

Galatians 5

written and compiled by Gary Kukis

Galatians 5:1–26

Works of the Flesh/Fruit of the Spirit

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 5 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: Our faith in Christ has given us freedom. Therefore, we should not place ourselves under bondage to the Mosaic Law or circumcision. We drift from grace by doing this. The Galatians started well, but someone stepped in front of them, as if in a race, throwing them off their game.

Paul urges the Galatians to not use their freedom wrongly. He contrasts the works of the flesh with the fruit of the Spirit. He urges them not to develop into vicious, backbiting groups.

*Bible Summary: Christ has set us free. Circumcision counts for nothing. Use your freedom to love one another. Walk by the Spirit and not the flesh.*¹

When completed, this should be the most extensive examination of Galatians 5 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 5:

Preface Introduction

vv. 1–15 **Continue in the Freedom by which Christ Has Made You Free**
 vv. 16–26 **Walk by the Spirit; Do Not Perform the Works of the Flesh**

Chapter Summary Addendum

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 15:1–5)*. 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

Leaven

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

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](#)

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An Introduction to Galatians 5

Introduction: Galatians 5 is an extremely important chapter, which Paul's logic and reasoning again play out against the false teachings of the Judaizers. We only got a taste of this in the Thessalonians studies; but Paul's approach becomes much more apparent—particularly in Galatians 4–5.

Paul first speaks of the freedom which Christ Jesus purchased for us; and how we are not supposed to place ourselves under the Law (or under the ritual of circumcision) after being freed. When a believer puts himself under the Law, he is drifting off course from grace.

Paul sums up the Law in one sentence, actually quoting that from the Law of Moses.

In the second half of this chapter, Paul compares the works of the flesh (or sin nature) to the fruit of the Spirit. This section will feature an important explanation as to what spirituality is and how this relates to fellowship with God and with other believers.

On occasion, Paul will provide us with a list, and in this chapter, he gives us two lists: the works of the sin nature and the fruit of the Spirit.

Most importantly to the believer, while on planet earth, is spiritual maturation. What are we doing with our lives? Where are we going with our lives? What the Judaizers have offered is a return to the Mosaic Law and circumcision for gentiles. This is patently absurd in the dispensation of the church. We are moving forward, not backward, in the Christian life.

A title or one or two sentences which describe Galatians 5.

Titles and/or Brief Descriptions of Galatians 5 (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 5 (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 5

Some of these questions may not make sense unless you have read Galatians 5. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Galatians 5

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

The Principals of Galatians 5

Characters

Biographical Material

Characters	Biographical Material

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[Charts, Graphics and Short Doctrines](#)

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

The Places of Galatians 5

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 5

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[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Galatians 5 (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 5 from the Summarized Bible

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

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[Charts, Graphics and Short Doctrines](#)

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	

The Big Picture (Galatians 1–24)

Scripture	Text/Commentary
Galatians 4B	
Galatians 5A	
Galatians 5B	

Chapter Outline
Charts, Graphics and Short Doctrines

Changes—additions and subtractions:

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

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

I just discovered the Hebrew Roots Bible footnotes. So I began to add those in with this chapter. Not sure if I will continue with this.

I began, with this translation, to include R. B. Thieme, Jr.'s translation of this chapter. He did not provide a revised translation for anything until around the 1970s. This is an extremely important translation, when it exists.

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.

Chapter Outline

Charts, Graphics and Short Doctrines

Continue in the Freedom by which Christ Has Made You Free

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:

To the liberty for us, Christ made [us] free. Stand firm, therefore, and not again a yoke of bondage have.

Galatians
5:1

Kukis nearly literal:

For our liberty, Christ made [us] free. Stand firm, therefore, and do not be held by the yoke of bondage again.

Kukis paraphrase

Christ Jesus is the One who set us free for the benefit of freedom. Therefore, do not allow yourselves to be again held in a condition of slavery.

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.).

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) **To the liberty for us, Christ made [us] free. Stand firm, therefore, and not again a yoke of bondage have.**

Complete Apostles' Bible **Stand fast therefore in the freedom in which Christ has made us free, and do not be loaded down again with a yoke of bondage.**

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) **Stand fast and be not held again under the yoke of bondage.**

V. Alexander's Aramaic T. .

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Eastern Aramaic Mnscrip ⁵	.
James Murdock's Syriac NT	Stand fast, therefore, in the liberty with which the Messiah hath made us free; and be not subjected again to the yoke of bondage.
Original Aramaic NT ⁶	Stand therefore in that liberty with which The Messiah has set us free, and do not be yoked again in a yoke of bondage.
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	Christ has truly made us free: then keep your free condition and let no man put a yoke on you again.
Bible in Worldwide English	Christ has made us really free. So, stay free! Do not let yourselves be made slaves again.
Easy English	.
Easy-to-Read Version–2008	We have freedom now, because Christ made us free. So stand strong in that freedom. Don't go back into slavery again.
God's Word™	Christ has freed us so that we may enjoy the benefits of freedom. Therefore, be firm in this freedom, and don't become slaves again.
Good News Bible (TEV)	Freedom is what we have---Christ has set us free! Stand, then, as free people, and do not allow yourselves to become slaves again.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	Christ has set us free! This means we are really free. Now hold on to your freedom and don't ever become slaves of the Law again.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Let me be clear, the Anointed One has set us free—not partially, but completely and wonderfully free! We must always cherish this truth and stubbornly refuse to go back into the bondage of our past.
UnfoldingWord Simplified T.	The Messiah set us free from the law so that it may control us no longer. So stop anyone who says you are still slaves to the law, and do not let the law control you like slaves again.
Williams' New Testament ⁷	This is the freedom with which Christ has made us free. So keep on standing in it, and stop letting your necks be fastened in the yoke of slavery again.

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.

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

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	The Anointed King freed us for the freedom. So stand and don't be held in again by a crossbeam of slavery.
Common English Bible	.
Len Gane Paraphrase ⁸	.
A. Campbell's Living Oracles	.
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	It is for freedom that Christ has set us free. Stand firm, then, and do not be encumbered once more by a yoke of slavery.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	.
Free Bible Version ⁹	Christ set us free so we could have real freedom. So stand firm and don't get burdened down again by a yoke of slavery.
God's Truth (Tyndale)	.
International Standard V	Live in the Freedom that the Messiah Provides The Messiah [Or Christ] has set us free so that we may enjoy the benefits of freedom. [Lit. has set us free for freedom] So keep on standing firm in it, and stop putting yourselves under the yoke of slavery again.
Lexham Bible	Live in Freedom and Love One Another For freedom Christ has set us free. Stand firm, therefore, and do not be subject again to a yoke of slavery.
Montgomery NT	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. V. 4:31 is included for context.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT ¹⁰	Living as Free People in Christ Christ has released us into freedom! So stand in that freedom, and don't get roped into a yoke of slavery again.
UnfoldingWord Literal Text	.
Urim-Thummim Version	Stand fast therefore in the liberty in which Christ has made us free, and don't be ensnared again with the yoke of slavery.
Weymouth New Testament	Christ having made us gloriously free--stand fast and do not again be hampered with the yoke of slavery.
Wikipedia Bible Project	Christ liberated us for this kind of freedom; so stand firm and do not again be held down by the yoke of slavery.
Worsley's New Testament	.

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

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.

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible . Then stand firm in the liberty with which Messiah made us free and do not be harnessed again with a yoke of slavery.
 The slavery would be if they were circumcised and joined the Sinai covenant they would be obligated to keep every law of Torah (Deuteronomy 27:26) and there was no way to pay the penalty of breaking them.
 Holy New Covenant Trans. . We have freedom now. Christ made us free. So stand firm; don't turn and go back into slavery.
 The Scriptures 2009 .
 Tree of Life Version . For freedom, Messiah set us free—so stand firm, and do not be burdened by a yoke of slavery again.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament¹² ...[for] the freedom us Christ frees stand! so and not again [in] yoke [of] slavery be held!
 Alpha & Omega Bible .
 Awful Scroll Bible . Be standing sure therefore in the Liberty, in which the Anointed One makes us free, and be not holding-from-within a yoke of enslavement.
 Concordant Literal Version . For freedom Christ frees us! Stand firm, then, and be not again enthralled with the yoke of slavery."
 exeGeses companion Bible **THE LIBERTY OF THE LIBERATED**
 So stand firm in the liberty Messiah liberated us;
 and begrudge not again
 with the yoke of servitude.
 Orthodox Jewish Bible . For this "zman cheruteinu" (Pesach Haggadah Kiddush), Moshiach freed us; stand fast, therefore, and be not again bound by an ol (yoke) of avdut (slavery).
 Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .
 An Understandable Version . Christ set us free [from condemnation under the Law of Moses], so we could stay free! Remain where you are then, and do not get tangled up again in the enslaving harness [of the Law of Moses].

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

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

Benjamin Brodie's trans. ¹³	Therefore, keep on standing firm and holding fast to the liberty [grace] with which Christ set you free, and stop being loaded down again with a yoke of bondage [the straight-jacket of the law].
The Expanded Bible Jonathan Mitchell NT	. For the [aforementioned] freedom, Christ immediately set us free (or: [The] Anointed One at once frees us in, to, for and with freedom)! Keep on standing firm, therefore, and do not again be habitually held within a yoke of slavery (or: a cross-lever [of a pair of scales] whose sphere is bondage) (or: Continuously stand firm, then, in the freedom [to which the] Anointing sets us free, and let not yourselves be progressively confined again by a yoke pertaining to servitude)!. .
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 ¹⁴	.
Wilbur Pickering's New T.	Freedom in Christ Stand firm therefore in the freedom with which Christ has made us free, ¹ and do not be burdened again with a yoke of slavery. (1) 6-7% of the Greek manuscripts replace this first half of the verse with, "for freedom Christ has made us free; stand firm therefore" (as in NIV, NASB, LB, TEV, etc.).

Literal, almost word-for-word, renderings:

Berean Literal Bible	In freedom Christ has set us free. Stand firm, therefore and do not be entangled again in a yoke of slavery!
Bond Slave Version	Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	.
English Standard Version	For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.
Far Above All Translation ¹⁵	.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Therefore stand-firm in the freedom in which Christ made us free, and do not be held again in a yoke of bondage.
Modern KJV	.
New American Standard B.	.
New European 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.

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

New King James Version
NT (Variant Readings)

.
°For freedom did Christ make us free: stand fast therefore, and be not entangled again in a yoke of bondage.
°Byz.-Stand fast therefore in the freedom wherewith Christ made us free, and be not...

Niobi Study Bible

Christian Liberty (Freedom)
Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage.

Revised Young's Lit. Trans.
R. B. Thieme, Jr. translation

.
In the sphere of freedom, Christ has freed us. Stand firm, therefore, and stop being enmeshed by a yoke of slavery.

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

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.
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The gist of this passage:

Galatians 5:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
eleuthería (ἐλευθερία) [pronounced el-yoo-there-EE-ah]	liberty, freedom; ability to do as one pleases; license	feminine singular noun; dative, locative or instrumental case	Strong's #1657
hêmas (ἡμᾶς) [pronounced hay-MASS]	us, to us	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
Christos (χριστός) [pronounced kreees-TOHSS]	anointed, anointed one, Messiah; transliterated, Christ	masculine singular noun, nominative case	Strong's #5547
eleutherōō (ἐλευθερώω) [pronounced el-yoo-there-OH-oh]	to free, to make free; set at liberty, to liberate, to deliver (from the dominion of sin); to exempt	3 rd person singular, aorist active indicative	Strong's #1659

Translation: For our liberty, Christ made [us] free.

Jesus Christ gave us our freedom. Now, the unbeliever would certainly consider the Christian life to be a life of bondage to a great many rules and regulations; but that is not how it is.

For the new believer, this is the first true freedom that they experience in life. One source of freedom is, when you are saved, your scar tissue is removed. We build up this scar tissue over a lifetime, sometimes, and develop habits and addictions and things which seem impossible to stop doing. However, the scar tissue of the soul is removed, so even if you are a raging alcoholic, a daily pot smoker, or whatever, that potentially can stop.

Psychologically, you no longer have the need to do that. Now, force of habit, you may be saved and go back to your old ways, but that will be completely out of choice rather than from a psychological addiction.

Probably, they physical addictions remain; and whatever damage that you have done to your brain with drugs or drinking remains; but, at the point of salvation, you can leave that behind, if you so choose. Now if you return to it, as a believer, then you can build that scar tissue up again; and bind yourself psychologically to those habits once again.

Another way that we are free is, we are free from the need to perform acts of human good or evil. We may choose to do these things, but we are under no obligation to do them. Unbelievers will spend eternity in the Lake of Fire, but the basis of their indictment will not be sins but human good. God cannot accept human good and will burn all of it prior to believers from the Church Age going into the Millennium.

Finally, we are also free of the law of sin and death. Once we are saved, God keeps us saved, and we no longer have to worry about the judgment of God. We meet God as our Savior or as our Judge. The former is much better, because the latter would never work out in our favor.

Galatians 5:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
stêkô (στήκω) [pronounced STAY-koh]	<i>stand firm; persevere, persist, be steadfast; keep one's standing, remain stationary</i>	2 nd person plural, present active imperative	Strong's #4739
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767

Translation: Stand firm, therefore,...

The believer needs to take a stand in this freedom, then. That would mean, in this context, not to put oneself under the Law again. The Law cannot help us; it can only condemn us.

God gave the Law to Israel as a perfect standard in the devil's world. No man could look at the Mosaic Law and say, "Yeah, I can do that." Not honestly or reasonably.

Galatians 5:1c			
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
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

Galatians 5:1c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zugós (ζυγός) [pronounced dzoo-GOSS]	<i>yoke, a coupling, (figuratively) servitude (a law or obligation); the beam of the balance (as connecting the scales)</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2218
douleía (δουλεία) [pronounced doo-LIE-ah]	<i>slavery, bondage, the condition of a slave; slave</i>	feminine singular noun; genitive/ablative case	Strong's #1397
enéchō (ἐνέχω) [pronounced ehnh-EHKH-oh]	<i>have within, hold in; be held, be entangled, be ensnared; be engaged with, set one's self against, hold a grudge against someone</i>	2 nd person plural, present passive imperative	Strong's #1758

Translation: ...and do not be held by the yoke of bondage again.

Putting on a yoke of bondage again means placing oneself under the Mosaic Law. Believers in the Church Age are not under the Mosaic Law.

The Mosaic Law divide up into three sections. Codex #1 would be the Ten Commandments, which sets up the perfect standard for man, a standard that no one is able to me. Codex #2 is the design of the nation itself. There are additional laws, penalties, court systems and procedures given. There is a taxing system—10% a year +3.3% for the poor. There are foods which are limited, to keep the nation alive. Finally, there is Codex #3, the systems of sacrifice, the Tabernacle, the holy days, etc. These are the things which look forward to Jesus Christ and His sacrifice on the Roman cross. Everything in codex #3 is typical (that is, it represents some aspect of salvation which aspect will be apparent after the Lord has paid for our sins and ascended into heaven).

I saw the question asked the other day, which group adhere more closely to the Old Testament: unsaved Jews or believers in Jesus Christ? To me, that was an easy question to answer: believers in Jesus Christ (those who think differently are wrong). Present-day Jews certainly celebrate some of their holy days today and they continue with the diet restrictions found in Scripture, but that is about it. And they do not celebrate their holy days in any way shape or form like what the Bible says to do. There are no animal sacrifices, obviously. They do not all gather in Jerusalem. They eat unleavened bread. Well, a whole lot of gentiles, saved and unsaved, eat crackers and flatbread and tortillas. Most people follow the Ten Commandments, to some extent, insofar as they are enshrined in the law of the state.

Take one of the most important holy day of the Jews: the Passover (known as the seder today). Does every household gather up a lamb which they observe for a few days and then all Israel rised up and kills it? No, not at all (although some Jews may eat lamb—something which gentiles do as well). A Jew from the era of David, for instance, if he sat in on a Seder, would wonder, "What the heck is this? This isn't the Passover. It is not even close."

Believers during the Lord's Supper may be reminded about the sacrificial lamb for Passover; or of Abraham offering up his son to God, being willing to sacrifice him. These things are at least considered in the mind of believers (assuming that some doctrine is being taught when they observe the Eucharist). And what Christians do, when they have been taught, they make connections in their minds, between the things observed and celebrated from the Mosaic Law, and they think about how those things are related to the Lord. The believer who at least thinks about such things is miles ahead of the Jewish unbeliever, who does not think about that stuff at all.

For our liberty, Christ made [us] free. Stand firm, therefore, and do not be held by the yoke of bondage again. (Kukis nearly literal translation)

Galatians 5:1 Christ Jesus is the One who set us free for the benefit of freedom. Therefore, do not allow yourselves to be again held in a condition of slavery. (Kukis paraphrase)

What ought to be clear is, the Galatians are saved. The Judaizers came in after Paul had evangelized them. So, we have to treat this epistle are not dealing fundamentally with salvation (that is, Paul is not giving the gospel to them in this letter in hopes of God saving many of them). So, when Paul speaks of a relationship to God or to Jesus Christ, he is speaking to men who have already been saved. Therefore, we may reasonably assume that Paul is speaking to their spiritual lives (which is logical, as this is what the Judaizers were all about—living the spiritual life by being circumcised and keeping the Law).

Behold! I, Paul, keep on saying to you (all) that, if you (all) might keep on being circumcised, Christ to you (all) will be of no profit. Now I testify again to every man being circumcised that a debtor he keeps on being to all the Law to do. You (all) have been rendered useless from Christ, who, by Law, you (all) have been made righteous, from the grace, you (all) have gone off course.

Galatians
5:2–4

Listen! I, Paul, keep on saying to you (all) that, if you (all) keep on being circumcised [maybe you will, maybe you won't], [then] Christ will be of no profit to you (all). Now I testify again to every man being circumcised, that he keeps on being indebted to the entire Law, to do [it]. [As a result], you (all) have been rendered inoperative in Christ. [If] those of you in Law keep on being justified, from the grace you (all) have drifted off course.

Pay close attention! I keep trying to make this point with you: if you keep on being circumcised (maybe you will and maybe you won't), then Christ will be of no profit to you. Let me make myself clear: every man who is circumcised must then keep the entire Law of Moses; he is then indebted to. Consequently, you are nonoperational in Christ. In other words, if you try to be justified by the Law, then you have clearly drifted off course from grace.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Behold! I, Paul, keep on saying to you (all) that, if you (all) might keep on being circumcised, Christ to you (all) will be of no profit. Now I testify again to every man being circumcised that a debtor he keeps on being to all the Law to do. You (all) have been rendered useless from Christ, who, by Law, you (all) have been made righteous, from the grace, you (all) have gone off course.

Complete Apostles Bible Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law. You have become estranged from Christ, you who are justified by law; you have fallen from grace.

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) Behold, I Paul tell you, that if you be circumcised, Christ shall profit you nothing. And I testify again to every man circumcising himself that he is a debtor to do the whole law.

You are made void of Christ, you who are justified in the law: you are fallen from grace.

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

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Behold, I Paul say to you, That if ye become circumcised, the Messiah is of no advantage to you.

And again, I testify to every one who becometh circumcised, that he is bound to fulfill the whole law.

Ye have renounced the Messiah, ye who seek justification by the law: and ye have apostatized from grace.

Original Aramaic NT

Behold, I Paul say to you that if you will be circumcised, The Messiah profits you nothing.

But I testify again to every person who is circumcised, that he is obligated to observe all of The Written Law.

You have been destroyed from The Messiah, those of you who are justified by that in The Written Law, and you have fallen from grace.

Plain English Aramaic Bible
Lamsa Peshitta (Syriac)

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

See, I Paul say to you, that if you undergo circumcision, Christ will be of no use to you.

Yes, I give witness again to every man who undergoes circumcision, that he will have to keep all the law.

You are cut off from Christ, you who would have righteousness by the law; you are turned away from grace.

Bible in Worldwide English

I, Paul, say to you again that if you let yourselves be circumcised, Christ is no help to you at all.

Again I say to every man who is circumcised, he must obey all the law.

Some of you are trying to obey the law, so that God will call you good. If you do this, you have been cut off from Christ. You have lost the blessing of God.

Easy English

Easy-to-Read Version—2008

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Listen! I, Paul, tell you that if you start following the law by being circumcised, then Christ cannot help you. Again, I warn everyone: If you allow yourselves to be circumcised, then you must follow the whole law. If you try to be made right with God through the law, your life with Christ is finished--you have left God's grace.

God's Word™

I, Paul, can guarantee that if you allow yourselves to be circumcised, Christ will be of no benefit to you. Again, I insist that everyone who allows himself to be circumcised must realize that he obligates himself to do everything Moses' Teachings demand. Those of you who try to earn God's approval by obeying his laws have been cut off from Christ. You have fallen out of God's favor.

Good News Bible (TEV)

Listen! I, Paul, tell you that if you allow yourselves to be circumcised, it means that Christ is of no use to you at all. Once more I warn any man who allows himself to be circumcised that he is obliged to obey the whole Law. Those of you who try to be put right with God by obeying the Law have cut yourselves off from Christ. You are outside God's grace.

The Message

NIRV

New Life Version

New Simplified Bible

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

Contemporary English V.	I, Paul, promise you that Christ won't do you any good if you get circumcised. If you do, you must obey the whole Law. And if you try to please God by obeying the Law, you have cut yourself off from Christ and his wonderful kindness.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	I, Paul, tell you: If you think there is benefit in circumcision and Jewish regulations, then you're acting as though Jesus the Anointed One is not enough. I say it again emphatically: If you let yourselves be circumcised you are obliged to fulfill every single one of the commandments and regulations of the law! If you want to be made holy by fulfilling the obligations of the law, you have cut off more than your flesh—you have cut yourselves off from the Anointed One and have fallen away from the revelation of grace!
UnfoldingWord Simplified T.	Consider very carefully what I, Paul, an apostle, now tell you. If you let anyone circumcise you, what the Messiah has done for you will not help you at all! Once again I solemnly declare to every man whom they have circumcised, that he must obey the law perfectly, for God to declare him good in his sight. If you expect God to declare you good in his sight because you try to keep the law, you have separated yourself from the Messiah; God will no longer act kindly toward you.
Williams' New Testament	Here is what I am saying to you: If you let yourselves be circumcised, Christ can do you no good. I again insist that if any man lets himself be circumcised, he is under obligation to obey the whole law. You people, whoever you are among you, who try to get into right standing with God, through law have cut yourselves off from Christ, you have missed the way of God's favor.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Look, I, Paul, tell you that if you should be circumcised, <i>the</i> Anointed King will not benefit you in anyway. Again, I am a witness to every person being circumcised that he is obligated to do the whole law. You were rendered useless away from <i>the</i> Anointed King, any who are shown to be right in <i>the</i> law. You fell out of the generosity.
Common English Bible	.
Len Gane Paraphrase	Look, I Paul say to you that if you going to be circumcised, then Christ will not be of any profit to you. For I testify again to every man that is circumcised, that he is obligated to do the whole law. Christ is useless to you, whomever of you who are justified by The Law; you have fallen from grace.
A. Campbell's Living Oracles	Behold, I, Paul, say to you, that if you be circumcised, Christ will profit you nothing. And I testify, moreover, to every circumcised person, that he is a debtor to do the whole law. You are loosed from Christ, who are justified by the law; you have fallen from favor.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Understand that I, Paul, myself tell you that if you allow yourselves to be circumcised, Christ will avail you nothing. I again declare to every one who receives circumcision, that he binds himself to obey the whole Law. You have severed yourselves from Christ--you who are seeking to be pronounced righteous through Law; you have fallen away from love.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Berean Study Bible	.	Take notice: I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. Again I testify to every man who gets himself circumcised that he is obligated to obey the whole law. You who are trying to be justified by the law have been severed from Christ; you have fallen away from grace.
Christian Standard Bible Conservapedia Translation Evangelical Heritage V. Revised Ferrar-Fenton Bible Free Bible Version	Let me, Paul, tell you bluntly: if you rely on the way of circumcision, Christ will be of absolutely no benefit to you. Let me repeat: every man who is circumcised has to keep the whole of the law. Those of you who think you can be made right by the law are cut off from Christ—you have abandoned grace.
God's Truth (Tyndale) Holman Christian Standard International Standard V	. .	Listen! I, Paul, am telling you that if you allow yourselves to be circumcised, the Messiah [Or Christ] will be of no benefit to you. Again, I insist [Or testify] that everyone who allows himself to be circumcised is obligated to obey the entire Law. Those of you who are trying to be justified by the Law have been cut off from the Messiah. [Or Christ] You have fallen away from grace.
Lexham Bible Montgomery NT	.	Listen to me! I, Paul, declare to you that if you are to continue to follow the rite of circumcision, Christ will be no profit to you. I solemnly testify to every man who submits to circumcision that he obligates himself to keep the whole Law. If you are being justified by law, you are cut off from Christ; you are fallen away from grace.
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT	. .	Behold, I Paul tell you, that if you are circumcised Christ will not profit you. For I testify again to every man that is circumcised, that he is bound to perform the whole law. You have departed from Christ, whoever of you are justified by the law, you have fallen from the grace.
The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	. .	Behold, I Paul say to you, that if you are circumcised, Christ will profit you nothing. For I testify again to every human being that is circumcised, that he is a debtor to do the whole Law. Christ has become of no effect to you, whoever of you are rendered righteous by the Law; you are fallen from Grace.
Weymouth New Testament	.	Remember that it is I Paul who tell you that if you receive circumcision Christ will avail you nothing. I once more protest to every man who receives circumcision that he is under obligation to obey the whole Law of Moses. Christ has become nothing to any of you who are seeking acceptance with God through the Law: you have fallen away from grace.
Wikipedia Bible Project	.	Listen to me, Paul. I say that if you let yourself be circumcised you don't benefit from Christ. Again, I swear that any person who allows themselves to be circumcised is obliged to obey the whole law. If you are trying to be justified by the law then you are separated from grace and become a stranger to Christ.
Worsley's New Testament	.	Behold, I Paul say unto you, that if ye be circumcised, Christ will profit you nothing. And I testify again to every man that is circumcised, that he is a debtor to the whole law. Christ is become nothing to you, whosoever <i>of you</i> are <i>seeking to be</i> justified by the law: ye are fallen from the grace <i>of the gospel</i> .

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 .

Behold, I, Paul, say to you that if you are circumcised, Messiah will profit you nothing.

The blood of Messiah was only 'a hope to come' in the Sinai covenant but 'a reality' in the New Covenant. If they joined the Sinai covenant they would not have had the blood of Messiah to pay the penalty for their sins. Circumcision was the sign of that covenant but not the sign of the New Covenant (Romans 2:28-29, Acts 15:24)

And I testify again to every man being circumcised, that he is under obligation to fulfill the whole Torah; those of you who are seeking justification in the Torah, you have been severed from Messiah; you have fallen from grace.

Galatians 3:10 quotes Deuteronomy 27:26, which states "Cursed is he that does not do every law of Torah." The Torah is perfect but humans are sinful. Paul is not speaking against the Torah here, but merely showing that circumcision is the sign of the Old Covenant in which there is no way to have the penalty of your sins removed, only death; whereas Baptism is the sign of the New Covenant where the blood of Yahshua pays the penalty for the sins we committed. Therefore, if you would be circumcised to join the covenant instead of baptized you would be joining the Old Covenant where Messiah's blood does not forgive your sins. Paul is not condemning circumcision of our male children according to Torah on the eighth day from birth as he affirms in verse 11.

Holy New Covenant Trans.

Listen! I, Paul, am telling you this: if you allow yourselves to be circumcised, then Christ does you no good. Again I warn every man: if you allow yourselves to be circumcised, then you must follow the entire law. If you try to be made right with God through the law, then you are cut off from Christ — you have fallen from help in time of need!

The Scriptures 2009

See, I, Sha'ul, say to you that if you become circumcised, Messiah shall be of no use to you. And I witness again to every man being circumcised that he is a debtor to do the entire Torah. You who are declared right by Torah have severed yourselves from Messiah, you have fallen from favour.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...see! I Paul say [to] you* for if [You*] may be circumcised Christ you* no [thing] will profit [I] testify but again [to] every man being circumcised for Debtor [He] is all the law to make [You*] are released from christ Who* in law [You*] are justified [from] the favor [You*] fall...

Alpha & Omega Bible

BEHOLD I, PAULOS (*Paul*), SAY TO YOU THAT IF YOU RECEIVE CIRCUMCISION, CHRIST WILL BE OF NO BENEFIT TO YOU. AND I TESTIFY AGAIN TO EVERY MAN WHO RECEIVES CIRCUMCISION, THAT HE IS UNDER OBLIGATION TO KEEP THE ENTIRE LAW. †(*Everything written in the Old Testament. Same thing if a person believes that the unclean meats laws of Leviticus 11 is still in effect.*)

YOU HAVE BEEN SEVERED FROM CHRIST, YOU WHO ARE SEEKING TO BE ACQUITTED BY WORKS OF THE LAW; YOU HAVE FALLEN FROM GRACE!
†(2Corinthians 3)

Awful Scroll Bible

Be yourself looked, I Paul instruct you, certainly-of-which if you shall be cutting-around, the Anointed One will profit you in not-even-one thing.

Moreover I testify again, to every one of the aspects-of-man being cut-around, certainly-of-what he is a debtor to do the whole Law.

That of the Anointed One is being rendered-accordingly-idle, which-certain is making to be righteous from-within the Law, you fall-from His Grace.

Concordant Literal Version

Lo! I, Paul, am saying to you that if you should be circumcising, Christ will benefit you nothing."

Now I am attesting again to every man who is circumcising, that he is a debtor to do the whole law."

Exempted from Christ were you who are being justified in law. You fall out of grace.

exeGeses companion Bible

THE SERVITUDE OF SERVANTS

Behold, I Paulos word to you, whenever you circumcise

Messiah benefits you naught.

For I witness again to every circumcised human, that he is a debtor to do the whole torah.

You - you who justify in torah

inactivate yourselves from the Messiah

- you are fallen from the charism.

Orthodox Jewish Bible

Hinei, I Sha'ul say to you, that if you Goyim undergo the bris milah, Moshiach will profit you nothing [3:12-14].

And I testify again to every one of you undergoing bris milah that such is chal (placed under obligation) to do the whole Torah.

You who want to be YITZDAK IM HASHEM ("justified with G-d") by chumra (legalism), [i.e., legal justification] by chukim of the Torah, are estranged from Moshiach, you at that point fall from the Chen v'Chesed Hashem.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

Look, I Paul am telling you that, if you revert to *[the practice of] circumcison [i.e., the Jewish rite of identity, signifying the responsibility to observe the Law of Moses]*, then Christ's *[sacrifice]* will be of no value to you.

Yes, I declare to every person who attempts to require circumcison *[as a means of gaining acceptance with God]*, that he must also obey everything else required by the Law of Moses.

Those of you who seek to be right with God by observing the requirements of the Law of Moses have severed yourselves from *[your relationship with] Christ*; you have fallen away from God's unearned favor.

Benjamin Brodie's trans.

Behold, I, Paul, am telling you, that if you are being circumcised [as a step for salvation], Christ will be of benefit to you in not one thing [in no way].

And I solemnly affirm again to every man who receives circumcison [as a step to salvation], that he is under obligation [as a debtor] to accomplish [carry out] the entire law.

Apart from Christ you [legalistic, reversionistic believers] have become useless [ineffective in the spiritual life], those of you who are trying to be pronounced righteous [experiential sanctification] in the sphere of the law; you [legalistic believers] have drifted off course from grace [the mechanics of the supergrace spiritual life].

The Expanded Bible
Jonathan Mitchell NT

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See and individually consider! I, Paul, continue saying to you folks, that if you should proceed to being circumcised, Christ will continue benefiting you nothing (or: an Anointing will continue of use to you [for] not one thing)!
Now I continue solemnly asserting (attesting; affirming; witnessing), again, to every person (or: human) proceeding to be circumcised, that he is, and continues being, a debtor (one under obligation) to do (to perform; to produce) the whole Law [= the entire Torah]!
You people were discharged (made inactive, idle, useless, unproductive and without effect; or: voided, nullified, exempted) away from Christ, you who are now in Law trying to be rightwised (also = be included in the covenant) and are basing your fairness and relationships on the way it points out – you at once fell from out of the grace and favor!

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

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Bible Translations with Many Footnotes:

Lexham Bible

Look! I, Paul, tell you that if you become circumcised, Christ will profit you nothing! And again I testify to every man who becomes circumcised, that he is under obligation to keep the whole law. You are estranged from Christ, you who are attempting to be justified [*The present tense has been translated as conative here (“are attempting”)] by the law; you have fallen from grace.

NET Bible®

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

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. I, Paul, am telling you right out:^a if you get circumcised^b Christ won’t do you any good.
And I will testify further^c to every man who is circumcised, that he is duty-bound to keep the whole Law.
Those of you who are justifying yourselves through the Law have nothing more to do with Christ.^d You’ve fallen from grace.
a. Lit. “Behold, I, Paul, tell you (pl.)”.
b. See “Bible Words” under “circumcise”.
c. Lit. “again”.
d. More literally: “Those of you who are justified by the Law are cut off from Christ.” The “cut off” part implies something like being disinherited from a will. But Paul’s position is that they’ve let themselves be tempted into looking for justification through the Law, and so it is they who have cut themselves off from their legacy of grace in Christ.

Wilbur Pickering’s New T.

Listen! I, Paul, say to you that if you get circumcised, Christ will profit you nothing. Further, I testify again to every man who gets circumcised that he is obligated to keep the whole law.² You who are ‘being justified’ by law have been alienated from the Christ; you have fallen away from the grace.³
(2) In the context it is clear that Paul is not decrying physical circumcision, that has an important side benefit—women with circumcised husbands don’t get cervical cancer. He is combating the idea of spiritual benefit from the practice, as claimed by the judaizers, and in particular the ‘necessity’ that they claimed.
(3) They have regressed from the covenant of grace to the covenant of law.

Literal, almost word-for-word, renderings:

A Faithful Version	Behold, I, Paul, tell you that if you become circumcised, Christ shall profit you nothing! Again, I am personally testifying to every man who is being circumcised that he is a debtor to do the whole law. You who are attempting to be justified by works of law, you are being deprived of any spiritual effect from Christ. You have fallen from grace!
Analytical-Literal Translation	Listen! I, Paul, say to you _p that if you _p are circumcised, Christ will not benefit you _p at all. Now I testify again to every man being circumcised, that he is a debtor [fig., he is under obligation] to do the whole Law. You _p were cut off from Christ, you _p who are justified [or, declared righteous] by [the] Law! You _p fell away from His grace!
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	Look, I Paul say to you (pl), that, if you (pl) receive circumcision, the Anointed will profit you (pl) nothing. Yes, I testify again to every man that receives circumcision, that he is a debtor to do the entire law. You (pl) are severed from the Anointed, you (pl) who would be vindicated by the law; you (pl) have fallen away from favor.
English Standard Version	. advantage
Far Above All Translation	Look, I Paul say to you that if you become circumcised, Christ will not benefit you in any way. And I testify again to every man who undergoes circumcision that he is a debtor to carry out the whole law. You who are justified by the law have become disengaged from Christ; you have fallen away from grace.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Behold, I Paul say to you ^o , that, if you ^o are circumcised, Christ will be profiting you ^o nothing. Now, I am testifying again to every man being circumcised, that he is a debtor to practice the whole law. You ^o were done-away-with, <i>cut off</i> from the Christ, you ^o who are made righteous by <i>the</i> law; you ^o fell from the grace of God.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	Behold, I Paul, communicate to you (for your advantage/blessing) that if you receive circumcision (for salvation or for spirituality), Christ will profit you nothing. And now I myself testify [or, <i>affirm</i>] again to every man being circumcised (for salvation or spirituality) that he is debtor (he is under obligation) to keep the entire Law. You, the reversionist, have become ineffective [in the angelic conflict] [or, unprofitable] from the ultimate source of the Christ such a category who are being justified by means of the Law. You have drifted off course from the grace objective.
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:

2-4

Galatians 5:2a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἴδετε (ἴδετε) [pronounced IHD-eh- teh]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	The imperative of Strong's #1492
εγώ (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
Παῦλος (Παῦλος) [pronounced POW- loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
Thayer: <i>Paul or Paulus [was] Paul was the most famous of the apostles and wrote a good part of the NT, the 14 Pauline epistles.</i>			
λέγω (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
ὑμῖν (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
ὅτι (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

Translation: Listen! I, Paul, keep on saying to you (all) that,...

Paul is not necessarily repeating the same point over and over again, and here he says, "I am going to tell you again what that point is." I think we would better understand this to mean, "This is the crux of the matter. Listen to me carefully now."

Galatians 5:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εάν (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
περιτεμνῶ (περιτέμνω) [pronounced per-ee- TEHM-noh]	<i>to cut around, to circumcise</i>	2 nd person plural, present passive subjunctive	Strong's #4059

Galatians 5:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, nominative case	Strong's #5547
humas (ὐμάς) [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)
oudeís (οὐδείς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo-DEHN</i>]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	adjective; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
ôpheléô (ὠφελέω) [pronounced <i>oh-feh-LEH-oh</i>]	<i>to help, to profit, to be of use; in the middle/passive, it means to be profited, to have advantage</i>	3 rd person singular, future active indicative	Strong's #5623

Translation: ...if you (all) keep on being circumcised [maybe you will, maybe you won't], [then] Christ will be of no profit to you (all).

Apparently, many believers in the Galatian church are considering being circumcised. Now, these are adult males, so they have not rushed into this yet; but it is a serious consideration.

Paul uses the subjunctive mood here, the idea being, some of them might do this and some may not. *If this is what you do, Paul says, then Christ will be of no profit to you.*

Now, if you believe that you can lose your salvation, then you might interpret this to mean, "Let's say you are a saved gentile, but then you decide to be circumcised—well then, you will lose your salvation by doing that. Christ is of no profit to you."

However, once a person has believed in Jesus Christ, he is saved. No matter what he does, he cannot lose his salvation. So, that means that we would interpret this passage to mean: you have a spiritual life in Christ; however, if you decide to get circumcised as being a part of your spiritual life, then there is no advantage with Christ. You will be living the spiritual life as if you were not saved in the first place.

Galatians 5:2 Listen! I, Paul, keep on saying to you (all) that, if you (all) keep on being circumcised [maybe you will, maybe you won't], [then] Christ will be of no profit to you (all). (Kukis nearly literal translation)

The fundamental idea that Paul is getting across is, being circumcised is not the Christian way of life. You have no divine good production if your spiritual life is predicated upon being circumcised.

Galatians 5:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
marturomai (μαρτύρομαι) [pronounced <i>mar-TOO-rom-ahee</i>]	<i>to witness, to call (bring forward, cite) a witness; to testify, to give evidence in a courtroom case; to declare solemnly</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #3143
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
panti (παντί) [pronounced <i>pahn-TEE</i>]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, locative, dative and instrumental cases	Strong's #3956
anthrôpos (ἄνθρωπος) [pronounced <i>ANTH-row-pos</i>]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; dative, locative or instrumental case	Strong's #444
peritemnô (περιτέμνω) [pronounced <i>per-ee-TEHM-noh</i>]	<i>being cut around, being circumcised</i>	masculine singular, present passive participle; dative, locative or instrumental case	Strong's #4059

Translation: Now I testify again to every man being circumcised,...

Paul now is going to give a solemn testimony to anyone who has been circumcised or is about to be circumcised (Paul would not know, and hopefully, there is no list of those who have been circumcised).

Galatians 5:3b			
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
opheilētēs (ὀφειλέτης) [pronounced <i>off-i-LEHT-ace</i>]	<i>a debtor, one who is indebted; figuratively, delinquent; morally, a transgressor (against God); sinner</i>	masculine singular noun, nominative case	Strong's #3781
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)

Galatians 5:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	masculine singular adjective; accusative case	Strong's #3650
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
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551
poiēō (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	aorist active infinitive	Strong's #4160

Translation: ...that he keeps on being indebted to the entire Law, to do [it].

Paul asserts, if you are going to begin to place yourself under the Law by first being circumcised, then you must keep all of the Law; you are indebted to do that.

Galatians 5:3 Now I testify again to every man being circumcised, that he keeps on being indebted to the entire Law, to do [it]. (Kukis nearly literal translation)

Galatians 5:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katargeō (καταργέω) [pronounced kaht-ahrg-EH-oh]	<i>to be idle, to render inactive, to be useless, ineffective, to make inoperative; to deprive of power</i>	2 nd person plural, aorist passive indicative	Strong's #2673
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
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, genitive/ablative case	Strong's #5547

Translation: [As a result], you (all) have been rendered inoperative in Christ.

The believer who is attempting to live spiritual life by being circumcised and keeping the Law is thus rendered inoperative in Christ. You are useless to Christ, if this is your approach.

Again, this is all about the spiritual life. This has nothing to do with being saved, as that has already taken place.

Galatians 5:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoitines (οἵτινες) [pronounced HOIT- een-ehs]	<i>which, whoever, whatever, who; those who, such ones who</i>	masculine plural, relative pronoun; nominative case	Strong's #3748
en (ἐν) [pronounced en]	<i>in, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
nomos (νόμος) [pronounced NOHM- oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3551
dikaioô (δικαιόω) [pronounced dik-ah- YOH-oh]	<i>to render (declare, determine, acknowledge, show or regard as) righteous (just or innocent); to be free, to justify (-ier), to be righteous</i>	2 nd person plural, present passive indicative	Strong's #1344

Translation: X[If] those of you in Law keep on being justified,...

Galatians 5:4c			
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
charis (χάρις) [pronounced KHAHR- ic]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; genitive/ablative case	Strong's #5485
ekriptô (ἐκπίπτω) [pronounced ehk- PIHP-toh]	<i>to fall off, to fall from, to fall; to be cast [into]; to be driven off one's course</i>	2 nd person plural, aorist active indicative	Strong's #1601

This verb is also used of an audience hissing an actor off the stage.

Thayer full definitions: 1) to fall out of, to fall down from, to fall off; 2) metaphorically; 2a) to fall from a thing, to lose it; 2b) to perish, to fall; 2b1) to fall from a place from which one cannot keep; 2b2) fall from a position; 2b3) to fall powerless, to fall to the ground, be without effect; 2b3a) of the divine promise of salvation.

Translation: ...from the grace you (all) have drifted off course.

For those who are trying to adopt the Law as a form of spirituality, they have drifted off course from grace.

It is a reasonable assumption that Paul got these believers started on the right path, and they could have moved forward in the spiritual life, had they stayed on that path. When they move off that well-established path, then they are drifting off course from grace.

Galatians 5:4 [As a result], you (all) have been rendered inoperative in Christ. [If] those of you in Law keep on being justified, from the grace you (all) have drifted off course. (Kukis nearly literal translation)

Galatians 5:2–4 Listen! I, Paul, keep on saying to you (all) that, if you (all) keep on being circumcised [maybe you will, maybe you won't], [then] Christ will be of no profit to you (all). Now I testify again to every man being circumcised, that he keeps on being indebted to the entire Law, to do [it]. [As a result], you (all) have been rendered inoperative in Christ. [If] those of you in Law keep on being justified, from the grace you (all) have drifted off course. (Kukis nearly literal translation)

Galatians 5:2–4 Pay close attention! I keep trying to make this point with you: if you keep on being circumcised (maybe you will and maybe you won't), then Christ will be of no profit to you. Let me make myself clear: every man who is circumcised must then keep the entire Law of Moses; he is then indebted to. Consequently, you are nonoperational in Christ. In other words, if you try to be justified by the Law, then you have clearly drifted off course from grace. (Kukis paraphrase)

Paul is going to essentially say the same thing twice—that is, he will come to the same conclusion twice—but he will use slightly different words, in vv. 5 and 6.

I have viewed only a couple of other interpretations of this passage so far. Although I do not think my presentation of this passage is unique, I believe that it will be in the minority approach. However, I also believe that I accurately nail this passage.

For we, by a Spirit out from faith, a hope of righteous we keep on eagerly awaiting. For, in Christ Jesus, not circumcision anything keeps on being able nor uncircumcision, but faith through love keeps on working.

Galatians
5:5–6

For we, by the Spirit [and] out from faith-doctrine, keep on eagerly awaiting the hope of righteousness. For in Christ Jesus, neither circumcision nor uncircumcision has strength for anything, but [it is] faith-doctrine by means of love [that] keeps on being operative.

For we, by the Holy Spirit and out from faith-doctrine, keep on eagerly awaiting the hope of righteous being formed in us. For in the status of being saved—that is, being in Christ Jesus—neither circumcision nor uncircumcision provides the power to do anything; but it is faith-doctrine which is operational, by means of love.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For we, by a Spirit out from faith, a hope of righteous we keep on eagerly awaiting. For, in Christ Jesus, not circumcision anything keeps on being able nor uncircumcision, but faith through love keeps on working.
Complete Apostles Bible	For we by the Spirit eagerly await for the hope of righteousness by faith. For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	For we in spirit, by faith, wait for the hope of justice. For in Christ Jesus neither circumcision availeth any thing nor uncircumcision: but faith that worketh by Charity.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.

James Murdock's Syriac NT	For we, through the Spirit, which is from faith, are waiting for the hope of righteousness. For, in the Messiah Jesus, circumcision is nothing, neither is uncircumcision, but the faith that is perfected by love.
Original Aramaic NT	For we wait for the hope of righteousness by The Spirit who is of the faith. For in The Messiah Yeshua, circumcision is not anything, neither is uncircumcision, only faith that is perfected* in love.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For we through the Spirit by faith are waiting for the hope of righteousness. Because in Christ Jesus, having circumcision or not having circumcision are equally of no profit; but only faith working through love.
Bible in Worldwide English	But we hope to be made right by believing in Christ. The Spirit helps us to do this. So if a man belongs to Christ Jesus, it does not matter if he is circumcised or not. He must show by his love that he believes.
Easy English	.
Easy-to-Read Version–2008	I say this because our hope of being right with God comes through faith. And the Spirit helps us feel sure as we wait for that hope. When someone belongs to Christ Jesus, it is not important if they are circumcised or not. The important thing is faith--the kind of faith that works through love.
God's Word™	However, in our spiritual nature, faith causes us to wait eagerly for the confidence that comes with God's approval. As far as our relationship to Christ Jesus is concerned, it doesn't matter whether we are circumcised or not. But what matters is a faith that expresses itself through love.
Good News Bible (TEV)	As for us, our hope is that God will put us right with him; and this is what we wait for by the power of God's Spirit working through our faith. For when we are in union with Christ Jesus, neither circumcision nor the lack of it makes any difference at all; what matters is faith that works through love.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	But the Spirit makes us sure that God will accept us because of our faith in Christ. If you are a follower of Christ Jesus, it makes no difference whether you are circumcised or not. All that matters is your faith that makes you love others.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	But the Holy Spirit convinces us that we have received by faith the glorious righteousness of the Anointed One. When you're placed into the Anointed One and joined to him, circumcision and religious obligations can benefit you nothing. All that matters now is living in the faith that is activated and brought to perfection by love.
UnfoldingWord Simplified T.	We whom God's Spirit enables to trust in the Messiah are confidently waiting for the time when God will declare us good in His sight. God is not concerned whether we

are circumcised or not circumcised. Instead, God is concerned about whether we trust in the Messiah, with the result that we love others because we trust in him. Williams' New Testament For we, by the Spirit, are awaiting the hoped-for blessing which our right standing with God will bring us. For in union with Christ Jesus neither circumcision nor lack of it counts for anything; but only faith that is spurred on to action by love.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version You see, we (with a spirit from trust) patiently wait for the anticipated good of *the* right way; for in *the* Anointed King Jesus, neither circumcision has strength for anything, nor uncircumcision, but *what has strength* is trust that is active through love.
 Common English Bible .
 Len Gane Paraphrase For through the Spirit we wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision means anything or uncircumcision, only faith working through love.
 A. Campbell's Living Oracles But we, through the Spirit, look for the hope of righteousness by faith. For in Christ Jesus neither circumcision avails anything, nor uncircumcision; but faith, which works by love.
 New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament For we, by the help of the Spirit, are eagerly waiting for the fulfillment of our hope-- that we may be pronounced righteous as the result of faith. If a man is in union with Christ Jesus, neither is circumcision nor the omission of it anything, but faith, working through love, is everything.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible But by faith we eagerly await through the Spirit the hope of righteousness. For in Christ Jesus neither circumcision nor uncircumcision has any value. All that matters is faith, expressed through love.
 Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Revised Ferrar-Fenton Bible .
 Free Bible Version For through the Spirit we trust and wait in hope to be made right. For in Christ Jesus being circumcised or uncircumcised doesn't achieve anything; it's only trust working through love that matters.
 God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V Through the Spirit by faith we confidently await the fulfillment of our righteous hope, for in union with the Messiah [Or Christ] Jesus neither circumcision nor uncircumcision matters. What matters is faith [Lit. But faith] expressed through love.
 Lexham Bible .
 Montgomery NT But we are not, for we through the Spirit are eagerly waiting by faith for a hope of righteousness (a hope well founded); because in Christ neither circumcision has any value, nor uncircumcision, but faith which works through love.
 NIV, ©2011 .
 Riverside New Testament .
 Leicester A. Sawyer's NT .
 The Spoken English NT .

UnfoldingWord Literal Text Urim-Thummim Version	.	Because we through the Spirit wait for the hope of righteousness by Faith. For in Jesus Christ neither circumcision avails anything, nor uncircumcision; but Faith that operates by Love.
Weymouth New Testament	.	*We* have not, for through the Spirit we wait with longing hope for an acceptance with God which is to come through faith. For in Christ Jesus neither circumcision nor uncircumcision is of any importance; but only faith working through love.
Wikipedia Bible Project	.	By the spirit of faith we earnestly await the hoped-for righteousness. In Christ, neither circumcised nor uncircumcision have any power but only acts of faith and love.
Worsley's New Testament	.	

Catholic Bibles (those having the imprimatur):

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.	
Hebraic Roots Bible	.	For we through the Spirit eagerly wait for the hope of righteousness, which is of faith. For in Messiah Yahshua, circumcision and uncircumcision are nothing, but faith is perfected through love.
Holy New Covenant Trans.	.	But we have a true hope; we wait for it eagerly. We will be made right with God through the Spirit. How? By faith. When a person is in Christ Jesus, it does not matter whether he is circumcised or not. The only thing which is important is faith — the kind of faith which works through giving yourself to others, for their good, expecting nothing in return.
The Scriptures 2009	.	For we, in Spirit, by belief, eagerly wait for the expectation of righteousness. For in Messiah עשוהי neither circumcision nor uncircumcision has any strength, but belief working through love.
Tree of Life Version	.	For through the Ruach, by faith, we eagerly wait for the hope of righteousness. For in Messiah Yeshua, neither circumcision nor uncircumcision has any meaning—but only trust and faithfulness expressing itself through love.

Weird English, Old English, Anachronistic English Translations:

Accurate New TestamentWe for [by] spirit from faith hope [of] right await in for christ jesus neither Circumcision something overpowers neither Uncircumcision {something overpowers} but Faith through love Working {something overpowers}...
Alpha & Omega Bible	.	
Awful Scroll Bible	.	For we in the Breath, welcome-by-away for the expectation of virtuousness out of Confidence. For by-within Jesus, the Anointed One, even-not cutting-around prevails and-not un-cutting-around, however, Confidence itself undertaking-from-among through Dear Love.
Concordant Literal Version	.	For we, in spirit, are awaiting the expectation of righteousness by faith."

For in Christ Jesus neither circumcision is availing anything, nor uncircumcision, but faith, operating through love."

exeGeses companion Bible

THE HOPE OF THE HOLY

For by Spirit,
we await the hope of justness by trust.
For in Yah Shua Messiah
neither is circumcision of any ability,
nor uncircumcision;
but trust, that energizes through love.

Orthodox Jewish Bible

For we by the Ruach Hakodesh eagerly await by emunah that for which we have tikvah, the Tzidkat Hashem (DANIEL 9:24).

For in Rebbe, Melech HaMoshiach Yehoshua neither bris milah is of any force nor the lack of it, but emunah working through ahavah (agape).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
For we are waiting for the hope [to be fulfilled] of being made right with God by [the power of] the Holy Spirit. For in [our relationship with] Christ neither the practice of circumcision nor refraining from its practice matters in any way; but [all that really matters is having a genuine] faith [in Christ] that causes us to work [for Him] out of a genuine love [for Him and others].

Benjamin Brodie's trans.

But we [grace-oriented believers], through the Spirit [walking by the Spirit as opposed to keeping the law], are assiduously and patiently looking [for our resurrection bodies] with confidence for righteousness [experiential sanctification leading to ultimate sanctification] out from the source of faith(fulness) [as opposed to works of the flesh].

For in Christ Jesus, neither circumcision nor uncircumcision [rituals are irrelevant] has any inherent power, but rather faithfulness [in executing the precisely correct protocol plan of God for the spiritual life] which is empowered by means of virtue love.

The Expanded Bible

Jonathan Mitchell NT

.
For in spirit (or: by [the] Breath-effect; with [the] Spirit) – forth from out of faith and trust – we continuously (or: progressively) receive by taking away, as with our hands, from out of [the] expectation which belongs to and whose source and reality is the fairness, equity and freedom from guilt in right relationship within the Way pointed out (or: forth from the midst of expectant hope, which is the state of being rightwised and pointed in the right direction; also = out of an expectation from covenant inclusion and participation),

for within Christ Jesus (or: for you see, in union with [the] Anointed Jesus) neither circumcision continues having strength, for competence or effectiveness, to be availing (or: be of service for) anything, nor [does] uncircumcision, but rather, [it is] faith-and-trust: of itself continuously working effectively (operating; being inwardly active and productive) through Love (" [God's] acceptance of the object of love without restriction, in spite of the estranged, profanized and demonized state of the object; the whole being's drive and movement toward reunion with another, to overcome existential separation; an ecstatic manifestation of the Spiritual Presence" – Tillich, *ibid.*, on agape; brackets mine; cf John 3:16; 1 Cor. 13:4-8).

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	Because we're looking forward by faith to the hope of being found innocent. ^e Because in Christ Jesus, neither circumcision nor lack of circumcision counts for anything ^f at all. What counts is faith that expresses itself through love. ^g e. Or "the hope of justification/righteousness". The same word means both acquittal and the state of deserving acquittal. f. Or "has any force". g. Or "On the contrary, it's faith working through love."
Wilbur Pickering's New T.	For we through the Spirit eagerly wait ⁴ for the hope of righteousness by faith. Because in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love. (4) "eagerly wait"—I love it! Those who are trying to be justified by works don't 'eagerly wait' for anything; the future accounting is a source of apprehension. On the other hand, we who understand that we are justified by faith in the Christ do indeed have a hope we can 'eagerly wait' for.

Literal, almost word-for-word, renderings:

A Faithful Version	For we through the Spirit are waiting for the hope of righteousness by faith; Because in Christ Jesus neither is circumcision of any force, nor uncircumcision; rather, it is the inner working of faith through love.
Analytical-Literal Translation	For <u>we</u> , by [the] Spirit, by faith, eagerly wait for [the] hope [or, confident expectation] of righteousness. For in Christ Jesus neither circumcision has any power [or, avails anything] nor uncircumcision, <u>but</u> faith working through love.
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	As for us then, we by the spirit entertain a hope of justification for faith. For in Christ Jesus neither circumcision nor uncircumcision availeth any thing, but a belief made operative by love.
Context Group Version	For we through the Spirit by trust wait for the abiding confidence of vindication from trust. For in the Anointed Jesus neither circumcision has any strength, nor uncircumcision; but trust working through allegiance.
English Standard Version	.
Far Above All Translation	For we by <i>the</i> spirit await <i>the</i> hope of righteousness from faith. For in Christ Jesus neither does circumcision effect anything, nor uncircumcision, but faith put in action through love <i>does</i> .
Green's Literal Translation	.
Literal New Testament	FOR WE, BY [THE] SPIRITS BY FAITH [THE] HOPE OF RIGHTEOUSNESS AWAIT. FOR IN CHRIST JESUS NEITHER CIRCUMCISION ANY IS OF FORCE, NOR UNCIRCUMCISION; BUT FAITH BY LOVE WORKING.
Literal Standard Version	Behold! I, Paul, say to you, that if you are [to be] circumcised, Christ will profit you nothing; and I testify again to every man circumcised, that he is a debtor to do the whole law; you were voided from the Christ, you who are declared righteous in law; you fell away from grace;

for we by the Spirit, by faith, wait for a hope of righteousness, for in Christ Jesus neither circumcision avails anything, nor uncircumcision, but faith working through love. Vv. 2–4 are included for context.

Modern English Version .

Modern Literal Version 2020 For* we are waiting for the hope of righteousness in a Spirit from faith.

For* neither circumcision nor uncircumcision prevails over anything in Christ Jesus, but faith working through love*.

Modern KJV .

New American Standard .

New European Version .

New King James Version .

NT (Variant Readings) .

Niobi Study Bible .

Revised Young's Lit. Trans. .

R. B. Thieme, Jr. translation We, and only we, through by means of the Spirit, from the source of doctrine, eagerly anticipate confidence from integrity (God's righteousness).

For you see, in Christ Jesus, neither circumcision nor uncircumcision is valid for anything, but doctrine through a relaxed mental attitude and love becoming effective and operational.

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:

5-6

Galatians 5:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmeis (ἡμεῖς) [pronounced hay-MICE]	us, we [ourselves]; we [as an emphatic]	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
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
pneuma (πνεῦμα) [pronounced PNYOO-mah]	spirit, Spirit; breath; wind [blast], air	neuter singular noun, dative, locative or instrumental case	Strong's #4151
ek (ἐκ) [pronounced ehk]	out of, out from, from, by, at, of	preposition	Strong's #1537
pistis (πίστις) [pronounced PIHS-tihs]	faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction	feminine singular noun; genitive/ablative case	Strong's #4102

Translation: For we, by the Spirit [and] out from faith-doctrine,...

Paul then outlines the spiritual life. This is what we do. We act in the power of the Holy Spirit from the faith-doctrine which is in our souls (the Bible doctrine which we have believed). Now, this is what the Galatians want. They want to advance in the spiritual life. The word *pistis* (πίστις) [pronounced *PIHS-tihs*] is used here, and it can mean *faith, assurance, belief*; but it can also refer to *the substance of what is believed*; that is, *Bible doctrine*. Strong's #4102.

Paul boils the spiritual life down to its most basic components: functioning in the power of the Holy Spirit taking Bible doctrine which has been believed in, and applying it to life. Paul is saying, *this is what you want, right? Spiritual growth? And here is how you do it.*

Galatians 5:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
elpís (ἐλπίς) [pronounced <i>el-PIS</i>]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, accusative case	Strong's #1680
dikaïosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-</i>]	<i>righteousness, [Christian] justification</i>	feminine singular noun; genitive/ablative case	Strong's #1343
apekdechomai (ἀπεκδέχομαι) [pronounced <i>ap-ek-DEHKH-om-ahee</i>]	<i>to anticipate, to wait eagerly for, to assiduously and patiently waiting for; to expect fully</i>	1 st person plural, present (deponent) middle/passive indicative	Strong's #553

Translation: ...keep on eagerly awaiting the hope of righteousness.

The verb used here is *apekdechomai* (ἀπεκδέχομαι) [pronounced *ap-ek-DEHKH-om-ahee*], and it means, *to anticipate, to wait eagerly for, to assiduously and patiently waiting for; to expect fully*. Strong's #553. Now, are the Galatians hanging around, waiting for death, so that they might enjoy ultimate sanctification? No! They are patiently waiting for but expecting fully to enjoy spiritual maturity.

The Judaizers have come to the Galatians and have told them, "Here is how you live the spiritual life. Paul, by the way, was just too sensitive a guy to set you straight on this. But you need to follow the Law of Moses, which is found right here in your Bibles; and you need to be circumcised." This is how the Galatians were supposed to move forward in the Christian life (according to the Judaizers).

Galatians 5:5 **For we, by the Spirit [and] out from faith-doctrine, keep on eagerly awaiting the hope of righteousness.** (Kukis nearly literal translation)

Paul describes the spiritual life for the Galatians: *we function in the power of the Spirit acting upon the Bible doctrine which is in our souls, and we anticipate and fully expect to advance spiritually; that is, we have a confident expectation of operational (or growth) righteousness.*

Paul is going to repeat himself, but first, he will tell the Galatians that circumcision or uncircumcision is irrelevant to the Christian life.

Galatians 5:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, dative, locative or instrumental case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
peritomê (περιτομή) [pronounced per-it-om-AY]	<i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i>	feminine singular noun, nominative case	Strong's #4061
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
ischuô (ἰσχύω) [pronounced is-KHOO-oh]	<i>to be able, to be of the strength [to], to have, to exercise, to force, to avail, to prevail, be whole, can do, could, might</i>	3 rd person singular, present active indicative	Strong's #2480
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
akrobustía (ἀκροβυστία) [pronounced ak-rob-oos-TEE-ah]	<i>having a foreskin; uncircumcision, uncircumcised (that is, gentile, figuratively, unregenerate) state or person</i>	feminine singular noun, nominative case	Strong's #203

Translation: For in Christ Jesus, neither circumcision nor uncircumcision has strength for anything,...

Circumcision provides the believer with no spiritual strength; with no additional ability to do anything. Nor uncircumcision. These things are irrelevant to the spiritual life. There is no strength or operational power to be found in either condition.

In v. 6b, Paul then says, "Now let me tell you what the spiritual life is all about."

Galatians 5:6b			
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
pistis (πίστις) [pronounced <i>PIHS-tihs</i>]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; nominative case	Strong's #4102
diá (διὰ) [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
Spelled di (δι) [pronounced <i>dee</i>] before a vowel.			
agápē (ἀγάπη) [pronounced <i>ag-AH-pay</i>]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i>	feminine singular noun, genitive/ablative case	Strong's #26
energēō (ἐνεργέω) [pronounced <i>en-erg-EH-oh</i>]	<i>working (for someone), producing, being effective (effectual); being operative, being at work, putting forth power; a worker/workers, being of aid to someone; displaying one's activity, showing one's self operation</i>	feminine singular, present middle participle, nominative case	Strong's #1754

Translation: ...but [it is] faith-doctrine by means of love [that] keeps on being operative.

The spiritual life for the believer is the use of faith-doctrine (Bible doctrine that we have believed) which keeps on being made operative (or effectual) in the spiritual life by means of love. Love is agápē (ἀγάπη) [pronounced *ag-AH-pay*], which means, *agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence*. Strong's #26. Now, where does this agape love come from? This is produced in the believer by the power of the Holy Spirit. When we are filled with the Spirit, we are not concerned about Charley Brown next to us, insofar as, we are not in some sort of competition with him (he is a teammate); we are not jealous of him, we are not judging him. We have a relaxed mental attitude toward him.

R. B. Thieme, Jr. describes agape love here as having a relaxed mental attitude; as being a person who is presently teachable; as not being uptight; not having an authority problem with the pastor-teacher.¹⁶ Let me add to this, not having a mental attitude problem with someone else in the congregation. You might look across the room and see Charley Brown, and think to yourself, "That so-and-so, I wish God would take him out right now. I'd like to watch it happen! Now, I'd be quite entertained by that, I know I would." But, by means of love, you are not thinking that. Again, this is achieved by God the Holy Spirit; and we gain this function by the use of **rebound** (naming our sins to God).

So, again, using different words, Paul is talking about the empowerment of God the Holy Spirit, which is operational in our lives after we have named our sins (which restores us to fellowship, which is a restoration to the spiritual life). Therefore, the spiritual life is this: it is the working of faith-doctrine by means of love (which is the filling of the Holy Spirit) in our lives. This is exactly what Paul said in v. 5, but with different words.

¹⁶ Paraphrased from lesson #4, from the 1977 Great Chapters of the Bible series.

Galatians 5:6 For in Christ Jesus, neither circumcision nor uncircumcision has strength for anything, but [it is] faith-doctrine by means of love [that] keeps on being operative. (Kukis nearly literal translation)

Paul refutes circumcision as key to the spiritual life. It has the ability to do nothing, Paul writes. Where the power is, is in Bible doctrine, being accessed by love (by the power of the Holy Spirit).

Galatians 5:5–6 For we, by the Spirit [and] out from faith-doctrine, keep on eagerly awaiting the hope of righteousness. For in Christ Jesus, neither circumcision nor uncircumcision has strength for anything, but [it is] faith-doctrine by means of love [that] keeps on being operative. (Kukis nearly literal translation)

Now let's place this translation next to...

Benjamin Brodie's trans. But we [grace-oriented believers], through the Spirit [walking by the Spirit as opposed to keeping the law], are assiduously and patiently looking [for our resurrection bodies] with confidence for righteousness [experiential sanctification leading to ultimate sanctification] out from the source of faith(fulness) [as opposed to works of the flesh].

For in Christ Jesus, neither circumcision nor uncircumcision [rituals are irrelevant] has any inherent power, but rather faithfulness [in executing the precisely correct protocol plan of God for the spiritual life] which is empowered by means of virtue love.

R. B. Thieme, Jr. translation We, and only we, through by means of the Spirit, from the source of doctrine, eagerly anticipate confidence from integrity (God's righteousness).

For you see, in Christ Jesus, neither circumcision nor uncircumcision is valid for anything, but doctrine through a relaxed mental attitude and love becoming effective and operational.¹⁷

Now, I disagree with Brodie's take here, where he suggests that Paul is encouraging the believer to look forward to eternity when we enter into ultimate sanctification. It is good to have confidence in that, but I do not believe that is Paul's point here. First of all, it might not be obvious that circumcision or uncircumcision means anything, as we will be in a resurrection body (I assume in the same state as we are now, with regards to circumcision). But Paul's argument here is to get them to consider their spiritual lives today on planet earth; and in that realm, circumcision or uncircumcision are simply irrelevant to the maturation process of the believer.

Galatians 5:5–6 For we, by the Holy Spirit and out from faith-doctrine, keep on eagerly awaiting the hope of righteous being formed in us. For in the status of being saved—that is, being in Christ Jesus—neither circumcision nor uncircumcision provides the power to do anything; but it is faith-doctrine which is operational, by means of love. (Kukis paraphrase)

¹⁷ Both Benjamin Brodie and I are students of R. B. Thieme, Jr.

You (all) were running well. Who hindered you (all), truth not to obey? The persuasion [is] not out from the one calling to you (all). A little leaven all the dough keeps on leavening. I, [even] I, have had confidence in you in a Lord that no other you (all) will understand. Now the one agitating you (all) will bear the judgment, whoever he might be.

Galatians
5:7–10

You (all) were running well. Who cut in on you (all) [so that you] are not persuaded by means of the truth. The persuasion [is] not out from one calling to you (all). A small (amount of) leaven keeps on leavening the entire lump of dough. [Nevertheless,] I have had confidence in you in the Lord that you (all) will think [in] no other [way]. Now, the one who keeps on troubling you will receive the judgment, whomever he might keep on being.

For quite awhile, you were progressing well in the spiritual life. Who suddenly cut in on you, to break your stride, so that you are no longer convinced by truth. This false persuasion is not from me calling out to you right now. Yet, even a small amount of leaven can cause an entire lump of dough to rise. Whoever this is who is misleading you, he will receive judgment from God, no matter who he is.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	You (all) were running well. Who hindered you (all), truth not to obey? The persuasion [is] not out from the one calling to you (all). A little leaven all the dough keeps on leavening. I, [even] I, have had confidence in you in a Lord that no other you (all) will understand. Now the one agitating you (all) will bear the judgment, whoever he might be.
Complete Apostles Bible	You were running well; who hindered you from obeying the truth? This persuasion does not come from Him who calls you. A little leaven leavens the whole lump. I have confidence in you, in the Lord, that you will be intent on nothing else; but he who troubles you will bear his judgment, whoever he may be.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. You did run well. What hath hindered you, that you should not obey the truth? This persuasion is not from him that calleth you. A little leaven corrupteth the whole lump. I have confidence in you in the Lord that you will not be of another mind: but he that troubleth you shall bear the judgment, whosoever he be.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. Ye did run well: who hath interrupted you, that ye acquiesce not in the truth? The bias of your mind is not from him who called you. A little leaven leaveneth the whole mass. I confide in you through our Lord, that ye will entertain no other thoughts. And he that disquieteth you, shall bear his judgment, whoever he may be.
Original Aramaic NT	You were running well. Who agitated you to disobey the truth? Your persuasion is not from him who has called you. A little yeast ferments the entire lump. I do trust in you by Our Lord that you will not entertain other things, and whoever troubles you will bear judgment, whoever he is.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>You were going on well; who was the cause of your not giving ear to what is true? This ready belief did not come from him who had made you his.</p> <p>A little leaven makes a change in all the mass.</p> <p>I am certain about you in the Lord, that you will be of no other mind; but he who is troubling you will have his punishment, whoever he is.</p>
Bible in Worldwide English	<p>You were doing well. Who stopped you from doing what is right? God calls you but he is not the one who made you change your minds. Even a little yeast makes all the bread rise.</p> <p>The Lord makes me sure that you will not think any other way. But the teacher who is troubling your minds will be punished. It does not matter who he is.</p>
Easy English Easy-to-Read Version–2008	<p>.</p> <p>You were doing so well. Who caused you to stop following the truth? It certainly wasn't the one who chose you.</p> <p>Be careful! "Just a little yeast makes the whole batch of dough rise."</p> <p>I trust in the Lord that you will not believe those different ideas. Someone is trying to confuse you. Whoever it is will be punished.</p>
God's Word™	<p>You were doing so well. Who stopped you from being influenced by the truth? The arguments of the person who is influencing you do not come from the one who is calling you.</p> <p>A little yeast spreads through the whole batch of dough.</p> <p>The Lord gives me confidence that you will not disagree with this. However, the one who is confusing you will suffer God's judgment regardless of who he is.</p>
Good News Bible (TEV)	<p>You were doing so well! Who made you stop obeying the truth? How did he persuade you? It was not done by God, who calls you.</p> <p>"It takes only a little yeast to make the whole batch of dough rise," as they say. But I still feel confident about you. Our life in union with the Lord makes me confident that you will not take a different view and that whoever is upsetting you will be punished by God.</p>
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	<p>You were doing so well until someone made you turn from the truth. And that person was certainly not sent by the one who chose you.</p> <p>A little yeast can change a whole batch of dough, but you belong to the Lord. That makes me certain that you will do what I say, instead of what someone else tells you to do. Whoever is causing trouble for you will be punished.</p>
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	<p>Before you were led astray, you were so faithful to Messiah. Why have you now turned away from what is right and true? Who has deceived you?</p> <p>The One who enfolded you into his grace is not behind this false teaching that you've embraced. Not at all!</p> <p>Don't you know that when you allow even a little lie into your heart, it can permeate your entire belief system?</p>

UnfoldingWord Simplified T.	<p>Deep in my heart I have faith that the Lord Jesus the Anointed One, who lives in you, will bring you back around to the truth. And I'm convinced that those who agitate you, whoever they think they are, will be brought under God's judgment!</p> <p>You were following the Messiah so well! Who stopped you from obeying his true message?</p> <p>God, the one who chose you, is not the one who is persuading you to think like this! This false teaching that someone is teaching you is in danger of spreading to all of you, just like a little yeast in the dough causes it all to swell up.</p> <p>I am certain that the Lord Jesus will keep you from believing in anything else except his true good news. God will certainly punish anyone who is confusing you by teaching this false message, whoever he is.</p>
Williams' New Testament	<p>You were running beautifully! Who was it that cut into your way and kept you from obeying the truth? Such persuasion never came from Him who called you.</p> <p>A little yeast will transform the whole dough.</p> <p>By our union with the Lord I have confidence in you that you will take no other view of the matter. The man who is unsettling you will certainly pay the penalty for it, no matter who it turns out to be.</p>

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	<p>You were running nicely. Who cut in on you <i>for you</i> to not be persuaded of the truth? The persuasion <i>is</i> not from the One who invited you.</p> <p>A little yeast causes the whole batch to rise.</p> <p>I have been persuaded for you in <i>the</i> Master, that you will focus on nothing else.</p> <p>The one agitating you will haul the judgment, whoever he may be.</p>
Common English Bible	.
Len Gane Paraphrase	<p>You were doing so well, who hindered you so that you wouldn't obey the truth?</p> <p>This personal belief is not from him who calls you.</p> <p>A little yeast effects the whole batch of dough.</p> <p>I have confidence in you through the Lord, that you will think no other way, but he who troubles you will bear his judgment, whoever he is.</p>
A. Campbell's Living Oracles	<p>You did run well: who has hindered you from obeying the truth?</p> <p>This persuasion comes not from him who called you.</p> <p>A little leaven leavens the whole mass.</p> <p>I am persuaded concerning you, by the Lord, that you will think nothing differently from me: but he who troubles you shall bear the punishment, whosoever he be.</p>
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	<p>You were once making good progress! Who has hindered you from obeying the Truth?</p> <p>The persuasion brought to bear on you does not come from him who calls you.</p> <p>A little leaven leavens all the dough.</p> <p>I, through my union with the Lord, am persuaded that you will learn to think with me.</p> <p>But the man who is disturbing your minds will have to bear his punishment, whoever he may be.</p>

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	<p>You were running so well. Who has obstructed you from obeying the truth?</p> <p>Such persuasion does not come from the One who calls you.</p> <p>A little yeast leavens the whole batch of dough.</p>

	I am confident in the Lord that you will take no other view. The one who is troubling you will bear the judgment, whoever he may be.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	You were doing so well! Who got in the way and prevented you from being convinced by the truth? This "persuasion" certainly isn't from the One who calls you. You only need a little bit of yeast to raise the whole batch of dough. I'm confident in the Lord that you won't change the way you think, and that the one who is confusing you will face the consequences*, whoever he is.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	You were running the race beautifully. Who cut in on you and stopped you from obeying the truth? Such influence does not come from the one who calls you. A little yeast spreads through the whole batch of dough. I am confident [Lit. confident about you] in the Lord that you will take no other view of this. However, the one who is troubling you will suffer God's [The Gk. lacks God's] judgment, whoever he is.
Lexham Bible	.
Montgomery NT	You were running your race nobly. Who hindered you from obeying the truth? The influence brought to bear does not come from him who is calling you. A little leaven is leavening the whole lump. As for me, I am fully trusting you in the Lord that you will be no otherwise minded; but he who is trying to unsettle you will have to bear his punishment, whoever he may be.
NIV, ©2011	.
Riverside New Testament	You were running finely. Who hindered you from obeying the truth? The persuasion was not from him who called you. A little yeast sets the whole lump fermenting. I am persuaded in regard to you in the Lord that you will have no other mind. He who is troubling you must bear his condemnation, whoever he may be.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	You were running the race nobly! Who has interfered and caused you to swerve from the truth? No such teaching ever proceeded from Him who is calling you. A little yeast corrupts the whole of the dough. For my part I have strong confidence in you in the Lord that you will adopt my view of the matter. But the man--be he who he may--who is troubling you, will have to bear the full weight of the judgement to be pronounced on him.
Wikipedia Bible Project	You were running the race so well, but who blocked you from believing the truth? This is not from the one calling you. A little yeast leavens the whole batch. I am confident that you will believe in none other besides the Lord and that whoever is troubling you will be judged.
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 You were progressing beautifully! Who confused you to not obey the truth?
 Your persuasiveness is not from Him who called you.
 A little leaven leavens all the lump.
 I trust as to you in our Master that you will not consider other beliefs, but that the one troubling you shall bear the judgment, whoever he may be.

Holy New Covenant Trans. You were running a good race. You were obeying the truth. Who persuaded you to stop?
 That persuasion does not come from God who called you.
 Be careful! "Just a little yeast makes the whole batch of dough rise."
 Somebody is disturbing you with different ideas. Whoever that person is, he will certainly be punished. I trust in the Lord that you will not believe those ideas.

The Scriptures 2009 You were running well, who held you back from obeying the truth?
 That persuasion does not come from Him who calls you.
 A little leaven leavens all the lump.
 I trust in you, in the Master, that you shall have no other mind. And he who is troubling you shall bear his judgment, whoever he is.

Tree of Life Version You were running a great race! Who blocked you from following the truth?
 This detour doesn't come from the One who calls you.
 A little hametz works its way through the whole batch of dough!
 I am confident in the Lord that you will not think otherwise. But the one who is confusing you will pay the penalty, whoever he is.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[You*] ran well Who? you* hinders [to] the truth not {you*} to be agreed The Persuasion not {is} from the [one] calling you* Little Leaven all the lump leavens I have agreed to you* in lord for no another [thing] [You*] will think The [Man] but Disturbing you* will bear the judgment Who if [He] may be...

Alpha & Omega Bible YOU WERE RUNNING WELL; WHO HINDERED YOU FROM OBEYING THE TRUTH?
 THIS PERSUASION DID NOT COME FROM HIM WHO CALLS YOU.
 A LITTLE LEAVEN LEAVENS THE ENTIRE MASS OF BREAD. †(*The salvational plan pictures humans as grain being resurrected and saved in 2 harvests. The grain also has chaff among it which will be burned and destroyed. We should not be puffed up with sin.*)
 I HAVE CONFIDENCE IN YOU IN THE LORD THAT YOU WILL ADOPT NO OTHER VIEW; BUT THE ONE WHO IS DISTURBING YOU WILL BEAR HIS JUDGMENT, WHOEVER HE IS.

Awful Scroll Bible You were dashing commendably, who cuts-in-the-middle, cutting- you -off-from-among, not to be confiding in that Un-concealed?
 Their persuasion is not from He calling you.
 A little leaven leavens the whole lump.

Concordant Literal Version	<p>I have confidence in you by-within the Lord, certainly-of-which you will in not-even-one other sympathize in. Furthermore, he subverting you, will bear the condemnation, which-certain he might be.</p> <p>You raced ideally! Who hinders you not to be persuaded by the truth?</p> <p>This persuasion is not of Him Who is calling you.</p> <p>A little leaven is leavening the whole kneading.</p> <p>I have confidence in you in the Lord that in nothing you will be disposed otherwise. Now he who is disturbing you shall be bearing his judgment, whosoever he may be."</p>
exeGesés companion Bible	<p><u>THE TORAH FULFILLED IN LOVE</u></p> <p>You run well;</p> <p>who hinders you to not obey the truth?</p> <p>This confidence is not of him who calls you.</p> <p>A little fermentation ferments the whole lump.</p> <p>I have confidence in you in Adonay,</p> <p>that you not think otherwise:</p> <p>but whoever troubles you - whoever bears his judgment.</p>
Orthodox Jewish Bible	<p>You [Goyim] were running well: who hindered you from being persuaded by HaEmes?</p> <p>This persuasion is not of the One calling you.</p> <p>A little chametz leavens all habatzek (the dough, T.N. see Pesach Haggadah).</p> <p>I have bitachon, (confidence) in you in Adoneinu that you will think nothing other, but the one troubling you will bear the judgment, whoever he may be.</p>
Rotherham's Emphasized B. .	

Expanded/Embellished Bibles:

<p><i>The Amplified Bible</i> An Understandable Version</p>	<p>.</p> <p>You [Christians] were running [the race of life] well; who hindered you [from making further progress] so that [now] you are no longer obeying the truth? [Your] being persuaded [to do this] was not motivated by God, who called you [into His fellowship].</p> <p>A little bit of yeast permeates the whole batch of dough [i.e., a few people can influence everyone else to do the wrong thing in this matter].</p> <p>[However], I have confidence in you, since we both have a relationship with the Lord, that you will not think differently [than I do] about this matter. But whoever is causing you trouble will be rightfully judged [and punished] for it.</p>
Benjamin Brodie's trans.	<p>You were making great progress [rapidly advancing in the spiritual life]. Who detained you [cut you out of your lane] so that you stopped obeying the truth [following precisely correct spiritual protocol]?</p> <p>This [legalistic] persuasion did not come from the One [God the Father] Who called [elected] you.</p> <p>A little leaven [legalism] will always permeate [corrupt] the whole lump of dough [the spiritual life of the believer].</p> <p>I have confidence in the Lord with respect to you [Galatian believers], that in no way will you form a different [contrary to grace] opinion. But the one [legalist] who continues to trouble and confuse you [with false doctrine] will bear his own judgment [pay the penalty which the law demands], whoever he is.</p>
<p>The Expanded Bible Jonathan Mitchell NT</p>	<p>.</p> <p>You folks have been running beautifully (finely; ideally)! Who (or: What) cut in on you folks, to hinder or thwart you, [for you] not to continue to be persuaded (convinced) by (or: in; with) the Truth and this reality?</p> <p>This "art of persuasion" (or: The enticement; or: The yielding to [their] persuasion) [comes] not from out of the One continuously calling you folks.</p>

A little yeast (or: leaven) is progressively permeating so as to ferment (to be leavening) the whole batch of kneaded dough.

I myself have been convinced so as to be confident (have come to a settled persuasion), [with a view] into you folks – within [the] Lord (Owner; [= Yahweh, or Christ]; or: I am confident in [the] Lord, [directing my thoughts] into you) – that you will [in] nothing continue being disposed otherwise (or: that you will have not [even] one other opinion or frame of mind). Now the person constantly agitating and disturbing you people will lift up and progressively carry (or: bear) the effect of the decision (or: result of [his] sifting and judgment), whoever he or she may be.

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

Bible Translations with Many Footnotes:

Lexham Bible

You were running well. Who hindered you from obeying the truth? This persuasion is not from the one who calls you! A little leaven leavens the whole batch of dough. I have confidence in you in the Lord that you will think nothing different, but the one who is confusing you will pay the penalty [Literally “will bear the = his condemnation”], whoever he may be.

NET Bible®

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

You’d been running well. Who stopped you from believing in the truth? This belief is not from the One who called you.
 “A little yeast raises the whole batch of dough”.^h

I’m believing in you in the Lord-that you won’t change your mind at all.ⁱ Whoever it is that’s trying to frighten you, they’re going to face God’s judgment.^j

^h A proverb, which Paul also quotes in 1Corinthians 5:6. The idea is that one person’s actions may turn out to infect everyone. When a teaspoon of yeast is kneaded (mixed) into bread dough, it multiplies. Compare: “one bad apple spoils the whole barrel”.

ⁱ Or “that you won’t come to hold any other opinion”.

^j Lit. “The one who is unsettling you will bear judgment, whoever it might be”.

Wilbur Pickering’s New T.

You were running well; who hindered you from obeying the truth? This persuasion is not from Him who calls you. A little yeast leavens the whole batch of dough. I have confidence toward you in the Lord that you will not think differently; but he who troubles you will bear the penalty, whoever he may be.

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation You_p were running [fig., exerting yourselves] well. Who hindered you_p [so as] not to be obeying the truth?

This persuasion [or, enticement] [is] not from the One calling you_p.

A little leaven [or, yeast] leavens the entire lump [of dough] [or, causes the entire lump [of dough] to rise].

I have placed [my] confidence in you_p in [the] Lord, that you_p will think in no other way [or, will be intent on nothing else]. But the one disturbing you_p will bear the judgment, whoever he should be.

Berean Literal Bible .
 Bond Slave Version .

C. Thomson updated NT	.
Charles Thomson NT	You were running well. Who hath stopped you from obeying the truth? This persuasion cometh not from him who called you. A little leaven leaveneth the whole mass. I have a confidence in the Lord with respect to you, that you will keep your minds bent on nothing else, and that he who troubleth you, whoever he may be, will bear the blame .
Context Group Version	You (pl) were running well; who delayed you (pl) that you (pl) should not obey the truth? This persuasion [is] not from him who calls you (pl). A little leaven leavens the entire lump. I have confidence toward you (pl) in the Lord, that you (pl) will be none otherwise minded: but he who troubles you (pl) shall carry his judgment, whoever he is.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	You ^o were running well; who hindered you ^o , <i>saying</i> , The truth is not to be obeyed? The persuasion <i>like this is</i> not from the one who is calling you ^o . A little leaven leavens the whole batch. I have confidence in you ^o in the Lord, that you ^o will not be mindful of another <i>person</i> and he who is disturbing you ^o will be bearing the judgment, whoever he may be.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	Love Fulfills the Law You(p) were running well; who hindered you(p) (drive or hold you back), that you(p) should not obey the truth? This persuasion cometh not from Him that calleth you(p). A little leaven leaveneth the whole lump. I have confidence in you(p) through the Lord that you(p) will be not otherwise minded; but he that troubleth you(p) shall bear his judgment, whosoever he be.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	You were running honorably; who cut in on you and broke your stride resulting in your not obeying (or, resisting) doctrine. That persuasion (legalistic reversionism) that draws you away from doctrine [= the truth], not from the One calling you. A minute amount of leaven keeps on leavening the entire lump. I have confidence in the Lord with respect to you that you will adopt no other viewpoint but the one agitating you [the conspiracy in the church] shall bear the sentence of his judgment, regardless of who he is.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	You were running well! Who interfered with you that you should not obey the truth? This persuasion is not from him who calls you. A little yeast grows through the whole lump. I have confidence toward you in the Lord that you will think no other way. But he who troubles you will bear his judgment, whoever he is.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:

7-10

Galatians 5:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
trechō (τρέχω) [pronounced TREK-oh]	<i>to run (in haste); metaphorically, to strive (hard) (like runners in a race); to spend one's strength</i>	2 nd person plural, imperfect active indicative	Strong's #5143
kalōs (καλῶς) [pronounced kal-OCE]	<i>well (usually morally), good, goodly; (in a) good (place), comfortable; honestly, health recovering, becoming well</i>	adverb	Strong's #2573

Translation: You (all) were running well.

Paul had gone into Galatia and he first presented the gospel; and then he presented the basic Christian walk. And the Galatians went with it. And they were doing fine.

Then the Judaizers came in to throw them off their game.

Galatians 5:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tīs (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
humas (ὕμας) [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)
enkōptō (ἐγκόπτω) [pronounced eng-KOP-to]	<i>to hinder, to cut in, to impede or to break another's stride</i>	3 rd person singular, aorist active indicative	Strong's #1465
alêtheia (ἀλήθεια, ας, ή) [pronounced ahl-Ā-thi-ah]	<i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i>	feminine singular noun; dative, locative or instrumental case	Strong's #225
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
peithō (πείθω) [pronounced PIE-thoh]	<i>to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey</i>	present passive infinitive	Strong's #3982

Translation: Who cut in on you (all) [so that you] are not persuaded by means of the truth.

Paul is going to pursue an odd approach at this point. In fact, it is so odd that, I went back and looked at my notes from R. B. Thieme, Jr.'s teaching on this chapter. However, neither his notes nor Brodie's helped me here.

Paul appears to be asking for a particular person here, and the singular noun used of this person continues in v. 10. Is Paul referring to a singular person because this fits with the analogy of this verse?

The verb used here is *enkóptō* (ἐγκόπτω) [pronounced *eng-KOP-to*], and it means, *to hinder, to cut in, to impede or to break another's stride*. Strong's #1465. This would be what one runner does to another; and perhaps the singular is simply based upon the analogy.

My reason for confusion is, it appears that a group of men from Jerusalem had come to the Galatians and caused them to go astray.

Galatians 5:7 **You (all) were running well. Who cut in on you (all) [so that you] are not persuaded by means of the truth.** (Kukis nearly literal translation)

Galatians 5:8			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
peismonê (πεισμονή) [pronounced <i>pice-mon-AY</i>]	<i>(treacherous or deceptive) persuasion</i>	feminine singular noun; nominative case	Strong's #3988 (hapax legomena)
This word is a presumed derivative of <i>πείθω</i> [G3982].			
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
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
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
kaleô (καλέω) [pronounced <i>kal-EH-oh</i>]	active: <i>called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine singular present active participle, genitive/ablative case	Strong's #2564
humas (ὐμάς) [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: The persuasion [is] not out from One calling to you (all).

What the Galatians are being persuaded to do (or to consider)—that is, becoming circumcised and following the Mosaic Law—this does not come from the One calling to them.

At this point, we make the assumption that Paul is referencing God here. It is God Who has ultimately called the Galatians; and this persuasion about the Mosaic Law and circumcision is not coming from Him.

Galatians 5:8 **The persuasion [is] not out from one calling to you (all).** (Kukis nearly literal translation)

Galatians 5:9			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
micros/mikroteros (μικρός/μικρότερος) [pronounced mik-ROSS, mik-ROT-er-os]	<i>small (in size, quantity, number or dignity); least, less, little</i>	feminine singular comparative adjective; nominative case	Strong's #3398
zumē (ζύμη) [pronounced DZOO-may]	<i>leaven, yeast, fermentation agent; metaphorically of mental and moral corruption, with its tendency to infect others</i>	feminine singular noun, nominative case	Strong's #2219
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; accusative case	Strong's #3650
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
phurama (φύραμα) [pronounced FOO-ram-ah]	<i>batch of dough, any substance mixed with water and kneaded; a mass, a lump; of dough; of clay</i>	neuter singular noun; accusative case	Strong's #5445
zumōd (ζυμώω) [pronounced dzoo-MOE-oh]	<i>to leaven, to cause to ferment; to mix leaven with dough</i>	3 rd person singular, present active indicative	Strong's #2220

Translation: **A small (amount of) leaven keeps on leavening the entire lump of dough.**

What is happening is, this incorrect set of doctrines, that the believers in Galatians need to place themselves under the Law, is something which can grow and affect the entire church (or all of the local churches) in Galatia. A little bit of leaven (yeast) continues leavening the entire lump of dough. That is, these legalistic notions keep spreading throughout the church, like leaven in a lump of dough.

See the **Doctrine of Leaven** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Galatians 5:9 **A small (amount of) leaven keeps on leavening the entire lump of dough.** (Kukis nearly literal translation)

Galatians 5:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
peithô (πείθω) [pronounced PIE-thoh]	<i>to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey</i>	1 st person singular, perfect active indicative	Strong's #3982
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
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)
en (ἐν) [pronounced en]	<i>in, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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; dative, locative or instrumental case	Strong's #2962

Translation: [Nevertheless,] I have had confidence in you in the Lord...

Despite these Galatians being thrown off course, Paul still expresses confidence or trust in them in the Lord. He is trusting that, when the doctrines are put together, they will see and understand and believe what Paul is teaching them.

Galatians 5:10b			
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
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>	adjective; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
allos (ἄλλος) [pronounced AL-lohs]	<i>another [of the same kind], other; an additional person</i>	neuter singular adjective; accusative case	Strong's #243

Galatians 5:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phroneō (φρονέω) [pronounced <i>fron-EH-oh</i>]	<i>to have understanding, to be wise; to feel, to think; to have an opinion of one's self, think of one's self, to be modest, not let one's opinion (though just) of himself exceed the bounds of modesty; to think or judge what one's opinion is</i>	2 nd person plural, future active indicative	Strong's #5426

Translation: ...that you (all) will think [in] no other [way].

Paul is confident that he can help turn their thinking around, so that the Galatians are focused upon the truth of God, upon logical progression of the thinking of God, that they will not think in any other way.

Galatians 5:10c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tarassō (ταράσσω) [pronounced <i>tahr-ASS-soh</i>]	<i>agitating, troubling, stirring [up]; passive: being agitated [stirred up, troubled, disquieted, distressed]; being struck with fear [dread]</i>	masculine singular, present active participle; nominative case	Strong's #5015
humas (ὐμάς) [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)
bastazō (βαστάζω) [pronounced <i>bas-TAD-zoh</i>]	<i>to bear, to carry, to take up, to lift [up], also: to endure, to declare, to sustain, to receive</i>	3 rd person singular, future active indicative	Strong's #941
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
krima (κρίμα) [pronounced <i>KREE-mah</i>]	<i>a decree, judgment; condemnation of wrong; judgement of fault in another; sentence of a judge; legal punishment; condemnatory sentence; a matter to be judicially decided, a lawsuit, a court case</i>	neuter singular noun; accusative case	Strong's #2917

Translation: Now, the one who keeps on troubling you will receive the judgment,...

Again, Paul refers to an individual, whereas, earlier, it appeared that there was a group of men who had come to the Galatians. One logical solution here is, one from the Judaizers have remained behind; or, they have totally convince one or two or three others, and they have been fanning out to the various churches in Galatia, spreading this false doctrine.

Galatians 5:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hostis (ὅστις) [pronounced HOHS-tiss]	<i>which, whoever, whatever, who, everyone who, such a one who</i>	masculine singular, relative pronoun; nominative case	Strong's #3748
eán (ἐάν) [pronounced eh-AHM]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
The Scrivener Textus Receptus and the Byzantine Greek text have, instead of eán...			
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle, often untranslated; sometimes found with the relative pronoun	Strong's #302
Obviously, this makes much more sense. Accepting this, however, goes against two rules of textual criticism: (1) when faced with two sets of text, the more difficult text is the better reading (as scribes would have maintained it, despite it being problematic; and (2) it is far more likely that a letter drops off a word. So, the epsilon dropping out of the text is a very likely thing to happen.			
This all being said, almost every translator seemed to favor án (ὅν) [pronounced ahn] over eán. At the same time, how would you actually put eán into this phrase?			
ō, ês, ê (ὦ, ἦς, ἦ) [pronounced oh, ace, ay] (there are other forms)	<i>to be, will be, is</i>	3 rd person singular, present subjunctive	Strong's #5600 (subjunctive of Strong's #1510)

Translation: ...whomever he might keep on being.

The difficulty which I had here was with the conditional particle. I did not see how to work it into the translation (which seems to be the problem for many translators).

There appears to be an individual who is spearheading this approach now (or maybe one per local church?). Clearly, the Galatians will know who this exact person is (perhaps someone left behind by the Judaizers to keep up their transitioning into evil).

Paul will return to the plural object in the next passage. Therefore, the singular I think just lines up well with Paul's illustration of one runner cutting in on another.

Galatians 5:10 [Nevertheless,] I have had confidence in you in the Lord that you (all) will think [in] no other [way]. Now, the one who keeps on troubling you will receive the judgment, whomever he might keep on being. (Kukis nearly literal translation)

Galatians 5:7–10 You (all) were running well. Who cut in on you (all) [so that you] are not persuaded by means of the truth. The persuasion [is] not out from one calling to you (all). A small (amount of) leaven keeps on leavening the entire lump of dough. [Nevertheless,] I have had confidence in you in the Lord that you (all) will think [in] no other [way]. Now, the one who keeps on troubling you will receive the judgment, whomever he might keep on being. (Kukis nearly literal translation)

Galatians 5:7–10 For quite awhile, you were progressing well in the spiritual life. Who suddenly cut in on you, to break your stride, so that you are no longer convinced by truth. This false persuasion is not from me calling out to you right now. Yet, even a small amount of leaven can cause an entire lump of dough to rise. Whoever this is who is misleading you, he will receive judgment from God, no matter who he is. (Kukis paraphrase)

I may have gone pretty far afield with the paraphrase, but I believe that it correctly represents what Paul is teaching here.

Now I, brothers, if circumcision I yet keep on proclaiming, why yet do I keep on being persecuted? Consequently, has been made ineffective the impediment of the cross. Would that even they would cut off (for themselves) the ones who keep on disturbing you (all).

Galatians
5:11–12

Now, brothers, if I yet keep on proclaiming circumcision [as a part of the Christian walk], why do I yet keep on being persecuted? Consequently, the stumbling block of the cross has been deprived of power. Would that those who keep on stirring you (all) up mutilate (themselves)!

Now, some claim that I am preaching circumcision as part of the Christian walk. If that is what I am doing, then why do the Judaizers keep on persecuting me? As a result of all this misdirection, the cross has become a stumbling block and deprived of its power. You know what I wish? I wish that those who keep stirring you up over the circumcision cut themselves off entirely!

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now I, brothers, if circumcision I yet keep on proclaiming, why yet do I keep on being persecuted? Consequently, has been made ineffective the impediment of the cross. Would that even they would cut off (for themselves) the ones who keep on disturbing you (all).
Complete Apostles Bible	And I, brothers, if I still preach circumcision, why am I still persecuted? In that case the offense of the cross has been done away with. Oh that those who disturb you would even castrate themselves!
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the scandal of the cross made void. I would they were even cut off, who trouble you.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. And I, my brethren, if I still preached circumcision, why should I suffer persecution? Hath the offensiveness of the cross ceased? But I would, that they who disquiet you, were actually cut off.
Original Aramaic NT	But if I still preach circumcision, my brethren, why am I persecuted? Has the stumbling block of the crucifixion been eliminated? But I would also that those who trouble you would be cut off.
Plain English Aramaic Bible	.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But I, brothers, if I am still preaching circumcision, why am I still attacked? then has the shame of the cross been taken away. My desire is that they who give you trouble might even be cut off themselves.
Bible in Worldwide English	My brothers, am I still telling people to be circumcised? If I am, why are people still troubling me? If it were true, the cross of Christ, which they do not like, has lost its power. These teachers are troubling your minds. How I wish they would cut themselves off!
Easy English Easy-to-Read Version–2008	My brothers and sisters, I don't teach that a man must be circumcised. If I do teach circumcision, then why am I still being persecuted? If I still taught circumcision, then my message about the cross would not be a problem. I wish those people who are bothering you would add castration to their circumcision.
God's Word™	Brothers and sisters, if I am still preaching that circumcision is necessary, why am I still being persecuted? In that case the cross wouldn't be offensive anymore. I wish those troublemakers would castrate themselves.
Good News Bible (TEV)	But as for me, my friends, if I continue to preach that circumcision is necessary, why am I still being persecuted? If that were true, then my preaching about the cross of Christ would cause no trouble. I wish that the people who are upsetting you would go all the way; let them go on and castrate themselves!
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	My friends, if I still preach that people need to be circumcised, why am I in so much trouble? The message about the cross would no longer be a problem, if I told people to be circumcised. I wish that everyone who is upsetting you would not only get circumcised, but would cut off much more!
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Dear friends, why do you think the religious system persecutes me? Is it because I preach the message of being circumcised and keeping all the laws of Judaism? Not at all! Is there no longer any offense over the cross? To tell you the truth, I am so disgusted with all your agitators—I wish they would go even further and cut off their legalistic influence from your lives!
UnfoldingWord Simplified T.	But, my fellow believers, maybe someone is saying that I still teach that you must let them circumcise you. I certainly taught that before I followed the Messiah, but I am not teaching that any longer. But what they are saying cannot be true; otherwise, no one would be persecuting me now. No, I tell you that if people think they have to be circumcised to follow the Messiah, then the fact that the Messiah died on the cross no longer make any difference to them.

I wish that those who are confusing you would go all the way and castrate themselves!

Williams' New Testament As for me, myself, brothers, if I am still preaching circumcision, why am I still being persecuted? In such a case the hindrance done by the cross has presumably ceased!

I almost wish that these men who are upsetting you would go all the way, and have themselves mutilated.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version I, brothers, if I still speak publicly *for* circumcision, why am I still pursued? Clearly the obstacle of the cross has been rendered useless.
I would like it if the *people* upsetting you will also cut themselves *off from you*.

Common English Bible .

Len Gane Paraphrase And I, brothers, if I still preach circumcision, why do I still suffer persecution? For then the offense of the cross has ceased. I wish those who trouble you, would cut it all off.

A. Campbell's Living Oracles But I, brethren, if I now proclaim circumcision, why am I yet persecuted? Certainly the offense of the cross is abolished.
I wish, indeed, they were cut off who subvert you.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament If I, Brothers, am still proclaiming circumcision, why am I still persecuted? It seems that the Cross has ceased to be an obstacle!
I could even wish that the people who are unsettling you would go further still and mutilate themselves.

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 for me, brothers and sisters, if I were still advocating circumcision—why am I still persecuted? If that was true, it would remove the issue of the cross that offends people so much.
If only those who are causing you trouble would go even farther than circumcision and castrate themselves!*

God's Truth (Tyndale) .

Holman Christian Standard .

International Standard V As for me, brothers, if I am still preaching the necessity of [The Gk lacks the necessity of] circumcision, why am I still being persecuted? In that case the offense of the cross has been removed.
I wish that those who are upsetting you would castrate themselves!

Lexham Bible .

Montgomery NT .

NIV, ©2011 .

Riverside New Testament .

Leicester A. Sawyer's NT .

The Spoken English NT .

UnfoldingWord Literal Text Urim-Thummim Version	. And I, brethren, if I still herald circumcision, why do I still suffer persecution? then is the snare of the stake rendered idle. I would they were even cut off that trouble you.
Weymouth New Testament Wikipedia Bible Project	. Brothers, if I continue to preach circumcision then why am I still be being persecuted since the cross would no longer be offensive? I wish the troublemakers would cut theirs all off!
Worsley's New Testament	And I, brethren, if I still preach circumcision, why am I still persecuted <i>by the Jews?</i> for then the offence of the cross is ceased. I wish they were even cut off <i>from your communion</i> , that make <i>such</i> disturbance amongst you.

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 I, brothers, if I preached circumcision, why am I still persecuted? Why? Has the torture stake ceased to be a stumbling block? Circumcision of all male boys on the eighth day of birth was for clean and unclean and still binding. It is amazing that only on the eighth day of a male child's life does the vitamin k rise in his body for clotting after the circumcision is performed. O that the ones causing you to doubt would cut off themselves. Extremely strong idiomatic statement Paul makes and also makes it clear that he is not advocating circumcision in any form to male adults to join the New Covenant.
Holy New Covenant Trans.	Brothers, I still don't preach that people must be circumcised. If I did, why am I still being persecuted? Then the embarrassment of the cross would be neutralized. I wish those people who are upsetting you would add castration to their circumcision!
The Scriptures 2009	And I, brothers, if I still proclaim circumcision, why am I still persecuted? Then the stumbling-block of the stake has been set aside. O that those who disturb you would even cut themselves off!
Tree of Life Version	As for me, brothers and sisters, if I still proclaim circumcision, why am I still being persecuted? In that case, the stumbling block of the cross has been eliminated. I only wish those who are agitating you would castrate themselves!

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...I but Brothers if circumcision still proclaim why? still [I] am pursued then has been released The Offense [of] the cross (I) Wish and will cut (off) {themselves} The [Men] Troubling you*...
Alpha & Omega Bible Awful Scroll Bible	. What is more, I, brothers, if I still proclaim cutting-around, why I still be persecuted? Therefore the snare of the cross has been rendered-accordingly-idle.

Concordant Literal Version	It is due that they themselves will even be cut-away-from you, they who are up-setting you. Now I, brethren, if I am still heralding circumcision, why am I still being persecuted? Consequently the snare of the cross of Christ has been nullified."
exeGesés companion Bible	Would that those who are raising you to insurrection struck themselves off also! And I, brothers, if I still preach circumcision, why suffer I still persecution? Then the scandal of the stake is inactivated. O that whoever rouses you, even amputate.
Orthodox Jewish Bible	But if I preach [to Goyim] the bris milah, Achim B'Moshiach, why am I still being persecuted? In that case, the michshol (stumbling block) of [Moshiach's] Etz (3:12-14; DEVARIM 21:23) has been abolished. O if the ones (the mohalim of Goyim) troubling you would castrate themselves!
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	.
Benjamin Brodie's trans.	But, brothers, if I were still preaching [that a person had] to be circumcised, why am I being persecuted? [Note: Paul's argument seems to be "I must not be preaching circumcision since I am being persecuted by those who believe in it"]. [If I preached that a person had to be circumcised] then my preaching that Christ died on the cross would not be such an offense [to those who believe in it]. I wish that those who are causing such a problem over wanting people to be circumcised would just mutilate themselves [while they are at it!]. And I, brethren, if I am still preaching circumcision [but I'm not], why am I still being persecuted? For then the offense that causes revulsion with reference to the cross [the gospel message about Jesus Christ] would be brought to an end [nobody is offended by the teaching of circumcision]. I wish they [the legalists] who are constantly troubling you [about circumcision] would castrate themselves [as the logical outcome of or next step in their doctrine].
The Expanded Bible Jonathan Mitchell NT	.
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice	Now I, brothers (= fellow believers; = my family), if am still habitually preaching circumcision as the message, why am I still being constantly pursued and persecuted? If that has been the case, then the snare (trap-spring; bait-stick; = offense; = a stumbling-block) of the cross (the execution stake) has been, and remains, discharged (made inactive, down-idled, useless, unproductive and without effect; or: = removed or abolished). Would that (or: I wish that) those continually unsettling you (causing you to rise up as in an insurrection; thus: disturbing or exciting you folks) will also, one after another, cut themselves away (i.e., amputate themselves from your body [of believers]; or: cut themselves off [note: some read this to mean to mutilate themselves or castrate themselves])!

Bible Translations with Many Footnotes:

Lexham Bible	Now, brothers, if I am still preaching circumcision, why am I still being persecuted? In that case the stumbling block of the cross has been abolished. I wish that the ones who are disturbing you would also castrate themselves [Literally "cut themselves off"]!
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NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	And brothers and sisters, if I'm still preaching circumcision, ^k why am I still getting persecuted? Because then the stumbling block of the cross is erased. It'd be better for the people upsetting you to castrate themselves! ^l
	^k Paul seems to have heard that the advocates of circumcision were claiming he agreed with them.
	^l I think Paul sees the teachers he's talking about as insisting on circumcision because they secretly want to castrate the Gentiles, to enslave them and domesticate them in relation to themselves. Paul says, if they want to castrate someone, let them do it to themselves.
Wilbur Pickering's New T.	But I, brothers, if I still preach circumcision, why am I still being persecuted? In that event the offense of the cross would have been removed. I do wish that those who are upsetting you would just remove themselves! ⁵
	(5) It will be observed that my rendering of this verse differs significantly from that of the better known versions: they have Paul wishing that they would castrate themselves, or commit suicide! The verb is in the middle voice, hence reflexive; it means to 'sever' or 'amputate', but can also mean to 'exclude'. I take it Paul is wishing that they would 'amputate' or exclude themselves from the situation—he wants them to go away and leave the Galatian believers in peace!
Literal, almost word-for-word, renderings:	
A Faithful Version	But I, brethren, if I still proclaim circumcision, why am I yet being persecuted? Then the offense of the cross has been taken away. I would that they would even make themselves eunuchs?those who are throwing you into confusion.
Analytical-Literal Translation	But I, brothers [and sisters], if I am still preaching circumcision, why am I still being persecuted? In that case, the stumbling-block [or, offense] of the cross has been done away with [or, has been abolished].
Berean Literal Bible	O that the ones agitating you _p would also castrate themselves! Now brothers, if I still proclaim circumcision, why still am I persecuted? In that case the offense of the cross has been abolished. I wish those upsetting you also will emasculate themselves!
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	But I, brothers, if I still proclaim circumcision, why am I still persecuted? Then the scandal of the cross has been done away. I would that those that unsettle you (pl) would even go beyond circumcision.
English Standard Version	.
Far Above All Translation	And as for me, brothers, if I still preach circumcision, why am I still being persecuted? In that case the offensiveness of the cross would have been made inapplicable. If only those who are unsettling you would dismember themselves!
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But I, brethren, if I still preach circumcision, why am I still persecuted? Consequently*, has the offense of the cross been done-away? I wish-that the ones who are unsettling you ^o will even castrate themselves.
Modern KJV	.

New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	And I, members of the family of God, if I were still preaching circumcision (for salvation) (but I am not), why am I still being persecuted? Consequently then, the opposition from preaching the cross has been abolished (but then, it has not been abolished).
	Also, I would that they would castrate themselves (to go all the way) because they disturb you; or I would that they castrate themselves because they disturb you
Updated Bible Version 2.17	.
A Voice in the Wilderness	And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased.
	I could wish that those who unsettle your minds would even cut themselves off.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.
Young's Updated LT	.

The gist of this passage:
11-12

Galatians 5:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</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
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
peritomê (περιτομή) [pronounced per-it-om-AY]	<i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i>	feminine singular noun, accusative case	Strong's #4061
éti (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
kêrussô (κηρύσσω) [pronounced kay-ROOS-so]	<i>to proclaim, to publish; to herald (as a public crier), especially divine truth (the gospel): to preach; (preacher)</i>	1 st person singular, present active indicative	Strong's #2784

Translation: Now, brothers, if I yet keep on proclaiming circumcision [as a part of the Christian walk],...

What apparently was being taught by some is that Paul actually did teach that circumcision was a necessary post-salvation step to take. By the way, do not be surprised if some of these seems inconsistent; remember that there

were several local churches in Galatia. So these various men may have moved around individually, and one taught one thing in one local church, and someone taught something else in another local church. So, Paul deals with the accusation earlier that he just did not want to upset the Galatians by telling them about the Mosaic Law and about circumcision and with the accusation here that, Paul elsewhere is teaching the circumcision is a necessary part of the Christian walk. Obviously, these are two things which cannot be true at the same time. This would suggest that various Judaizers fanned out to the different churches, and some taught that Paul just did not want to give the Galatians the truth; and others taught Paul did teach this, but he neglected to teach it to the Galatians.

When one spreads lies, these can be contradictory accusations.

Galatians 5:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
éti (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
diôkô (διώκω) [pronounced Dee-OH-koh]	<i>to put to flight; to hasten, to run, to pursue; to harass, to mistreat; to persecute</i>	1 st person singular, present passive indicative	Strong's #1377

Translation: ...why do I yet keep on being persecuted?

Why are these Judaizers following Paul around and maligning him about his teaching, and setting people straight about what ought to be taught? These same people, when running into Paul, also persecute him.

"If we are teaching the same damned thing, why do they keep coming after me and contradicting me?"

The various local churches in Galatia ought to be comparing notes at this point, and recognizing that they are hearing information which is contradictory.

Galatians 5:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ára (ἄρα) [pronounced AHR-ah]	<i>consequently, then, therefore, so then, wherefore</i>	illative particle, expressing a more subjective or informal inference	Strong's #686
katargeô (καταργέω) [pronounced kaht-ahrg-EH-oh]	<i>to be idle, to render inactive, to be useless, ineffective, to make inoperative; to deprive of power</i>	3 rd person singular, perfect passive indicative	Strong's #2673
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588

Galatians 5:11c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
skandalon (σκάνδαλον) [pronounced SKAN-da-lon]	<i>snare, trap; an impediment, a stumbling block, cause for stumbling; an offensive thing</i>	neuter singular noun, accusative case	Strong's #4625
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
stauros (σταυρός) [pronounced stow-ROSS]	<i>a stake or post (as set upright), a pole or cross (as an instrument of capital punishment); figuratively: exposure to death, possibly, complete self denial; by implication the atonement of Christ</i>	masculine singular noun, genitive/ablative case	Strong's #4716

Translation: Consequently, the stumbling block of the cross has been deprived of power.

Paul is saying here that their emphasis on circumcision and the Mosaic Law downplays the importance and efficacy of the cross (this word refers actually to the Lord's spiritual death for our sins).

Putting this in another way, *if circumcision and the Mosaic Law are so important, what about the cross? How does this fit into your picture?* When the Galatians attempt to please God through following the Mosaic Law, the crucifixion is deprived of its power.

Galatians 5:11 **Now, brothers, if I yet keep on proclaiming circumcision [as a part of the Christian walk], why do I yet keep on being persecuted?** Consequently, the stumbling block of the cross has been deprived of power. (Kukis nearly literal translation)

Galatians 5:12

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ophelion (ὄφελον) [pronounced OAF-el-on]	<i>would that, I ought (wish), (interjection) oh that!; would (to God); (where one wishes that a thing had happened which has not happened or a thing be done which probably will not be done)</i>	interjection; this is the 1 st person singular of a past tense of ὀφείλω [Strong's #3784 = to owe; be in debt for]	Strong's #3785
καί (καί) [pronounced ki]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
αποκόπτō (ἀποκόπτω) [pronounced ap-ok-OP-to]	<i>to cut off, to amputate; reflexively (by irony) to mutilate (the privy parts)</i>	3 rd person plural, future middle indicative	Strong's #609
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588

Galatians 5:12

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anastatóō (ἀναστατόω) [pronounced an-as-tat- OH-oh]	<i>disturbing, stirring up, exciting, those who are unsettling; those who cause tumults and seditions in the state; upsetting, unsettling (minds by disseminating religious error)</i>	masculine plural, present active participle, nominative case	Strong's #387
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)

Translation: *Would that those who keep on stirring you (all) up mutilate (themselves)!*

Then Paul makes this remarkable statement: *You know what I wish? I wish that those who have you guys all stirred up over circumcision, I wish that they would just cut their entire phallus off!* If that is how worked up they are about circumcision, why take any half measures?

Galatians 5:12 *Would that those who keep on stirring you (all) up mutilate (themselves)!* (Kukis nearly literal translation)

Galatians 5:11–12 *Now, brothers, if I yet keep on proclaiming circumcision [as a part of the Christian walk], why do I yet keep on being persecuted? Consequently, the stumbling block of the cross has been deprived of power. Would that those who keep on stirring you (all) up mutilate (themselves)!* (Kukis nearly literal translation)

Galatians 5:11–12 *Now, some claim that I am preaching circumcision as part of the Christian walk. If that is what I am doing, then why do the Judaizers keep on persecuting me? As a result of all this misdirection, the cross has become a stumbling block and deprived of its power. You know what I wish? I wish that those who keep stirring you up over the circumcision cut themselves off entirely!* (Kukis paraphrase)

For you (all) by liberty were called, brothers, only not the liberty for an occasion to the flesh, but through the love, serve one another. For all the Law in one word has been fulfilled in the [one word]: Love the neighbor of you as yourself. Now if to one another you (all) keep on biting and you (all) keep on consuming, behold not by one another you (all) might be destroyed.

Galatians
5:13–15

For you see, brothers, you (all) were called on the basis of freedom, [but] only not the freedom for the occasion of the sin nature; but through love, serve one another. For all the (Mosaic) Law is fulfill in [this] one saying: Love your neighbor as [you love] yourself. But if you keep on biting and keep on devouring one another, see that you (all) are not destroyed by one another.

For you see, royal family of God, that we have all been called on the basis of freedom, but that freedom is not to be wasted on the function of your sin nature; but you are to serve one another in the state of agape love. You want to follow the Mosaic Law? I can sum up the man-ward side of the Mosaic Law quite simply: Love your neighbor as yourself. But if you keep on biting and devouring one another, be careful that you do not destroy yourselves in the end.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	For you (all) by liberty were called, brothers, only not the liberty for an occasion to the flesh, but through the love, serve one another. For all the Law in one word has been fulfilled in the [one word]: Love the neighbor of you as yourself . Now if to one another you (all) keep on biting and you (all) keep on consuming, behold not by one another you (all) might be destroyed.
Complete Apostles Bible	For you, brothers were called to freedom; only do not use freedom for an opportunity for the flesh, but through love serve one another. For all the law is fulfilled in one word, in this: "You shall love your neighbor as yourself." But if you bite and devour one another, watch out that you are not consumed by one another!
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For you, brethren, have been called unto liberty. Only make not liberty an occasion to the flesh: but by charity of the spirit serve one another. For all the law is fulfilled in one word: Thou shalt love thy neighbour as thyself. But if you bite and devour one another: take heed you be not consumed one of another.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. . And ye, my brethren, have been called into liberty: only let not your liberty be an occasion to the flesh; but, by love, be ye servants to each other. For the whole law is fulfilled in one sentence; in this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, beware, lest ye be consumed one by another.
Original Aramaic NT	But you have been called to liberty, my brethren, only let not your liberty be an opportunity of the flesh, but you should be serving one another by love. For all of The Written Law is fulfilled in one saying, by this: "You shall love your neighbor as yourself." But if you bite and devour one another, beware lest you be consumed by one another.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Because you, brothers, were marked out to be free; only do not make use of your free condition to give the flesh its chance, but through love be servants one to another. For all the law is made complete in one word, even in this, Have love for your neighbour as for yourself. But if you are given to fighting with one another, take care that you are not the cause of destruction one to another.
Bible in Worldwide English	You, my brothers, were called to be free. But do not take that to mean that you can do as you please. But work for each other because you love each other. This one law is the whole law: Love your neighbour as you love yourself. But if you bite and chew each other, be careful, or you will be killed by each other.
Easy English	.

Easy-to-Read Version–2008	My brothers and sisters, God chose you to be free. But don't use your freedom as an excuse to do what pleases your sinful selves. Instead, serve each other with love.
	The whole law is made complete in this one command: "Love your neighbor the same as you love yourself."
	If you continue hurting each other and tearing each other apart, be careful, or you will completely destroy each other.
God's Word™	You were indeed called to be free, brothers and sisters. Don't turn this freedom into an excuse for your corrupt nature to express itself. Rather, serve each other through love.
	All of Moses' Teachings are summarized in a single statement, "Love your neighbor as you love yourself."
	But if you criticize and attack each other, be careful that you don't destroy each other.
Good News Bible (TEV)	As for you, my friends, you were called to be free. But do not let this freedom become an excuse for letting your physical desires control you. Instead, let love make you serve one another.
	For the whole Law is summed up in one commandment: "Love your neighbor as you love yourself."
	But if you act like wild animals, hurting and harming each other, then watch out, or you will completely destroy one another.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	My friends, you were chosen to be free. So don't use your freedom as an excuse to do anything you want. Use it as an opportunity to serve each other with love.
	All that the Law says can be summed up in the command to love others as much as you love yourself.
	But if you keep attacking each other like wild animals, you had better watch out or you will destroy yourselves.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Beloved ones, God has called us to live a life of freedom in the Holy Spirit. But don't view this wonderful freedom as an opportunity to set up a base of operations in the natural realm. Freedom means that we become so completely free of self-indulgence that we become servants of one another, expressing love in all we do. For love completes the laws of God. All of the law can be summarized in one grand statement: "Demonstrate love to your neighbor, even as you care for and love yourself."
	But if you continue to criticize and come against each other over minor issues, you're acting like wild beasts trying to destroy one another!
UnfoldingWord Simplified T.	My fellow believers, God has called you to set you free. But do not think he set you free so you could sin. Instead, love and serve each other, because you are now free to do that!
	Remember something that Jesus said. He said all the law means this: " Love each person like you love yourself."
	So if you attack and harm each other like wild animals, you might completely destroy each other.

Williams' New Testament For you, brothers, were called to freedom; only you must not let your freedom be an excuse for the gratification of your lower nature, but in love be slaves to one another.
For the whole law is summed up in one saying, "You must love your neighbor as you do yourself."
But if you continue to bite and eat one another, beware lest you are destroyed by one another.

Partially literal and partially paraphrased translations:

American English Bible .
Beck's American Translation .
Breakthrough Version You see, you were invited based on freedom, brothers, only not the freedom for an opportunity to the physical body, but through the love be slaves to each other; for the entire law has been accomplished in one message, in the "you will love the *person near you as yourself*" message.
If you bite and feed on each other, look out that you aren't consumed by each other.

Common English Bible .
Len Gane Paraphrase .
A. Campbell's Living Oracles For you, brethren, have been called into liberty; only use not this liberty for an occasion to the flesh; but through love, assiduously serve one another.
For the whole law is fulfilled by one precept, even by this, "You shall love your neighbor as yourself."
But if you bite and devour one another, take care lest you be consumed by one another.

New Advent (Knox) Bible .
NT for Everyone .
20th Century New Testament Remember, Brothers, to you the Call came to give you freedom. Only do not make your freedom an opportunity for self-indulgence, but serve one another in a loving spirit.
Indeed, the whole Law has been summed up in this one precept- -'Thou shalt love thy neighbor as thou dost thyself.'
But, if you are continually wounding and preying upon one another, take care that you are not destroyed by one another.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
Berean Study Bible For you, brothers, were called to freedom; but do not use your freedom as an opportunity for the flesh. Rather, serve one another in love.
The entire law is fulfilled in a single decree: "Love your neighbor as yourself."
But if you keep on biting and devouring each other, watch out, or you will be consumed by each other.

Christian Standard Bible .
Conservapedia Translation .
Evangelical Heritage V. .
Revised Ferrar-Fenton Bible .
Free Bible Version You, my brothers and sisters, were called to freedom! Just don't use your freedom as an excuse to indulge your sinful human nature—instead serve one another in love.
For the whole law is summed up in this one command, "You shall love your neighbor as yourself."
But if you attack and tear into one other, watch out that you don't completely destroy yourselves!

<p>God's Truth (Tyndale) Holman Christian Standard International Standard V</p>	<p>.</p> <p>.</p> <p>For you, brothers, were called to freedom. Only do not turn your freedom into an opportunity to gratify your flesh, but through love make it your habit to serve one another.</p> <p>For the whole Law is summarized in a single statement: "You must love your neighbor as yourself." [Lev 19:18]</p> <p>But if you bite and devour one another, be careful that you are not destroyed by each other.</p>
<p>Lexham Bible</p>	<p>For you were called to freedom, brothers. Only do not let your freedom become an opportunity for the flesh, but through love serve one another.</p> <p>For the whole law is fulfilled in one statement, namely, "You shall love your neighbor as yourself." [A quotation from Lev 19:18]</p> <p>But if you bite and devour one another, watch out that you are not consumed by one another.</p>
<p>Montgomery NT</p>	<p>For you, brothers, were called for freedom; only do not make your freedom an excuse for self-indulgence, but in love enslave yourselves to one another.</p> <p>For the whole Law has been fulfilled in this one precept, Thou shalt love thy neighbor as thyself.</p> <p>But if you are always biting and devouring one another, take heed lest you be utterly consumed one by another.</p>
<p>NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT</p>	<p>.</p> <p>.</p> <p>For you are called to liberty, brothers, only make not your liberty an occasion for the flesh, but by love serve one another. For all the law is fully contained in one precept; you shall love your neighbor as yourself. But if you bite and devour one another, see that you be not consumed one by another.</p>
<p>The Spoken English NT UnfoldingWord Literal Text</p>	<p>.</p> <p>For you were called to freedom, brothers. But do not use your freedom as an opportunity for the sinful nature; rather, through love serve one another.</p> <p>For the whole law is fulfilled in one command, namely, "You must love your neighbor as yourself."</p> <p>But if you bite and devour one another, watch out that you are not consumed by one another.</p>
<p>Urim-Thummim Version Weymouth New Testament</p>	<p>.</p> <p>You however, brethren, were called to freedom. Only do not turn your freedom into an excuse for giving way to your lower natures; but become bondservants to one another in a spirit of love. For the entire Law has been obeyed when you have kept the single precept, which says, "YOU ARE TO LOVE YOUR FELLOW MAN EQUALLY WITH YOURSELF." But if you are perpetually snarling and snapping at one another, beware lest you are destroyed by one another.</p>
<p>Wikipedia Bible Project</p>	<p>You were called to freedom, brothers, but not as an excuse for the flesh but for love -- to serve each other as slaves. The entire law can be summed up with one statement: "Love your neighbor as yourself. Beware. You might destroy one another if you bite and devour each other.</p>
<p>Worsley's New Testament</p>	<p>For, brethren, ye have been called unto liberty; only <i>abuse</i> not this liberty for an occasion to <i>indulge</i> the flesh, but by <i>mutual</i> love serve one another. For all the law is fulfilled in one precept, <i>even</i> in this, Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not destroyed by one another.</p>

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. .
 The Scriptures 2009 Tree of Life Version .

For, brothers, you were called to liberty. Only do not use this liberty for an opening to the flesh. But through love serve one another.
 For the whole Torah is fulfilled in one word, in this, "You shall love your neighbor as yourself." (Lev. 19:18)
 Every instruction of Torah is to teach us how to love and worship Elohim and how to love our neighbor as ourselves. Leviticus 19:18
 But if you bite and devour one another, beware that you are not consumed by one another.

Brothers, although God called you to be free, don't use your freedom as an excuse to do all of the things which your physical body wants. Instead, give yourselves to others, for their good, expecting nothing in return.
 The entire law is made complete in this one command: "Give yourself to your neighbor for his good, expecting nothing in return, the same way you give to yourself."
 Be careful! If you continue hurting each other and tearing each other apart, you might completely destroy one another!

Brothers and sisters, you were called to freedom—only do not let your freedom become an opportunity for the flesh, but through love serve one another.
 For the whole Torah can be summed up in a single saying: "Love your neighbor as yourself."
 But if you bite and devour one another, watch out that you are not destroyed by one another.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...You* for at freedom are called Brothers only not {use!} the freedom to opportunity [for] the flesh but through the love serve! one another The for Every Law in one word has been filled in the [one] [You] will love the [man] near you as {You will love} yourself if but one another [You*] bite and {you*} [You*] devour see! not by one another [You*] may be consumed...

Alpha & Omega Bible FOR YOU WERE CALLED TO FREEDOM, BRETHREN; ONLY DO NOT TURN YOUR FREEDOM INTO AN OPPORTUNITY FOR THE FLESH, BUT THROUGH LOVE SERVE ONE ANOTHER.
 FOR THE ENTIRE LAW IS FULFILLED IN ONE WORD, IN THE *scripture* "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF." †(Leviticus 19:18)
 BUT IF YOU BITE AND DEVOUR ONE ANOTHER, TAKE CARE THAT YOU ARE NOT CONSUMED BY ONE ANOTHER.

Awful Scroll Bible For, brothers, yous are being called to Liberty, only not the liberty for an impulse-because-of the flesh, however by the means of Dear Love, be devoted slaves to one another.
 For the entire Law is being realized from-within one consideration, from-within, "You will dearly love your neighbor as yourself."

Concordant Literal Version	<p>But if you bite and eat-through one another, be discerning that against- you all's -volition, you shall not be taken-up by one another.</p> <p>For you were called for freedom, brethren, only use not the freedom for an incentive to the flesh, but through love be slaving for one another."</p> <p>For the entire law is fulfilled in one word, in this: "You shall love your associate as yourself."</p> <p>Now if you are biting and devouring one another, beware that you may not be consumed by one another."</p>
exeGesés companion Bible	<p>For brothers, you are called to liberty - only not liberty to an opportunity of the flesh but through love to serve one another.</p> <p>For the whole torah fulfills/shalams in one word, - in this; Love your neighbour as yourself.</p> <p>Leviticus 19:18</p> <p>And if you bite and devour one another, see that you not consume one another.</p>
Orthodox Jewish Bible	<p>For, Achim B'Moshiach, you were called for "zman Cheruteinu" (5:1); only use not the Cherut for a pretext for the basar, but, through ahavah (agape), minister to one another as avadim (servants).</p> <p>For the entire Torah has been summed up in one word: V'AHAVTA L'RE'ACHA KAMOCHA ("Love your neighbor as yourself" VAYIKRA 19:18).</p> <p>But if you bite and devour one another, beware lest you be consumed by one another.</p>
Rotherham's Emphasized B. .	

Expanded/Embellished Bibles:

<p><i>The Amplified Bible</i> An Understandable Version</p>	<p>.</p> <p>For you brothers were called [by God] to enjoy your freedom; but do not use this freedom as an excuse for living a sinful life; instead, use it to render loving service to each other. For the whole Law of Moses can be fulfilled by [obeying this] one requirement [Lev. 19:18]: "You should love your neighbor the way you love yourself." But if you [unlovingly] bite and eat one another [i.e., figuratively], be careful that you do not totally consume one another.</p>
Benjamin Brodie's trans.	<p>But as for you, brethren, you were called to freedom [liberty]. Only do not turn your freedom into an occasion [base of operations] for the flesh, but keep on serving one another by means of virtue love.</p> <p>For the entire law stands fulfilled in this one principle: Keep on exercising impersonal love [maintaining a relaxed mental attitude in the filling of the Spirit] towards your neighbor [fellow human being] as you do yourself.</p> <p>But if you keep on biting [cosmic I: arrogance complex of sins] and devouring [cosmic II: hatred complex of sins] one another of the same kind [fellow believers], be careful [beware] not to be consumed [eaten alive] by one another.</p>
<p>The Expanded Bible Jonathan Mitchell NT</p>	<p>.</p> <p>For you folks were called upon the foundation of (on the basis of; for the purpose of) freedom, [my] brothers. Only not (or: Just not) the freedom [which is leading] into a starting point (or: unto an opportunity, occasion or incentive; to a base of operation) for (to; in; by; with) the flesh [comment: = circumcision with the flesh ordinances and ceremonial laws of Judaism; or: = personal license for the estranged human nature], but to the contrary, through the Love [agape: cf vs. 6b, above] be continuously slaving for one another (serving and performing the duties of a slave to each other).</p> <p>For, the entire Law has been fulfilled and stands filled up within one word (or: within one thought or idea; within one saying or message) – within the one: "You will</p>

continue to love [agapao; cf vs. 6b, above] your near-one (your associate; your neighbor; the one close by your position), as (in the same way as; or: as he/she were) yourself." [Lev. 19:18; comment: this one "expressed thought" is the idea and purpose of the Word]

Now since, or if, you folks are habitually biting and repeatedly eating one another down, watch out, lest you may be used up and consumed by (or: under) one another.

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 .

As I said,^m you're called to freedom, brothers and sisters. Just don't use your freedom as a base of operations for your flesh.ⁿ Just the opposite: out of love, be servants to each other.

After all, the whole Law is fulfilled by one thing: "Love your neighbor as you love yourself".^o

If you bite and rip pieces off^p each other, be careful or you'll end up destroying^q each other.

m. Lit. "For," or "After all". But I think he's resuming 5:1.
 n. Lit. "only not freedom as a base of operations for the flesh". It's a military metaphor. The freedom you have in Christ should not be a base camp from which your flesh (your worst self) goes out on campaigns.
 o. Leviticus 19:18.
 p. Lit. "devour". The metaphor is of wild animals each fighting to eat the other.
 q. Lit. "being destroyed by".

Wilbur Pickering's New T. .

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation .

For you_p were called to freedom, brothers [and sisters]; only [do] not [turn] that freedom into an opportunity to [satisfy] the flesh, but by means of love be serving as slaves to one another.

For the entire Law is fulfilled in one word, in this [commandment], "You will love your neighbor as yourself." [Lev 19:18]

But if you_p bite and devour one another, be watching out [that] you_p are not consumed [fig., ruined] by one another.

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

I wish that they who are unsettling you would cut themselves off: for you, brethren, have been called to liberty; only let not that liberty be an advantage to the flesh; but be servants to one another by offices of love. For the whole law is summed up in this one precept, Thou shalt love thy neighbour as thyself. Now if you bite and devour one another, take heed that you be not destroyed by one another. V. 12 is included for context.

Context Group Version	For you (pl), brothers, were called for freedom; only [do] not [use] your (pl) freedom for an occasion to the flesh, but through allegiance serve as slaves to one another. For the entire law is fulfilled in one word, [even] in this: You shall give allegiance to your neighbor as yourself. But if you (pl) bite and devour one another, take heed that you (pl) are not consumed one of another.
English Standard Version	.
Far Above All Translation	.
Green’s Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* brethren, you° were called upon <i>the basis of</i> freedom; only do not <i>use</i> the freedom *for a starting-point for the flesh, but <i>serve</i> *° one another through love*. For* all <i>the</i> law is fulfilled in one word, in the <i>command</i> : ‘You will love* your neighbor like yourself.’ {Lev 19:18} But if you° are biting and devouring one another, beware°, <i>that</i> you° might not be consumed by one another.
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	For you and only you, members of the royal family of God, have been called for the purpose of exercising freedom, only do not exercise freedom for the opportunity with reference to the flesh, but through the [mental attitude of] love [the filling of the Spirit] be subordinate to each other. For the deficiency of the entire law has been fulfilled in this one doctrine, namely this, you will love [or, <i>have a relaxed mental attitude toward</i>] your fellow man as yourself (which is a command to be filled with the Spirit). But if you bite and devour one another (of the same kind) (and you do), beware that you are not destroyed by means of another (of the same kind).
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Translation	.
World English Bible	.
Worrell New Testament	.
Young’s Updated LT	.

The gist of this passage:
13-15

Galatians 5:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
humeis (ὑμεῖς) [pronounced <i>hoo-MICE</i>]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong’s #5210, which is a form of Strong’s #4771
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

Galatians 5:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
ἐλευθερία (ἐλευθερία) [pronounced el-yoo-there-EE-ah]	<i>liberty, freedom; ability to do as one pleases; license</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1657
καλεῶ (καλέω) [pronounced kal-EH-oh]	active: <i>to call; to call aloud, utter in a loud voice; to invite</i> ; passive: <i>to be called, to receive a call</i>	2 nd person plural, aorist passive indicative	Strong's #2564
ἀδελφοί (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80

Translation: For you see, brothers, you (all) were called on the basis of freedom,...

Christianity is rooted in freedom; meaning it is all about the choices which God allows us to make. You cannot really make someone a believer from applying force. You might drive a church and its people underground; you might, on the other approach, have people agree to say this or that. But, at the very heart of Christianity is Jesus Christ and Who He is. "Who do men say I am?" Your own answer to this question determines your relationship with God.

This is one of the great principles of the gifts of God. God has allowed us to make a free will choice regarding His Son. Do we believe in Him or not? Given the many mentions of free will in the Bible, of the importance in believing in Jesus Christ, we must reasonably assume that God gives us this true option in life. Given the many statements like "no man comes to God unless I draw him," would suggest that man's free will and God's sovereignty meet when a person believes in Jesus.

Galatians 5:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
μόνον (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
μή (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
τήν (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)

Galatians 5:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eleuthería (ἐλευθερία) [pronounced el-yoo- there-EE-ah]	<i>liberty, freedom; ability to do as one pleases; license</i>	feminine singular noun; accusative case	Strong's #1657
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
aphormê (ἀφορμή) [pronounced af-or- MAY]	<i>occasion, a starting-point, (figuratively) an opportunity</i>	feminine singular noun, accusative case	Strong's #874
Thayer definitions: 1) a place from which a movement or attack is made, a base of operations; 2) metaphorically that by which endeavour is excited and from which it goes forth; 2a) that which gives occasion and supplies matter for an undertaking, the incentive; 2b) the resources we avail ourselves of in attempting or performing anything.			
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
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

Translation: ...[but] only not the freedom for the occasion of the sin nature;...

The word *flesh* is often a synonym for the sin nature, Paul is saying, "Having this freedom does not mean that you can simply sin to your heart's delight after salvation." Or, "This freedom is not given to you so that you might let your sin nature rule your life."

Galatians 5:13c

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
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tês (τῆς) [pronounced 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 5:13c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agápē (ἀγάπη) [pronounced ag-AH-pay]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i>	feminine singular noun, genitive/ablative case	Strong's #26
douleúō (δουλεύω) [pronounced dool-YOO-oh]	<i>serve, act as a servant, be a slave, be in bondage to</i>	2 nd person plural, present middle imperative	Strong's #1398
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; dative, locative or instrumental case	Strong's #240

Translation: ...but through love, serve one another.

This, and the next sentence, indicates that there has been a great many problems in Galatia between believers. Apparently, some still believed in grace, some believed in circumcision and the Law, and there were differences of opinion as to what they thought that Paul believed.

Paul is saying that they ought to use their freedom to serve one another.

Galatians 5:13 For you see, brothers, you (all) were called on the basis of freedom, [but] only not the freedom for the occasion of the sin nature; but through love, serve one another. (Kukis nearly literal translation)

Galatians 5:14a

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
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
pás (πάς) [pronounced pahs]	<i>each, every, any; all, entire; anyone, everyone</i>	masculine singular adjective, nominative case	Strong's #3956
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; nominative case	Strong's #3551
en (ἐν) [pronounced en]	<i>in, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Galatians 5:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice</i> , <i>MEE-ah</i> , <i>ehh</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; dative, locative or instrumental case	Strong's #1520
logos (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3056
plêroô (πληρώω) [pronounced <i>play-ROH-oh</i>]	<i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]</i>	3 rd person singular, perfect passive indicative	Strong's #4137
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Translation: For all the (Mosaic) Law is fulfill in [this] one saying:...

Some of the Galatians are very concerned about fulfilling the Mosaic Law. Paul is going to give them a simple way to fulfill the Mosaic Law, by quoting a single verse from the Pentateuch.

Galatians 5:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agapaô (ἀγαπάω) [pronounced <i>ahg-ahp-AH-oh</i>]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor [goodwill, benevolence]; to delight in</i>	2 nd person singular, future active indicative	Strong's #25
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
plêsion (πλησίον, α, ον) [pronounced <i>play-SEE-on</i>]	<i>neighbor, one who is near, close by; fellow man; associate</i>	adverb; noun	Strong's #4139

Galatians 5:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
seauton (σεαυτόν) [pronounced seh-ow-TOM]	<i>yourself; you; to you, towards you</i>	2 nd person masculine singular reflexive pronoun; accusative case	Strong's #4572

Translation: ...Love your neighbor as [you love] yourself.

Paul quotes Leviticus 19:18, which reads, "Love your neighbor as yourself."

To be clear, Paul is not placing the Galatians under the Mosaic Law; and this single phrase essentially covers interrelationships between people. Obviously, this says nothing about our relationship with God.

Paul's intent here is to move the Galatians away from a legalistic approach to the Mosaic Law (which Judaism distorted considerably), and to give them a simplified approach which they could easily remember and understand.

Galatians 5:14 For all the (Mosaic) Law is fulfill in [this] one saying: Love your neighbor as [you love] yourself. (Kukis nearly literal translation)

Galatians 5:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; accusative case	Strong's #240
dáknoō (δάκνω) [pronounced DAK-no]	<i>to bite (with the teeth); metaphorically, to wound the soul, cut lacerate, rend with reproaches</i>	2 nd person plural, present active indicative	Strong's #1143 (hapax legomena)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
katesthiō (κατεσθίω) [pronounced kawt-es-THEE-oh]	<i>to consume by eating, to eat up, to devour; to waste, to squander; to destroy</i>	2 nd person plural, present active indicative	Strong's #2719

Translation: But if you keep on biting and keep on devouring one another,...

What Moses writes here indicates that those in the Galatian churches had gotten completely out of hand, revealing a great deal of dysfunctional relationships within the church.

It is certainly possible that you can attend the same church with Charley Brown and you two have some deep issue problems. Here is what has to happen: when you have a nasty thought about C. Brown, you rebound that thought. Your focus in church should be upon the teaching which takes place, not upon whatever is happening between you and Charley Brown. And, what's more, you do not publically run down Charley Brown, gossip about him, give your side of the story, etc. At the same time, you do not need to stand up in church, turn around, and tell Charley Brown that you love him.

Galatians 5:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
blepō (βλέπω) [pronounced BLEHP-oh]	<i>look (at), behold, glance at; beware, look (on, to), perceive, regard, notice, see; take heed</i>	2 nd person plural, present active imperative	Strong's #991
mē (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
hupō (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; genitive/ablative case	Strong's #240
analiskō (ἀναλίσκω) [pronounced ann-al-IHS-koh]	<i>to use up, to destroy, to consume</i>	2 nd person plural, aorist passive subjunctive	Strong's #355

Translation: ...see that you (all) are not destroyed by one another.

The believers in the local churches of Galatia must be able to attend church in the same building without having many attacks against one another.

Galatians 5:15 **But if you keep on biting and keep on devouring one another, see that you (all) are not destroyed by one another.** (Kukis nearly literal translation)

Galatians 5:13–15 **For you see, brothers, you (all) were called on the basis of freedom, [but] only not the freedom for the occasion of the sin nature; but through love, serve one another. For all the (Mosaic) Law is fulfill in [this] one saying: Love your neighbor as [you love] yourself. But if you keep on biting and keep on devouring one another, see that you (all) are not destroyed by one another.** (Kukis nearly literal translation)

Galatians 5:13–15 **For you see, royal family of God, that we have all been called on the basis of freedom, but that freedom is not to be wasted on the function of your sin nature; but you are to serve one another in the state of agape love. You want to follow the Mosaic Law? I can sum up the man-ward side of the Mosaic Law quite simply: Love your neighbor as yourself. But if you keep on biting and devouring one another, be careful that you do not destroy yourselves in the end.** (Kukis paraphrase)

Walk by the Spirit; Do Not Perform the Works of the Flesh

Being filled with the Spirit; being in fellowship with God and with one another:

In this next passage, we are going to study the phrases *walking by the Spirit* and *being led by the Spirit*. The Spirit is said to be in opposition to the flesh (a synonym for the sin nature) and the flesh is in opposition to the Spirit. *Walking by the Spirit* and *being led by the Spirit* are two different ways of expressing the same thing, that *thing* being *the filling of the Spirit*. This would logically correspond to being in fellowship with God (and with fellow believers), as per 1John 1:7–9.

In Galatians 5:16–18, these things are presented as absolutes; and fellowship is presented as an absolute. There is no passage which suggests, in the Christian life, *you really need to shoot for being over 80% filled with the Spirit; or you really ought to be 70% in fellowship with God*. If we found language like that, these would be relative spiritual states (like spiritual growth is a relative state; knowledge of Bible doctrine is a relative state). For example, do all believers have exactly the same amount of doctrine in their souls? Of course not! That is why the amount of spiritual information that a person has is a relative state. Spiritual maturity is a relative state. Furthermore, all of these things which are relative spiritual states are dynamic. They can change from day-to-day. This does not mean that you go from 0 to 50 overnight. Spiritual growth is subtle like physical growth is. It would be hard to pinpoint it day-to-day.

On the other hand, the first things I mentioned, *walking by the Spirit, being filled with the Spirit, being led by the Spirit* and *being in fellowship* are all absolute states. You are there or you are not. Just like the state of salvation is an absolute state; you are saved or you are not; no one is 60% saved. No one is 50% in fellowship, no one is 90% filled with the Spirit.

Since it makes no sense to be in fellowship with God, but not be filled with the Spirit (or vice versa), there is a state of being for the Christian which is, to put it another way, either on or off. In an AC electric circuit, you have to have several things which must be true all at the same time: a complete loop (that is, there can be no breaks in the circuit wires), you must have an electrical (power) source, and then there are the things in the circuit which are powered on and off (in the analogy, these would be lights). Believers of all maturity levels can power their spiritual lives on or off. In an electrical circuit, we often power things on or off with a switch. There are actual mechanics for doing this in the spiritual life.

There are two verses which give us the mechanics for turning this circuit on (or completing this circuit). The first is 1Corinthians 11:31 **For if we would judge ourselves, we should not be judged.** (Webster's) Or, **For if we had discerned [or, correctly judged] ourselves, we would not have been judged.** (The Analytical-Literal Translation) Or, **If we would examine ourselves first, we would not come under God's judgment.** (Good News Bible) The context for this verse is the communion service taking place in the local Corinthian churches, and some people are getting sick during or after the communion service. God was judging them for their state of being (spiritually, they were in the *off* position). They were out of fellowship, and yet they were partaking of the Lord's Table.

As an aside, at the beginning of eras (or epochs) in the Bible, God tends to have harsh, swift, unmistakable judgments which often serve as warnings to others (Ananias and Sapphira in Acts 5; Korah's rebellion in Exodus). The Corinthians were a part of the early establishment of the local church, and, therefore, subject to similar judgments.

The second passage, which gives us the mechanics for turning on or off the spiritual circuit, is 1John 1:7–10. In 1John 1:9, most translations have the word *confess*, which today has the connotation of more than just saying

something or acknowledging something. There is the connotation of having some sort of emotional response to what you are saying (there is no emotion necessarily associated with the underlying Greek word). Another problem with the word *confession* is that it is so closely associated with Catholic priests and going into a Catholic church and telling a person with the title what we did. There is nothing like that in the Bible. There is no specialized priesthood in the New Testament (you and I are both priests; some guy who wears a robe is not a higher or better priest); and there is no indication that we need to travel anywhere to make use of 1John 1:9 (the same is true of 1Corinthians 11:31). Neither Paul nor John write, "Listen, you all need to track me down and tell me what you've been doing wrong."

Therefore, let's go with some translations which do not use the word confess. **If we say openly that we have done wrong, he is upright and true to his word, giving us forgiveness of sins and making us clean from all evil.** (The Bible in Basic English) **Let us tell God about our wrong ways. God can be trusted. He does what is right. He will forgive us for the wrong things we have done. He will make us clean from all that was wrong.** (The Bible in Worldwide English) **If we acknowledge our sins, He is trustable and does what is right so that He might forgive us of the sins and clean us off from every wrong.** (The Breakthrough Version) **However, if we admit our sins, then God forgives us. We can trust God; He does what is right. He will keep us clean from every evil thing.** (The Holy Covenant New Translation) **If we acknowledge our sins, He is faithful and just so that He always forgives our sins and always cleanses us from every category of unrighteousness.** (Benjamin Brodie).

The process is quite simple. We are going along in the Christian walk, we sin, and we instantly fall out of fellowship. When we name or acknowledge or admit the sin (s) that we did, we are restored to fellowship (which is, again, an absolute state). *God is faithful*, which means He does this every time. *God is justified*: that is, He is able to forgive us because these sins that we name were paid for on the Roman cross. God forgives the sins that we name or acknowledge and, on top of that, ***He cleanses us from every category of unrighteousness***. That is, if we did some things which were wrong, but we don't know that we sinned in that regard, then God forgives those things as well, even though we did not include them in our confession (often referred to as *sins of ignorance*).

If, temporally speaking, we are forgiven and cleansed, that would restore us to fellowship with God, which is the context of 1John 1:7–10 **But if we keep on walking in the sphere of light as He was in the sphere of light, we keep on having fellowship with each other, and the blood of Jesus, His Son, keeps on cleansing us from every sin. If we contend that we do not have a sin nature, we are deceiving ourselves and the Truth is not in us. If we acknowledge our sins, He is faithful and just so that He always forgives our sins and always cleanses us from every category of unrighteousness. If we contend that we have not sinned, we keep on making Him a liar and His Word is not in us.** (Benjamin Brodie's translation)

To sum up. When you commit a sin, that puts you out of fellowship. When you name/acknowledge/admit that sin (or sins) (NOT to another person), you are put back into fellowship, which would include the filling of the Spirit.

Now I keep on saying, by a Spirit, keep on walking and a desire of the flesh you (all) will not never perform. For the flesh keeps on desiring against the Spirit and the Spirit [is] against the flesh, for these things to one another keep on being opposed, that not to which except you (all) keep on willing to do these things, you (all) keep on doing. Now if by the Spirit you (all) keep on being led [then] you (all) are not under Law.

Galatians
5:16–18

Now I keep on saying, keep on walking by the Spirit so that you (all) will not perform the desire of the flesh. For the flesh keeps on desiring [to act] against the Spirit and the Spirit [keeps on being] against the flesh. [This is] because these things keep on being opposed to one another, so that you (all) will not keep on doing the things which in the case that you (all) keep on wanting [to do them]. Now if you (all) keep on being led by the Spirit, [then] you (all) are no longer under the Law.

The principle is this: when you are walking by means of the Spirit then you will not perform the desires of the sin nature. The sin nature continually wants to act against the Spirit while the Spirit is against the sin nature. This is because these two things are in fundamental opposition to one another, so that you will always not do the things which you keep on wanting to do. Given this information, if you are guided by the Spirit, then you are no longer under the Mosaic Law.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now I keep on saying, by a Spirit, keep on walking and a desire of the flesh you (all) will not never perform. For the flesh keeps on desiring against the Spirit and the Spirit [is] against the flesh, for these things to one another keep on being opposed, that not to which except you (all) keep on willing to do these things, you (all) keep on doing. Now if by the Spirit you (all) keep on being led [then] you (all) are not under Law.
Complete Apostles Bible	I say then: Walk in the Spirit, and you shall by no means fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these things oppose each other, so that you do not do the things that you wish. But if you are led by the Spirit, you are not under the law.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. I say then: Walk in the spirit: and you shall not fulfill the lusts of the flesh. For the flesh lusteth against the spirit: and the spirit against the flesh: For these are contrary one to another: so that you do not the things that you would. But if you are led by the spirit, you are not under the law.
V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT	. And I say: Walk ye in the Spirit; and never follow the cravings of the flesh. For the flesh craveth that which is repugnant to the Spirit; and the Spirit craveth that which is repugnant to the flesh: and the two are the opposites of each other, so that ye do not that which ye desire. But if ye are guided by the Spirit, ye are not under the law.
Original Aramaic NT	But I say that you should be walking in The Spirit and the craving of the flesh you will never do. For the flesh craves anything that opposes The Spirit and The Spirit craves whatever opposes the flesh, and they both are contrary one to another, lest you would be doing whatever you want. But if you are led by The Spirit, you are not under The Written Law.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But I say, Go on in the Spirit, and you will not come under the rule of the evil desires of the flesh. For the flesh has desires against the Spirit, and the Spirit against the flesh; because these are opposite the one to the other; so that you may not do the things which you have a mind to do. But if you are guided by the Spirit, you are not under the law.
Bible in Worldwide English	So I say, let the Spirit tell you what you should do. Then you will not do the wrong things you yourselves want to do.

People want to do wrong things that the Spirit does not want them to do. And the Spirit wants people to do things they do not want to do. The Spirit and the wrong things you want to do are against each other, so that you do not do what you yourself want to do.

If you do what the Spirit wants you to do, then you will be free from the law.

Easy English

Easy-to-Read Version–2008

So I tell you, live the way the Spirit leads you. Then you will not do the evil things your sinful self wants.

The sinful self wants what is against the Spirit, and the Spirit wants what is against the sinful self. They are always fighting against each other, so that you don't do what you really want to do.

But if you let the Spirit lead you, you are not under law.

God's Word™

Let me explain further. Live your life as your spiritual nature directs you. Then you will never follow through on what your corrupt nature wants.

What your corrupt nature wants is contrary to what your spiritual nature wants, and what your spiritual nature wants is contrary to what your corrupt nature wants. They are opposed to each other. As a result, you don't always do what you intend to do.

If your spiritual nature is your guide, you are not subject to Moses' laws.

Good News Bible (TEV)

What I say is this: let the Spirit direct your lives, and you will not satisfy the desires of the human nature.

For what our human nature wants is opposed to what the Spirit wants, and what the Spirit wants is opposed to what our human nature wants. These two are enemies, and this means that you cannot do what you want to do.

If the Spirit leads you, then you are not subject to the Law.

The Message

NIRV

New Life Version

New Simplified Bible

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

Contemporary English V.

If you are guided by the Spirit, you won't obey your selfish desires.

The Spirit and your desires are enemies of each other. They are always fighting each other and keeping you from doing what you feel you should.

But if you obey the Spirit, the Law of Moses has no control over you.

The Living Bible

New Berkeley Version

New Century Version

New Living Translation

The Passion Translation

As you yield freely and fully to the dynamic life and power of the Holy Spirit, you will abandon the cravings of your self - life.

For your self - life craves the things that offend the Holy Spirit *and hinder him from living free within you!* And the Holy Spirit's intense cravings hinder your old self - life from dominating you! So then, the two incompatible and conflicting forces within you are your self - life of the flesh and the new creation life of the Spirit.

But when you are brought into the full freedom of the Spirit of grace, you will no longer be living under the domination of the law, *but soaring above it!*

UnfoldingWord Simplified T.

So I tell you this: Always let God's Spirit lead you. If you do that, you will not do the sinful things you might want to do. When you want to sin, you go against God's Spirit. And God's Spirit goes against your desire to sin. These two are always fighting against each other. The result is that you do not always do the good things that you truly desire to do. But when God's Spirit leads you, the law does not control you.

Williams' New Testament I mean this: Practice living by the Spirit and then by no means will you gratify the cravings of your lower nature. For the cravings of the lower nature are just the opposite to those of the Spirit, and the cravings of the Spirit are just the opposite of those of the lower nature; these two are opposed to each other, so that you cannot do anything you please. But if you are guided by the Spirit, you are not subject to the law.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version I say, "Traipse around in *the* Spirit, and you will not in any way finish *the* desire of *the* physical body."
 You see, the physical body desires *what is* against the Spirit, but the Spirit *what is* against the physical body; for these lie in opposition to each other so that whatever you may want, you don't do.
 If you are led by *the* Spirit, you are not under *the* law.

Common English Bible .
 Len Gane Paraphrase .
 A. Campbell's Living Oracles I say, then, walk by the Spirit, and you will not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things you would. But if you are led by the Spirit, you are not under law.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament This is what I have to say--Let your steps be guided by the Spirit, and then you will never gratify the cravings of your earthly nature. For these cravings of our earthly nature conflict with the Spirit, and the Spirit with our earthly nature--they are two contrary principles--so that you cannot do what you wish. But, if you follow the guidance of the Spirit, you are not subject to Law.

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 My advice is to walk by the Spirit. Don't satisfy the desires of your sinful human nature. For the desires of the sinful nature are opposed to the Spirit, and the desires of the Spirit are opposed to the sinful nature. They fight one another, so you don't do what you want to do. But if the Spirit leads you, you're not under the law.

God's Truth (Tyndale) .
 Holman Christian Standard .
 International Standard V .
 Lexham Bible **Live by the Spirit and Reject the Deeds of the Flesh**
 But I say, live by the Spirit, and you will never carry out the desire of the flesh. For the flesh desires against the Spirit, and the Spirit against the flesh, for these are in opposition to one another, so that whatever you want, you may not do these things. But if you are led by the Spirit, you are not under the law.

Montgomery NT This is my meaning. Let your steps be guided by the Spirit, and you will not gratify the desires of the flesh. For the desire of the flesh is against that of the Spirit, and

the desire of the Spirit is against that of the flesh, for they two are antagonistic, so that you may not do those things that you wish. But if you are habitually led by the Spirit you are not under law.

NIV, ©2011

Riverside New Testament

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I say, walk in the Spirit and you will not carry out the passions of the flesh. For the flesh has passions contrary to the Spirit and the Spirit contrary to the flesh, for these are opposed to each other, so that you may not do whatever you wish. But if you are led by the Spirit you are not under law.

Leicester A. Sawyer's NT

And I say, walk in the Spirit and perform not the desire of the flesh. For the flesh desires against the Spirit, and the Spirit against the flesh; and these are opposed one to another, so that you do not what you wish. But if you are led by the Spirit, you are not under the law.

The Spoken English NT

UnfoldingWord Literal Text

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But I say, walk by the Spirit and you will not carry out the desires of the sinful nature. For the desires of the sinful nature are against the Spirit, and the desires of the Spirit are against the sinful nature. For these are in conflict with each other, so that you cannot do the things you want. But if you are led by the Spirit, you are not under the law.

Urim-Thummim Version

This I say then, Walk in the Spirit, and you will not perform the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that you cannot do the things that you would. But if you are led of the Spirit you are not under the Law.

Weymouth New Testament

This then is what I mean. Let your lives be guided by the Spirit, and then you will certainly not indulge the cravings of your lower natures. For the cravings of the lower nature are opposed to those of the Spirit, and the cravings of the Spirit are opposed to those of the lower nature; because these are antagonistic to each other, so that you cannot do everything to which you are inclined. But if the Spirit is leading you, you are not subject to Law.

Wikipedia Bible Project

I say: if you are walking by the spirit there is no way you will fulfill the desires of the flesh. For what the flesh desires is against the spirit, and spiritual desires are against the flesh. If you are led by the spirit, you are not under the law.

Worsley's New Testament

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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 I say, if you walk in the Spirit, the lust of the flesh will not overtake you. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are opposed to one another; so you are not able to do as you desire. But if you are led by the Spirit, you are not under (the penalty of breaking) the Torah.

Holy New Covenant Trans.

So I tell you: live by following the Spirit. Then you won't do the selfish and evil things which you want in your human nature.

The human nature wants things which are against the Spirit. The Spirit wants things which are against our human nature. These oppose each other. Because of this, you cannot do the things that you really intend to do.

But if you let the Spirit lead you, then you are not under the law.

The Scriptures 2009

And I say: Walk in the Spirit, and you shall not accomplish the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh. And these are opposed to each other, so that you do not do what you desire to do. But if you are led by the Spirit, you are not under Torah.

Tree of Life Version

But I say, walk by the Ruach, and you will not carry out the desires of the flesh. For the flesh sets its desire against the Ruach, but the Ruach sets its desire against the flesh—for these are in opposition to one another, so that you cannot do what you want. But if you are led by the Ruach, you are not under law.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...[I] say but [by] spirit walk! and desire [of] flesh not not [You*] may perform The for Flesh desires {them} against the spirit The but Spirit {desires them} against the flesh These for one another opposes~ that not what* if [You*] may want these [You*] may make if but [by] spirit [You*] are led not [You*] are under law...

Alpha & Omega Bible

BUT I SAY, WALK BY THE SPIRIT, AND YOU WILL NOT CARRY OUT THE DESIRE OF THE FLESH.

FOR THE FLESH SETS ITS DESIRE AGAINST THE SPIRIT, AND THE SPIRIT AGAINST THE FLESH; FOR THESE ARE IN OPPOSITION TO ONE ANOTHER, SO THAT YOU MAY NOT DO THE THINGS THAT YOU PLEASE.

BUT IF YOU ARE LED BY THE SPIRIT, YOU ARE NOT COVERED BY THE LAW.

†(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)

Awful Scroll Bible

I instruct moreover, be walking-about in the Breath, and yous shall not be mature in the rages-over of the flesh.

For, the flesh rages-against that according to the Breath, and the Breath that accordingly to the flesh. Furthermore, these-same lay-opposite to one another, in order that, that- yous may -not effect, the same-as-these, that yous shall want.

But if yous are being led of the Breath, yous are not under the Law.

Concordant Literal Version

Now I am saying, Walk in spirit, and you should under no circumstances be consummating the lust of the flesh."

For the flesh is lusting against the spirit, yet the spirit against the flesh. Now these are opposing one another, lest you should be doing whatever you may want."

Now, if you are led by spirit, you are not still under law."

exeGeses companion Bible

THE IN SPIRIT WALK

So I word this, Walk in Spirit

and you never no way

complete/shalam the panting of the flesh.

For the flesh pants against the Spirit

and the Spirit against the flesh

- and these are contrary to one another:

so that you cannot ever do those that you ever will.

But if you are led by the Spirit,

you are not under the torah.

Orthodox Jewish Bible

But I say, let your halakhah be by the Ruach HaKodesh, and by no means will you carry out the ta'avot (lusts) of the basar.

For the basar desires against the Ruach HaKodesh, and the Ruach HaKodesh desires against the basar--for these oppose each other--with the result that the things you wish you cannot do (Ro chp 7).

But if by the Ruach HaKodesh you are led, you are not under [epoch of] Torah.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version

But, I am saying to you, live in harmony with the Holy Spirit's [desire for you] and [then] you will not [always] be giving in to the wrong desires of your body. For what your body wants is in conflict with what the Holy Spirit wants [for you], and what the Holy Spirit wants conflicts with what your body wants, for these [two desires] are contrary to one another, so that you do not [always] do what you [really] want to. But, if you are led by [what] the Holy Spirit [wants you to do], you are not under [obligation to meet the requirements of] the Law of Moses.

Benjamin Brodie's trans.

Now I say: Keep on walking by the Spirit and you will not execute the desire of the flesh [sin nature].

For the flesh [old sin nature] desires to oppose the Spirit, and the Spirit against the flesh, because these [two opposing spheres of operation] are constantly opposed to one another, so that you cannot keep on executing those things [divine protocol] that you desire.

But if you are being led by the Spirit [grace mechanics], you are not under the law [legalism has no hold on you]..

The Expanded Bible

Jonathan Mitchell NT

So I continue saying, be habitually walking about (= living your life) in spirit (or: by [the] Spirit; with a Breath-effect), and you should under no circumstance (or: would by no means) bring to fruition (carry to its goal; end up with; bring to maturity) the full rushing passion (the over-desire; craving) originating in flesh (= pertaining to the estranged human nature, or the self which has been dominated by a system of culture or religion; or: corresponding to flesh- [righteousness]; belonging to [a religious system] of flesh-works).

For the flesh [system or nature] is constantly rushing passionately down upon (or: against) the spirit (or: Breath-effect), and the spirit (or: Breath-effect) down on (or: against) the flesh [nature, or, system of religion], for these things are constantly lying in opposition to each other (lying set to displace each other), so that – whatever you may habitually be intending (wanting; willing; purposing) – these things you repeatedly can not be doing. [comment: either because of the estranged flesh nature, or, because of the rules of the system]

Yet since (or: if) you folks are continuously being led in spirit (by [the] Spirit; to [the] Spirit; with a Breath-effect), you do not exist (you are not) under Law [= Torah; = the flesh system of works].

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	<p>But I say, live^f in the Spirit, and don't give the flesh what it wants at all. After all, the flesh wants the opposite of what the Spirit wants, and the Spirit wants the opposite of what the flesh wants. They're set against each other, so that you can't^s just do whatever you want.</p> <p>But if you're led by the Spirit, you're not under the Law.</p> <p>r. Lit. "walk," or "conduct yourself".</p> <p>s. Or "don't".</p>
Wilbur Pickering's New T.	<p>Spirit VS flesh</p> <p>I say then: walk in the Spirit, and you will not fulfill the lust of the flesh. Because the flesh desires what is contrary to the Spirit, and the Spirit what is contrary to the flesh; they oppose each other; it follows that you may not do the things that you wish. However, if you are led by the Spirit you are not under a law.⁶</p> <p>(6) What the flesh wants is bad for you; what the Spirit wants is good for you. To be led by the Spirit is not to be under a set of rules; it is a relationship.</p>

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	<p>But I say, be walking about [fig., conducting yourselves] in [or, by] the Spirit, and you_p shall by no means fulfill [or, carry out] the lust of the flesh.</p> <p>For the flesh lusts contrary to the Spirit, and the Spirit contrary to the flesh. Now these are hostile to one another, so that what you_p should be desiring, these [things] you_p are not doing.</p> <p>But since you_p are led by the Spirit, you_p are not under [the] Law.</p>
Berean Literal Bible	.
Bond Slave Version	.
C. Thomson updated NT	.
Charles Thomson NT	<p>This then I say, walk by the spirit and by no means fulfil the lust of the flesh. For the inclinations of the flesh are contrary to the spirit; and the inclinations of the spirit are contrary to the flesh; they are opposed to one another; so that you do not, what you wish; but if you are led by the spirit you are not under law.</p>
Context Group Version	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	<p>And I say, walk in the Spirit, and you may not fulfill the desire of the flesh; for the flesh desires contrary to the Spirit, and the Spirit contrary to the flesh, and these are opposed to one another, that the things that you may will—these you may not do; and if you are led by the Spirit, you are not under law.</p>
Modern English Version	.
Modern Literal Version 2020	<p>But I am saying, walk^o by <i>the</i> Spirit and you^o should never complete the lust of the flesh.</p> <p>For* the flesh lusts against the Spirit and the Spirit against the flesh, and these lay in opposition to one another; in-order-that you^o may not do* these things which you^o would wish.</p> <p>But if you^o are led by <i>the</i> Spirit, you^o are not under <i>the</i> law.</p>
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	<p>Walking in the Spirit</p> <p>This I say then: Walk in the Spirit, and you(p) shall not fulfill the lust of the flesh.</p>

For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that you(p) cannot do the things that you(p) would.

But if you(p) are led by the Spirit, you(p) are not under the law.

Revised Young's Lit. Trans.
R. B. Thieme, Jr. translation

Now I say, keep on walking by means of the Spirit, and you will not carry out the lust pattern of the sin nature.

For you see the old sin nature rises up in protest against the indwelling Spirit and the indwelling Spirit wars against the old sin nature, for these—the Spirit and the old sin nature—are constantly opposed to each other, that you may not continue doing whatever things, if you desire.

But if you are being led by the Spirit then you are not under the (authority of the) Law.

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:
16-18

Galatians 5:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention	1 st person singular, present active indicative	Strong's #3004
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
pneuma (πνεῦμα) [pronounced PNYOO-mah]	spirit, Spirit; breath; wind [blast], air	neuter singular noun, dative, locative or instrumental case	Strong's #4151
peripateō (περιπατέω) [pronounced per-ee-paht-EH-oh]	walk [around, to and fro, all over, about]; metaphorically used to mean conduct oneself [typically, consistently in life]; live, pass through life, function [in life]	2 nd person plural, present active imperative	Strong's #4043

Translation: Now I keep on saying, keep on walking by the Spirit...

Paul, using the imperative mood, tells the Galatians to *walk by means of the Spirit*. Or to *walk in the Spirit*. This would suggest that he has already told them *how* to do that.

Logically, Paul would have presented the gospel to the people in Galatia, possibly traveling around in that country (or staying in one spot and letting the people come to him). Once a number of people have been evangelized (say, 20, 200 or 2000), then Paul would teach the basics of the spiritual life. One of the fundamental basics would be the filling of the Spirit or the walking in the Spirit.

The mechanics for achieving this state, for the believer, is to name his sin/sins to God, and he is forgiven. When he gets out of fellowship again, he names those sins again (or acknowledges them). The circuit is restored. He is back in fellowship; he is walking by the Spirit.

Galatians 5:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kí</i>]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, as; yea, yet; and so; so that, and that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
epithumia (ἐπιθυμία) [pronounced <i>ep-ee-thoo-MEE-ah</i>]	<i>desire, craving, longing, desire for what is forbidden, lust</i>	feminine singular noun; accusative case	Strong's #1939
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; genitive/ablative case	Strong's #4561
ου (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
μη (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
teleō (τελέω) [pronounced <i>tel-EH-oh</i>]	<i>to complete, to execute, to conclude, to end, to discharge (a debt); to accomplish, to make an end, to expire, to fill up, to finish, to go over, to pay, to perform</i>	2 nd person plural, aorist active subjunctive	Strong's #5055

Translation: ...so that you (all) will not perform the desire of the flesh.

The flesh is one of the many synonyms for the sin nature. Every human being has one each sin nature issued at least at birth (and there may be a format sin nature in the child in the womb, since the child does receive it from his father).

The desire/craving/longing of the sin nature could refer to a variety of things. Our sins may be refined and hidden, like mental attitude sins (we are angry with someone, we judge someone else, we are jealous of some else). Or these sins may be verbal sins (often we express what is on our mind; or we gossip about someone). Or our sins might be overt. These are things that the sin nature wants to do. As long as we are walking in the Spirit, the sin nature is suppressed. When we allow the sin nature to act—by our own volition—and sin, then we are out of fellowship and we are no longer walking in the Spirit. But, for every moment that you are walking by means of the Spirit, you are not doing anything that the sin nature wants to do.

Galatians 5:16 **Now I keep on saying, keep on walking by the Spirit so that you (all) will not perform the desire of the flesh.** (Kukis nearly literal translation)

Galatians 5:17a

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)
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
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; nominative case	Strong's #4561
epithumêō (ἐπιθυμέω) [pronounced eh-p-ee-thoo-MEH-oh]	<i>to crave, to desire; to set the heart upon, to long for (rightfully or otherwise); to lust after</i>	3 rd person singular, present active indicative	Strong's #1937
katá (κατά) [pronounced kaw-TAW]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151

Translation: For the flesh keeps on desiring [to act] against the Spirit...

The flesh or the sin nature keeps on desiring to act against the Spirit. The Spirit and the sin nature are in opposition to one another.

Galatians 5:17b

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 used as a copulative and an adversative	Strong's #1161

After a negative sentence, *but, but rather*. Dé is joined to terms which are repeated with a certain emphasis, and with such additions as tend to explain and establish them more exactly; in this use of the particle we may supply a suppressed negative clause and give its force in English by inserting *I say, and that, so then, etc.*)

Galatians 5:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
katá (κατά) [pronounced kaw-TAW]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
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
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: ...and the Spirit [keeps on being] against the flesh.

The Spirit is against the flesh (the sin nature).

Galatians 5:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)
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
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	neuter plural reciprocal pronoun; dative, locative or instrumental case	Strong's #240
antíkeimai (ἀντίκειμαι) [pronounced an-TIHK-ī-mahee]	<i>to be set over against, to be opposite of, to oppose, to be contrary to; to be adverse to, to withstand; to be repugnant</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #480

Translation: [This is] because these things keep on being opposed to one another,...

Although v. 17c continues the thought; I added *this is* in order to begin a new sentence.

The Spirit and the flesh (= sin nature) are in opposition to one another.

This approach suggests that the filling of the Spirit is an absolute state, just as control by the sin nature is an absolute state. You are one or the other.

Galatians 5:17d			
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
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
ha (ὅ) [pronounced ha]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
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>	2 nd person plural, present active subjunctive	Strong's #2309
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)
poieô (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	2 nd person plural, present active subjunctive	Strong's #4160

Translation: ...so that you (all) will not keep on doing the things which in the case that you (all) keep on wanting [to do them].

The believer has things that he does not want to do; and this is maintained while the believer is in the Spirit.

Galatians 5:17 For the flesh keeps on desiring [to act] against the Spirit and the Spirit [keeps on being] against the flesh. [This is] because these things keep on being opposed to one another, so that you (all) will not keep on doing the things which in the case that you (all) keep on wanting [to do them]. (Kukis nearly literal translation)

Galatians 5:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487

Galatians 5:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
ágô (ἄγω) [pronounced AHG-oh]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	2 nd person plural, present passive indicative	Strong's #71

Translation: Now if you (all) keep on being led by the Spirit,...

Now, Paul takes this concept one step further. If you are led by the Spirit, there is one more thing you should know about...

Galatians 5:18b

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
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)
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: ...[then] you (all) are no longer under the Law.

If you are led by the Spirit, then you are no longer under the Law. There is no necessity for you to be under the Law.

Recall that the overall context of this passage is the Galatians thinking that they needed to be under the Mosaic Law and circumcised, in order to be living the spiritual life after salvation. Paul is telling them, when you are filled with the Spirit, then the Mosaic Law is irrelevant to you.

Galatians 5:18 Now if you (all) keep on being led by the Spirit, [then] you (all) are no longer under the Law. (Kukis nearly literal translation)

Galatians 5:16–18 Now I keep on saying, keep on walking by the Spirit so that you (all) will not perform the desire of the flesh. For the flesh keeps on desiring [to act] against the Spirit and the Spirit [keeps on being] against the flesh. [This is] because these things keep on being opposed to one another, so that you (all) will not keep on doing the things which in the case that you (all) keep on wanting [to do them]. Now if you (all) keep on being led by the Spirit, [then] you (all) are no longer under the Law. (Kukis nearly literal translation)

Galatians 5:16–18 The principle is this: when you are walking by means of the Spirit then you will not perform the desires of the sin nature. The sin nature continually wants to act against the Spirit while the Spirit is against the sin nature. This is because these two things are in fundamental opposition to one another, so that you will always not do the things which you keep on wanting to do. Given this information, if you are guided by the Spirit, then you are no longer under the Mosaic Law. (Kukis paraphrase)

Paul is going to list the works of the flesh (vv. 19–21) and the fruit of the Spirit (vv. 22–24). There is not going to be any overlap. This further indicates the absolute nature of either state.

Now apparent is the works of the flesh which is: sexual immorality, moral impurity, unbridled lust, idolatry, drug use, enmities, strife, jealousy, sudden bursts of anger, selfish ambition, rivalries, dissensions, factions, envies, intoxications, revelries and the (things) similar to these, which I keep on telling you beforehand, just as I forewarned that the (ones) practicing the things such as these, a kingdom of God they will not be heir to.

Galatians
5:19–21

The works of the flesh (= the sin nature) keep on being manifest, which [works] are: sexual immorality, moral degeneracy, uncontrolled lust, idolatry, drug use, enmities, strife, (fierce) jealousy, sudden outbursts of anger, [a lifestyle of] selfish ambition and rivalries, dissensions, factions, envies, intoxications, revelries and the (things) similar to these, which I keep on telling you beforehand, just as I had forewarned [you] that the ones practicing things such as these will not be heirs to God's kingdom.

The works of the flesh are obvious and they stand out. These works would include: sexual perversion, moral degeneracy, uncontrolled desires, an inordinate desire for things which are not God, the taking of soul-destroying drugs, continual development of enmities, strife, fierce jealousy, the losing of one's temper, a lifestyle of selfish ambition and an habitual developing of revelries, dissensions against legitimate authorities, factions and illegitimate movements within a church (or in other institutions), envies which motivate disturbing trends, periodic intoxications, wild parties and things similar to these, which I continued to tell you about before the fact. I had also forewarned you that those who practice these things will not be heirs to God's kingdom.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now apparent is the works of the flesh which is: sexual immorality, moral impurity, unbridled lust, idolatry, drug use, enmities, strife, jealousy, sudden bursts of anger, selfish ambition, rivalries, dissensions, factions, envies, intoxications, revelries and the (things) similar to these, which I keep on telling you beforehand, just as I forewarned that the (ones) practicing the things such as these, a kingdom of God they will not be heir to.
Complete Apostles Bible	Now the works of the flesh are manifest, which are: adultery, fornication, immorality, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, factions, envies, murders, drinking bouts, revelries, and the like; which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.
Revised Douay-Rheims	.

Douay-Rheims 1899 (Amer.) Now the works of the flesh are manifest: which are fornication, uncleanness, immodesty, luxury, Idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, Envy, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God.

V. Alexander's Aramaic .

Eastern Aramaic Manuscript .

James Murdock's Syriac NT

For the works of the flesh are known, which are whoredom, impurity, lasciviousness, idol-worship, magic, malice, contention, rivalry, wrath, strife, divisions, discords, envy, murder, drunkenness, revelling, and all the like things. And they who perpetrate these things, as I have before told you, and also now tell you, do not inherit the kingdom of God.

Original Aramaic NT

For the works of the flesh are known, which are fornication, impurity, whoredom, The worship of idols, witchcraft, hate, contention, rivalry, rage, insolence, dissensions, divisions,

Envy, murder, drunkenness, reveling and all such things; those who are committing these things, as I said to you from the first, I say now also, that they shall not inherit The Kingdom of God.

Plain English Aramaic Bible .

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Now the works of the flesh are clear, which are these: evil desire, unclean things, wrong use of the senses, Worship of images, use of strange powers, hates, fighting, desire for what another has, angry feelings, attempts to get the better of others, divisions, false teachings, Envy, uncontrolled drinking and feasting, and such things: of which I give you word clearly, even as I did in the past, that they who do such things will have no part in the kingdom of God.

Bible in Worldwide English

It is easy to see the wrong things people want to do. Both married people and those who are not married commit adultery. People make themselves unclean because of their wrong use of sex. They do things they should be ashamed of doing.

They worship idols. They use witch-power. They hate. They quarrel. They are jealous. They get angry. They want their own way. They do not agree together and they join different groups against each other.

They want what other people have. They even kill. They drink too much strong drink. They like to take part in loud drinking and dancing. They do other things like these. I have told you before and I tell you again. Those who do these things will not be in the kingdom of God.

Easy English .

Easy-to-Read Version–2008

The wrong things the sinful self does are clear: committing sexual sin, being morally bad, doing all kinds of shameful things, worshiping false gods, taking part in witchcraft, hating people, causing trouble, being jealous, angry or selfish, causing people to argue and divide into separate groups, being filled with envy, getting drunk, having wild parties, and doing other things like this. I warn you now as I warned you before: The people who do these things will not have a part in God's kingdom.

God's Word™

Now, the effects of the corrupt nature are obvious: illicit sex, perversion, promiscuity, idolatry, drug use, hatred, rivalry, jealousy, angry outbursts, selfish

ambition, conflict, factions, envy, drunkenness, wild partying, and similar things. I've told you in the past and I'm telling you again that people who do these kinds of things will not inherit the kingdom of God.

Good News Bible (TEV)

What human nature does is quite plain. It shows itself in immoral, filthy, and indecent actions; in worship of idols and witchcraft. People become enemies and they fight; they become jealous, angry, and ambitious. They separate into parties and groups; they are envious, get drunk, have orgies, and do other things like these. I warn you now as I have before: those who do these things will not possess the Kingdom of God.

The Message

.

NIRV

.

New Life Version

.

New Simplified Bible

.

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

Contemporary English V.

People's desires make them give in to immoral ways, filthy thoughts, and shameful deeds. They worship idols, practice witchcraft, hate others, and are hard to get along with. People become jealous, angry, and selfish. They not only argue and cause trouble, but they are envious. They get drunk, carry on at wild parties, and do other evil things as well. I told you before, and I am telling you again: No one who does these things will share in the blessings of God's kingdom.

The Living Bible

.

New Berkeley Version

.

New Century Version

.

New Living Translation

.

The Passion Translation

The cravings of the self-life are obvious: Sexual immorality, lustful thoughts, pornography, chasing after things instead of God, manipulating others, hatred of those who get in your way, senseless arguments, resentment when others are favored, temper tantrums, angry quarrels, only thinking of yourself, being in love with your own opinions, being envious of the blessings of others, murder, uncontrolled addictions, wild parties, and all other similar behavior. Haven't I already warned you that those who use their "freedom" for these things will not inherit the kingdom realm of God!

UnfoldingWord Simplified T.

It is easy to recognize what is sinful. Sinful people commit evil sexual actions, sexual actions that even go against what is natural, and they desire things that are against good laws. They also worship false gods and things that represent those gods. They try to get evil spirits to act for them. People are hostile to others. People quarrel with each other. People are jealous. People behave angrily. People try to get others to think highly of them and do not consider what others want. People do not associate with others. People associate only with those who agree with them. People want what others have. People get drunk. People get drunk and riot. And they do other things like these. I warn you now, just like I warned you previously, that the ones who constantly act and think like this will not receive what God has for his own people when he reveals himself to everyone as king.

Williams' New Testament

Now the practices of the lower nature are clear enough: Sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, quarreling, jealousy, anger, intrigues, dissensions, party-spirit, envy, drunkenness, carousing, and the like. I now warn you, as I have done before, that those who practice such things shall not be heirs of the kingdom of God.

Partially literal and partially paraphrased translations:

American English Bible

.

Beck's American Translation Breakthrough Version	. . The actions of the physical body are shown, some that are sexual sin, <i>desire</i> that is not clean, indulgent activity, idol worship, drug abuse, enemy relationships, fighting, jealousy, bursts of anger, contentions, divisions, sects, envies, bouts of drunkenness, wild parties, and the <i>things</i> like these that I am telling you beforehand, just as I said before, that the <i>people</i> constantly doing these types of <i>things</i> will not inherit God's empire.
Common English Bible Len Gane Paraphrase	. . Now the works of the flesh are obvious; they are adultery, fornication, uncleanness, unrestrained desires, idolatry, witchcraft, hatred, strife, provoking jealousy, hot anger, pushing to be first, selfish scheming, dissensions, heresy, envyings, murders, drunkenness, wild partying, and so on, about which I have told you before, and as I have also told you in the past that those who do such things will not inherit the Kingdom of God.
A. Campbell's Living Oracles	Now, the works of the flesh are manifest, which are these. Fornication, uncleanness, lasciviousness, sorcery, enmities, strifes, emulations, wraths, brawlings, factions, sects, envying, murders, intoxications, revellings, and such like: concerning which I foretell you now, as I also have foretold, that they who practice these things shall not inherit the kingdom of God.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . The sins of our earthly nature are unmistakable. They are sins like these--unchastity, impurity, indecency, Idolatry, sorcery, quarrels, strife, jealousy, outbursts of passion, rivalries, dissensions, divisions, Feelings of envy, drunkenness, revelry, and the like. And I warn you, as I warned you before, that those who indulge in such things will have no place in the Kingdom of God.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Berean Study Bible Christian Standard Bible Conservapedia Translation Evangelical Heritage V. Revised Ferrar-Fenton Bible Free Bible Version God's Truth (Tyndale) Holman Christian Standard International Standard V Now the actions of the flesh are obvious: sexual immorality, impurity, promiscuity, idolatry, witchcraft, [Or sorcery] hatred, rivalry, jealousy, outbursts of anger, quarrels, conflicts, factions, envy, murder, [Other mss. lack murder] drunkenness, wild partying, and things like that. I am telling you now, as I have told you in the past, that people who practice such things will not inherit the kingdom of God.
Lexham Bible Montgomery NT	. . Now the works of the flesh are manifest; such, for instance, as fornication, impurity, indecency, idol-worship, sorcery, quarrels, party-spirit, jealousy, passionate anger, intrigues, factions, sectarianism, envy, drunkenness, revellings, and things like these. I tell you beforehand, as I have already told you, that those who practise such sins shall not inherit the kingdom of God.
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT For the works of the flesh are manifest, which are, fornication, impurity, lewdness, idolatry, magic, enmities, strife, envy, anger, contentions, dissensions, heresies, murders, drunkenness, revellings and the like, of which I tell you before, as I have

also previously told you, that those who do such things shall not inherit the kingdom of God.

The Spoken English NT UnfoldingWord Literal Text	. Now the works of the sinful nature are evident, which are: sexual immorality, impurity, depravity, idolatry, sorcery, hostilities, strife, jealousy, outbursts of anger, rivalry, dissension, divisions, envy, drunkenness, drunken celebrations, and things like these. I warn you about these things, as I warned you before, that those who practice such things will not inherit the kingdom of God.
Urim-Thummim Version	Now the works of the flesh are evident, which are these; Adultery, pornography, uncleanness, unbridled lust, idolatry, sorcery, hatred, contention, rivalry, anger, factions, divisions, heresies, envying, murders, drunkenness, carousal, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things will not inherit the Kingdom of Elohim.
Weymouth New Testament	Now you know full well the doings of our lower natures. Fornication, impurity, indecency, idol-worship, sorcery; enmity, strife, jealousy, outbursts of passion, intrigues, dissensions, factions, envyings; hard drinking, riotous feasting, and the like. And as to these I forewarn you, as I have already forewarned you, that those who are guilty of such things will have no share in the Kingdom of God.
Wikipedia Bible Project	The works of the flesh are clear: illicit sex, impurity, indecency, idolatry, sorcery, hatred, strife, jealousy, anger, selfishness, dissension, sectarianism, envy, drunkenness, carousing and similar. As I said previously, those doing such will not inherit the kingdom of 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	. Now the works of the flesh are clearly revealed, which are: adultery, impurity, uncleanness, lustfulness, idolatry, witchcraft, enmity, fighting, jealousies, anger, rivalries, stubbornness, divisions, heresies, envying, murders, drunkenness, reveling, and things like these; of which I tell you beforehand, as I also said before, that the ones practicing such things will not inherit the kingdom of YAHWEH.
Holy New Covenant Trans.	Human nature does things which are wrong. These are clear: committing unlawful sexual intercourse, not being pure, having orgies, worshipping false gods, practicing witchcraft, hating people, making trouble, being jealous, becoming too angry, being selfish, making people angry with each other, causing divisions, envying others, murdering, getting drunk, having wild parties, and other such things. I warn you now as I warned you before: the people who do these things will not inherit God's kingdom.
The Scriptures 2009	And the works of the flesh are well-known, which are these: adultery ^a , whoring, uncleanness, indecency, idolatry, drug sorcery, hatred, quarrels, jealousies, fits of rage, selfish ambitions, dissensions, factions, envy, murders, drunkenness, wild

parties, and the like – of which I forewarn you, even as I also said before, that those who practise such as these shall not inherit the reign of Elohim.^b

^aSome manuscripts omit adultery.

^bSee 1Corinthians 6:10.

Tree of Life Version

Now the deeds of the flesh are clear: sexual immorality, impurity, indecency, idolatry, witchcraft, hostility, strife, jealousy, rage, selfish ambition, dissension, factions, envy, drunkenness, carousing, and things like these. I am warning you, just as I warned you before, that those who do such things will not inherit God's kingdom.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...Apparent but is~ The Works [of] the flesh Which* is~ Prostitution Impurity Unrestraint Idolatry Pharmacy Hostilities Strife Passion Rages Contentions Divisions Sects Envy Drunkenness* Partying* and The [Things] Like these which* [I] say (before) [to] you* as [I] foretell for The [Men] the these Practicing kingdom [of] god not will inherit...

Alpha & Omega Bible

NOW THE WORKS OF THE FLESH ARE EVIDENT, WHICH ARE: IMMORALITY, IMPURITY, LASCIVIOUSNESS, IDOLATRY, SORCERY, ENMITIES, STRIFE, JEALOUSY, OUTBURSTS OF ANGER, DISPUTES, DISSENSIONS, FACTIONS, ENVYING, ALCOHOLISM, CAROUSING, AND THINGS LIKE THESE, OF WHICH I FOREWARN YOU, JUST AS I HAVE FOREWARNED YOU, THAT THOSE WHO PRACTICE SUCH THINGS WILL NOT INHERIT THE KINGDOM OF THEOS (*The Alpha & Omega*).

Awful Scroll Bible

Moreover, the works of the flesh are apparent, what-certain things are: adultery, unchastity, un-cleanness, in-continence, idol-serving, sorcery, hatefulness, wrangles, jealousies, rages, provocations, standings-to-divide, sects, corruptions, murders, drunkenness, carousing, and these-same that are comparable, which I instruct-beforehand to yous, accordingly-as-to I also said-beforehand, certainly-of-which they who are practicing certainly-of-these, will not lawfully-allot the Rule of God.

Concordant Literal Version

Now apparent are the works of the flesh, which are adultery, prostitution, uncleanness, wantonness, idolatry, enchantment, enmities, strife, jealousies, furies, factions, dissensions, sects, envies, murders, drunkennesses, revelries, and the like of these, which, I am predicting to you, according as I predicted also, that those committing such things shall not be enjoying the allotment of the kingdom of God."

exeGeses companion Bible

THE MANY WORKS OF THE FLESH

Now the works of the flesh are manifest, which are:

Adultery,
whoredom,
impurity,
lechery,
idolatry,
pharmacy,
enmity,
contention,
zeals,
fury,
rivalry,
divisions,
heresies,
envyings,
murders,

intoxication,
 carousings
 and such like:
 of which I forespeak exactly as I also foretold,
 that whoever transacts such
 inherit not the sovereignty of Elohim.

Orthodox Jewish Bible

Now the ma'asei habasar are manifest, dehainu (being:) zenut (fornication), tum'ah (impurity), zimmah (licentiousness), Avodah zarah (idolatry), kashefanut (sorcery, witchcraft), eivot (enmities), merivah (strife), kinah (jealousy), rogez (anger), anochiyut (selfishness), machalokot (dissensions), kitot (sects), Tzarut ayin (envyings), shichrut (drunkenness), holelut (carousing) and things like these, of which I tell you beforehand, as I said previously, that the ones practicing such things will not receive the nachalah (inheritance) of the Malchut Hashem.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
 Now those things done by the sinful, physical nature [of a person] are evident; they are these: sexual immorality, moral impurity, indecent conduct, idol worship, occultic practices, hatefulness, dissension, jealousy, angry outbursts, factious spirits, divisiveness, party spirits, envy, drunkenness, orgies, and things like these. I warn you again, as I have done before, that those people who practice such things will not inherit the kingdom of God.

Benjamin Brodie's trans.

Now the works [production] of the flesh [sin nature, cosmic system] are well-known, which are, for example: sexual activity outside of marriage, sensual impurity [stopping just short of sex], debauchery [wanton behavior, acknowledging no restraints], idolatry [worship of anything in place of God], witchcraft [drug addiction & sorcery], hostilities [all kinds], quarrels [discord], jealousy [party strife], outbursts of anger [rage], inordinate ambition [strife], dissensions [conspiracies], schisms [heretical sects], Envyings [lust of the eyes], drunkenness, riotous parties [carousing], and other things of similar nature [works of the flesh], concerning which I am warning you in advance [at this very moment] just as I have warned you before [when I was last with you in person], that they who engage in such things [practice without any inner restraint] will not inherit [share in] the royal power [kingdom] of God.

The Expanded Bible

Jonathan Mitchell NT

.
 Now the works (actions; deeds) of the flesh [religion] (or: = whose source and origin are the estranged human nature; or: pertaining to the flesh [system, or, nature]; or: = whose results and realm are the self in slavery to a system) [are] seen and made apparent in clear light, which are, and continue being, the works of a prostitute (or: [the] Prostitute): uncleanness (or: waste or worthless material, as of decayed flesh; a never-pruned tree; material that has not been sifted), excess (immoderation; outrageous behavior), idolatry (being a servant to or worshiping external forms or appearances, phantoms of the mind, unsubstantial or reflected images, or conveyed impressions) sorcery (employment of drugs and enchantments; magic rites; witchcraft), hostilities (enmities; alienations), strife (contentious disposition), jealousies (or: zealous emotions), stirring emotions (rushing passions; furies), factions, standings-apart (divisions), sects (religious denominations; parties with a particular opinion; the making of choices from preferences), envies, murders, intoxications (times of being drunk), festal processions (or: excessive feastings), and things like to these [whether religious, or personal], which

things I continue predicting (saying beforehand; or: = giving warning) to you folks, just as I said before, that those habitually practicing (or: performing) such [religious, or personal,] things will not be inheriting (receiving and enjoying a distributed allotment of) God's reign (kingdom; sovereign influence and activities).

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 .

Behaviors of the Flesh and Fruits of the Spirit

But the behaviors of the flesh are obvious: sexual immorality, filthiness, promiscuity,^t idolatry, sorcery, fights, petty rivalry, jealousy, rages, competitiveness, splits, rival groups, hatred,^u getting drunk, orgies, and things like that. I'm telling you ahead of time, just like I did before:^v people who do these sorts of things aren't going to inherit God's Reign.

^t Or "lack of self-control," or "licentiousness".

^u Lit. "hatreds," or "instances of envy". The word is plural.

^v "I did": lit. "like I told you ahead of time before".

Wilbur Pickering's New T.

Now the works of the flesh are obvious, namely: adultery,⁷ fornication, uncleanness, licentiousness, idolatry, sorcery, hatred, strife, jealousies, fits of anger, selfish ambition, dissensions, factions, envyings, murders, drinking bouts, orgies, and the like; about which I am warning you beforehand, as, in fact, I did before, that those who practice such things will not inherit the Kingdom of God.⁸

(7) Perhaps 5% of the Greek manuscripts omit "adultery" (as in NIV, NASB, LB, TEV, etc.). This statement holds also for "murders" in verse 21.

(8) Here is a plain statement (see also 1Corinthians 6:9-10 and Rev. 21:8). Religious communities that condone or permit such practices are deceiving their constituents; at the Judgment they will get a very nasty surprise.

Literal, almost word-for-word, renderings:

A Faithful Version

Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, licentiousness, Idolatry, witchcraft, hatred, strifes, jealousies, indignations, contentions, divisions, sects, Envyings, murders, drunkenness, revelings, and such things as these; concerning which I am telling you beforehand, even as I have also said in the past, that those who do such things shall not inherit the kingdom of God.

Analytical-Literal Translation

Now the works of the flesh are evident, which are: adultery, sexual sin, impurity [or, immorality], flagrant sexual immorality, idolatry, witchcraft, hostilities [or, feuds], quarrels, jealous rivalries, angry outbursts, selfish ambitions, divisions [or, discords], heretical sects, envies [or, jealousies], murders, drunkennesses, drunken orgies, and the [things] like these; which I forewarn you_p, just as I also warned [you_p] before that the ones practicing such [things] will not inherit [the] kingdom of God.

Berean Literal Bible .
 Bond Slave Version

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations,

	wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things will not inherit the kingdom of God.
C. Thomson updated NT	.
Charles Thomson NT	Now the works of the flesh are manifest “they are these” adultery, fornication, uncleanness, lasciviousness, idolatry, fascinations, enmities, strifes, emulations, animosities, contentions, factions, sects, envyings, murders, drunkenness, revellings, and the like, of which I forewarn you, as I have indeed before declared that they who practise such things shall not inherit the kingdom of God:.
Context Group Version	Now the works of the flesh are obvious, which are [these]: sexual perversion, impurity, unbridled lust, idolatry, occult art, enmities, strife, possessiveness, retaliations, factions, divisions, factions {parties}, envyings, drunkenness, revelings, and things similar to these; of which I forewarn you (pl), even as I did forewarn you (pl), that they who do such things shall not inherit God's kingdom.
English Standard Version	.
Far Above All Translation	.
Green’s Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Now the works of the flesh are apparent, which are: adultery, fornication, uncleanness, unbridled-lust, idolatry, sorcery, hostilities, strifes, jealousies, furies, selfish ambitions, dissensions, sects, envies, murders, drunkennesses, revelings and things similar to these things; which I am saying to you ^o beforehand, also just-as I foretold <i>to you</i> ^o , that the ones who are practicing such things, they will not be inheriting the kingdom of God!
Modern KJV	.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	Works (Fruit) of the Flesh Now the works of the flesh are manifest, and they are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, quarreling, rivalry, wrath, strife, seditions, heresies, envying, murders, drunkenness, revelings, and such like. About these things I tell you(p) again, as I have also told you(p) in times past, that those who do such things shall not inherit the Kingdom of God.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	Now the deeds (or production) of the old sin nature are fornication (normal illicit sex), immorality (abnormal illicit sex), and mental lust (illicit sex which takes place in the mind), idolatry, drug addiction, animosities [towards other], discord, jealousies, tantrums, inordinate ambition, dissensions, factions, jealousies, many acts of drunkenness, lascivious parties, and similar things to these (reactor factors and a frantic search for happiness), concerning which things I warn you in advance even as I have warned you in the past that the ones habitually practicing these things (of that nature) shall not inherit the Kingdom of God.
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 5:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phanerós (φανερός) [pronounced <i>fahn-er-OSS</i>]	<i>apparent, manifest, plain, known, publically known, eminent, obvious</i>	neuter singular adjective, nominative case	Strong's #5318
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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)
ta (τά) [pronounced <i>taw</i>]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
erga (ἔργα) [pronounced <i>EHR-gah</i>]	<i>works, deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, nominative case	Strong's #2041
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
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; genitive/ablative case	Strong's #4561
hatina (ἧτινα) [pronounced <i>HA-teen-ah</i>]	<i>which, whoever, whatever, who; those who, such ones who</i>	neuter plural, 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)

I am confused by the singular.

Translation: The works of the flesh (= the sin nature) keep on being manifest, which [works] are:...

In this first sentence (vv. 19–21) Paul will give a partial listing of the works of the flesh.

Generally speaking, the works of the flesh are pretty obvious; they are easy to spot and identify.

Galatians 5:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πορνεία (πορνεία, ας, ῆ) [pronounced por-NĪ-ah]	<i>sexual immorality (including adultery and incest), fornication; figuratively, idolatry</i>	feminine singular noun, nominative case	Strong's #4202
ακαθαρσία (ἀκαθαρσία, ας, ῆ) [pronounced ak-ath-ar-SEE-ah]	<i>impurity; (moral or physical) uncleanness; the impurity of lustful, luxurious, profligate living; of impure motives; immoral intent</i>	feminine singular noun; nominative case	Strong's #167
ασελγεία (ἀσέλγεια) [pronounced as-ELG-i-a]	<i>unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence</i>	feminine singular noun; nominative case	Strong's #766

Translation: ...sexual immorality, moral degeneracy, uncontrolled lust,...

The first three named appear to deal primarily with sexual sins. Some define the first word as normal sexual sins, as related to right man/right woman; and the second word to correspond with abnormal sexual sins, unrelated to marriage. The first would include adultery, sex outside of marriage or before marriage; and the second would include homosexual acts (which are unquestionably sins in the Bible), pederasty, bestiality and incest.

The third word is primarily what takes place in the mind, and the Bible classifies the thinking of sexual sins as sexual sins. It can include fantasies of any of the forgoing, which would include the use of pornography today and masturbation.

Galatians 5:19 The works of the flesh (= the sin nature) keep on being manifest, which [works] are: sexual immorality, moral degeneracy, uncontrolled lust,... (Kukis nearly literal translation)

Galatians 5:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ειδωλολατρεία (ειδωλολατρεία) [pronounced i-do-lol-at-RĪ-ah]	<i>idolatry, image worship; the worship of false gods; of the formal sacrificial feats held in honour of false gods; of avarice, as a worship of Mammon</i>	feminine singular noun; nominative case	Strong's #1495
φαρμακεία (φαρμακεία) [pronounced far-mak-Ī-ah]	<i>the use or the administering of drugs; poisoning; magic potion; sorcery, magical arts, often found in connection with idolatry and fostered by it; metaphorically the deceptions and seductions of idolatry</i>	feminine singular noun; nominative case	Strong's #5331

Translation: ...idolatry, drug use,...

The fourth word would be any form of idolatry and anything where other things are placed before God. This can include good things (family), things which appear to be neutral (the accumulation of money), and evil things (such as illicit sexual practices). God is always first and everything else comes second. In this era, what comes first is the intake of Bible doctrine. That should be key to everything else in life.

Obviously, idolatry is sinning against God.

None of this would imply neglect of family and responsibilities as related to the family.

The fifth word in this list is related to the use of illicit drugs and to any related to demon-worship (these things were often combined).

I have someone of my acquaintance who actually believes that he met God face to face and I have assumed that this took place while he was taking drugs. When I talked to him about Jesus, it is pretty clear that he did not necessarily meet the God of creation.

The fifth word refers to sins against oneself.

Galatians 5:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echthrai (ἐχθραὶ) [pronounced EHKKH-threye]	<i>enmities; causes of enmity; hatreds, animosities</i>	feminine plural noun, nominative case	Strong's #2189
éris (ἔρις) [pronounced EHR-is]	<i>strife, discord, tension, contention, quarrelling</i>	feminine singular noun; nominative case	Strong's #2054
zêlos (ζῆλος) [pronounced DZAY-loss]	<i>heat; zeal; envy, jealousy, malice</i>	masculine singular noun, nominative case	Strong's #2205
thumoi (θυμοί) [pronounced thoo-MOY]	<i>passions, breathing hard; fits of anger, furies, [sudden bursts of] anger, raging, rages; wrathful; wines of passion, inflaming wines (which either drives the drinker mad or kills him with its strength)</i>	masculine plural noun; nominative case	Strong's #2372

Translation: ...enmities, strife, (fierce) jealousy, sudden outbursts of anger,...

The four words found here are sins against others, presented in four different categories.

There are some who develop and even cultivate enmity, hatred and animosity with others. Today, the internet is a perfect vehicle for this; but it happens among neighbors and among people in the workplace.

I believe that the next word is turning these hostilities toward others into actions. People who develop hatred and animosity may then want to act upon it.

The third word in this list is jealousy, which is a motivator for many things.

The fourth word is outbursts of anger, raging. This is one's uncontrolled anger being brought to the surface and spilling over on others. Many a wife has been subjected to a husband who takes out his rage and anger upon the nearest person to him.

Galatians 5:20c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eritheía (ἐριθείαι) [pronounced <i>er-ith-Ī-ī</i>]	<i>rivalries, contentions, factions; selfish ambitions, inordinate ambitions or competitions; pursuit of political office by unfair means, partisanship, fractiousness</i>	feminine plural noun; nominative case	Strong's #2052
dichostasíai (διχοστασίαι) [pronounced <i>dee-khos-tas-EE-ī</i>]	<i>dissensions, divisions, seditions, disunions</i>	feminine plural noun; nominative case	Strong's #1370
haíresis (αἵρέσεις) [pronounced <i>hi-REHS-ice</i>]	<i>choices; parties, sects, factions, dissensions</i>	feminine plural noun, nominative case	Strong's #139

Translation: ...[a lifestyle of] selfish ambition and rivalries, dissensions, factions,...

These three words are all about the individual and those around them. The interactions are between the individual (the one sinning) and those in groups (often these things take place in the workplace; but these things can also occur in churches and other organizations).

The first word in this list is where you place yourself above and before all others.

The next three words describe your interactions with others. The first of these three appears to be about your interactions with specific people, where you develop rivalries with others and contentions; sometime you enter into some sort of irrelevant competition with others.

The second word is how you might be involved in the divisions taking place in a workplace or in a church or any other sort of organization. The third word is similar, where you promote your own party or faction within an organization.

Application: There are places where divisions and groups that disagree with one another is legitimate, such as, politics. But, at the same time, this ought not to divide you from others. That is, if you belong to one political party and Charley Brown belongs to another, does that end all cordial relations between you two?

Application: Jesus Christ died for everyone; He made the payment of sin for every single person, no matter how distasteful we find that person to be. Let's say that you know someone well enough to think that they produce six or more of the works of the sin nature as described in this passage. Does that mean that you may write them off as a human being? Absolutely not. The most repulsive people in the world (to us) are still people for whom Jesus Christ died; and we have to bear this in mind, in all of our interactions with such people.

Galatians 5:20 ...idolatry, drug use, enmities, strife, (fierce) jealousy, sudden outbursts of anger, [a lifestyle of] selfish ambition and rivalries, dissensions, factions,... (Kukis nearly literal translation)

Galatians 5:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phthonoi (φθόνοι) [pronounced FTHOHN-oy]	<i>envies; for envies, prompted by envies; exhibitions of ill-will, jealousies, spitefulness</i>	masculine plural noun; nominative case	Strong's #5355
méthai (μέθαι) [pronounced MEHTH-ī]	<i>intoxicants, (by implication) intoxications, drunkenness, drunken parties</i>	feminine plural noun; nominative case	Strong's #3178
kōmoi (κῶμοι) [pronounced KOH-moy]	<i>carousings (as if letting loose); revelries, revelings, riotings</i>	masculine plural noun, nominative case	Strong's #2970

Thayer definition: *a nocturnal and riotous procession of half drunken and frolicsome fellows who after supper parade through the streets with torches and music in honour of Bacchus or some other deity, and sing and play before houses of male and female friends; hence used generally of feasts and drinking parties that are protracted till late at night and indulge in revelry.*

Translation: ...*envies, intoxications, revelries*...

We have three more works of the flesh. The first on this list means, *envies, jealousies*. I am not sure how that differs to the *jealousy* named before, back in v. 20b.

The unbeliever, searching for some sort of happiness, engages in various sorts of intoxications, trying to find that happy buzz. This approach to life is not one which ends in happiness. So many marriages and families have been destroyed by those who seek their happiness in intoxication.

Revelries are drinking bouts. People find that simple intoxication is not good enough; they have to work one another up to become more and more intoxicated.

Galatians 5:21b

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
ta (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
homoiōs (ὅμοιος) [pronounced HOM-oy-oss]	<i>like, similar, resembling; resembling; corresponding to a thing</i>	neuter plural adjective; nominative case	Strong's #3664
τούτοις (τούτοις) [pronounced TOO-toyce]	<i>to these, for these, in these [things], by these</i>	intermediate demonstrative pronoun; masculine plural form; dative, locative or instrumental case	Strong's #3778 (also known as Strong's #5125)

Translation: ...and the (things) similar to these,...

Paul has not presented an exhaustive list of the works of the flesh; there are far more that could have been added.

Galatians 5:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ha (ἧ) [pronounced <i>ha</i>]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739
prolēgō (προλέγω) [pronounced <i>prol-EHG-oh</i>]	<i>to tell before (hand), to say beforehand, to predict, to foretell, to forewarn</i>	1 st person singular, present active indicative	Strong's #4302
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<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
kathōs (καθώς) [pronounced <i>kath-OCE</i>]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
proēpō (προέπω) [pronounced <i>pro-EHP-oh</i>]	<i>to tell beforehand; to say (tell) before, to say already, to prophesy, to predict, to forewarn</i>	1 st person singular, aorist active indicative	Strong's #4277
hōti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

Translation: ...which I keep on telling you beforehand, just as I had forewarned [you]...

Paul has already spoken to the Galatians about these things; about the sins listed here and about the flesh as over against the Spirit.

Galatians 5:21d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Hōti can also mean <i>because (that), for (that), how (that), (in) that, though, why</i> .			
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
This definite article should be associated with the participle below.			
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

Galatians 5:21d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τοιούτος (τοιούτος) [pronounced <i>toy-OO-toss</i>]	<i>such as this, of this kind or sort, this thing</i>	neuter plural adjective, accusative case	Strong's #5108
prassô (πράσσω) [pronounced <i>PRAS-so</i>]	<i>practicing; performing repeatedly or habitually; implication to execute, accomplishing; specifically to collect (dues, taxes, fares); committing, doing, exacting, keeping, requiring, using arts</i>	masculine plural, present active participle; nominative case	Strong's #4238
basileia (βασιλεία) [pronounced <i>bas-il-Ī-ah</i>]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #932
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
ου (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
klêronomeô (κληρονομέω) [pronounced <i>klay-ron-om-EH-oh</i>]	<i>to be an heir to (literally or figuratively), to inherit, to receive an inheritance</i>	3 rd person plural, future active indicative	Strong's #2816

Translation: ...that the ones practicing things such as these will not be heirs to God's kingdom.

All believers sin; and there are works of the flesh (the sin nature) and works of the Spirit. The believer has the option of participating in the works of the Spirit (which will be listed in the next passage).

The works of the flesh are obvious, and these are found among those who are unbelievers. So many are looking for fulfillment, love and satisfaction in their lives, but so many of them pursue these things by the illicit sins named above.

To clarify, unbelievers are not condemned for the sins listed above. All of these sins have been paid for. They will be condemned on the basis of their acts of human good.

So that there is no misunderstanding, believers can continue to commit these same sins. This will place them under divine discipline, but they do not lose their salvation. They may hurt pretty bad as a result, but their salvation remains intact. This is because, we, as believers, possess the righteousness of God. It was imputed to us at the moment of salvation (Genesis 15:6). This is the eternal possession of all believers throughout eternity, even though our lives might be less than spectacular here on earth.

P. Ryden: *Paul is not talking about Christians who from time to time commit one of these sins against their better judgment, all the while knowing that they are grieving the Holy Spirit and wishing that they could stop. Rather, he is talking about people whose lives are dominated by sin, who are committed heart and soul to immorality, idolatry, sorcery, and envy.*¹⁸

¹⁸ From <http://www.versebyverse.com/sitebuildercontent/sitebuilderfiles/gal.pdf> accessed September 13, 2022.

Galatians 5:21 ...envies, intoxications, revelries and the (things) similar to these, which I keep on telling you beforehand, just as I had forewarned [you] that the ones practicing things such as these will not be heirs to God's kingdom. (Kukis nearly literal translation)

Vv. 19–21 is one long sentence, and there is no real purpose to breaking it down into 3 verses (especially in the way that is was).

Galatians 5:19–21 The works of the flesh (= the sin nature) keep on being manifest, which [works] are: sexual immorality, moral degeneracy, uncontrolled lust, idolatry, drug use, enmities, strife, (fierce) jealousy, sudden outbursts of anger, [a lifestyle of] selfish ambition and rivalries, dissensions, factions, envies, intoxications, revelries and the (things) similar to these, which I keep on telling you beforehand, just as I had forewarned [you] that the ones practicing things such as these will not be heirs to God's kingdom. (Kukis nearly literal translation)

I have been struggling with the best way to present this material. I think that this is a good overall solution.

My assumption is the R. B. Thieme, Jr. and Benjamin Brodie did a much more thorough examination of each word than I did.

The Works of the Sin Nature				
Word	Brodie	Kukis	Thieme, Jr.	Commentary
porneia (πορνεία, ας, ή) [pronounced por-NĪ-ah]	sexual activity outside of marriage	sexual perversion	fornication (normal illicit sex)	Brodie: <i>The first example is any sexual activity outside of marriage (Gk: porneia), either by married persons (adultery) or single persons (fornication). This includes prostitution, homosexuality and lesbianism.</i>
akatharsia (ἀκαθαρσία, ας, ή) [pronounced ak-ath-ar-SEE- ah]	sensual impurity [stopping just short of sex]	moral degeneracy	immorality (abnormal illicit sex)	Brodie: <i>The next example is sensual impurity, which is activity that stops just short of actually having sex with another person (flirting, stalking and various perversions).</i>
J. Phillips: <i>Impurity, planted in mind and memory, is notoriously hard to uproot. "Uncleanness" describes the person who is so besotted by lust that he simply does not care what people think or say. He abandons all restraint. He has neither shame nor fear. People who march for so-called "gay rights" fit into this category ... There is a progression. First, there is immorality, then a general state of mental impurity, and finally a scornful disregard of all things decent.</i>				
aselgeia (ἀσέλγεια) [pronounced as- ELG-i-a]	debauchery [wanton behavior, acknowledging no restraints]	uncontrolled desires	mental lust (illicit sex which takes place in the mind)	Brodie: <i>The third example is debauchery (Latin: luxury), which is any wild, wanton behavior that acknowledges no moral or ethical restraints.</i>
P. Ryken: <i>"Sensuality" is indecency, a lack of respect for what is right and good. It involves not only engaging in wanton behavior, but flaunting it in public. "Idolatry" is the quest to find our identity and security in anything or anyone besides the one true God.</i>				
eidōlōlatreía (εἰδωλολατρεία) [pronounced i- do-lol-at-RĪ-ah]	Idolatry [worship of anything in place of God]	an inordinate desire for things which are not God	idolatry	Brodie: <i>The fourth item is idolatry or the worship of anything in place of God. This could be money, power or material possessions.</i>

The Works of the Sin Nature

Word	Brodie	Kukis	Thieme, Jr.	Commentary
<p>J. Phillips: <i>Behind all idolatry are demons. Invisible evil spirits give power to idolatry. This is why graven images hold countless millions of people in thrall. Those who worship idols worship demons that make them slaves to every kind of superstition and suggestion. Even more subtle is the form of idolatry that substitutes men's own thoughts and philosophies for God. Men become worshipers of themselves. Humanism, communism, and rationalism are all forms of this kind of idolatry. All of them are works of the flesh. All of them dethrone God and enthrone man.</i></p>				
pharmakeia (φαρμακεία) [pronounced <i>far-mak-ī-ah</i>]	witchcraft [drug addiction & sorcery]	the taking of soul-destroying drugs	drug addiction	Brodie: <i>The fifth item is witchcraft (Gk: pharmakeia), which includes drug abuse, sorcery and magic.</i>
<p>J. Phillips: <i>Witchcraft is very real. It has resurfaced, with all of its age-old fascination and power in our day. The so-called New Age movement is its most popular front. The Bible makes clear that occultism will increase in the post-Christian era. In the Apocalypse, we get, indeed, a terrible glimpse of a God-hating, demon-drug culture hardened in its sin.</i></p>				
<p>J. Stott: <i>Sorcery is the secret tampering with the powers of evil.</i> J. Lightfoot: <i>In spiritual things two sins are named: "eidololatria" the open recognition of false gods and "pharmakeia" the secret tampering with the powers of evil.</i></p>				
<p>R.B. Thieme, Jr.: <i>To seek escape, stimulation, or happiness through chemicals is another facet of reversionism. This blatant manifestation of spiritual degeneracy destroys the mentality of the soul, corrupts doctrinal norms and standards in the conscience, and neutralizes volition. Alcohol and narcotic abuse is also linked to sexual reversionism. This catalog of carnal deeds includes the sin of drug addiction, a better translation of the Greek word "pharmakeia." "Sorcery" or witchcraft originally included the use of drugs to induce a trance for contacting the spirit world and eventually came to mean drug addiction. Hallucinogenic drugs were employed in many cultic rituals to achieve ecstatic states for the worship of demons. Likewise, excessive amounts of alcohol dulls the senses and lowers the inhibitions, making the cultic participants vulnerable to orgiastic rites. Thus, drug use or alcohol abuse are often additional stimuli for the licentious debauches of the phallic cult. This danger that existed among the Galatians also existed in the Southern Kingdom in Jeremiah's day. When the God of Israel was rejected and the worship of Baal in the phallic cult was substituted, the decline of divine establishment values, along with spiritual and social decay was inevitable.</i></p>				
<p>R. Stamm: <i>Since witches and sorcerers used drugs, the word came to designate witchcraft, enchantment, sorcery, and magic. The law of Moses prescribed the death penalty for it. Next to state worship, magic was the most dangerous competitor of true religion. It was human nature's attempt to compel God to do its bidding instead of praying as Jesus did, "Thy will be done."</i></p>				
echthrai (ἐχθραί) [pronounced <i>EHKH-threye</i>]	hostilities [all kinds]	continual development of enmities	animosities [towards other]	Brodie: <i>The sixth item is all known categories or types of hostility.</i>
<p>J. Phillips: <i>Those who split churches often think themselves spiritual. The Holy Spirit bluntly labels this spirit as one of the works of the flesh. It is often a direct result of the party spirit that is condemned under the previous word in this list. We can see this kind of work in all walks of life. All religious systems split and divide.</i></p>				
éris (ἔρις) [pronounced <i>EHR-is</i>]	quarrels [discord]	strife	discord	Brodie: <i>The seventh item is quarrels, contentions and other types of discord.</i>

The Works of the Sin Nature

Word	Brodie	Kukis	Thieme, Jr.	Commentary
zêlos (ζήλος) [pronounced DZAY-loss]	jealousy [party strife]	fierce jealousy	jealousies	Brodie: <i>The eighth item is jealousy, particularly the kind exhibited in a public forum through party strife and factionalism.</i>
J. Phillips: <i>Another man gets the promotion we were anticipating; someone else gets a louder round of applause than we do; another preacher outshines us in the pulpit, draws bigger crowds, pastors a larger church, or drives a better car, and, at once, we face the crossroads where “zelos” stands. Zelos can draw us into admiration and a desire and determination to emulate our rival, or it can lure us down the road to bitter animosity and resentment.</i>				
thumoi (θυμοί) [pronounced thoo-MOY]	outbursts of anger [rage]	the losing of one's temper	tantrums	Brodie: <i>The ninth item is angry outbursts, fits of rage and revenge motivation.</i>
eritheía (ἐριθειία) [pronounced er- ith-Ī-ī]	inordinate ambition [strife]	a lifestyle of selfish ambition and an habitual developing of revalries	inordinate ambition	Brodie: <i>The tenth item is strife and inordinate ambition.</i>
dichostasíai (διχοστασίαι) [pronounced dee-khos-tas- EE-ī]	dissensions [conspiracies]	dissensions against legitimate authorities	dissensions	Brodie: <i>The eleventh item is dissensions, especially those caused by engaging in conspiratorial activities.</i>
haíresis (αἵρέσεις) [pronounced hi- REHS-ice]	schisms [heretical sects]	factions and illegitimate movements within a church (or in other institutions)	factions	Brodie: <i>The twelfth item is schisms, those that end up as outright cults and those that become heretical sects within the church.</i>
J. Phillips: <i>Hardly an issue in life exists over which men will not squabble and divide. It is this very divisive factor in the sin equation that ruins every one of Satan's attempts to produce that one-world society toward which he has been working throughout the ages of time. Even when he does manage to force all people into one empire, ruled by his special agent, the Antichrist, it will not last long. The eastern half of the empire will split off and set the stage for Armageddon.</i>				
R. Lenski: <i>Indeed, the more outrageous the error, the more people seem to be disposed to believe it. Mormons believe that a dissolute character named Joseph Smith found some plates written in Egyptian hieroglyphics that he was able to translate – with the aid of some magic glasses – into the Book of Mormon, which was composed in imitation King James English style. They believe that God has a body and that Jesus was a polygamist. They believe the lie of the Devil: “Ye shall be as gods.” (ibid) Who cares to review the entire hydra? When one of its many heads is cut off, two grow in its place.</i>				
J. Eadie: <i>Factions are intrigues, machinations, the use of objectionable methods.</i>				
phthonoi (φθόνοι) [pronounced FTHOHN-oy]	Envyings [lust of the eyes]	envies which motivate disturbing trends	jealousies	Brodie: <i>Paul continues and completes a list of well-known production of the old sin nature. The thirteenth item is envy, otherwise known as the lust of the eyes.</i>

The Works of the Sin Nature

Word	Brodie	Kukis	Thieme, Jr.	Commentary
<p>J. Phillips: <i>Whereas jealousy desires to have what someone else has, envy simply wishes that he could be deprived of it.</i></p>				
<p>Some translations include the sin of <i>murder</i> in this list.</p>				
<p>J. Phillips: <i>The society that Cain founded was so filled with violence that, after the Flood, God instituted capital punishment for the crime of murder. That punishment was formally ratified in the Mosaic Law. God has never revoked this requirement that society execute the murderer. It is ratified in Paul's letter to the church in the legislative capital of the world (Romans 13:1-4). One reason why murder is so common in our modern society is that modern sociologists think that they know better than God does. They are more concerned with the "rights" of the murderer than with the rights of his victim.</i></p>				
<p>μέθαι (μέθαι) [pronounced MEHTH-ī]</p>	<p>drunkenness</p>	<p>periodic intoxications</p>	<p>many acts of drunkenness</p>	<p>Brodie: <i>The fourteenth item is drunkenness (Latin: inebriation). The Latin Vulgate has an additional item for murder (homicide), but the word is not in the original Greek.</i></p>
<p>P. Ryken: <i>The Bible does not prohibit alcohol, any more than it prohibits food, but it always condemns getting drunk. The term used here refers to drinking bouts – what people today would call "getting wasted."</i></p>				
<p>κῶμοι (κῶμοι) [pronounced KOH-moy]</p>	<p>riotous parties [carousing]</p>	<p>wild parties</p>	<p>lascivious parties</p>	<p>Brodie: <i>The fifteenth item is riotous parties, including carousing and binges.</i></p>
<p>καί (καί) [pronounced kī] τα (τά) [pronounced taw] homoiōs (ὅμοιος) [pronounced HOM-oy-oss] τούτοις (τούτοις) [pronounced TOO-toyce]</p>	<p>...and other things of similar nature [works of the flesh], concerning which I am warning you in advance [at this very moment] just as I have warned you before [when I was last with you in person]</p>	<p>...and things similar to these, which I continued to tell you about before the fact.</p>	<p>...and similar things to these (reactor factors and a frantic search for happiness), concerning which things I warn you in advance...</p>	<p>J. Stott: <i>This is not to say that his list is exhaustive, for he ends it by saying "and the like." But those he includes seem to belong to at least four realms – sex, religion, society and drink.</i> Brodie: <i>Then Paul adds a sixteenth generic category (etcetera) that includes all other works of the flesh that are similar to the ones he has been specifically naming.</i></p>

Brodie continues: *In other words, his list of fifteen items wasn't an all inclusive list; the flesh produces a myriad of similar worthless and sinful production that he is not listing specifically but they are also included. He warned them about this type of sinful behavior (Constativie Aorist tense) when he was with them face-to-face. This is not the first time they have heard this lecture. But since there is obviously still a problem with this type of activity, he is warning them again, right now at this very moment (Dramatic Present tense), so they will have no excuse when divine discipline ultimately arrives.*

R. Stamm: *Three things, according to Paul, are characteristic of these "flesh works": (a) They all violate the love which is the constitutive principle of the kingdom of God. (b) They are done in the name of freedom, but they enslave those who delude themselves with such a misconception of liberty. (c) They cannot be eradicated by law, but only by the Spirit of God ... The real issue is the question of control. Who is in control, the Spirit or the flesh? The seat of evil and of good is not in the flesh, but in the will.*

R. B. Thieme, Jr.'s translation and commentary came from his 1977 series Great Chapters of the Bible (starting with Galatians 5).

Benjamin Brodie's notes and translation (the miscellaneous commentary comes from here as well):

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

The Kukis column is taken from the Kukis paraphrase.

Chapter Outline

Charts, Graphics and Short Doctrines

Galatians 5:19–21 The works of the flesh are obvious and they stand out. These works would include: sexual perversion, moral degeneracy, uncontrolled desires, an inordinate desire for things which are not God, the taking of soul-destroying drugs, continual development of enmities, strife, fierce jealousy, the losing of one's temper, a lifestyle of selfish ambition and an habitual developing of revelries, dissensions against legitimate authorities, factions and illegitimate movements within a church (or in other institutions), envies which motivate disturbing trends, periodic intoxications, wild parties and things similar to these, which I continued to tell you about before the fact. I had also forewarned you that those who practice these things will not be heirs to God's kingdom. (Kukis paraphrase)

Now, the fruit of the Spirit is agapê love, joy, peace, patience, moral goodness, kindness, faith-confidence, gentleness, self-control, against these things [there] is no Law. Now the (ones) of Christ Jesus the flesh they crucify with the sufferings and the desires.

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5:22–24

Now, the fruit of the Spirit is agapê love (a relaxed mental attitude), joy (inner happiness), (inner) peace, patience, moral excellence, goodness and kindness, faith/confidence, gentleness, self-control, against [which] things [there] is no law. Now, those of Christ Jesus have crucified the flesh along with [their] sufferings and (lustful) desires.

The fruit of the Spirit is a relaxed mental attitude, inner happiness, inner tranquility, patience in God's plan, moral excellence, goodness and kindness, faith and confidence, a gentleness of spirit, and self-control, against which things there is no law. Now, those who have believed in Christ Jesus have crucified the sin nature along with their sufferings and lustful desires.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Now, the fruit of the Spirit is agapê love, joy, peace, patience, moral goodness, kindness, faith-confidence, gentleness, self-control, against these things [there] is no Law. Now the (ones) of Christ Jesus the flesh they crucify with the sufferings and the desires.
- Complete Apostles Bible But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control--against such things there is no law. And those who are Christ's have crucified the flesh with its passions and lusts.
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, Mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh, with the vices and concupiscences.

V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	But the fruits of the Spirit are, love, joy, peace, long suffering, suavity, kindness, fidelity, modesty, patience. Against these there standeth no law. And they who are of the Messiah, have crucified their flesh, with all its passions and its cravings.
Original Aramaic NT	But the fruits of The Spirit are love, joy, peace, patience, sweetness, goodness, faith, Humility, endurance; the law is not set against these things. But those who are of The Messiah have crucified their flesh with all its weaknesses and its cravings.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But the fruit of the Spirit is love, joy, peace, a quiet mind, kind acts, well-doing, faith, Gentle behaviour, control over desires: against such there is no law. And those who are Christ's have put to death on the cross the flesh with its passions and its evil desires.
Bible in Worldwide English	But these are the things which the Spirit wants you to show: love, joy, peace, patience, being kind, being good, being true, being gentle, and keeping the body under control. There is no law that says, These things are wrong. Those who belong to Christ Jesus have stopped doing the wrong things they want to do. They have stopped them just as if they were killed on a cross. And they have even stopped wanting to do them. The Spirit gives us life. And so we should do what the Spirit wants us to do.
Easy English Easy-to-Read Version–2008	But the fruit that the Spirit produces in a person's life is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. There is no law against these kinds of things. Those who belong to Christ Jesus have crucified their sinful self. They have given up their old selfish feelings and the evil things they wanted to do.
God's Word™	But the spiritual nature produces love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. There are no laws against things like that. Those who belong to Christ Jesus have crucified their corrupt nature along with its passions and desires.
Good News Bible (TEV)	But the Spirit produces love, joy, peace, patience, kindness, goodness, faithfulness, humility, and self-control. There is no law against such things as these. And those who belong to Christ Jesus have put to death their human nature with all its passions and desires.
<i>The Message</i>	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	God's Spirit makes us loving, happy, peaceful, patient, kind, good, faithful, gentle, and self-controlled. There is no law against behaving in any of these ways. And because we belong to Christ Jesus, we have killed our selfish feelings and desires.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	But the fruit produced by the Holy Spirit within you is divine love in all its varied expressions: joy <i>that overflows</i> , peace <i>that subdues</i> , patience <i>that endures</i> , kindness <i>in action</i> , a life full of virtue, faith <i>that prevails</i> , gentleness <i>of heart</i> , and strength <i>of spirit</i> . Never set the law above these qualities, for they are meant to be limitless. Keep in mind that we who belong to Jesus, the Anointed One, have already experienced crucifixion. For everything connected with our self - life was put to death on the cross and crucified with Messiah.
UnfoldingWord Simplified T.	But as we grow in trusting the Messiah, God's Spirit starts causing us to love others. We are joyful. We are peaceful. We are patient. We are kind. We are good. We are ones whom others can trust. We are gentle. We control our behavior. There is no law that says people should not think and act in such ways. Furthermore, we who belong to the Messiah Jesus have stopped allowing ourselves to do the evil things that we did in the past. It is as though we had nailed them to a cross and killed these evil things!
Williams' New Testament	But the product of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. There is no law against such things. And those who belong to Jesus the Christ have crucified the lower nature with its passions and evil cravings.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	But the fruit of the Spirit is love, happiness, peace, lengthy patience, kindness, goodness, trust, submissiveness, restraint. There is not a law against these types of <i>things</i> . The Anointed King Jesus' people nailed the physical body to a cross together with the hardships and the desires.
Common English Bible	.
Len Gane Paraphrase	But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and self-control. There is no law against such things. Those who are Christ's have crucified the flesh with its passions and lusts.
A. Campbell's Living Oracles	But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance: against such things there is no law. Besides, they who are Christ's, have crucified the flesh with the passions and lusts.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	But the fruit produced by the Spirit is love, joy, peace, forbearance, kindness, generosity, trustfulness, gentleness, self-control. Against such things there is no law! And those who belong to Jesus, the Christ, have already crucified their earthly nature, with its passions and its cravings.

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	But the Spirit produces fruit such as love, joy, peace, patience, kindness, goodness, trust, gentleness, self-control—and there’s no law against these kinds of things! Those who belong to Christ Jesus have nailed to the cross their sinful human nature, together with all their sinful passions and desires.
God’s Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, [Or faith] gentleness, and self-control. There is no law against such things. Now those who belong to the Messiah [5:24Or Christ] Jesus have crucified their flesh with its passions and desires.
Lexham Bible	.
Montgomery NT	But the harvest-fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, fidelity, gentleness, and self-control; against such there is no law. And those who belong to Christ have crucified the flesh with its passions and appetites.
NIV, ©2011	.
Riverside New Testament	But the fruit of the Spirit is love, joy, peace, slowness to anger, kindness, benevolence, faithfulness, gentleness, self-control; against such there is no law. Those who belong to Christ Jesus have crucified the flesh with its emotions and passions.
Leicester A. Sawyer’s NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, gentleness, and self- control; against such things there is no law. Indeed, those who belong to Christ Jesus have crucified the sinful nature with its passions and desires.
Urim-Thummim Version	But the fruit of the Spirit is Love (Agape), joy, peace, patience, integrity, goodness, faith, meekness, self control: against such there is no law. And they that are Christ's have crucified the flesh with its affections and lusts.
Weymouth New Testament	The Spirit, on the other hand, brings a harvest of love, joy, peace; patience towards others, kindness, benevolence; good faith, meekness, self-restraint. Against such things as these there is no law. Now those who belong to Christ Jesus have crucified their lower nature with its passions and appetites.
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	But the fruit of the Spirit is: love, joy, peace, patience, kindness, goodness, faith, meekness, selfcontrol. Against such things there is no instruction. But the ones belonging to Messiah crucified the flesh with its passions and lusts. This is the crux of a true believers' calling, which fruit are you bearing. If you are bearing the fruit of the flesh than you will reap what you sow, but if the Holy Spirit is truly in you and you are surrendering to it, then the fruit of the spirit will be evident to all.
Holy New Covenant Trans.	But the Spirit produces: giving to others, for their good, expecting nothing in return, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. There is no law against things such as these. Those who belong to Christ Jesus have nailed their own human nature to crosses, along with its feelings and selfish desires.
The Scriptures 2009	But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, trustworthiness, gentleness, self-control. Against such there is no Torah. And those who are of Messiah have impaled the flesh with its passions and the desires.
Tree of Life Version	But the fruit of the Ruach is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control—against such things there is no law. Now those who belong to Messiah have crucified the flesh with its passions and desires.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The but Fruit [of] the spirit is Love Happiness Peace Patience Kindness Good Faith Humility Moderation against the these not is Law The [Men] but [of] the christ jesus the flesh crucify with the sufferings and [with] the desires...
Alpha & Omega Bible Awful Scroll Bible	. But the fruit of the Breath is: dear love, joy, peace, long-in-passion, serviceableness, goodness, confidence, mildness, strength-from-within. Down along certainly-of-these there is no law. Moreover, they that are of the Anointed One, impaled the flesh with its fate and rages-against.
Concordant Literal Version	Now the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, meekness, self-control: against such things there is no law." Now those of Christ Jesus crucify the flesh together with its passions, and lusts."
exeGeses companion Bible	<u>THE SINGULAR FRUIT OF THE SPIRIT</u> And the fruit of the Spirit: love, cheer, shalom, patience, kindness, goodness, trust, meekness, self-control: against such there is no torah. And whoever are of the Messiah.
Orthodox Jewish Bible	But the p'ri of the Ruach HaKodesh is ahavah (agape), simcha (joy), shalom (peace), zitzfleisch (patience), nedivut (generosity, kindness), chesed (loving-kindness), ne'emanut (faithfulness), Anavah (meekness, shiflut, lowliness), shlitah atzmi (self-control)...would you not agree?--against these things there is no issar (proscription in the Torah). But the ones who are mekabel Moshiach Yehoshua have put to be talui al HaEtz (hanging on the Tree, DEVARIM 21:23) the basar with its teshukot (desires) and its ta'avot (lusts).
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:*The Amplified Bible*

An Understandable Version

But the fruit produced by the Holy Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control. There can be no law against [practicing] these things. And those persons who belong to Christ Jesus have crucified [i.e., put out of their lives, Col. 3:4ff] the sinful cravings of the body, along with their passionate desires.

Benjamin Brodie's trans.

But the fruit [production] of the Spirit is virtue love, inner happiness, spiritual prosperity [relaxed mental attitude], longsuffering [stability of temper], gentleness [generosity], kindness [grace-oriented behavior], faithfulness [doctrinal confidence], Genuine humility [grace-oriented thinking], self-control [discipline]. The law [precepts] is not in opposition to such things [doctrinal principles]. Moreover, those who belong to Christ Jesus [retroactive positional truth] have crucified the flesh [old sin nature] once and for all together with its sufferings and defiling lusts.

Benjamin Brodie's trans.

If we continue to live by means of the Spirit [residence in the sphere of divine power], let us keep on walking [according to precisely correct protocol] by means of the Spirit [function in the sphere of divine power]. Let us not be conceited [legalistic pride], provoking [challenging] one another of the same king [fellow believers], envying [being jealous of] one another of the same kind [fellow believers].

The Expanded Bible
Jonathan Mitchell NT

Now the Spirit's fruit (or: So the fruit whose origin and source is the Spirit; But the fruit which is Breath-effect; Yet the fruit of the Attitude) is: love (unrestricted acceptance and the drive to overcome existential separation), joy, peace (or: harmony; [= shalom]), length before a stirring of emotion (slowness of rushing toward something; long-enduring; longsuffering; patience), useful kindness, goodness (virtuousness), faith (or: faithfulness; trust; trustworthiness; loyalty; reliance; reliability; allegiance; fidelity), gentle friendliness (meekness; mildness), inner strength (self-control). [The] Law is not down from such things (or: In the sphere of such things [the] Law does not exist; There is no law against such things; Law does not correspond to and is not on the level of such things). Now those whose source and origin is Christ Jesus (or: those who belong to the Anointed Jesus) crucified the flesh (or: put the flesh [system] on an execution stake; or: = associate their old estranged human nature as being put to death along with Christ Jesus), together with the results and effects of the experiences (emotions; feelings; sufferings; passions) and the over-desires (rushing passionately upon things; full-rushing emotions).

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice**Bible Translations with Many Footnotes:**

Lexham Bible

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control. Against such things there is no law. Now those who belong to Christ [Literally "of Christ"] [Some manuscripts have "Christ Jesus"] have crucified the flesh together with its feelings and its desires.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B. The Spoken English NT	.	But the fruit of the Spirit is love, joy, harmony, patience, kindness, goodness, faithfulness, gentleness, and self-control. ^w There's never a law against these sorts of things. And those who are Christ's have put the flesh to death on a cross, together with its cravings and desires.
	^w .	Notice that both the "behaviors of the flesh" and the "fruit of the Spirit" are expressions of community living. They're more communal than personal virtues.
Wilbur Pickering's New T.	.	But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control—against such things there is no law. ⁹ Further, those who are Christ's have crucified the flesh with its passions and desires. ¹⁰
		(9) Paul was not referring to certain satanically inspired regimes, that may actually preach hate and violence.
		(10) Another strong statement: a dead desire does not ask to be gratified.

Literal, almost word-for-word, renderings:

A Faithful Version	.	
Analytical-Literal Translation	.	But the fruit of the Spirit is: love, joy, peace [or, freedom from anxiety], patience, kindness, goodness [or, generosity], faith, gentleness [or, considerateness], self-control. Against such there is no law. Now the [ones who are] Christ's [have] crucified the flesh with its passions and its desires [or, lusts].
Berean Literal Bible	.	
Bond Slave Version	.	
C. Thomson updated NT	.	
Charles Thomson NT	.	
Context Group Version	.	But the fruit of the Spirit is allegiance, joy, peace, patience, kindness, goodness, trust, non-violence, self-control; against such there is no law. And those that are of the Anointed Jesus have crucified the flesh with the passions and the desires of it.
English Standard Version	.	
Far Above All Translation	.	
Green's Literal Translation	.	
Literal New Testament	.	
Literal Standard Version	.	
Modern English Version	.	
Modern Literal Version 2020	.	But the fruit of the Spirit is love*, joy, peace, patience, kindness, goodness, faith, meekness <i>and</i> self-control. There is no law against such. But the ones <i>who are</i> of the Christ crucified the flesh together-with <i>its</i> passions and lusts.
Modern KJV	.	
New American Standard	.	
New European Version	.	
New King James Version	.	
NT (Variant Readings)	.	
Niobi Study Bible	.	The Fruit of the Spirit But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (self-control): against such there is no law. And those who are Christ's have crucified the flesh with its affections (passions) and lusts.
Revised Young's Lit. Trans.	.	
R. B. Thieme, Jr. translation	.	But the production of the Spirit keeps on being mental attitude love, joy (+H happiness), a mental tranquility, forbearance, true graciousness, generosity, doctrinal confidence, true humility, self-discipline (respect for the communication of God); against such things as these, there never has been a law.

And they of Christ Jesus have crucified the flesh [= the sin nature] together with its trends (that is, the sinful passions and the lusts).

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:

22-24

Galatians 5:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
karpos (καρπός) [pronounced kahr-POSS]	<i>fruit [plucked], production; figuratively for fruit of the womb, fruit [of production, remuneration]</i>	masculine singular noun; nominative case	Strong's #2590
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
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, the fruit of the Spirit is...

In opposition to the works of the flesh we have the fruit of the Spirit (which is the result of being filled with the Spirit). As discussed earlier, this is remaining in the absolute state of fellowship by using 1John 1:9.

We have works of the sin nature as over against the fruit of the Spirit. The term *works* is used for things a person specifically does—not always overt actions, because these works can include thoughts and words (sins of the tongue).

The fruit of the Spirit, on the other hand, is going to describe a state of being; the mental framework within which the soul operates.

Galatians 5:22b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agápē (ἀγάπη) [pronounced ag-AH-pay]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i>	feminine singular noun, nominative case	Strong's #26
chara (χαρά) [pronounced khahr-AH]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, nominative case	Strong's #5479
eirênê (εἰρήνη, ης, ῆ) [pronounced eye-RAY-nay]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity</i>	feminine singular noun; nominative case	Strong's #1515

Translation: ...agapê love (a relaxed mental attitude), joy (inner happiness), (inner) peace,...

The first three fruits are agapê love, which is a relaxed mental attitude. The second is joy or inner happiness. The third is peace or soul tranquility. These three things describe a man (or woman) who is stable, not apt to fly out of control.

This absolute state can be abandoned when a person has, for example, a mental attitude sin directed toward someone else.

All these characteristics are heightened or increased with increased understanding of Bible doctrine.

Galatians 5:22c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
makrothumia (μακροθυμία) [pronounced mak-roth-oo-MEE-ah]	<i>patience, endurance, constancy, steadfastness, perseverance; forbearance, longsuffering, slowness in avenging wrongs</i>	feminine singular noun; nominative case	Strong's #3115
chrēstótēs (χρησιότης) [pronounced khray-STOT-ace]	<i>(moral) goodness, moral excellence (in character or demeanor), integrity; benignity, kindness</i>	feminine singular noun; nominative case	Strong's #5544
agathōsunē (ἀγαθωσύνη) [pronounced ag-ath-oh-SOO-nay]	<i>goodness, uprightness of heart and life, kindness; virtue</i>	feminine singular noun, nominative case	Strong's #19
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; nominative case	Strong's #4102

Translation: ...patience, moral excellence, goodness and kindness, faith/confidence,...

One thing produced by the Spirit is patience. This is our willingness to allow life to play out on God's terms according to His timetable. When we have a problem, we want it solved immediately. We don't want that problem to just sit there and fester. On many occasions, God says, "Let it be. Let it fester. I have solved that problem in eternity past."

When in the Spirit, there is moral excellence or integrity. The third on this list is goodness or virtue. The final one in this list is faith, which can also refer to confidence and conviction in the truth of God.

Again, every characteristic is enhanced with better understanding of Bible doctrine.

Galatians 5:22 Now, the fruit of the Spirit is agapê love (a relaxed mental attitude), joy (inner happiness), (inner) peace, patience, moral excellence, goodness and kindness, faith/confidence,... (Kukis nearly literal translation)

Galatians 5:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prautês (πραΰτης) [pronounced <i>prah-OO-tace</i>]	<i>gentleness (of spirit), mildness of disposition; meekness; humility</i>	feminine singular noun; nominative case	Strong's #4240
enkráteia (ἐγκράτεια) [pronounced <i>eng-KRAF-i-ah</i>]	<i>self-control (the virtue of one who masters his desires and passions, especially his sensual appetites)</i>	feminine singular noun, nominative case	Strong's #1466

Translation: ...gentleness, self-control,...

There was obviously no reason to begin a new verse here, but they did.

We begin with a word translated *gentleness, meekness, humility*. This does not mean that the person is a doormat for everyone else to walk over. This person simply does not think of himself more than he ought to think; he is humble, meaning that he has grace orientation. He understands the interplay between his volition and God's plan. He understands that he is a created being, and God is God.

The final word in this list of nine is *self-control* or *self-discipline*. This means that you are in control of your mind, your lusts, and your desires.

Again, all of these states of being are in play when the believer is in fellowship; and they are out of whack when he is out of fellowship. Bible doctrine in the soul enhances all of these states.

Galatians 5:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
tôn (τῶν) [pronounced <i>tohn</i>]	<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
toioutos (τοιούτος) [pronounced <i>toy-OO-toss</i>]	<i>such as this, of this kind or sort, this thing</i>	neuter plural adjective, genitive/ablative case	Strong's #5108

Galatians 5:23b

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
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)
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; nominative case	Strong's #3551

Translation: ...against [which] things [there] is no law.

There are no laws in the Old Testament which object to any of the fruit of the Spirit.

Galatians 5:23 ...gentleness, self-control, against [which] things [there] is no law. (Kukis nearly literal translation)

Galatians 5:22–23 Now, the fruit of the Spirit is agapê love (a relaxed mental attitude), joy (inner happiness), (inner) peace, patience, moral excellence, goodness and kindness, faith/confidence, gentleness, self-control, against [which] things [there] is no law. (Kukis nearly literal translation)

I have been struggling with the best way to present this material. I think that this is a good overall solution.

My assumption is the R. B. Thieme, Jr. and Benjamin Brodie did a much more thorough examination of each word than I did.

The Fruit of the Spirit

Word	Brodie	Kukis	Thieme, Jr.	Commentary
agápē (ἀγάπη) [pronounced ag-AH-pay]	virtue love	a relaxed mental attitude	mental attitude love	R. B. Thieme, Jr.: <i>This love increases in capacity as the believer grows.</i>
chara (χαρά) [pronounced khahr-AH]	inner happiness	inner happiness	joy (+H happiness)	
eirênê (εἰρήνη, ης, ῆ) [pronounced eye-RAY-nay]	spiritual prosperity [relaxed mental attitude]	inner tranquility	a mental tranquility	
makrothumia (μακροθυμία) [pronounced mak-roth-oo-MEE-ah]	longsuffering [stability of temper]	patience	forbearance	R. B. Thieme, Jr.: <i>This means patience, longsuffering; it is a part of the principle of live and let live. It is refraining from blaming others for your own failures.</i>

The Fruit of the Spirit				
Word	Brodie	Kukis	Thieme, Jr.	Commentary
chrēstótēs (χρηστότης) [pronounced khray-STOT- ace]	gentleness [generosity]	moral excellence	true graciousness	R. B. Thieme, Jr.: <i>It means, kindness, generosity, graciousness, the epitome of true sensitivity. You give people their rights, and you recognize that they have feelings, and you avoid intruding on their rights, property and feelings. Rather than judging, you give them the benefit of the doubt.</i>
agathōsunē (ἀγαθωσύνη) [pronounced ag-ath-oh-SOO- nay]	kindness [grace-oriented behavior]	goodness and kindness	generosity	R. B. Thieme, Jr.: <i>Uprightness, generosity, integrity; and overt expression of grace, giving without strings. It means capacity for having a relationship to others. You do not give to someone in order to gain by return, to gain their respect, love or attention. This is a part of the true concept of giving.</i>
pistis (πίστις) [pronounced PIHS-tihʒ]	faithfulness [doctrinal confidence]	faith and confidence	doctrinal confidence	R. B. Thieme, Jr.: <i>Here it means doctrinal confidence. The idea that, once you have doctrine, that is the source of your confidence. God the Holy Spirit teaches us the doctrine and He helps us to apply it to life.</i>
J. Phillips: <i>Faith has no particular virtue in itself. What is important is the object of our faith. Faith can be misplaced and result in disaster. Ordinary, everyday faith becomes saving, securing, and sanctifying faith when it is placed in the Lord Jesus Christ.</i>				
prautēs (πραΰτης) [pronounced prah-OO-tace]	Genuine humility [grace-oriented thinking]	a gentleness of spirit	true humility	J. McGee: <i>Meekness is not mildness and it is not means that you will do God's will, that you are willing to yield your will to the will of God.</i>
J. Phillips: <i>Meekness or gentleness in the Bible is the prerogative of strength, not weakness. Meekness is the attitude of heart that accepts the Lord's dealings with us as good, perfect, and acceptable, and are not open for dispute or resistance. The Hebrew word for meekness means "to endure with submission what might be evaded," in contrast to another Hebrew word that means, "to bear what cannot be avoided."</i>				
R. B. Thieme, Jr.: <i>This is a mental attitude. It includes thoughtfulness, courtesy, consideration of others. Objective sensitivity to others. It is the recognition of God's grace. God can handle the trends; the filling of the Holy Spirit. This is true humility.</i>				
enkráteia (ἐγκράτεια) [pronounced eng-KRAF-i-ah]	self-control [discipline]	self-control	self-discipline (respect for the communication of God)	R. B. Thieme, Jr.: <i>Temperance is respect for authority.</i>

The Fruit of the Spirit

Word

Brodie

Kukis

Thieme, Jr.

Commentary

R. B. Thieme, Jr.: *This refers to self-discipline in all fields. Regular exercise, a certain amount of wisdom in eating foods, especially those foods which you enjoy. You could use this word to lambast just about anyone. There is always some area where people do not have self-discipline. This is the key to recognition of authority, and that is how it is used here. It could be related to overeating and drinking; but this is far more important, meaning, recognizing authority when authority is legitimate.*

Benjamin Brodie's translation: **But the fruit [production] of the Spirit is virtue love, inner happiness, spiritual prosperity [relaxed mental attitude], longsuffering [stability of temper], gentleness [generosity], kindness [grace-oriented behavior], faithfulness [doctrinal confidence], Genuine humility [grace-oriented thinking], self-control [discipline]. The law [precepts] is not in opposition to such things [doctrinal principles].** (Galatians 5:22–23)

Brodie: *Paul finished his list of nine-fold fruit or production from the filling of the Spirit by adding genuine humility (Latin: modesty) and disciplined self-control (Latin: continence). Grace-oriented thinking produces grace-oriented behavior. Obviously these two examples of fruit belong in the prior verse. They are all separate examples, yet bunched together as a single fruit from the source of the Spirit. Many commentators emphasize the indwelling of the Spirit in this passage, but the real emphasis is on the filling of the Spirit. There is no guarantee that a believer will actually produce this fruit. All believers are indwelt by the Spirit, but not all believers are continually filled with the Spirit.*

Brodie continues: *The flesh, the world and the devil encourage many believers to live in carnality so that they do not produce this spiritual fruit. In other words, the Holy Spirit is the source of fruit, but your volition determines whether you allow the Spirit to do His job. Paul is also contrasting the precepts of the law against the underlying doctrinal principles of the Spirit. Believers are supposed to walk by principles, not precepts. If you allow the Spirit to express Himself in your life (principle), your spiritual production will be in agreement with the law (precepts) without your having to pursue the law in the flesh. By walking in the Spirit (principle) you fulfill the requirements of the law (precepts), and then some – because life by/in the Spirit is vastly superior to life by/in the flesh.*

J. McGee: *Notice the contrast: works of the flesh and fruit of the Spirit. The works of the flesh are what you do. The Ten Commandments were given to control the flesh. But now the Christian life is to produce the fruit of the Spirit ... The fruit is produced by the Lord Jesus using the Spirit of God in our lives. He wants to live His life through us. That is the reason I keep saying that you are never asked to live the Christian life. You are asked to let Him live through you. No believer can live the Christian life himself. The old nature cannot produce the fruit of the Spirit ... Notice it is singular: is, not are. You can argue about the grammar used here, but it happens to be singular in the Greek. This indicates that love is the fruit, and from it stems all other fruits.*

L. Chafer *The attempt to secure perfect righteousness through obedience, in mere human strength, to any precepts will always fail. Grace provides that its heaven-high standards shall be realized through the energizing power of the Spirit.*

R. B. Thieme, Jr.: *The Holy Spirit reproduces in us the virtues of Christ when we advance in the sphere of divine power. When Galatians 5:22 states that "the fruit of the Spirit is love," some believers expect the fruit of the Spirit to appear, as if by magic, as soon as they rebound and regain the filling of the Spirit. When a feeling of love for all mankind does not materialize instantaneously, they assume that something is wrong with the rebound technique. They then resort to remorse, penance, self-effacement, or self-reproach in an attempt to deserve God's forgiveness and feel restored to fellowship with Him. This common practice among immature Christians is an exercise in futility.*

A. Gaebelein: *The singular form stresses that these qualities are a unity, like a bunch of grapes instead of separate pieces of fruit.*

Galatians 5:24a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οί) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tou (του) [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
Christos (χριστός) [pronounced kreeS-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, genitive/ablative case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Translation: Now, those of Christ Jesus...

The subject of the following verbs is *those of Christ Jesus*; a reference, clearly, to believers.

Galatians 5:24b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
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
stauróō (σταυρώω) [pronounced stow-ROE-oh]	<i>to crucify, to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness</i>	3 rd person plural, aorist active indicative	Strong's #4717
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
tois (τοίς) [pronounced toyce]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
pathêmata (πάθηματα) [pronounced PATH-ay-maht-ah]	<i>sufferings; some things undergone, like hardships or pain; subjectively, difficult emotions or influences; affections, afflictions</i>	neuter plural noun; dative, locative or instrumental case	Strong's #3804

Galatians 5:24b

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
ταῖς (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
ἐπιθυμίας (ἐπιθυμίας) [pronounced ep-ee-thoo-MEE-eye]	<i>desires, cravings, longings, desires for what is forbidden, lusts</i>	feminine plural noun; dative, locative or instrumental case	Strong's #1939

Translation: ...have crucified the flesh along with [their] sufferings and (lustful) desires.

What Paul describes here is where we stand positionally; and this is where we stand when we are in fellowship. When we believe in Christ, our flesh (the sin nature) is crucified with Jesus Christ (that is, He paid for our sins; He took upon Himself the punishment for our sins; so the sins and their source is crucified on the cross.

Along with the sin nature, our sufferings and our cravings were also crucified on the cross. This means that we can live our lives and endure suffering; we can move past cravings (when filled with the Spirit). So there are times in our lives where we are at this state (when we are in fellowship).

Galatians 5:24 **Now, those of Christ Jesus have crucified the flesh along with [their] sufferings and (lustful) desires.** (Kukis nearly literal translation)

Galatians 5:22–24 **Now, the fruit of the Spirit is agapê love (a relaxed mental attitude), joy (inner happiness), (inner) peace, patience, moral excellence, goodness and kindness, faith/confidence, gentleness, self-control, against [which] things [there] is no law. Now, those of Christ Jesus have crucified the flesh along with [their] sufferings and (lustful) desires.** (Kukis nearly literal translation)

The works of the flesh (the sin nature) are the things that you do, think or say. The fruit of the Spirit is who you are when filled with the Spirit.

Galatians 5:22–24 **The fruit of the Spirit is a relaxed mental attitude, inner happiness, inner tranquility, patience in God's plan, moral excellence, goodness and kindness, faith and confidence, a gentleness of spirit, and self-control, against which things there is no law. Now, those who have believed in Christ Jesus have crucified the sin nature along with their sufferings and lustful desires.** (Kukis paraphrase)

If we keep on living by a Spirit, by a Spirit also we should keep on marching. We should not keep on becoming conceited, to one another provoking, to one another envying.

Galatians
5:25–26

If we keep on living by [the] Spirit, then we should keep on walking orderly by [the] Spirit. We should not keep on becoming vain glorious, challenging one another [and] being spiteful to one another.

If we keep on living by the Spirit, then we should walk orderly by the Spirit. We should not continue to desire an empty glory by challenging each other or, due to jealousy, being spiteful towards one another.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	If we keep on living by a Spirit, by a Spirit also we should keep on marching. We should not keep on becoming conceited, to one another provoking, to one another envying.
Complete Apostles Bible	If we live by the Spirit, let us also walk by the Spirit. Let us not become conceited, provoking one another, envying one another.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	If we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vain glory, provoking one another, envying one another.
V. Alexander's Aramaic	.
Eastern Aramaic Manuscript	.
James Murdock's Syriac NT	Let us therefore live in the Spirit; and let us press on after the Spirit. And let us not be vain-glorious, despising one another, and envying one another.
Original Aramaic NT	We shall live therefore in The Spirit and surrender to The Spirit, And let us not be devoid of honor, disparaging one another and envying one another.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	If we are living by the Spirit, by the Spirit let us be guided. Let us not be full of self-glory, making one another angry, having envy of one another.
Bible in Worldwide English	We must not be proud of ourselves. We must not make one another angry. We must not want what other people have.
Easy English	.
Easy-to-Read Version—2008	We get our new life from the Spirit, so we should follow the Spirit. We must not feel proud and boast about ourselves. We must not cause trouble for each other or be jealous of each other.
God's Word™	If we live by our spiritual nature, then our lives need to conform to our spiritual nature. We can't allow ourselves to act arrogantly and to provoke or envy each other.
Good News Bible (TEV)	The Spirit has given us life; he must also control our lives. We must not be proud or irritate one another or be jealous of one another.
The Message	.
NIRV	.
New Life Version	.
New Simplified Bible	.

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

Contemporary English V.	God's Spirit has given us life, and so we should follow the Spirit. But don't be conceited or make others jealous by claiming to be better than they are.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	.

The Passion Translation	We must live in the Holy Spirit and follow after him. So may we never be arrogant, or look down on another, for each of us is an original. We must forsake all jealousy that diminishes the value of others.
UnfoldingWord Simplified T.	Since God's Spirit has enabled us to live in a new way, we should behave as the Spirit leads us. We should not be proud about ourselves. We should not make each other angry. We should not envy each other.
Williams' New Testament	If we live by the Spirit, let us also walk where the Spirit leads. Let us stop being ambitious for honors, so challenging one another, envying one another.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	If we live for <i>the</i> Spirit, we should also march in step with <i>the</i> Spirit. We should not become <i>people</i> with delusions of magnificence, hassling each other, envying each other.
Common English Bible	.
Len Gane Paraphrase	If we live in the Spirit, let us also walk in the Spirit. Let us not be longing for empty praise, irritating one another, and envying one another.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Since our Life is due to the Spirit, let us rule our conduct also by the Spirit. Do not let us grow vain, and provoke or envy one another.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	Since we live by the Spirit, let us walk in step with the Spirit. Let us not become conceited, provoking and envying one another.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	If we live in the Spirit we should also walk in the Spirit. Let's not become boastful, or irritate and envy one another.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	Since we live by the Spirit, by the Spirit let us also be guided. Let's stop being arrogant, provoking one another and envying one another.
Lexham Bible	.
Montgomery NT	If we are living by the Spirit, let us also keep step in the Spirit. Let us not become conceited, provoking one another, envying one another.
NIV, ©2011	.
Riverside New Testament	If we are living in the Spirit let us direct our lives by the Spirit. Let us not be vainglorious, irritating one another, envying one another.
Leicester A. Sawyer's NT	.
The Spoken English NT	If we live in the Spirit, let's live in line with the Spirit too. Let's not get puffed up, and be challenging each other and envying each other.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	If we are living by the Spirit's power, let our conduct also be governed by the Spirit's power. Let us not become vain-glorious, challenging one another, envying one another.

Wikipedia Bible Project	If we live by the spirit we, should keep in-line with the spirit. Let's not become conceited, provoke others or be envious of each other.
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	Let us therefore live by the Spirit, and surrender to the Spirit. Let us not be of vain glory, that ridicules one another, and envies one another.
Holy New Covenant Trans.	Since we get life from the Spirit, we should follow the Spirit. We must not be conceited or make trouble for each other. Neither should we be jealous of one another.
The Scriptures 2009	.
Tree of Life Version	If we live by the Ruach, let us also walk by the Ruach. Let us not become conceited—provoking one another, envying one another.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...if [We] live [by] spirit [to] spirit and [We] may conform not [We] may become Conceited one another Provoking one another Envyng...
Alpha & Omega Bible	. boastful
Awful Scroll Bible	If we Live in the Breath, let us also line up with the Breath. Let us not become empty-of-splendor, ourselves calling- one another -before in corrupting one another.
Concordant Literal Version	If we may be living in spirit, in spirit we may be observing the elements also." We may not become vainglorious, challenging one another, envying another."
exeGesés companion Bible	If we live in Spirit, we also march in Spirit - not being vainglorious, irritating one another, envying one another.
Orthodox Jewish Bible	If we live by the Ruach HaKodesh, we should stay in line with the Derech HaYashar (Straight Way) of the Ruach HaKodesh. Let us not become ba'alei ga'avah (conceited, haughty persons), provoking one another, envying one another.
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	If we live by the <i>[guidance of the]</i> Holy Spirit, we should also walk in <i>[the ways of]</i> the Holy Spirit. We should avoid foolish pride as well as provoking or envying one another.

Benjamin Brodie's trans.	<p>If we continue to live by means of the Spirit [residence in the sphere of divine power], let us keep on walking [according to precisely correct protocol] by means of the Spirit [function in the sphere of divine power].</p> <p>Let us not be conceited [legalistic pride], provoking [challenging] one another of the same kind [fellow believers], envying [being jealous of] one another of the same kind [fellow believers].</p>
The Expanded Bible Jonathan Mitchell NT	<p>.</p> <p>Since (or: If) we continue living in and by spirit (or: for [the] Spirit; to Breath-effect; or: with attitude), we also can habitually advance orderly in line in regard to, or amidst, elementary principles (or: [observing] rudimentary elements), in and by spirit (or: for [the] Spirit; by Breath-effect; with attitude; or: = walk in rank following [the footsteps] behind the Spirit). [cf Rom. 4:12]</p> <p>We can (or: should) not repeatedly (or: habitually) come to be (or: Let us stop becoming) folks with empty glory (or: a vacuous reputation; = to be egotistical or conceited), continually being those challenging one another [as to combat], constantly envying one another.</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	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	.
Wilbur Pickering's New T.	<p>Since we live by the Spirit, let us also conform to the Spirit.¹¹ Let us not become conceited, provoking one another, envying one another.</p> <p>(11) I believe the idea here is similar to that in 5:18. Conforming to, or perhaps seeing eye to eye with, the Spirit represents a higher level of spiritual experience.</p>

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	<p>Since we are living in [or, by] the Spirit, let us also be keeping in line with [fig., be living in conformity with] the Spirit.</p> <p>Let us not continue becoming conceited, provoking [or, irritating] one another, envying one another!</p>
Berean Literal Bible	.
Bond Slave Version	<p>If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.</p>
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	.
English Standard Version	<p>If we live by the Spirit, let us also keep in step with the Spirit.</p> <p>Let us not become conceited, provoking one another, envying one another.</p>
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.

Modern Literal Version 2020	If we are living in <i>the Spirit</i> , we should also march in <i>the Spirit</i> . Do° not become conceited, inflaming one another, envying one another.
Modern KJV	If we live in the Spirit, let us also walk in the Spirit. Let us not become glory-seeking, provoking one another, envying one another.
New American Standard	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Revised Young's Lit. Trans.	.
R. B. Thieme, Jr. translation	.
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:
25-26

Galatians 5:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose</i>	conditional conjunction	Strong's #1487
zaō (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	1 st person plural, present active indicative	Strong's #2198
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151

Translation: If we keep on living by [the] Spirit,...

Living by means of the Spirit means to be empowered by the Holy Spirit. This means the employment of rebound on a regular basis.

Naming your sins to God gets you back into fellowship; but this does not mean that you grow spiritually.

Galatians 5:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Galatians 5:25b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
stoicheō (στοιχέω) [pronounced stoy- KHEH-oh]	<i>to march in (military) rank; to keep step; (figuratively) to conform to virtue and piety, to walk (orderly, judiciously, righteously)</i>	1 st person plural, present active subjunctive	Strong's #4748

Translation: ...then we should keep on walking orderly by [the] Spirit.

The verb here means *to march in (military) rank; to keep step; (figuratively) to conform to virtue and piety, to walk (orderly, judiciously, righteously)*. So what unit are they in? These are the various battalions of Galatia, each battalion representing a different local church. Who do they march orderly with? Other believers in their church. There should not be all of this dissension taking place.

Application: Does this verse say, *if you are in a local church and you don't like how things are going, you should informally gather a group and raise a ruckus?* Obviously, it says quite the opposite. We do not get involved in factions; we do not organize others into an opposition group. What do we do in the modern world? If you are listening to a pastor and you decide, "No, that's wrong!" Obviously, you do not organize an inner group to stand against the pastor; that is the exact opposite of what you are being told here. Now, I have, on rare occasions, disagreed with the two pastors of my church; and I have also disagreed, on rare occasions, as to this or that policy or action. I have a couple of options: (1) I just accept it and move forward (this does not mean that I agree with it); or (2) if it is so egregious that I cannot let it stand, then I quietly withdraw myself and find another local church.

Application: Does this mean that we walk in perfect step with one another, like some goon squad? Obviously not. No one in the local church is organizing us to march as if we are soldiers. On the other hand, we are not to break down into various factions, one faction in opposition to another faction.

Application: How do we do this? We continue to take in Bible doctrine while being filled with the Holy Spirit. If there is a particular thing which the pastor says with which I take issue, then I just set it aside. I don't worry about it. And if it is so fundamental that I just cannot accept it, then I quietly find another local church to attend.

Illustration: When I began receiving the tapes of Colonel R. B. Thieme, Jr., I was still somewhat of a hippy type with long hair, and, having been raised in a liberal home, surprisingly enough, he said a few things which I took issue with. I could tell that he had a lot to teach me, so I was able to set such things aside, and concentrate on his teaching of the Word of God. Many years later, the Colonel having been promoted by God in death, in relistening to these various series, I find myself in complete agreement with most of his off-handed statements and opinions and am often surprised as to how up-to-date they seem (listening to lessons which he taught 50 years ago).

Illustration: There are things he said that rubbed me the wrong way or things which I just did not accept, that when I hear them now, they seem perfectly reasonable. In fact, I am amazed as to how well he called it, issue after issue, when Bob was blowing off steam about this or that. He was literally the only person I knew of, back in the day, when he questioned the attempts of our government to change/fix Rhodesia and South Africa. It seems that everyone was on one side of the issue and Bob Thieme was on the other. The end result of our pressure changed the government of Rhodesia into something which was quite horrible; and millions died as a result. Although South Africa fared better, there is no indication that such a transition was necessary. The current problems South Africa is facing today are not much different than those they faced 50 years ago. How was this change of government really helpful?

Galatians 5:25 **If we keep on living by [the] Spirit, then we should keep on walking orderly by [the] Spirit.** (Kukis nearly literal translation)

Galatians 5:26a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
μή (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
γίνομαι (νίνομαι) [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 plural, present (deponent) middle/passive subjunctive	Strong's #1096
κενόδοξος (κενόδοξος) [pronounced ken-OHD-ox-oss]	<i>conceited, glorying without reason, vain glorious, eager for empty glory</i>	masculine plural adjective; nominative case	Strong's #2755 (hapax legomena)

Translation: We should not keep on becoming vain glorious,...

Individuals in the church ought not to becoming conceited, arrogant, trying to glorify ourselves over others. This is not the place of individuals in a church. Such an approach is a work of the sin nature, not a fruit of the Spirit.

Galatians 5:26b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀλλήλων (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; accusative case	Strong's #240
προκαλέομαι (προκαλέομαι) [pronounced prok-al-EH-om-ahee]	<i>provoking, calling forth to oneself, challenging, (by implication) irritating</i>	masculine plural, present middle participle, nominative case	Strong's #4292 (hapax legomena)

Translation: ...challenging one another...

Paul suggests two ways in which believers in the Galatian church were being arrogant. They challenged and provoked one another.

Galatians 5:26c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀλλήλων (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; dative, locative or instrumental case	Strong's #240

Galatians 5:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phthonéō (φθονέω) [pronounced fthon-EH-oh]	envying, being jealous of; being spiteful of (because of jealousy)	masculine plural, present active participle, nominative case	Strong's #5354 (hapax legomena)

Translation: ...[and] being spiteful to one another.

They were becoming envious of one another and spiteful. This is not what they should be doing. These two participles are examples of the works of the sin nature; they are not the production of the Holy Spirit.

Galatians 5:26 We should not keep on becoming vain glorious, challenging one another [and] being spiteful to one another. (Kukis nearly literal translation)

Galatians 5:25–26 If we keep on living by [the] Spirit, then we should keep on walking orderly by [the] Spirit. We should not keep on becoming vain glorious, challenging one another [and] being spiteful to one another. (Kukis nearly literal translation)

Galatians 5:25–26 If we keep on living by the Spirit, then we should walk orderly by the Spirit. We should not continue to desire an empty glory by challenging each other or, due to jealousy, being spiteful towards one another. (Kukis paraphrase)

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www.kukis.org	Exegetical Studies in Galatians	

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 5 is in the Word of God	
1.	
2.	
Chapter Outline	Charts, Graphics and Short Doctrines

When studying a chapter in the Bible, there are a number of topics which that study leads to.

A Complete Translation of Galatians 5	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Galatians 5			
	Series	Lesson (s)	Passage
	1961 Galatians (#416)	#14–16	Galatians 5:1–26
	1969 Basics (#102)	#25	Galatians 5:15
	1972 Ephesians (#212)	#28	Galatians 5:1
	1992 Spiritual Dynamics (#376)	#338, 477, 530	Galatians 5:1, 22–23
	1992 Spiritual Dynamics (#376)	#915, 1320	Galatians 5:22a
	1992 Spiritual Dynamics (#376)	#1445, 1446, 1449, 1451	Galatians 5:4, 16–21
R. B. Thieme, Jr. (Bob clearly had a great deal to say about this chapter of Galatians)	1992 Spiritual Dynamics (#376)	#1452–1453, 1457	Galatians 3:3; 5:4, 12, 16–21
	1992 Spiritual Dynamics (#376)	#1826, 1922	Galatians 5:25–26
	1968 2Corinthians (#410)	#63	Galatians 5:11–12
	1985 Ephesians (#412)	#222, 1184	Galatians 5:14b, 16a
	1985 Ephesians (#412)	#1190	Galatians 5:13–18
	1972 Hebrews (#419)	#207	Galatians 5:4
	1971 James (#422)	#26	Galatians 5:4
	1981 Revelation (#457)	#437	Galatians 5:16
	1977 Great Chapters of the Bible (#666)	#1–12	Galatians 5:1–26
	1984 Protocol Plan of God (#728)	#32–33	Galatians 5:1
John Griffith	http://www.ironrangebible.com/griffith/Galatians-Freedom_Epistle/Galatians-Freedom_Epistle.htm		Galatians 1–6

Doctrinal Teachers Who Have Taught Galatians 5

	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 5

Word Cloud from Exegesis of Galatians 5¹⁹

These two graphics should be very similar; this means that the exegesis of Galatians 5 has stayed on topic and has covered the information found in this chapter of the Word of God.

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¹⁹ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.