</p>

However, what does the scripture say?

Kick out the slave woman and her son! The son of the slave woman will never inherit alongside the son of the free woman!^v

So, brothers and sisters, we aren't children of the slave woman, but of the free woman.

^{u.} Lit. "according to the flesh".

^{v.} Gen 21:10.

Wilbur Pickering's New T.

Now we,¹⁴ brothers, like Isaac, are children of promise. But, it is the same now as it was then: the one born according to flesh persecutes the one born according to Spirit. However, what does the Scripture say? "Expel the slave woman and her son, because the son of the slave woman absolutely must not inherit with the son of the free woman!"¹⁵ So then, brothers, we are not children of a slave woman, but of the free woman.

(14) Perhaps 8% of the Greek manuscripts read "you" for "we" (as in NIV, NASB, LB, TEV, etc.).

(15) The quote is from Genesis 21:10, where Sarah is demanding this of Abraham, but God backs her up (verse 12).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now <u>we</u> , brothers [and sisters], just like Isaac, are children of promise. <u>But</u> just as at that time, the one having been born according to the flesh was persecuting the [one] according to the spirit, so [it is] also now. <u>But</u> what does the Scripture say? "Cast out the slave-woman and her son, for by no means shall the son of the slave-woman inherit [or, be a heir] with the son of the free-woman." [Gen 21:10] Consequently, brothers [and sisters], we are not a slave-woman's children, <u>but</u> the free-woman's.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	Now we, brethren, are children of promise, as Isaac was. But as then he who was born in the ordinary course of nature persecuted him who was born in a spiritual manner,' even so it is now. But what saith the scripture?" Send away this bondwoman and her son; for the son of this bondwoman shall not share the inheritance with the son of the' freewoman." Now we, brethren, are not children of the bondwoman, but of the free; therefore stand up for the liberty with which Christ hath made us free, and be not again entangled with a yoke of bondage. Galatians 5:1 is included for context.
Context Group Version	.
English Standard Version	.
Far Above All Translation	And we, brothers, are children of <i>the</i> promise, consistently with Isaac. But as at that time the one born according to <i>the</i> flesh persecuted the one according to <i>the</i> spirit, so <i>it is</i> now too. But what does the scripture say? "Cast out the maidservant and her son. For the son of the maidservant will certainly not inherit <i>anything</i> with the son of the free <i>woman</i> ." So then, brothers, we are not children of a maidservant, but of the free <i>woman</i> .
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Now brethren, we are children of <i>the</i> promise according-to Isaac. But just-like then, he who was born according-to the flesh was persecuting the one <i>who</i> was born according-to <i>the</i> Spirit, so <i>it is</i> also now.

But what does the Scripture say? Cast forth the maidservant and her son; for* the son of the maidservant should never inherit with the son of the free woman. {Genesis 21:10}
Consequently*, brethren, we are not children of a maidservant, but of the free woman.

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:
28-31

Galatians 4:28a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmeis (ἡμεῖς) [pronounced hay-MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; in the next place, namely, to wit; on the other hand, however</i>	post-positive conjunctive particle	Strong's #1161
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
Isaak (Ἰσαάκ) [pronounced ee-sah-AHK]	<i>to laugh; laughter; transliterated Isaac, Isaak</i>	indeclinable proper singular noun	Strong's #2464

Isaac was the son of Abraham and Sarah.

Translation: Now we (ourselves), brothers, according to the standard of Isaac,...

Paul is making it painfully clear that He, along with the Galatian believers, continue our lives according to the standard of Isaac, who is the son of the free woman (that is, he is Abraham's son by Sarah).

For those believers in Galatia who have begun to look into the Old Testament, to figure out how it applies to them, Paul is making the argument that they should identify themselves with Isaac, who was the child of promise.

This ought to be an obvious point, but Paul states it so that everyone understands his argument.

Paul's Spiritual Growth Over the Years:

Now, in my opinion, Paul did not emerge from Arabia as a recently saved man completely filled all the Church Age doctrine. However, Paul received teaching in Arabia (some would contend that he was under a teaching angel), he was out on the road, so to speak, after only a few years. I do not believe that Paul had the entire Church Age firmly in his mind at that point. I believe that Paul came to this understanding over a period of time, through logic and reasoning, and perhaps by additional revelation (remember, Paul was a prophet).

Consider the Old Testament prophets. Do you think they knew everything? Do you think any one of them could have sat down and told you every doctrine about the Messiah to come, the Messiah that they themselves write about? I don't think so. God inspired them to write and speak, but how much they understood of the full picture is not really clear.

When we read [Isaiah 53](#), it is clear as day that this is about Jesus Christ paying for our sins, providing salvation for us, as the suffering Servant. Now, what inspired Isaiah to write that chapter? We really don't know. I think that there is very likely a backstory to some of his writings which was lost to history.

Non-Christian Jews today, who concern themselves with that chapter, try to explain, "This does not refer to Jesus." And they offer several explanations as to what Isaiah 53 is about. In part, I agree with them. I think that is entirely possible that Isaiah, when writing that chapter, was thinking about something else—possibly even referring to personal suffering or to the suffering of Israel during the fifth stage of national discipline. However, after the crucifixion, it became obvious that the chapter was speaking of Jesus Christ paying for our sins.

The illustration which I believe communicates my point of view is Abraham offering his son Isaac, the son whom he loves, as a sacrifice to God. Everything that Abraham and Isaac did boils down to obedience to the word of God. God said, "Do this," and they did it. For hundreds of years, the Jews understood this incident to be a remarkable act of faith on the part of Abraham (and on the part of Isaac, it seems).

However, when the right time in history came, God brought His Own Son into the world; and then He gave His Son for us, as a substitute for our sins—the Son Whom He loves. Once this occurs, the act of obedience of Abraham takes on a whole new dimension. Believers, as they learn the Old Testament, think to themselves, "Oh, snap, this is a picture of God the Father offering up His Son as a substitute offering for us all."

So, when one takes an act of obedience from 4000 years ago and puts this next to the crucifixion, which took place 2000 years ago, then we understand that Abraham and Isaac were types looking forward to God's ultimate sacrifice for our sins. Knowledge is added to knowledge; and knowledge is built upon knowledge (by knowledge, I mean, *spiritual knowledge* or *Bible doctrine*).

The point that I am trying to make is this: Paul wrote and said things, which he knew to be true. He also said some things through the power of the Spirit, words of prophecy, which he also knew to be true. His mind continued to put all of these things together, from which he developed the doctrinal framework for the Church Age.

It should be clear that, in the letters to the Thessalonians that Paul did not have a great deal to say (as compared to Romans or Ephesians, for instance). Even though we can understand the letters to the Thessalonians to be absolute truth, Paul's level of doctrinal understanding appears to be quite limited at that point.

Now that we are halfway through the book of Galatians, it is clear that Paul (1) has more to say and (2) his mind, in the realm of logic, is far more apparent. I believe that as Paul continues his missionary tours and continues teaching to these early established churches, he is beginning to put together a whole new understanding of our

place in the post-crucifixion era, in the era where God has give us His Spirit. The logical progression of Paul's thinking is very apparent in Galatians, even though he is essentially making one big point (that point being, we are not under the Law but under grace). But, Paul does not simply write those simple words to the Galatians, as if writing to them a telegram. He logically expounds on this theme, so that we are exposed to his thinking process as he reasons with the Galatians.

As I see it, Paul puts the Church Age doctrine all together in the book of Romans, logically covering every aspect of this new age, logically deriving it from his experience and spiritual knowledge up to that point. Galatians simply warms us up for Paul's logic, unleashed both here in the book of Galatians and in the book of Romans.

It is my personal opinion that God would have offered Paul the privilege of writing the book of Hebrews as sort of the greatest high point of his spiritual career; but that Paul screwed this up when he went to Jerusalem for the last time, doing a number of things that were flat out wrong (offering vows and sacrifices).¹⁹

I realize that I have gone far afield in this dissertation, but I want you to understand as the reader, that we should not be impatient with Paul, calling out, "We get it, Paul, not the Law, but grace. Can we move on now?" We need exposure to Paul's methodology and logic, so that we may better appreciate it (and it will yield to us rich dividends beyond the fundamental theme of the book of Galatians).

Let's go back to our context. Galatians 4:28a **Now we (ourselves), brothers, according to the standard of Isaac,...**

Galatians 4:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epaggelia (ἐπαγγελία) [pronounced <i>ehp-ang-ehl-EE-ah</i>]	<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
tekna (τέκνα) [pronounced <i>TEK-na</i>]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; nominative case	Strong's #5043
esmen (ἐσμέν) [pronounced <i>ehs-MEHN</i>]	<i>we are: we have our being</i>	1 st person plural, present indicative	Strong's #2070 (a form of Strong's #1510)

Translation: **...keep on being children of promise.**

Paul is saying to the Galatians, we are, of course, associated with Isaac and not with Ishmael (his older half brother).

What Paul is doing is putting together two lists: on the one hand, there is Abraham, Sarah and then Isaac; and, on the other hand, there is Abraham, Hagar and Ishmael. On which list do we add our names? Are we with Isaac or with Ishmael? The obvious answer is, we are with Isaac, the son of promise (Isaac was promised to Abraham from the beginning, not Ishmael).

Galatians 4:28 **Now we (ourselves), brothers, according to the standard of Isaac, keep on being children of promise.** (Kukis nearly literal translation)

¹⁹ There is a whole other topic to cover here. Have you ever thought, *what could I have done in this life, had I not spent X number of hours (or days or months or years) out of fellowship?* If there was disappointment in heaven (and there is not), how many of us would recognize that there is so much more that we could have done in this life, if it weren't for our negative volition.

We must be careful, at this point, not to see Paul's approach as setting the foundation for covenant theology (also known as, replacement theology). We are not replacements for the Jewish people in the sense that we completely take their place and they are gone, out of the picture, never to be seen again.

Now, in this dispensation, there are some changes. God is working through the church and not through nation Israel. Nation Israel is not a priest nation or a client nation in the dispensation of the church. Jews can be classified just like gentiles. Some are believers, some are young believers, some are mature believers, and some have rejected the truth of Jesus Christ.

And, so that there is no confusion on this point: there is no place in this life for antisemitism. Any believer involved in that is a disgrace to God.

At some point in the future, Israel will be fully restored as a nation. There will be Jewish evangelists in the Tribulation.

Galatians 4:29a			
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
hōsper (ὥσπερ) [pronounced <i>HOE-sper</i>]	<i>wholly as, just as, exactly like</i>	adverb	Strong's #5618
tóte (τότε) [pronounced <i>TOH-teh</i>]	<i>then, at that time, when</i>	adverb	Strong's #5119
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
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
sarx (σάρξ) [pronounced <i>sarx</i>]	<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; accusative case	Strong's #4561
gennáō (γεννάω) [pronounced <i>gen-NAH-oh</i>]	<i>active: giving birth, procreating, delivering, bearing; conceiving; passive: born, begotten; being born, being brought forth; figuratively, being born again, regenerated</i>	masculine singular; aorist passive participle; nominative case	Strong's #1080

Translation: But just as when the (one) having been born according to the flesh...

The first few words of this sentence match up with the final words of the sentence. "Just as it was previously...so this continues today."

There are two sons in view here: Isaac and Ishmael. Ishmael is the son born according to the flesh. God had made these promises to Abraham, and Sarah, his wife, was aware of these promises. They were all about having a son and the inheritance of God which would be continued through this son.

Sarah, at some point, decided, “Listen, Abe, we are not getting any younger and it is unmistakably clear that if we are going to have God fulfill His promises to us, that we need to find a woman who is young and fertile. Let me suggest my slave girl, Hagar.” Now, there is everything in the world wrong with this approach. We do not assist God in keeping His promises by offering our fleshly assistance. God never indicated in any way that He wanted His promises to be fulfilled through the Egyptian slave girl, Hagar. God did not stop this from taking place, because Abraham and Sarah are allowed to use their own volition to act. Sarah said, “Listen, let’s use Hagar, my slave girl, as my replacement. You may impregnate her.” Abraham answered (cautiously), “Sure, honey, if you think I should do that.”

Galatians 4:29b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
diôkô (διώκω) [pronounced Dee-OH-koh]	<i>to put to flight; to hasten, to run, to pursue; to harass, to mistreat; to persecute</i>	3 rd person singular, imperfect active indicative	Strong’s #1377
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong’s #3588
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
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong’s #4151

Translation: ...was persecuting the (one) [having been born] according to the Spirit,...

Abraham, through Hagar, had a son, Ishmael, whom he loved and raised up. When Ishmael was around age 13, God made some changes in Abraham and Sarah, which allowed them to have a child together. Isaac was born, according to the Spirit.

Ishmael, who had his fathers undivided attention for 13 years, no longer has that attention. Further, he is concerned about his inheritance. He was no doubt aware of his father’s possessions and, up to this point, he was Abraham’s heir. So he expected that all of this would go to him. But it didn’t. And now, there is another son.

As a result, partly out of immaturity, but mostly from sin, Ishmael began to harass Isaac. Ishmael is 13 and Isaac has just been born. It became clear to Abraham and Sarah that this was a volatile situation which could escalate quickly. Although we are not told any details, Ishmael logically exhibited behavior that was not right; Abraham talked to him; but then, Ishmael did it again.

Galatians 4:29c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hoútô (οὗτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong’s #3779

Galatians 4:29c

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
nun (νῦν) [pronounced <i>noon</i>]	<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

Translation: ...[it is] thus even now.

This verse is about how, in the past, the son of the slave girl (Ishmael) harasses the son (Isaac) of the free woman. It happened before and it is happening now.

Galatians 4:29 **But just as when the (one) having been born according to the flesh was persecuting the (one) [having been born] according to the Spirit, [it is] thus even now.** (Kukis nearly literal translation)

The son of the slave woman always pursues and harasses the son of the free woman. This was true back when Isaac was born; and it remains true today.

The way that this is taking place during the time of Paul is, the Judaizers went behind his back into Galatia and tried to convert the believers there to circumcision and to the Mosaic Law.

The same sort of things takes place today, but in a different way. Legalism exists in many forms. The one most common today is, if a person does not appear to be living the Christian life, maybe they were not saved in the first place.

Galatians 4:30a

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
ti (τί) [pronounced <i>tee</i>]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
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 rd person singular, present active indicative	Strong's #3004
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 (γραφή) [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

Translation: *But to whom speaks the Scripture,...*

The Judaizers have gone back to the Old Testament, so Paul says, “Just to whom is this Scripture speaking?”

The believers of Galatia want to be placed under the Law, so Paul speaks to them from Genesis.

Galatians 4:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekballô (ἐκβάλλω) [pronounced ehk-BAHL-loh]	<i>throw out; drive out; cast out; send out; lead forth with force; expel [pluck out]; take out [extract, remove]</i>	2 nd person singular, aorist active imperative	Strong's #1544
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)
paidískē (παιδίσκη) [pronounced payee-DIHS-kay]	<i>a female slave or servant, maid(-en), bondmaid (-woman), girl, damsel</i>	feminine singular noun, accusative case	Strong's #3814
καί (καί) [pronounced kay]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
huios (υἱός, οὐ, ό) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, accusative case	Strong's #5207
autês (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

Translation: *...“Cast out the (female) slave along with her son,...*

Paul quotes from Genesis 21:10, which reads: *So she (Sarah) said to Abraham, "Cast out this slave woman with her son, for the son of this slave woman shall not be heir with my son Isaac."*

This must be confusing to Abraham, because when Sarah said, “Go and take my servant girl Hagar” she was wrong; but now, when she says, “Ishmael can no longer stay here, as he is a danger to Isaac,” she is right.

Abraham, cautiously inquiring, “So, does this mean that you were wrong about telling me to impregnate Hagar?”

Sarah, firmly, “No, you were wrong to agree to that.”

It's tough being a man.

Now, remember how the association goes: Abraham → Hagar (the slave woman) → Ishmael (the line of slavery, corresponding to Mount Sinai and the Jerusalem of Paul's day). The sons of this slave girl are the legalists who are attempting to get the Galatians to live under the Law.

Ishmael is to be dismissed, with his mother, from their household. How should the Galatians understand this? "Cast out the Judaizers from among you."

Galatians 4:30c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
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
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
klêronomeô (κληρονομέω) [pronounced klay-ron-om-EH-oh]	<i>to be an heir to (literally or figuratively), to inherit, to receive an inheritance</i>	3 rd person singular, future active indicative	Strong's #2816
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
paidískē (παιδίσκη) [pronounced payee-DIHS-kay]	<i>a female slave or servant, maid(-en), bondmaid (-woman), girl, damsel</i>	feminine singular noun, accusative case	Strong's #3814

Translation: ...for the son of the (female) slave will definitely not be an heir...

Ishmael, the son of the female slave, is not the heir to the promises of God.

Isaac, who is the fulfillment of God's promise to Abraham, is the heir to all of the promises made to Abraham.

Galatians 4:30d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326

Galatians 4:30d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
huios (υἱός, οὐ, ό) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, genitive/ablative case	Strong's #5207
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
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, genitive/ablative case	Strong's #1658

Translation: ...with the son of the free (woman)"?

The two sons are not going to be 50-50 heirs. God is not going to say, "Listen, you made a mistake with Ishmael, but he seems to be a pretty good young man. Be generous with him."

Instead, God said this to Abraham: "Be not displeased because of the boy and because of your slave woman. Whatever Sarah says to you, do as she tells you, for through Isaac shall your offspring be named. And I will make a nation of the son of the slave woman also, because he is your offspring." (Genesis 21:12b-13; ESV)

Galatians 4:30 But to whom speaks the Scripture, "Cast out the (female) slave along with her son, for the son of the (female) slave will definitely not be an heir with the son of the free (woman)"? (Kukis nearly literal translation)

Galatians 4:31a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (διό) [pronounced DEE-oh]	<i>consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
esmen (ἐσμέν) [pronounced ehs-MEHN]	<i>we are: we have our being</i>	1 st person plural, present indicative	Strong's #2070 (a form of Strong's #1510)

Galatians 4:31a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paidískē (παιδίσκη) [pronounced payee-DIHS-kay]	<i>a female slave or servant, maid(-en), bondmaid (-woman), girl, damsel</i>	feminine singular noun, genitive/ablative case	Strong's #3814
tekna (τέκνα) [pronounced TEK-na]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; nominative case	Strong's #5043

Translation: Therefore, brothers, we are not children of the (female) servant...

Paul now turns to the Galatians (metaphorically speaking) and says, "We are not the children of the female servant; we are the sons of the free woman."

Galatians 4:31b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
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
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, genitive/ablative case	Strong's #1658

Some translations continue this sentence into Galatians 5:1, which reads: **For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.** (ESV)

Translation: ...but of the free (woman).

We are the sons of the freewoman, not of the slave woman.

Now, even though I do not believe that v. 31 is a part of Galatians 5:1, it does logically lead to it: **For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.** (ESV) That is the logical extension of where we are right now.

Paul is saying, this is where we belong: Abraham → Sarah (the free woman) → Isaac (the line of freedom, corresponding to the Jerusalem from above). The born again believers, those who have believed in Jesus Christ, are sons of the free woman. We are the children of promise, along with Isaac.

Galatians 4:31 **Therefore, brothers, we are not children of the (female) servant but of the free (woman).** (Kukis nearly literal translation)

Galatians 4:28–31 **Now we (ourselves), brothers, according to the standard of Isaac, keep on being children of promise. But just as when the (one) having been born according to the flesh was persecuting the (one) [having**

been born] according to the Spirit, [it is] thus even now. But to whom speaks the Scripture, “Cast out the (female) slave along with her son, for the son of the (female) slave will definitely not be an heir with the son of the free (woman)”? Therefore, brothers, we are not children of the (female) servant but of the free (woman). (Kukis nearly literal translation)

Galatians 4:28–31 Now, we ourselves, royal family, keep on being the children of promise, according to the standard of Isaac. Just as it was then—the one born to the flesh persecuted the one born to the Spirit—that remains true even now. The Scripture says, “Cast out the slave woman along with her son, for her son will definitely not become an heir along side the son of the free woman.” Now who is that speaking to, if not to us today? Clearly, royal family, we are not the children of the female servant; we are sons of the free woman! (Kukis paraphrase)

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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 4 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

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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 4

- 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.

Jesus Christ in Galatians 4

Addendum

It is in vv. 5–6 that the original meaning of this passage is made clear.

Conventional Interpretation of Isaiah 54:1–3

Isa 54:1 "Sing, O barren one, who did not bear; break forth into singing and cry aloud, you who have not been in labor! For the children of the desolate one will be more than the children of her who is married," says the LORD.

Isa 54:2 "Enlarge the place of your tent, and let the curtains of your habitations be stretched out; do not hold back; lengthen your cords and strengthen your stakes.

Isa 54:3 For you will spread abroad to the right and to the left, and your offspring will possess the nations and will people the desolate cities. (ESV)

Isa 54:1 Sing, O barren, you who did not bear. Break forth into singing and cry aloud, you who did not travail with child. For more are the sons of the desolate than the sons of the married woman, says Jehovah.

Isa 54:2 Enlarge the place of your tent and let them stretch forth the curtains of your dwellings. Spare not. Lengthen your cords and strengthen your stakes.

Isa 54:3 For you will spread abroad on the right hand and on the left. And your seed will possess the nations and make the desolate cities to be inhabited.

Isa 54:4 Do not fear, for you will not be ashamed. Neither be confounded, for you will not be put to shame. For you will forget the shame of your youth. And the reproach of your widowhood you will remember no more.

Isa 54:5 For your maker is your husband. Jehovah of hosts is his name. And the Holy One of Israel is your Redeemer. He will be called the God of the whole earth.

Isa 54:6 For Jehovah has called you as a wife forsaken and grieved in spirit, even a wife of youth when she is cast off, says your God. (Modern Literal Version—2020)

David Guzik: *The LORD speaks to Israel as His wife...Israel will be restored like a barren woman who bears many children.*

Guzik continues: *The Babylonian exile and captivity meant more than oppression for Israel; it meant shame, disgrace, and humiliation. God promises a glorious release from not only the exile and captivity, but also from the shame, disgrace, and humiliation. This passage is quoted by the Apostle Paul in Galatians 4:27, in reference to the miraculous "birth" of those under the New Covenant. Paul also probably intended the phrase more are the children to also indicate that the children of the New Covenant would outnumber the children of the Old Covenant.*²⁰

Jamieson, Fausset and Brown: *Israel converted is compared to a wife (Isa_54:5; Isa_62:5) put away for unfaithfulness, but now forgiven and taken home again. The converted Gentiles are represented as a new progeny of the long-forsaken but now restored wife.*²¹

²⁰ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Isaiah 54.

²¹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Isaiah 54:1.

Conventional Interpretation of Isaiah 54:1–3

Daniel Whedon: *These words seem to be addressed to Jerusalem...She is compared to Abraham's wife, Sarah, for her long-continued barrenness, and subsequent bearing of One through whom Abraham became the father of many nations. The true Israel, long deprived of genuine descendants, has now the ban of barrenness removed. Let her exult, sing in loudest strains, on occasion of the great joy which has come upon her. She has not, indeed, been entirely childless: but the time of her marvelous increase in this regard has now arrived.*²²

I believe that enough information is provided here, so that it is clear that this is not Paul's intent when he quoted this passage. He was not taking the original understanding of this verse and somehow applying it to the problems of the Galatian church.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

In case you want to reference this particular chapter.

Isaiah 53 (Berean Study Bible)

Isaiah 53:1 Who has believed our message? And to whom has the arm of the LORD been revealed?

Isaiah 53:2 He grew up before Him like a tender shoot, and like a root out of dry ground. He had no stately form or majesty to attract us, no beauty that we should desire Him.

Isaiah 53:3 He was despised and rejected by men, a man of sorrows, acquainted with grief. Like one from whom men hide their faces, He was despised, and we esteemed Him not.

Isaiah 53:4 Surely He took on our infirmities and carried our sorrows; yet we considered Him stricken by God, struck down and afflicted.

Isaiah 53:5 But He was pierced for our transgressions, He was crushed for our iniquities; the punishment that brought us peace was upon Him, and by His stripes we are healed.

Isaiah 53:6 We all like sheep have gone astray, each one has turned to his own way; and the LORD has laid on Him the iniquity of us all.

Isaiah 53:7 He was oppressed and afflicted, yet He did not open His mouth. He was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so He did not open His mouth.

Isaiah 53:8 By oppression and judgment He was taken away, and who can recount His descendants? For He was cut off from the land of the living; He was stricken for the transgression of My people.

Isaiah 53:9 He was assigned a grave with the wicked, and with a rich man in His death, although He had done no violence, nor was any deceit in His mouth.

Isaiah 53:10 Yet it was the LORD's will to crush Him and cause Him to suffer. And when His soul is made a guilt offering, He will see His offspring, He will prolong His days, and the good pleasure of the LORD will prosper in His hand.

Isaiah 53:11 After the anguish of His soul, He will see the light of life and be satisfied. By His knowledge My righteous Servant will justify many, and He will bear their iniquities.

Isaiah 53:12 Therefore I will allot Him a portion with the great, and He will divide the spoils with the strong, because He has poured out His life unto death, and He was numbered among the transgressors. Yet He bore the sin of many and made intercession for the transgressors.

Back to the [discussion of Isaiah 53](#).

[Chapter Outline](#)

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It may be helpful to see this chapter as a contiguous whole:

²² Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Isaiah 54:1. I edited out portions where Whedon made references to the church (which is not appropriate).

Doctrinal Teachers Who Have Taught Galatians 4

	Series	Lesson (s)	Passage
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/galatians-menuitem		Galatians 1–6
Jeremy Thomas	Sermon Audio (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	https://www.gracenotes.info/galatians/galatians.pdf (Dr. Grant C. Richison)		Galatians 1–6
Benjamin Brodie	http://www.versebyverse.com/sitebuildercontent/sitebuilderfiles/gal.pdf		Galatians 1–6
Syndein	http://syndein.com/galatians.html (Basic notes mostly from R. B. Thieme, Jr.)		Galatians 1–6
Stuart Wolf	https://hopebiblechurch.tripod.com/test/id30.html		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 4

Word Cloud from Exegesis of Galatians 4²³

These two graphics should be very similar; this means that the exegesis of Galatians 4 has stayed on topic and has covered the information found in this chapter of the Word of God.

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²³ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.