

# Language: English

## Book: Galatians

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### Galatians

#### Chapter 1

<sup>1</sup> Paul, an apostle—not an apostle from men nor by human agency, but through Jesus Christ and God the Father, who raised him from the dead— <sup>2</sup> and all the brothers with me, to the churches of Galatia:

<sup>3</sup> Grace to you and peace from God our Father and the Lord Jesus Christ, <sup>4</sup> who gave himself for our sins so that he might deliver us from this present evil age, according to the will of our God and Father, <sup>5</sup> to him be the glory forever and ever. Amen.

<sup>6</sup> I am amazed that you are turning away so quickly from him who called you by the grace of Christ. I am amazed that you are turning to a different gospel, <sup>7</sup> not that there is another gospel, but there are some men who cause you trouble and want to distort the gospel of Christ. <sup>8</sup> But even if we or an angel from heaven should proclaim to you a gospel other than the one we proclaimed to you, let him be cursed. <sup>9</sup> As we have said before, so now I say again, "If someone proclaims to you a gospel other than the one you received, let him be cursed." <sup>10</sup> For am I now seeking the favor of men or of God? Am I seeking to please men? If I am still trying to please men, I am not a servant of Christ.

<sup>11</sup> For I want you to know, brothers, that the gospel I proclaimed is not man's gospel. <sup>12</sup> I did not receive it from any man, nor was I taught it. Instead, it was by revelation of Jesus Christ to me. <sup>13</sup> You have heard about my former life in Judaism, how I was persecuting the church of God beyond measure and that I was trying to destroy it. <sup>14</sup> I advanced in Judaism beyond many of those who were my own age, from out of my own people. That is how extremely zealous I was for the traditions of my fathers. <sup>15</sup> But when God, who had set me apart from my mother's womb, and who called me through his grace, was pleased <sup>16</sup> to reveal his Son in me, so that I might preach him among the Gentiles, I did not immediately consult with flesh and blood. <sup>17</sup> I did not go up to Jerusalem to those who had become apostles before me. Instead, I went to Arabia and then returned to Damascus.

<sup>18</sup> Then after three years I went up to Jerusalem to get to know Cephas and I stayed with him fifteen days. <sup>19</sup> But I saw none of the other apostles except James, the Lord's brother. <sup>20</sup> In what I write to you, I assure you before God that I am not lying. <sup>21</sup> Then I went to the regions of Syria and Cilicia. <sup>22</sup> I was still not known by face to the churches of Judea that are in Christ. <sup>23</sup> They only heard it being said, "The man who once persecuted us is now proclaiming as good news the faith he once tried to destroy." <sup>24</sup> So they glorified God because of me.

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#### Galatians 1 General Notes

##### Structure and formatting

Paul started this letter differently than his other letters. He adds that he was "not an apostle from men nor by human agency, but through Jesus Christ and God the Father, who raised him from the dead ones." Paul probably included these words because false teachers were opposing him and trying to undermine his authority.

##### Special concepts in this chapter

###### Heresy

God eternally saves people only through the true, biblical gospel. God condemns any other version of the gospel. Paul asks God to curse those who teach a false gospel. They might not be saved. They should be treated as non-Christians. (See: save, eternity, goodnews and condemn and curse)

### **Paul's qualifications**

Some people in the early church were teaching that Gentiles needed to obey the law of Moses. To refute this teaching, in verses 13-16 Paul explains how he was formerly a zealous Jew. But God still needed to save him and show him the true gospel. As a Jew, and the apostle to Gentile people, Paul was uniquely qualified to address this issue. (See: lawofmoses)

### **Other possible translation difficulties in this chapter**

#### **"You are turning so quickly to a different gospel"**

The Book of Galatians is one of Paul's earliest letters in Scripture. It shows that heresies troubled even the early church.

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### **Galatians 1:1**

#### **General Information:**

Paul, an apostle, writes this letter to the churches in the area of Galatia. Unless noted otherwise, all instances of "you" and "your" in this letter refer to the Galatians and are plural.

#### **who raised him**

"who caused him to live again"

### **Galatians 1:2**

#### **brothers**

Here this means fellow Christians, including both men and women, since all believers in Christ are members of one spiritual family, with God as their heavenly Father. Alternate translation: "brothers and sisters"

### **Galatians 1:3**

#### **General Information:**

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### **Galatians 1:4**

#### **for our sins**

"Sins" is a metonym the punishment for sin. Alternate translation: "to take the punishment we deserved because of our sins"

#### **that he might deliver us from this present evil age**

Here "this ... age" represents the powers at work in the age. Alternate translation: "that he might bring us to a place of safety from the evil powers at work in the world today"

#### **our God and Father**

This refers to "God our Father." He is our God and our Father.

### **Galatians 1:5**

#### **General Information:**

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### **Galatians 1:6**

#### **Connecting Statement:**

Paul gives his reason for writing this letter: he reminds them to continue to understand the gospel.

#### **I am amazed**

"I am surprised" or "I am shocked." Paul was disappointed that they were doing this.

#### **you are turning away so quickly from him**

Here "turning away ... from him" is a metaphor for started to doubt or no longer trust God. Alternate translation: "you are so quickly starting to doubt him"

#### **him who called you**

"God, who called you"

#### **called**

Here this means God has appointed or chosen people to be his children, to serve him, and to proclaim his message of salvation through Jesus.

#### **by the grace of Christ**

"because of Christ's grace" or "because of Christ's gracious sacrifice"

#### **you are turning to a different gospel**

Here "turning to" is a metaphor that means to start to believe something. Alternate translation: "you are instead starting to believe a different gospel"

### **Galatians 1:7**

#### **some men**

"some people"

### **Galatians 1:8**

#### **But even if we or an angel from heaven should proclaim ... let him be cursed**

Paul said this to show how strongly he felt about anyone who might proclaim a gospel other than the one he had proclaimed. If anyone would do that, that person should be cursed. Alternate translation: "But even if we or an angel from heaven were to proclaim ... let him be cursed"

**But even if we or an angel from heaven should proclaim**  
The word "even" shows that Paul did not believe that they or an angel from heaven would ever proclaim a different gospel. But he includes himself and angels in his statement to emphasize how wrong it would be for anyone to proclaim a different gospel.

**other than the one**  
"different from the gospel" or "different from the message"

**let him be cursed**  
"God should punish that person forever." If your language has a common way of calling a curse down on someone, you should use that.

### Galatians 1:9

**General Information:**  
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### Galatians 1:10

**For am I now seeking the favor of men or of God? Am I seeking to please men?**  
These rhetorical questions expect the answer "no." Alternate translation: "I do not seek the favor of men, but instead I seek the favor of God. I am not seeking to please men."

**If I am still trying to please men, I am not a servant of Christ**  
Both the "if" phrase and the "then" phrase are contrary to fact. "I am not still trying to please men; I am a servant of Christ" or "If I were still trying to please men, then I would not be a servant of Christ"

### Galatians 1:11

**Connecting Statement:**  
Paul explains that he did not learn the gospel from others; he learned it from Jesus Christ.

**brothers**  
See how you translated this in Galatians 1:2.

**is not man's gospel**  
By using this phrase, Paul was not trying to say that Jesus Christ is not himself human. Because Christ is both man and God, however, he is not a sinful human being. Paul is writing about where the gospel came from; it did not come from sinful human beings, but it came from Jesus Christ.

### Galatians 1:12

**it was by revelation of Jesus Christ to me**  
Possible meanings are 1) "Jesus Christ himself revealed the gospel to me" or 2) "God made me know the gospel when he showed me who Jesus Christ was."

### Galatians 1:13

**former life**  
"behavior at one time" or "prior life" or "earlier life"

### Galatians 1:14

**I advanced**  
This metaphor pictures Paul as being ahead of other Jews his age in their goal to be perfect Jews.

**those who were my own age**  
"the Jewish people who are the same age as I am"

**my fathers**  
"my ancestors"

### Galatians 1:15

**and who called me through his grace**  
Possible meanings of "through his grace" are 1) this tells why God called Paul. Alternate translation: "and who called me to serve him because he is gracious" or 2) this tells how God called Paul. Alternate translation: "and who called me by means of his grace."

### Galatians 1:16

**to reveal his Son in me**  
Possible meanings are 1) "to allow me to know his Son" or 2) "to show the world through me that Jesus is God's Son."

**Son**  
This is an important title for Jesus, the Son of God.

**preach him**  
"proclaim that he is God's Son" or "preach the good news about God's Son"

**consult with flesh and blood**  
This is an expression that means talking with other people. Alternate translation: "ask people to help me understand the message"

### Galatians 1:17

**go up to Jerusalem**  
"go to Jerusalem." Jerusalem was in a region of high hills, making it necessary to climb many hills in order to get there, and so it was common to describe travel to Jerusalem as "going up to Jerusalem."

### Galatians 1:18

**General Information:**  
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### **Galatians 1:19**

#### **I saw none of the other apostles except James**

This double negative emphasizes that James was the only apostle whom Paul saw. Alternate translation: "I saw only one of the other apostles, and that was James" or "the only other apostle I saw was James"

### **Galatians 1:20**

#### **before God**

Paul wants the Galatians to understand that Paul is completely serious and that he knows that God hears what he says and will judge him if he does not tell the truth.

#### **In what I write to you, I assure you before God that I am not lying**

Paul uses litotes to emphasize that he is telling the truth. Alternate translation: "I am not lying to you in the messages I write to you" or "in the things I write to you I am telling you the truth"

### **Galatians 1:21**

#### **the regions of Syria and Cilicia**

"the parts of the world called Syria and Cilicia"

### **Galatians 1:22**

#### **I was still not known by face to the churches of Judea that are in Christ**

"No one in the churches of Judea that are in Christ knew what I looked like" or "None of the people in the churches of Judea that are in Christ had ever met me"

### **Galatians 1:23**

#### **They only heard it being said**

"They only knew what they heard others saying about me"

### **Galatians 1:24**

#### **General Information:**

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## Chapter 2

<sup>1</sup> Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. <sup>2</sup> I went up because of a revelation and set before them the gospel that I preach among the Gentiles. I spoke privately to those who seemed to be important, in order to make sure that I was not running—or had not run—in vain. <sup>3</sup> But not even Titus, who was with me and who was a Greek, was forced to be circumcised. <sup>4</sup> The false brothers came in secretly to spy on the liberty we have in Christ Jesus. They desired to enslave us, <sup>5</sup> but we did not yield in submission to them for a moment, so that the truth of the gospel would remain with you. <sup>6</sup> But those who seemed to be important (whatever they were does not matter to me, God shows no partiality)—those, I say, who seemed important added nothing to me. <sup>7</sup> On the contrary, they saw that I had been entrusted with the gospel to those who are uncircumcised, just as Peter had been entrusted with the gospel to those who are circumcised. <sup>8</sup> For God, who worked in Peter for the apostleship to those who are circumcised, also worked in me to the Gentiles. <sup>9</sup> When James, Cephas, and John, who had a reputation as pillars, recognized the grace that had been given to me, they gave the right hand of fellowship to Barnabas and me. They agreed that we should go to the Gentiles and they should go to the circumcised. <sup>10</sup> They requested only that we remember the poor, the very thing that I was eager to do.

<sup>11</sup> But when Cephas came to Antioch, I opposed him to his face because he stood condemned. <sup>12</sup> Before certain men came from James, Cephas was eating with the Gentiles. But when these men came, he stopped and kept away from the Gentiles. He was afraid of those who were demanding circumcision. <sup>13</sup> Also the rest of the Jews joined in this hypocrisy. Even Barnabas was led astray with them by their hypocrisy. <sup>14</sup> But when I saw that their behavior was not following the truth of the gospel, I said to Cephas in front of all of them, "If you are a Jew but are living like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?" <sup>15</sup> We ourselves are Jews by birth and not Gentile sinners; <sup>16</sup> yet we know that no person is justified by the works of the law but through faith in Christ Jesus. So we also have believed in Christ Jesus so that we might be justified by faith in Christ and not by the works of the law. For by the works of the law no flesh will be justified. <sup>17</sup> But if, while we seek to be justified in Christ, we too were found to be sinners, is Christ then a minister of sin? Absolutely not! <sup>18</sup> For if I rebuild those things I once destroyed, I prove myself to be a transgressor. <sup>19</sup> For through the law I died to the law, so that I might live for God. I have been crucified with Christ. <sup>[1]20</sup> It is no longer I who live, but Christ lives in me. The life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. <sup>21</sup> I do not set aside the grace of God, for if righteousness could be gained through the law, then Christ died for nothing!

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### Footnotes

2:19 <sup>[1]</sup>Some translations include this sentence with verse 20.

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## Galatians 2 General Notes

### Structure and formatting

Paul continues to defend the true gospel. This began in [Galatians 1:11](#).

### Special concepts in this chapter

#### Circumcised and uncircumcised

The law of Moses required Jewish males to be circumcised. The Jews called Gentiles "the uncircumcised."

#### Slavery and freedom

Paul introduces these ideas in Galatians 2:4. He uses the metaphor of slavery for people who are obligated to obey the law of Moses. He uses the metaphor of freedom, or liberty, for people who are not obligated to obey the law of Moses because they trust in Jesus Christ to make them righteous.

**The false brothers**

When Paul says that false brothers wanted to make the believers slaves, he is referring to Jews who claimed to be Christians and who wanted to convince Gentile Christians to obey the law of Moses.

**The hypocrisy of Cephas**

Jews normally did not eat with Gentiles because Gentiles did not obey the law of Moses. Cephas knew that Gentile Christians are not obligated to obey the law of Moses, and because of this, he knew that it was permissible to eat with them. However, when some men came saying that Gentile Christians are obligated to obey the law, Cephas stopped eating with the Gentiles Christians, as if he, too, believed that they need to obey the law of Moses. Paul rebuked Cephas for treating the Gentile Christians like that.

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**Galatians 2:1**

**Connecting Statement:**

Paul continues to give the history of how he learned the gospel from God, not the apostles.

**went up**

"traveled." Jerusalem is located in hilly country. The Jews also viewed Jerusalem as the place on earth that is closest to heaven, so Paul may have been speaking figuratively, or it may be that it was reflecting the difficult, uphill, journey to get to Jerusalem.

**Galatians 2:2**

**those who seemed to be important**

"the most important leaders among the believers"

**I was not running—or had not run—in vain**

Paul uses running as a metaphor for work. Alternate translation: "I was doing, or had done, profitable work"

**in vain**

"for no benefit" or "for nothing"

**Galatians 2:3**

**to be circumcised**

This can be stated in active form. Alternate translation: "to have someone circumcise him"

**Galatians 2:4**

**The false brothers came in secretly**

"People who pretended to be Christians came into the church," or "People who pretended to be Christians came among us"

**spy on the liberty**

secretly watch people to see how they live in liberty

**liberty**

freedom

**They desired**

"These spies desired" or "These false brothers wanted"

**to enslave us**

"to make us slaves to the law." Paul is speaking about being forced to follow the Jewish rituals that the law commanded. He is speaking about this as if it were slavery. The most important ritual was circumcision. Alternate translation: "to force us to obey the law"

**Galatians 2:5**

**yield in submission**

"submit" or "listen"

**Galatians 2:6**

**added nothing to me**

The word "me" here represents what Paul was teaching. Alternate translation: "added nothing to what I teach" or "did not tell me to add anything to what I teach"

**Galatians 2:7**

**On the contrary**

"Instead" or "Rather"

**I had been entrusted ... Peter had been entrusted**

This can be stated in active form. Alternate translation: "God trusted me ... God trusted Peter"

**had been entrusted with the gospel to those**

"had been given the responsibility of preaching the gospel to those"

**Galatians 2:8**

**General Information:**

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**Galatians 2:9**

**who had a reputation as pillars**

A pillar is a post that supports a building. This is a metaphor meaning important leaders. Alternate translation: "who were known to be important leaders" or "who were known to be important leaders of the church"

**recognized the grace that had been given to me**

This can be stated in active form. Alternate translation: "recognized the grace that God had given to me"

**the grace that had been given to me**

The abstract noun "grace" can be translated with the phrase "be kind." Alternate translation: "that God had been kind to me"

**gave ... the right hand of fellowship**

Grasping and shaking the right hand was a symbol of fellowship. Alternate translation: "welcomed ... as fellow workers" or "welcomed ... with honor"

**Galatians 2:10**

**remember the poor**

You may need to make explicit what about the poor he was to remember. Alternate translation: "remember to take care of the needs of the poor"

**Galatians 2:11**

**I opposed him to his face**

The words "to his face" are a metonym for "where he could see and hear me." Alternate translation: "I confronted him in person" or "I challenged his actions in person"

**Galatians 2:12**

**Before**

in relation to time

**he stopped**

"he stopped eating with them"

**He was afraid of those who were demanding circumcision**

The reason Cephas was afraid can be stated explicitly. Alternate translation: "He was afraid that these men who required circumcision would judge that he was doing something wrong" or "He was afraid that these men who required circumcision would blame him for doing something wrong"

**those who were demanding circumcision**

Jews who had become Christians, but who demanded that those who believe in Christ live according to Jewish customs

**kept away from**

"stayed away from" or "avoided"

**Galatians 2:13**

**this hypocrisy**

Paul calls Peter's staying away from the Gentiles "this hypocrisy" because Peter was pretending to be like those Jews who say that Gentile Christians have to be circumcised.

**Even Barnabas was led astray with them by their hypocrisy**

Here to be "led astray" is a metaphor for being persuaded to do something wrong. Alternate translation: "Even Barnabas was persuaded to be a hypocrite because of them"

**Galatians 2:14**

**their behavior was not following the truth of the gospel**

"they were not living according to the truth of the gospel"

**how can you force the Gentiles to live like Jews?**

This rhetorical question is a rebuke and can be translated as a statement. The word "you" is singular and refers to Peter. Alternate translation: "you are wrong to force the Gentiles to live like Jews."

**force**

Possible meanings are 1) force by using words or 2) persuade.

**Galatians 2:15**

**Connecting Statement:**

Paul tells the believers that Jews who know the law, as well as Gentiles who do not know the law, are saved only by faith in Christ and not by keeping the law.

**not Gentile sinners**

"not those whom the Jews call Gentile sinners"

**Galatians 2:16**

**we**

This probably refers to Paul and others but not to the Galatians, who were primarily Gentiles.

**no flesh**

The word "flesh" is a synecdoche for the whole person. Alternate translation: "no person"

**Galatians 2:17**

**while we seek to be justified in Christ**

The phrase "justified in Christ" means justified because we are united with Christ and justified by means of Christ.

**we too were found to be sinners**

The words "were found to be" are an idiom that emphasizes that "we are" certainly sinners. Alternate translation: "we see that we also certainly are sinners"

**Absolutely not!**

"Of course, that is not true!" This expression gives the strongest possible negative answer to the preceding rhetorical question "Does Christ become

a servant of sin?" You may have a similar expression in your language that you could use here.

### **Galatians 2:18**

#### **General Information:**

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### **Galatians 2:19**

#### **General Information:**

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### **Galatians 2:20**

#### **Son of God**

This is an important title for Jesus.

### **Galatians 2:21**

#### **I do not set aside the grace of God**

"I do not reject the grace of God" or "I do not consider God's grace to be worthless"

#### **the grace of God**

Paul is speaking of God's kindness to us. Christ died for us so that we can be justified.

#### **if righteousness could be gained through the law, then Christ died for nothing**

Paul uses this statement to argue that righteousness cannot be gained through the law. If it could be then there was no need for Christ to die to give us righteousness, because we could gain it ourselves by obeying the law.

#### **if righteousness could be gained through the law**

"if people could become righteous by obeying the law"

#### **then Christ died for nothing**

"then Christ would have accomplished nothing by dying"



## Chapter 3

<sup>1</sup> Foolish Galatians! Who has put a spell on you? It was before your eyes that Jesus Christ was publicly displayed as crucified. <sup>2</sup> This is the only thing I want to learn from you: Did you receive the Spirit by the works of the law or by the hearing of faith? <sup>3</sup> Are you so foolish? Having begun by the Spirit, are you now going to be perfected by the flesh? <sup>4</sup> Have you suffered so many things for nothing—if indeed it was for nothing? <sup>5</sup> Does he who gives the Spirit to you and works miracles among you do so by the works of the law or by the hearing of faith? <sup>6</sup> Just as Abraham "believed God and it was credited to him as righteousness," <sup>7</sup> in the same way, understand, then, that those of faith are the children of Abraham. <sup>8</sup> The scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you all the nations will be blessed." <sup>9</sup> So then, those of faith are blessed along with Abraham, the man of faith. <sup>10</sup> All who rely on the works of the law are under a curse; and so it is written, "Cursed is everyone who does not abide by all the things written in the book of the law, and do them." <sup>11</sup> Now it is clear that no one is justified before God by the law, because "the righteous will live by faith." <sup>12</sup> But the law is not of faith, rather, "The person who does the works of the law must live by them." <sup>13</sup> Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who hangs on a tree"—<sup>14</sup> so that the blessing of Abraham might come to the Gentiles in Christ Jesus, so that by faith we might receive the promise of the Spirit.

<sup>15</sup> Brothers, let me speak in human terms. Once a man-made contract is established by law, no one can set it aside or add to it. <sup>16</sup> Now the promises were spoken to Abraham and to his descendant. It does not say, "to descendants," referring to many, but instead to only one, "and to your descendant," who is Christ. <sup>17</sup> Now what I am saying is this: The law, which came 430 years afterward, does not set aside the covenant previously established by God, to nullify the promise. <sup>18</sup> For if the inheritance comes by the law, then it no longer comes by promise. But God freely gave it to Abraham by a promise. <sup>19</sup> What, then, was the purpose of the law? It was added because of transgressions until the descendant of Abraham would come to whom the promise had been made. The law was ordained through angels by the hand of an intermediary. <sup>20</sup> Now an intermediary implies more than one person. But God is one. <sup>21</sup> So is the law against the promises of God? Absolutely not! For if a law had been given that could give life, then righteousness would certainly have come by the law. <sup>22</sup> But the scripture imprisoned everything under sin so that the promise by faith in Jesus Christ might be given to those who believe.

<sup>23</sup> Now before faith came, we were held captive under the law, imprisoned until faith should be revealed. <sup>24</sup> So then the law became our guardian until Christ came, so that we might be justified by faith. <sup>25</sup> But now that faith has come, we are no longer under a guardian. <sup>26</sup> For you are all sons of God through faith in Christ Jesus. <sup>27</sup> For as many of you who were baptized into Christ have clothed yourselves with Christ. <sup>28</sup> There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. <sup>29</sup> Then if you are Christ's, you are Abraham's descendants, and heirs according to promise.

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## Galatians 3 General Notes

### Special concepts in this chapter

#### Equality in Christ

All Christians are equally united to Christ. Ancestry, gender, and status do not matter. All are equal with each other. All are equal in the eyes of God.

### Important figures of speech in this chapter

#### Rhetorical Questions

Paul uses many different rhetorical questions in this chapter. He uses them to convince the Galatians of their sin. (See: and sin)

**Other possible translation difficulties in this chapter****Flesh**

This is a complex issue. "Flesh" is possibly a metaphor for our sinful nature. Paul is not teaching that the physical part of man is sinful. "Flesh" is used in this chapter to contrast with that which is spiritual. (See: flesh)

**"Those of faith are children of Abraham"**

Scholars are divided on what this means. Some believe Christians inherit the promises that God gave to Abraham, so Christians replace the physical descendants of Israel. Others believe Christians spiritually follow Abraham, but they do not inherit the promises that God gave to Abraham. In light of Paul's other teachings and the context here, Paul is probably writing about the Jewish and Gentile Christians sharing the same faith as Abraham did.

**Galatians 3:1****General Information:**

Paul is rebuking the Galatians by asking rhetorical questions.

**Connecting Statement:**

Paul reminds the believers in Galatia that God gave them his Spirit when they believed the gospel, not because they obeyed his law.

**Who has put a spell on you?**

Paul is using irony and a rhetorical question to say that the Galatians are acting as though someone has put a spell on them. He does not really believe that someone has put a spell on them. Alternate translation: "You behave as if someone has put a spell on you!"

**put a spell on you**

"done magic on you" or "done witchcraft on you"

**It was before your eyes that Jesus Christ was publicly displayed as crucified**

Paul speaks of his clear teaching of Jesus being crucified as if he had put on public display a picture of Jesus being crucified. And he speaks of the Galatians having heard his teaching as if they had seen the picture. Alternate translation: "You yourselves heard the clear teaching about Jesus being crucified"

**Galatians 3:2****This is the only thing I want to learn from you**

This continues the irony from verse 1. Paul knows the answers to the rhetorical questions he is about to ask.

**Did you receive the Spirit by the works of the law or by the hearing of faith?**

Translate this rhetorical question as a question if you can, because the reader will be expecting a question here. Also, be sure that the reader knows that the answer to the question is "by the hearing of faith," not "by doing what the law says." Alternate translation: "You received the Spirit, not by doing what the law says, but by the hearing of faith."

**the hearing of faith**

"believing what you heard"

**Galatians 3:3****Are you so foolish?**

This rhetorical question shows that Paul is surprised and even angry that the Galatians are foolish. Alternate translation: "You are very foolish!"

**by the flesh**

The word "flesh" is a metonym for effort. Alternate translation: "by your own effort" or "by your own work"

**Galatians 3:4****Have you suffered so many things for nothing—if indeed it was for nothing?**

Paul uses this question to rebuke the Galatians for behaving as though their faith in Christ and their suffering for it were for nothing. Alternate translation: "You have suffered so many things: Do not let it be for nothing!" or "You suffered so many things from those who opposed your faith in Christ. If you now think that righteousness comes by obeying the law, then your suffering was for nothing!"

**Have you suffered so many things**

The Galatians had believed that God makes people righteous because they trust in Jesus Christ, not because they obey the law. Because of this, they suffered many things from those who opposed their faith in Christ.

**for nothing**

"uselessly" or "without benefit to you"

**Galatians 3:5****Does he ... do so by the works of the law or by the hearing of faith?**

Paul asks another rhetorical question to remind the Galatians how people receive the Spirit. Alternate translation: "He ... does not do it by the works of the law; he does it by hearing with faith."

**by the works of the law**

This represents people doing the works that the law requires. Alternate translation: "because you do what the law tells us to do"

**by the hearing of faith**

Your language may require that what the people heard and whom they trusted be stated explicitly. Alternate translation: "because you heard the message and had faith in Jesus" or "because you listened to the message and trusted in Jesus"

**Galatians 3:6**

**Connecting Statement:**

Paul reminds the Galatian believers that even Abraham received righteousness by faith and not by the law.

**it was credited to him as righteousness**

God saw Abraham's faith in God, so then God considered Abraham righteous.

**Galatians 3:7**

**those of faith**

"those who have faith." The meaning of the noun "faith" can be expressed with the verb "believe." Alternate translation: "those who believe"

**the children of Abraham**

This represents people whom God views as he viewed Abraham. Alternate translation: "righteous in the same way that Abraham was righteous"

**Galatians 3:8**

**The scripture, foreseeing ... faith, preached the gospel**  
Because God's promise to Abraham was written in the scripture before Christ fulfilled the promise, the scripture is like someone who knows the future before it happens and who preaches the gospel. Alternate translation: "In the scripture, God showed before it happened ... faith, and he presented the gospel"

**In you**

The word "you" refers to Abraham. Ultimately God would bless the nations through one of Abraham's descendants. Alternate translation: "Because of you" or "Through you"

**all the nations**

"all the people-groups in the world." God was showing that his plan of salvation was not only for the Jewish people, but for both Jews and non-Jews.

**Galatians 3:9**

**the man of faith**

Possible meanings are 1) Abraham was the man who believed and trusted in God or 2) Abraham was faithful to God.

**Galatians 3:10**

**All who rely on ... the law are under a curse**

Being under a curse represents being cursed. Here it refers to being eternally punished. "Those who rely on ... the law are cursed" or "God will eternally punish those who rely on ... the law"

**the works of the law**

"what the law says we must do"

**Galatians 3:11**

**Now it is clear**

What is clear can be stated explicitly. Alternate translation: "The scriptures are clear" or "The scriptures teach clearly"

**no one is justified before God by the law**

This can be stated with an active verb. Alternate translation: "God justifies no one by the law"

**no one is justified before God by the law**

Paul is correcting their belief that if they obeyed the law, God would justify them. Alternate translation: "no one is justified before God by obeying the law" or "God does not justify anyone for their obedience to the law"

**the righteous will live by faith**

The nominal adjective "righteous" refers to righteous people. Alternate translation: "righteous people will live by faith"

**Galatians 3:12**

**must live by them**

Possible meanings are 1) "must obey them all" or 2) "will be judged by his ability to do what the law demands."

**Galatians 3:13**

**Connecting Statement:**

Paul reminds these believers again that keeping the law could not save a person and that the law did not add a new condition to the promise by faith given to Abraham.

**from the curse of the law**

The noun "curse" can be expressed with the verb "curse." Alternate translation: "from being cursed because of the law" or "from being cursed for not obeying the law"

**from the curse of the law ... becoming a curse for us ... Cursed is everyone**

The word "curse" here is a metonym for God condemning the person whom he has cursed. Alternate translation: "from us having God condemn us because we broke the law ... having God condemn him instead of us ... God condemns everyone"

**hangs on a tree**

Paul expected his audience to understand that he was referring to Jesus hanging on the cross.

### Galatians 3:14

**so that the blessing of Abraham might come**

"and because Christ became a curse for us, the blessing of Abraham will come"

**so that by faith we might receive**

Possible meanings are 1) this is because Christ became a curse for us. Alternate translation: "and because Christ became a curse for us, we will receive by faith" or 2) this is because the blessing in Abraham came in Christ Jesus. Alternate translation: "and because the blessing in Abraham came in Christ Jesus, we will receive by faith"

**we might receive the promise**

The word "we" includes the people who would read the letter and so is inclusive.

### Galatians 3:15

**Brothers**

See how you translated this in Galatians 1:2.

**in human terms**

"as a person" or "of things most people understand"

### Galatians 3:16

**Now**

This word shows that Paul has stated a general principle and is now beginning to introduce a specific case.

**referring to many**

"referring to many descendants"

**to your descendant**

The word "your" is singular and refers to a specific person, who is a particular descendant of Abraham

### Galatians 3:17

**The law, which came 430 years afterward, does not set aside the covenant previously established by God**

In some languages it might be strange to speak of a law coming or setting aside a covenant. It might be clearer to make explicit who gave the law. Alternate translation: "When God gave the law 430 years

later, he did not set aside the covenant that he had previously established"

**set aside**

"cancel"

**430 years**

"four hundred and thirty years"

**God, to nullify the promise**

"God; that is, it does not nullify the promise"

**nullify the promise**

"to make the promise worthless" or "to make things as if the promise had never been made"

### Galatians 3:18

**For if the inheritance comes by the law, then it no longer comes by promise**

Paul uses this argument to show that the inheritance does not come by obeying the law but by believing God's promise. Alternate translation: "If people could receive the inheritance by obeying the law, then it would no longer be true that people receive the inheritance by believing God's promise"

**the inheritance**

Paul speaks of what God has promised to give to believers as if it were an inheritance of property and wealth from a family member. Alternate translation: "the gift"

### Galatians 3:19

**Connecting Statement:**

Paul tells the believers in Galatia why God gave the law.

**What, then, was the purpose of the law?**

Paul uses a rhetorical question to introduce the next topic he wants to discuss. It can also be translated as a statement. Alternate translation: "I will tell you what the purpose of the law is." or "Let me tell you why God gave the law."

**It was added**

This can be stated in active form. Alternate translation: "God added it" or "God added the law"

**The law was ordained through angels**

This can be stated in active form. Alternate translation: "God ordained the law through angels" or "God gave the law through angels"

**by the hand of an intermediary**

The words "by the hand of" are a metonym for the intermediary himself. An intermediary represents one person to another. Paul was probably talking about Moses, who represented God to the people of Israel. Alternate translation "by an intermediary" or "by his representative, Moses"

## Galatians 3:20

### **Now an intermediary implies more than one person**

An intermediary represents one person to another. Alternate translation: "Now if we say that there was an intermediary, that means that there must have been more than one person."

**intermediary**  
representative

### **But God is one**

Paul uses this statement to contrast the law and the promise. Paul seems to be saying that the promise is superior to the law since God used an intermediary to give the law, but he did not use an intermediary when he made the promise. "God is one" is an important statement from the Old Testament, so it would be best to translate it as Paul wrote it. If this does not make sense in your language, you could translate it as "God is one God."

## Galatians 3:21

### **against the promises**

"opposed to the promises" or "in conflict with the promises"

### **if a law had been given that could give life**

This can be stated in active form, and the abstract noun "life" can be translated with the verb "live." Alternate translation: "if God had given a law that enabled those who kept it to live"

### **righteousness would certainly have come by the law**

"we could have become righteous by obeying that law"

## Galatians 3:22

### **the scripture imprisoned everything under sin**

The idea of being imprisoned under sin represents being controlled by sin. Possible meanings are 1) "the scripture caused everyone to be controlled by sin" or 2) "the scripture says that everyone is controlled by sin."

### **the promise by faith in Jesus Christ**

The word "promise" represents what God promised. Alternate translation: "what God promised to those who have faith in Christ"

## Galatians 3:23

### **Connecting Statement:**

Paul reminds those in Galatia that believers are free in God's family, not slaves under the law.

### **we were held captive under the law, imprisoned**

This can be stated in active form. Alternate translation: "the law held us captive and we were in prison" or "the law held us captive in prison"

### **we were held captive under the law, imprisoned**

The way the law controlled us is spoken of as if the law were a prison guard holding us as captives. Alternate translation: "the law controlled us like a prison guard"

### **until faith should be revealed**

This can be stated in active form, and who this faith is in can be stated clearly. Alternate translation: "until God would reveal that he justifies those who have faith in Christ" or "until God would reveal that he justifies those who trust in Christ"

## Galatians 3:24

### **guardian**

More than simply "one who gives oversight to a child," this was usually a slave who was responsible for enforcing rules and behaviors given by the parent and would report to the parent on the child's actions.

### **until Christ came**

"until the time when Christ came"

### **so that we might be justified**

Before Christ came, God had planned to justify us. When Christ came, he carried out his plan to justify us. This can be stated in active form. Alternate translation: "so that God would declare us to be righteous"

## Galatians 3:25

### **General Information:**

This page has intentionally been left blank.

## Galatians 3:26

### **General Information:**

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## Galatians 3:27

### **For as many of you who were baptized into Christ**

"For all of you who were baptized into Christ"

### **have clothed yourselves with Christ**

Possible meanings are 1) this is a metaphor meaning that they have been united to Christ. Alternate translation: "have become united with Christ" or "belong to Christ" or 2) this is a metaphor meaning that they have become like Christ. Alternate translation: "have become like Christ"

**Galatians 3:28**

**There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female**  
"God sees no difference between Jew and Greek, slave and free, male and female"

**Galatians 3:29**

**heirs**

The people to whom God has made promises are spoken of as if they were to inherit property and wealth from a family member.

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## Chapter 4

<sup>1</sup> I am saying that the heir, for whatever time he is a child, is no different from a slave, though he is owner of the entire estate. <sup>2</sup> But he is under guardians and managers until the date set by his father. <sup>3</sup> So also, when we were children, we were enslaved to the elemental principles of the world. <sup>4</sup> But when the fullness of time had come, God sent out his Son, born of a woman, born under the law <sup>5</sup> so that he might redeem those under the law, so that we might receive adoption as sons. <sup>6</sup> And because you are sons, God has sent the Spirit of his Son into our hearts, who cries out, "Abba, Father." <sup>7</sup> So you are no longer a slave, but a son, and if a son, then you are also an heir through God.

<sup>8</sup> But at that time, when you did not know God, you were made to be slaves to those who are, by their natural powers, not gods at all. <sup>9</sup> But now that you have come to know God, or rather that you are known by God, how is it that you are turning back to the weak and worthless elemental principles? Do you want to be enslaved all over again? <sup>10</sup> You observe days and new moons and seasons and years! <sup>11</sup> I am afraid for you that somehow my labor with you may have been for nothing.

<sup>12</sup> I beg you, brothers, become like me, for I also have become like you. You did me no wrong. <sup>13</sup> But you know that it was because of a disease of the flesh that I proclaimed the gospel to you the first time, <sup>14</sup> and though my physical condition put you to the test, you did not despise or reject me. Instead you welcomed me as if I were an angel of God, as if I were Christ Jesus himself. <sup>15</sup> Where then is your blessing now? For I testify to you that, if it were possible, you would have torn out your own eyes and given them to me. <sup>16</sup> So then, have I become your enemy because I am telling you the truth? <sup>17</sup> They are zealous to win you over, but for no good purpose. They want to shut you out so you may be zealous for them. <sup>18</sup> It is always good to be zealous for a good purpose, and not only when I am present with you. <sup>19</sup> My little children, again I am suffering the pains of childbirth for you until Christ is formed in you. <sup>20</sup> I wish I could be present with you now and change my tone, because I am perplexed about you.

<sup>21</sup> Tell me, you who desire to be under the law, do you not listen to the law? <sup>22</sup> For it is written that Abraham had two sons, one by the slave girl and one by the free woman. <sup>23</sup> One was born by the slave girl according to the flesh, but the other was born by the free woman through promise. <sup>24</sup> These things may be interpreted as an allegory, for these women represent two covenants. One of them is from Mount Sinai and she bears children into slavery. This is Hagar. <sup>25</sup> Now Hagar represents Mount Sinai in Arabia; and she represents the present Jerusalem, for she is in slavery with her children. <sup>26</sup> But the Jerusalem that is above is free, and she is our mother. <sup>27</sup> For it is written,

"Rejoice, you barren one who does not give birth;  
cry out and shout for joy,  
you who are not suffering the pains of childbirth;  
because the children of the desolate woman are more numerous  
than those of the woman who has a husband."

<sup>28</sup> But you, brothers, like Isaac, are children of promise. <sup>29</sup> At that time the one who was born according to the flesh persecuted the one born according to the Spirit. It is the same now. <sup>30</sup> But what does the scripture say? "Send away the slave girl and her son. For the son of the slave girl will not share in the inheritance with the son of the free woman." <sup>31</sup> Therefore, brothers, we are not children of a slave girl, but of the free woman.

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## Galatians 4 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verse 27, which is quoted from the Old Testament.

## Special concepts in this chapter

### Sonship

Sonship is a complex issue. Scholars have many views on Israel's sonship. Paul uses sonship to teach how being under the law differs from being free in Christ. Not all of Abraham's physical descendants inherited God's promises to him. Only his descendants through Isaac and Jacob inherited the promises. And God only adopts into his family those who follow Abraham spiritually through faith. They are children of God with an inheritance. Paul calls them "children of promise." (See: inherit, promise, spirit and faith and adoption)

## Other possible translation difficulties in this chapter

### Abba, Father

"Abba" is an Aramaic word. In ancient Israel, people used it to informally refer to their fathers. Paul "transliterates" its sounds by writing them with Greek letters.

### Galatians 4:1

#### Connecting Statement:

Paul continues to remind the Galatian believers that Christ came to redeem those who were under the law, and that he changed them from being slaves into being sons.

**no different from**  
"the same as"

### Galatians 4:2

#### guardians

people with legal responsibility for children

#### managers

people whom others trust to control what is valuable, in this case children

### Galatians 4:3

#### General Information:

The word "we" here refers to all Christians, including Paul's readers.

#### when we were children

Here "children" is a metaphor for being spiritually immature. Alternate translation: "when we were like children"

#### we were enslaved to the elemental principles of the world

Here "enslaved" is a metaphor for being unable to stop one's self from doing something. This can be stated in active form. Alternate translation: "the elemental principles of the world controlled us" or "we had to obey the elemental principles of the world as if we were slaves"

#### the elemental principles of the world

These words could refer to 1) the laws or moral principles of the world, or 2) spiritual powers that some people thought control what happens on earth.

### Galatians 4:4

#### Son

This is an important title for Jesus, the Son of God.

### Galatians 4:5

#### redeem

Paul uses the metaphor of a person buying back lost property or buying the freedom of a slave as a picture of Jesus paying for his people's sins by dying on the cross.

### Galatians 4:6

#### you are sons

Paul uses the word for male children here because the subject is inheritance. In his culture and that of his readers, inheritance passed most commonly, but not always, to male children. He was neither specifying nor excluding female children here.

#### God has sent the Spirit of his Son into our hearts, who cries out, "Abba, Father."

By crying out "Abba, Father" the Spirit assures us that we are God's children and he loves us.

#### God has sent the Spirit of his Son into our hearts

The heart is metonym for the part of a person that thinks and feels. Alternate translation: "God has sent his Son's Spirit to show us how to think and act"

#### his Son

This is an important title for Jesus, the Son of God.

#### who cries

The Spirit is the one who cries.

#### Abba, Father

This is the way a young child would address his father in Paul's home language, but not in the language of the Galatian readers. To keep the sense of a foreign language, translate this as a word that sounds as much like "Abba" as your language allows.



## Galatians 4:7

### **you are no longer a slave, but a son**

Paul uses the word for male child here because the subject is inheritance. In his culture and that of his readers, inheritance passed most commonly, but not always, to male children. He was neither specifying nor excluding female children here.

### **you are no longer a slave ... you are also an heir**

Paul is addressing his readers as though they are one person, so "you" here is singular.

### **heir**

The people to whom God has made promises are spoken of as if they were to inherit property and wealth from a family member.

## Galatians 4:8

### **General Information:**

Paul continues to rebuke the Galatians by asking rhetorical questions.

### **Connecting Statement:**

Paul reminds the Galatian believers that they are again trying to live under God's laws rather than living by faith.

### **those who are**

"those things that are" or "those spirits who are"

## Galatians 4:9

### **you are known by God**

This can be stated in active form. Alternate translation: "God knows you"

### **how is it that you are turning back to ... principles?**

Here "turning back to" is a metaphor for starting to pay attention to something again. This is the first of two rhetorical questions. Alternate translation: "you should not start paying attention to ... principles." or "you should not be concerned with ... principles."

### **elemental principles**

See how you translated this phrase in Galatians 4:3.

### **Do you want to be enslaved all over again?**

Paul uses this question to rebuke the people for behaving in a way that would make them like slaves. Alternate translation: "It seems that you want to be slaves again." or "You behave as though you wanted to be like slaves again."

### **Do you want to be enslaved all over again?**

Here being "enslaved" is a metaphor for being obligated to obey certain rules or customs. Alternate translation: "Do you want to have to obey rules again like a slave has to obey his master?" or "It seems that you want to be controlled all over again!"

## Galatians 4:10

### **You observe days and new moons and seasons and years**

Paul is speaking of their being careful to celebrate certain times, thinking that doing that will make them right with God. Alternate translation: "You carefully celebrate days and new moons and seasons and years"

## Galatians 4:11

### **may have been for nothing**

"may have been useless" or "has not had any effect"

## Galatians 4:12

### **Connecting Statement:**

Paul reminds the Galatian believers how kindly they treated him when he was with them, and he encourages them to continue to trust him while he is not there with them.

### **beg**

Here this means to ask or urge strongly. This is not the word used to ask for money or food or physical objects.

### **brothers**

See how you translated this in Galatians 1:2.

### **You did me no wrong**

This can be stated in positive form. Alternate translation: "You treated me well" or "You treated me as you should have"

## Galatians 4:13

### **disease of the flesh**

"physical disease" or "disease of the body"

## Galatians 4:14

### **and though my physical condition put you to the test**

"and though it was difficult for you to see me so physically ill"

### **my physical condition**

Paul was speaking about a health problem that he had. We do not know what the problem was.

### **despise**

hate very much

## Galatians 4:15

### **General Information:**

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## Galatians 4:16

### **General Information:**

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### Galatians 4:17

**to win you over**

"to convince you to join them"

**to shut you out**

"to shut you out from us" or "to make you stop being loyal to us"

**zealous for them**

"zealous to do what they tell you to do"

### Galatians 4:18

**General Information:**

This page has intentionally been left blank.

### Galatians 4:19

**Connecting Statement:**

Paul tells believers that grace and law cannot work together.

**My little children**

This is a metaphor for disciples or followers.  
Alternate translation: "You who are disciples because of me"

**I am suffering the pains of childbirth for you until Christ is formed in you**

Paul uses childbirth as a metaphor for his concern about the Galatians. Alternate translation: "I am in pain as though I were a woman having to give birth to you, and I will continue to be in pain until Christ truly controls you"

### Galatians 4:20

**change my tone**

Paul wishes he could sound happy instead of sounding angry or confused. Alternate Translation: "change the way I sound" or "change the way I am speaking to you" or "speak to you differently"

### Galatians 4:21

**Tell me, you ... law, do you not listen to the law?**

Paul is introducing what he will say next. Alternate translation: "I want to tell you something, you ... law; you need to learn what the law really says." or "Let me tell you who ... law what the law really says."

### Galatians 4:22

**General Information:**

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### Galatians 4:23

**General Information:**

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### Galatians 4:24

**Connecting Statement:**

Paul begins a story to illustrate a truth—that law and grace cannot exist together.

**These things may be interpreted as an allegory**

"This story of the two sons is like a picture of what I will tell you now"

**as an allegory**

An "allegory" is a story in which the people and things in it represent other things. In Paul's allegory, the two women referred to in Galatians 4:22 represent two covenants.

**women represent**

"women are a picture of"

**Mount Sinai**

"Mount Sinai" here is a synecdoche for the law that Moses gave to the Israelites there. Alternate translation: "Mount Sinai, where Moses gave the law to Israel"

**she bears children into slavery**

Paul treats the law as if it were a person. Alternate translation: "the people under this covenant are like slaves who have to obey the law"

### Galatians 4:25

**she represents**

"she is a picture of"

**she is in slavery with her children**

Hagar is a slave and her children are slaves with her. Alternate translation: "Jerusalem, like Hagar, is a slave, and her children are slaves with her"

### Galatians 4:26

**is free**

"is not bound" or "is not a slave"

### Galatians 4:27

**Rejoice**

be happy

**you barren one ... you who are not suffering**

Here "you" refers to the barren woman and is singular.

### Galatians 4:28

**brothers**

See how you translated this in Galatians 1:2.

**children of promise**

Possible meanings are that the Galatians have become God's children 1) by believing God's

promise or 2) because God worked miracles to fulfill his promises to Abraham, first by giving Abraham a son and then by making the Galatians children of Abraham and thus sons of God.

#### **Galatians 4:29**

##### **according to the flesh**

This refers to Abraham's becoming Ishmael's father by taking Hagar as a wife. Alternate translation: "by means of human action" or "because of what people did"

##### **according to the Spirit**

"because of something the Spirit did"

#### **Galatians 4:30**

##### **General Information:**

This page has intentionally been left blank.

#### **Galatians 4:31**

##### **brothers**

See how you translated this in Galatians 1:2.

##### **of a slave girl, but of the free woman**

The words "we are children" are understood from the previous phrase. This can be translated as a separate sentence. Alternate translation: "of a slave girl. Rather, we are children of the free woman"

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## Chapter 5

<sup>1</sup> For freedom Christ has set us free. Stand firm, therefore, and do not again be subject to a yoke of slavery.

<sup>2</sup> Look, I, Paul, say to you that if you let yourselves be circumcised, Christ will not benefit you in any way.

<sup>3</sup> I testify again to every man who lets himself be circumcised that he is obligated to obey the whole law. <sup>4</sup> You are cut off from Christ, you who would be justified by the law; you no longer experience grace. <sup>5</sup> For through the Spirit, by faith, we eagerly wait for the hope of righteousness. <sup>6</sup> In Christ Jesus neither circumcision nor uncircumcision has value, but only faith working through love. <sup>7</sup> You were running well. Who prevented you from obeying the truth? <sup>8</sup> This persuasion does not come from him who calls you! <sup>9</sup> A little yeast leavens the whole batch of dough. <sup>10</sup> I have confidence in the Lord that you will think nothing different. The one who is troubling you will suffer the judgment, whoever he is. <sup>11</sup> Brothers, if I still proclaim circumcision, why am I still being persecuted? In that case the stumbling block of the cross has been removed. <sup>12</sup> As for those who are disturbing you, I wish they would cut themselves off!

<sup>13</sup> For you were called to freedom, brothers. But do not use your freedom as an opportunity for the flesh; rather, through love serve one another. <sup>14</sup> For the whole law is fulfilled in one word: "You must love your neighbor as yourself." <sup>15</sup> But if you bite and devour one another, watch out that you are not consumed by one another.

<sup>16</sup> But I say, walk by the Spirit and you will not carry out the desires of the flesh. <sup>17</sup> For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh. For these oppose each other, so that you cannot do the things you want. <sup>18</sup> But if you are led by the Spirit, you are not under the law. <sup>19</sup> Now the works of the flesh are evident: sexual immorality, impurity, sensuality, <sup>20</sup> idolatry, sorcery, hostilities, strife, jealousy, outbursts of anger, rivalry, dissension, divisions, <sup>21</sup> envy, drunkenness, drunken celebrations, and things like these. I warn you, as I warned you before, that those who practice such things will not inherit the kingdom of God. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, <sup>23</sup> gentleness, and self-control; against such things there is no law. <sup>24</sup> Those who belong to Christ Jesus have crucified the flesh with its passions and desires.

<sup>25</sup> If we live by the Spirit, let us also walk by the Spirit. <sup>26</sup> Let us not become boastful, provoking one another, envying one another.

## Galatians 5 General Notes

### Structure and formatting

Paul continues writing about the law of Moses as if it were something that traps or enslaves a person. (See: lawofmoses)

### Special concepts in this chapter

#### Fruit of the Spirit

The phrase "the fruit of the Spirit" is not plural, even though it begins a list of several things. Translators should keep the singular form if possible. (See: fruit)

### Important figures of speech in this chapter

#### Illustrations

Paul uses several metaphors in this chapter to illustrate his points and help explain complicated issues.

### Other possible translation difficulties in this chapter

**"You are cut off from Christ, you who would be justified by the law; you no longer experience grace."**

Some scholars think Paul teaches that being circumcised causes a person to lose their salvation. Other scholars think Paul means that obeying the law to try to get right with God will keep a person from being saved by grace. (See: grace)

**Galatians 5:1****Connecting Statement:**

Paul applies the allegory in the previous chapter by reminding the believers to use their liberty in Christ because all the law is fulfilled in loving neighbors as ourselves.

**For freedom Christ has set us free**

"It is so that we can be free that Christ has set us free." It is implied that Christ sets believers free from the old covenant. Here freedom from the old covenant is a metaphor for not being obligated to obey it. Alternate translation: "Christ has set us free from the old covenant so that we might be free" or "Christ has set us free so that we might live as free people"

**Stand firm**

Standing firm here represents being determined not to change. How they are not to change can be stated clearly. Alternate translation: "Do not give in to the arguments of people who teach something else" or "Be determined to stay free"

**do not again be subject to a yoke of slavery**

Here being under control of a yoke of slavery represents being obligated to obey the law. Alternate translation: "do not live like one who is under the control of a yoke of slavery to the law"

**Galatians 5:2****if you let yourselves be circumcised**

Paul is using circumcision as a metonym for Judaism. Alternate translation: "if you turn to the Jewish religion"

**Galatians 5:3****I testify**

"I declare" or "I serve as a witness"

**to every man who lets himself be circumcised**

Paul is using circumcision as a metonym for being Jewish. Alternate translation: "to every person who has become a Jew"

**he is obligated to obey**

"he must obey"

**Galatians 5:4****You are cut off from Christ**

Here "cut off" is a metaphor for separation from Christ. Alternate translation: "You have ended your relationship with Christ" or "You are no longer united with Christ"

**you who would be justified by the law**

Paul is speaking ironically here. He actually teaches that no one can be justified by trying to do the deeds required by the law. Alternate translation: "all you who think you can be justified by doing the deeds required by the law" or "you who want to be justified by the law"

**you no longer experience grace**

Who that grace comes from can be stated clearly. Alternate translation: "God will not be gracious to you"

**Galatians 5:5****General Information:**

Here the word "we" refers to Paul and those who oppose the circumcision of Christians. He is probably including the Galatians.

**For through the Spirit**

"This is because through the Spirit"

**by faith, we eagerly wait for the hope of righteousness**

Possible meanings are 1) "we are waiting by faith for the hope of righteousness" or 2) "we are waiting for the hope of righteousness that comes by faith."

**we eagerly wait**

"We wait with excitement" or "we wait with great desire"

**for the hope of righteousness**

They confidently expect that God will make them righteous. Alternate translation: "for the righteousness that we hope for" or "for the righteousness that we confidently expect to receive"

**Galatians 5:6****neither circumcision nor uncircumcision**

These are metonymy for being a Jew or a non-Jew. Alternate translation: "neither being a Jew nor not being a Jew"

**neither ... has value, but only faith working through love**

"neither ... has value; rather, God is concerned with our faith in him, which we show by loving others"

**has value**

"has meaning" or "gives value to a person" or "makes God think a person is important"

**Galatians 5:7****You were running**

"You were practicing what Jesus taught"

## Galatians 5:8

**This persuasion does not come from him who calls you**  
"The one who persuades you to do that is not God, the one who calls you"

**him who calls you**

What he calls them to can be stated clearly.  
Alternate translation: "the one who calls you to be his people"

**persuasion**

To persuade someone is to get that person to change what he believes and so to act differently.

## Galatians 5:9

**A little yeast leavens the whole batch of dough**

Paul uses this proverb to mean that a small part of something affects the whole thing. In this case, one person who is teaching something false can harm the entire Christian community.

## Galatians 5:10

**you will think nothing different**

"you will not believe anything different from what I am telling you"

**The one who is troubling you will suffer the judgment**

"God will punish the one who is troubling you"

**is troubling you**

"is causing you to be uncertain about what is truth" or "stirs up trouble among you"

**whoever he is**

Possible meanings are 1) Paul does not know the names of the people who are telling the Galatians that they need to obey the law of Moses or 2) Paul does not want the Galatians to care about whether those who "confuse" them are rich or poor or great or small or religious or not religious.

## Galatians 5:11

**Brothers, if I still proclaim circumcision, why am I still being persecuted?**

Paul uses this rhetorical question to show the evidence that he is not proclaiming circumcision. This can be expressed as a statement. Alternate translation: "Brothers, you can see that I am not proclaiming circumcision because I am still being persecuted."

**Brothers**

See how you translated this in Galatians 1:2.

**if I still proclaim circumcision**

"if I still proclaim that men have to be circumcised"

**why am I still being persecuted?**

This can be expressed in active form. Alternate translation: "why are the Jews still persecuting me?" (See:

**In that case the stumbling block of the cross has been removed**

Paul is describing a situation that has not happened as evidence that he does not preach circumcision. Since the stumbling block of the cross has not been removed, that is evidence that Paul does not preach circumcision.

**In that case the stumbling block of the cross has been removed**

Paul had just said that he was still being persecuted. Here he implies that if the offense of the cross were removed, the Jews would have no reason to persecute him. The relationship between the two sentences can be made clearer by making this implied information explicit. Alternate translation: "If I am still preaching circumcision, then the stumbling block of the cross has been removed, and there is no reason for the Jews to persecute me"

**In that case**

"If I were still proclaiming circumcision" or "If I were still saying that people need to be circumcised"

**the stumbling block of the cross has been removed**

This can be expressed without the passive form. Alternate translation: "the cross would no longer be a stumbling block" or "the cross would no longer cause people to stumble"

**the stumbling block of the cross**

Here the words "stumbling block" are a metaphor for something that angers or offends some people and leads them to reject the truth. In this case, teaching that people are saved by "the cross" offends those who believe a person is saved by obeying the law. These people "stumble" when they reject the teaching about the cross.

**the cross**

Here "the cross" is a metonym for the teaching that because Jesus Christ died on the cross and is alive again, God saves people who believe in Christ. People do not have to be circumcised or become Jews. Alternate translation: "the message about the cross"

## Galatians 5:12

**cut themselves off**

Possible meanings are 1) literal, to cut off their male organs so as to become eunuchs or 2) metaphorical, completely withdraw from the Christian community.

## Galatians 5:13

### For

Paul is giving the reason for his words in Galatians 5:12.

### you were called to freedom

This can be expressed in an active form. Alternate translation: "Christ has called you to freedom"

### you were called to freedom

It is implied that Christ has set believers free from the old covenant. Here freedom from the old covenant is a metaphor for not being obligated to obey it. Alternate translation: "You were called to freedom from the old covenant" or "Christ has chosen you to not be obligated to the old covenant"

### brothers

See how you translated this in Galatians 1:2.

### an opportunity for the flesh

The word "flesh" here is a metonym for people's sinful nature. The relationship between the opportunity and the sinful nature can be stated more clearly. Alternate translation: "an opportunity for you to behave according to your sinful nature"

## Galatians 5:14

### the whole law is fulfilled in one word

The word "word" here is a metonym for a commandment. Possible meanings are 1) "you can state the whole law in just one commandment, which is this" or 2) "by obeying one commandment, you obey all the commandments, and that one commandment is this."

### You must love your neighbor as yourself

The words "you," "your," and "yourself" are all singular.

## Galatians 5:15

### General Information:

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## Galatians 5:16

### Connecting Statement:

Paul explains how the Spirit gives control over sin.

### walk by the Spirit

Walking is a metaphor for living. Alternate translation: "conduct your life in the power of the Holy Spirit" or "live your life in dependence on the Spirit"

### you will not carry out the desires of the flesh

"you will not do what your sinful nature desires" or "you will not do the sinful things that you, a sinner, want to do"

### the desires of the flesh

The word "flesh" here is a metonym for the sinful nature and is spoken of as if it were a person and wanted to sin. Alternate translation: "what you want to do because of your sinful nature" or "the things you want to do because you are sinful"

## Galatians 5:17

### General Information:

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## Galatians 5:18

### not under the law

"not obligated to obey the law of Moses"

## Galatians 5:19

### the works of the flesh

The word "flesh" here is a metonym for the sinful nature. The sinful nature is spoken of as if it were a person who does things. The abstract noun "works" can be translated with the verb "does." Alternate translation: "the things the sinful nature does" or "the things people do because of their sinful nature" or "the things people do because they are sinful"

## Galatians 5:20

### General Information:

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## Galatians 5:21

### inherit

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member.

## Galatians 5:22

### the fruit of the Spirit is love ... faith

Here "fruit" here is a metaphor for "result" or "outcome." Alternate translation: "what the Spirit produces is love ... faith" or "the Spirit produces in God's people love ... faith"

## Galatians 5:23

### gentleness ... self-control

The list of characteristics described as "the fruit of the Spirit," which begins in the previous verse with the words "love, joy, peace," ends here. The word "fruit" is a metaphor for "result" or "outcome."

## Galatians 5:24

### have crucified the flesh with its passions and desires

Paul speaks of the sinful nature of Christians who have refused to live by it as if it were a person and

they have killed it on a cross. Alternate translation: "refuse to live according the sinful nature with its passions and desires, as if they killed it on a cross"

**the flesh with its passions and desires**

The word "flesh" here is a metonym for the sinful nature. The sinful nature is spoken of as if it were a person that had passions and desires. Alternate translation: "their sinful nature and the things they strongly want to do because of it"

**passions and desires**

If your language does not have different words for "passions" and "desires," you can treat this as a hendiadys or doublet that simply emphasizes the idea of desires that are wrong, that harm the one who desires and if fulfilled would harm other people.

**Galatians 5:25**

**If we live by the Spirit**

"Since God's Spirit has caused us to be alive"

**walk by the Spirit**

"Walk" here is a metaphor for living every day. Alternate translation: "allow the Holy Spirit to guide us so we do things that please and honor God"

**Galatians 5:26**

**Let us**

"We should"

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## Chapter 6

<sup>1</sup> Brothers, if someone is caught in any trespass, you who are spiritual should restore him in a spirit of gentleness. Be concerned about yourself, so you also may not be tempted. <sup>2</sup> Carry one another's burdens, and so fulfill the law of Christ. <sup>3</sup> For if anyone thinks he is something when he is nothing, he deceives himself. <sup>4</sup> Each one should examine his own work, and then his reason to boast will be in himself alone and not in someone else. <sup>5</sup> For each one will carry his own burden.

<sup>6</sup> The one who is taught the word must share all good things with the one who teaches. <sup>7</sup> Do not be deceived. God is not mocked, for whatever a man plants, that he will also reap. <sup>8</sup> For he who plants seed to his own flesh, from the flesh will reap destruction. The one who plants seed to the Spirit, from the Spirit will reap eternal life. <sup>9</sup> Let us not become weary in doing good, for at the right time we will reap a harvest, if we do not give up. <sup>10</sup> So then, as we have the opportunity, let us do good to all people, especially to those who belong to the household of faith.

<sup>11</sup> See what large letters I write to you with my own hand. <sup>12</sup> Those who want to make a good impression in the flesh are trying to compel you to be circumcised. They do this only to avoid being persecuted for the cross of Christ. <sup>13</sup> For not even those who circumcised themselves keep the law, but they want you to be circumcised so that they may boast about your flesh. <sup>14</sup> But may I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. <sup>15</sup> For neither circumcision counts for anything nor uncircumcision, but what counts is a new creation. <sup>16</sup> To all who walk according to this standard, peace and mercy be upon them, even upon the Israel of God.

<sup>17</sup> From now on let no one trouble me, for I carry on my body the marks of Jesus.

<sup>18</sup> The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

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## Galatians 6 General Notes

### Structure and formatting

This chapter concludes Paul's letter. His final words address some issues that do not seem to be connected to the rest of his letter.

#### Brothers

Paul writes the words in this chapter to Christians. He calls them "brothers." This refers to Paul's Christian brothers and not his Jewish brothers.

### Special concepts in this chapter

#### New Creation

People who are born again are a new creation in Christ. Christians have been given new life in Christ. They have a new nature in them after they come to faith in Christ. To Paul, this is more significant than a person's ancestry. (See: bornagain and faith)

### Other possible translation difficulties in this chapter

#### Flesh

This is a complex issue. "Flesh" is contrasted with "spirit." In this chapter, flesh is also used to refer to the physical body. (See: flesh and sin and spirit)

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## Galatians 6:1

### Connecting Statement:

Paul teaches believers how they should treat other believers and how God rewards.

### Brothers

See how you translated this in Galatians 1:2.

### if someone

"if anyone among you"

**if someone is caught in any trespass**

Possible meanings are 1) someone else found that person in the act. Alternate translation: "if someone is discovered in an act of sin" or 2) that person committed the sin without intending to do evil. Alternate translation: "if someone gave in and sinned"

**you who are spiritual**

"those of you who are guided by the Spirit" or "you who are living in the guidance of the Spirit"

**restore him**

"correct the person who sinned" or "exhort the person who sinned to return to a correct relationship with God"

**in a spirit of gentleness**

Possible meanings are 1) that the Spirit is directing the one who is offering correction or 2) "with an attitude of gentleness" or "in a kind way."

**Be concerned about yourself, ... tempted.**

These words treat the Galatians as though they are all one person to emphasize that he is talking to each of them. Alternate translation: "Be concerned about yourselves ... tempted." or "I say to each one of you, 'Be concerned about yourself, ... tempted.'"

**so you also may not be tempted**

This can be stated in active form. Alternate translation: "so that nothing will tempt you also to sin"

**Galatians 6:2**

**General Information:**

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**Galatians 6:3**

**For if**

"Because if." The words that follow tell why the Galatians should 1) "carry one other's burdens" (Galatians 6:2) or 2) be careful that they themselves are not tempted (Galatians 6:1) or 3) "not become conceited" (Galatians 5:26).

**he is something**

"he is someone important" or "he is better than others"

**he is nothing**

"he is not important" or "he is not better than others"

**Galatians 6:4**

**Each one should**

"Each person must"

**Galatians 6:5**

**each one will carry his own burden**

"each person will be judged by his own work only" or "each person will be responsible for his own work only"

**each one will**

"each person will"

**Galatians 6:6**

**The one**

"The person"

**the word**

"the message," everything God has said or commanded

**Galatians 6:7**

**for whatever a man plants, that he will also reap**

Planting represents doing things that end in some kind of result, and gathering in represents experiencing the results of what one has done. Alternate translation: "for just as a farmer gathers in the fruit of whatever kind of seeds he plants, so everyone experiences the results of whatever he does"

**whatever a man plants**

Paul is not specifying males here. Alternate translation: "whatever a person plants" or "whatever someone plants"

**Galatians 6:8**

**plants seed to his own flesh**

Planting seeds is a metaphor for doing deeds that will have consequences later. In this case, the person is doing sinful actions because of his sinful nature. Alternate translation: "plants seed according to what he wants because of his sinful nature" or "does the things he wants to do because of his sinful nature"

**will reap destruction**

God punishing the person is spoken of as if the person were harvesting a crop. Alternate translation: "will receive punishment for what he did"

**plants seed to the Spirit**

Planting seeds is a metaphor for doing deeds that will have consequences later. In this case, the person is doing good actions because he is listening to God's Spirit. Alternate translation: "does the things God's Spirit loves"

**from the Spirit will reap eternal life**

"will receive eternal life as a reward from God's Spirit"

## Galatians 6:9

### **Let us not become weary in doing good**

"We should continue to do good"

### **doing good**

doing good to others for their well-being

### **for at the right time**

"for in due time" or "because at the time God has chosen"

## Galatians 6:10

### **So then**

"As a result of this" or "Because of this"

### **especially to those**

"most of all to those" or "in particular to those"

### **those who belong to the household of faith**

"those who are members of God's family through faith in Christ"

## Galatians 6:11

### **Connecting Statement:**

As Paul closes this letter, he gives one more reminder that the law does not save and that the Galatians should remember the cross of Christ.

### **large letters**

This can mean that Paul wants to emphasize 1) the statements that follow or 2) that this letter came from him.

### **with my own hand**

Possible meanings are 1) Paul probably had a helper who wrote most of this letter as Paul told him what to write, but Paul himself wrote this last part of the letter or 2) Paul wrote the whole letter himself.

## Galatians 6:12

### **make a good impression**

"cause others to think well of them" or "cause others to think that they are good people"

### **in the flesh**

"with visible evidence" or "by their own efforts"

### **to compel**

"to force" or "to strongly influence"

### **only to avoid being persecuted for the cross of Christ**

"so that the Jews will not persecute them for claiming that the cross of Christ alone is what saves people"

### **the cross of Christ**

These words are a metonym for faith that Christ died on the cross so God would forgive his people's sins. Alternate translation: "believing that God forgives his people's sins because Jesus died on the cross"

## Galatians 6:13

### **so that they may boast about your flesh**

"so that they may be proud that they have added you to the people who try to keep the law"

## Galatians 6:14

### **But may I never boast except in the cross**

"I do not ever want to boast in anything other than the cross" or "May I boast only in the cross"

### **the world has been crucified to me**

This can be stated in active form. Alternate translation: "I think of the world as already dead" or "I treat the world like a criminal God has killed on a cross"

### **I to the world**

The words "have been crucified" are understood from the phrase before this. Alternate translation: "and I have been crucified to the world"

### **I to the world**

Possible meanings are 1) "the world thinks of me as already dead" or 2) "the world treats me like a criminal that God has killed on the cross"

### **the world**

Possible meanings are 1) the people of the world, those who care nothing for God or 2) the things that those who care nothing for God think are important.

## Galatians 6:15

### **neither circumcision counts for anything nor uncircumcision**

"neither circumcision nor uncircumcision is important to God"

### **a new creation**

Possible meanings are 1) a new believer in Jesus Christ or 2) the new life of a believer.

## Galatians 6:16

### **walk according to this standard**

The word "walk" here is a metaphor for living life, and a standard is something against which people measure other things. Alternate translation: "live this way"

**peace and mercy be upon them, even upon the Israel of God**

Possible meanings are 1) that believers in general are the Israel of God or 2) "may peace and mercy be upon Gentile believers and upon the Israel of God" or 3) "may peace be upon those who follow the rule, and may mercy be upon even the Israel of God."

#### **Galatians 6:17**

**From now on**

This can also mean "Lastly" or "As I end this letter."

**let no one trouble me**

Possible meanings are 1) Paul is commanding the Galatians not to trouble him, "I am commanding you this: do not trouble me," or 2) Paul is telling the Galatians that he is commanding all people not to trouble him, "I am commanding everyone this: do not trouble me," or 3) Paul is expressing a desire, "I do not want anyone to trouble me."

**trouble me**

Possible meanings are 1) "speak of these matters to me" or 2) "cause me hardship" or "give me hard work."

**for I carry on my body the marks of Jesus**

These marks were scars from people who beat and whipped Paul because they did not like him teaching about Jesus. Alternate translation: "for the scars on my body show that I serve Jesus"

#### **Galatians 6:18**

**The grace of our Lord Jesus Christ be with your spirit**

The word "your" here refers to the Galatians and so is plural. The words "your spirit" are a synecdoche and represent the people themselves. Alternate translation: "May our Lord Jesus Christ be kind to you"

**brothers**

See how you translated this in Galatians 1:2.

# Language: Swahili

## Book: Galatians

### Galatians

#### Chapter 1

<sup>1</sup> Mimi ni Paulo mtume. Mimi sio mtume kutoka kwa wanadamu wala kupitia kwa mwanadamu, lakini kupitia kwa Yesu Kristo na Mungu Baba aliyemfufua kutoka kwa wafu. <sup>2</sup> Pamoja na ndugu wote na mimi, ninayaandikia makanisa ya Galatia. <sup>3</sup> Neema iwe kwenu na amani itokayo kwa Mungu Baba yetu na Bwana Yesu Kristo, <sup>4</sup> aliyejitoea mwenyewe kwa ajili ya dhambi zetu ili kwamba atukomboa na nyakati hizi za uovu, kutokana na mapenzi ya Mungu wetu na Baba. <sup>5</sup> Kwake uwe utukufu milele na milele. <sup>6</sup> Ninashangaa kwamba mnageukia haraka kwenye injili nyingine. Ninashangaa kwamba mnageukia mbali kutoka kwake yeye aliyewaita kwa neema ya Kristo. <sup>7</sup> Hakuna injili nyingine, lakini kuna baadhi ya watu wanao wasababishieni nyinyi matatizo na kutaka kubadilisha injili ya Kristo. <sup>8</sup> Lakini hata kama ni sisi au malaika kutoka mbinguni atatangaza kwenu injili tofauti na ile tuliyoitangaza kwenu, na alaaniwe. <sup>9</sup> Kama tulivyo sema mwanzoni, na sasa nasema tena, "Kama kuna mtu atawatangazia kwenu injili tofauti na mliyoipokea, na alaaniwe." <sup>10</sup> Kwani sasa hivi ninatafuta uthibitisho wa watu au Mungu? Ninatafuta kuwafurahisha wanadamu? Kama ninaendelea kujaribu kuwafurahisha wanadamu, mimi sio mtumishi wa Kristo. <sup>11</sup> Ndugu, ninataka ninyi mjue kwamba injili niliyoitangaza haitokani na wanadamu. <sup>12</sup> Sikuipokea kutoka kwa mtu, wala sikufundishwa. Badala yake, ilikuwa ni kwa ufunuo wa Yesu Kristo kwangu. <sup>13</sup> Mmekwisha sikia juu ya maisha yangu ya nyuma katika dini ya Kiyahudi, jinsi nilivyokuwa nikilitesa kwa ukali kanisa la Mungu zaidi ya kipimo na kuliteketeza. <sup>14</sup> Nilikuwa nimeendelea katika Dini ya Kiyahudi zaidi ya ndugu zangu wengi Wayahudi. Nilikuwa na bidii sana katika tamaduni za baba zangu. <sup>15</sup> Lakini Mungu alipendelea kunichagua mimi kutoka tumboni mwa mama. Aliniita mimi kupitia neema yake <sup>16</sup> kumdhahirisha Mwanawe ndani yangu, ili kwamba nimtangaze yeye miongoni mwa watu wa mataifa. Wala sikutafuta ushauri wa mwili na damu <sup>17</sup> na sikupanda kwenda Yerusalemu kwa wale waliokuwa mitume kabla yangu. Badala yake nilienda Uarabuni na baadae kurudi Damesiki. <sup>18</sup> Kisha baada ya miaka mitatu nilipanda kwenda Yerusalemu kumtembelea Kefa, nikakaa naye kwa siku kumi na tano. <sup>19</sup> Lakini sikuona mitume wengine isipokuwa Yakobo, ndungu yake na Bwana. <sup>20</sup> Tazama, mbele za Mungu, sidanganyi kwa kile niandikacho kwenu. <sup>21</sup> Kisha nilikwenda mikoa ya Shamu na Kilikia. <sup>22</sup> Sikuwa najulikana kwa macho kwa makanisa ya Uyahudi yale yaliyokuwa katika Kristo, <sup>23</sup> lakini walikuwa wakisikia tu, "Yeye aliyekuwa akitutesa sasa anatangaza imani aliyokuwa akiharibu." <sup>24</sup> Walikuwa wakimtukuza Mungu kwa ajili yangu.

#### Wagalatia 01 Maelezo ya Jumla

##### Muundo na upangiliaji

Paulo alianza barua hii tofauti na barua zake zingine. Anaongezea kwamba yeye "hakuwa mtume kutoka kwa wanadamu wala kwa shirika la kibinadamu, bali kupitia Yesu Kristo na Mungu Baba, aliyemfufua kutoka kwa wafu." Paulo labda alijumuisha maneno haya kwa sababu walimu wa uongo walimpinga na kujaribu kushusha mamlaka yake.

##### (note title)

Dhana maalum katika sura hii

##### Uzushi

Mungu milele huwaokoa watu kupitia injili ya kweli, ya kibiblia, tu. Mungu anakataa namuna lolote lingine la injili. Paulo anamwomba Mungu kuwalaani wale wanaofundisha injili ya uwongo. Huenda wasiokolewe. Wanapaswa kutendewa kama wasio Wakristo. , , and and )

**Tabia za Paulo**

Watu wamoja katika kanisa la kwanza walikuwa wakifundisha kwamba Wayunani walistahili kutii sheria ya Musa. Ili kukataa mafundisho haya, katika mistari ya 13-16 Paulo anaeleza jinsi zamani alikuwa Myahudi mwenye bidii. Lakini Mungu bado alikuwa anahitaji ya kumwoko na kumwonyesha injili ya kweli. Kama Myahudi, na mtume kwa Wayunani, Paulo alikuwa na tabia ya sifa ya pekee ya kukabiliana na suala hili.

**Changamoto nyingine za kutafsiri katika sura hii****"Mnaacha upesi hivi na mnafuata injili ya namuna nyingine"**

Kitabu cha Wagalatia ni mojawapo ya barua za kwanza za Paulo katika Maandiko. Inaonyesha kwamba vita vya uzushi vilikuwepo hata katika kanisa la kwanza.

**Galatians 1:1****Sentensi unganishi**

Mtume Paulo, mwandishi wa barua hii kwa makanisa yaliyoko katika maeneo ya Galatia.

**Maelezo ya jumla**

Maneno 'ninyi,' 'nanyi' au 'yenu' hurejelea watu wa Galatia katika wingi wao.

**Aliyemfufua yeye**

"Aliyemfufua Yesu Kristo"

**Kufufuliwa**

Hapa inamaanisha ni kitendo cha kumfanya mtu aliyekuwa amekufa kuwa hai tena.

**Ndugu**

Hapa inamaanisha Wakristo, kwa kujumuisha wanaume na wanawake wote, kwa kuwa waumini wote ndani ya Kristo ni washirika wa familia moja, na Mungu ndiye Baba yao wa mbinguni.

**Galatians 1:3****kwa dhambi zetu**

"dhambi" huwakilisha hukumu ya dhambi.  
"kuchukua hukumu tuliyostahili kwa sababu ya dhambi zetu"

**ili kwamba atukomboa na nyakati hizi za uovu**

Hapa neno, "Nyakati...hizi" huwakilisha nguvu zinazotenda kazi katika nyakati husika. "ili kwamba atuweke huru kutoka katika kazi za nguvu ya uovu ndani ya ulimwengu wa leo"

**Mungu wetu na Baba**

Hii inarejeleaa kwa " Mungu Baba yetu." Ni Mungu wetu na Baba yetu.

**Galatians 1:6****Sentensi Uganishi:**

Paulo anatoa sababu yake ya kuandika barua hii-anawakumbusha kuendelea kuielewa injili.

**Ninashangaa**

"Ninashangazwa" au "Nimeshitushwa." Paulo alisikitishwa na mambo haya waliyokuwa wanayafanya.

**kwamba mmegeuka haraka sana kutoka kwake... na kwenda kwenye injili nyingine**

Maana nyingine zaweza kuwa ni 1) " Mmeacha kwa haraka sana kumtumaini Yeye au 2) "mmeacha kwa haraka sana kuwa waaminifu kwake."

**Yeye aliyewaita**

"Mungu, aliyewaita ninyi"

**kuitwa**

Hapa inamaanisha Mungu amewateua or kuwachagua watu kuwa watoto wake, kumtumikia na kuutangaza wa ujumbe wa wokovu kupitia kwa Yesu.

**kwa neema ya Kristo**

" kwa sababu ya neema ya Krsto" au "kwa sababu ya dhabihu ya neema ya Kristo"

**Mnageukia injili nyingine**

Mnaamini injili nyingine

**watu**

watu wote au binadamu

**Galatians 1:8****anapaswa kutangaza**

Hii inaelezea kitu ambacho hakijatokea na hakiipaswi kutokea. "wangetangaza" au "walipaswa kutangaza"

**tofauti na ile**

"tofauti na injili" au "tofauti na ujumbe"

**na alaaniwe**

"Mungu anapaswa kumwadhibu mtu yule milele yote." na kama lugha yako ina neno au njia inayotumika kutoa laana kwa mtu, unaweza kutumia hiyo.

**Kwani sasa hivi ninatafuta uthibitisho wa watu au Mungu? Ninatafuta kuwafurahisha wanadamu?**  
Maswali haya hutarajia jibu ambalo ni " hapana" Hii ni sawa na kusema "sitafuti kukubaliwa na wanadamu, bali ninatafuta kukubaliwa na Mungu. sitafuti kuwafurahisha wanadamu."

**Kama ninaendelea kujaribu kuwafurahisha wanadamu, mimi sio mtumishi wa Kristo**  
Neno 'kama' linaonesha ukweli kuwa "mimi siwafurahishi wanadamu, mimi ni mtumishi wa Kristo." au " kama ninge kuwa bado naendelea kuwafurahisha wanadamu, basi nisingekuwa mtumishi wa Mungu

### Galatians 1:11

**Sentensi Unganishi**  
Paulo anaeleza kuwa hakujifunza injili kutoka kwa wengine; alijifunza kutoka kwa Yesu Kristo.

**Ndugu**  
Hapa inamaanisha Wakristo, kwa kujumuisha wanaume na wanawake wote, kwa kuwa waumini wote ndani ya Kristo ni washirika wa familia moja, na Mungu ndiye Baba yao wa mbinguni.

**haitokani na watu (si injili ya watu)**  
kwa kutumia maneno haya, Paulo hasemi kuwa Yesu Kristo mwenyewe si mwanadamu. kwa sababu Kristo ni mtu na ni Mungu, ingawa Yeye si mwanadamu mwenye dhambi. Paulo anaandika juu ya kule injili ilikotoka, kwamba haikutoka kwa watu wenye dhambi, bali ilitoka kwa Yesu Kristo.

**kilikuwa ni kwa ufunuo wa Yesu Kristo kwangu**  
Maana zinazokubalika ni 1) Yesu Kristo mwenyewe aliifunua injili kwangu 2)Mungu alinifanya mimi nijue injili wakati aliponionesha jinsi Yesu Kristo alivyo.

### Galatians 1:13

**Maisha ya nyuma**  
"Tabia katika kipindi fulani" au " maisha ya kipindi kilichopita" au " maisha ya mwanzo"

**Nilikuwa nimeendelea**  
Hii ni situari ( lugha ya picha) inayoonesha jinsi Paulo alivyokuwa mbele ya wayahudi wengine wa umri wake katika kusudi lao la kuwa wayahudi kamili.

**wale wenye umri kama wangu**  
"Wayahudi wenye umri sawa na wa wangu"

**baba**  
"mababu", au "wazazi wa zamani"

### Galatians 1:15

**Aliniita kupitia neema yake**  
Maana zinazokubalika ni 1)"Mungu aliniita kumtumikia kwa sababu Yeye ni wa neema" au 2) " Aliniita kwa njia ya neema yake."

**kumdhahirisha Mwanawe ndani yangu**  
Maana zinazokubalika 1)" kuniruhusu mimi nimjue Mwana wake" 2) "Ulimwengu umwone Yesu Mwana wa Mungu kupitia kwangu."

**Mwana**  
Hili ni jina muhimu la Yesu, Mwana wa Mungu

**kumtangaza Yeye**  
Kumtangaza kuwa Yeye ni Mwana wa Mungu" au "kuhubiri habari njema kuhusu Mwana wa Mungu"

**Wala sikutafuta ushauri wa mwili na damu**  
Haya maelezo yanamaanisha kuzungumza na watu wengine. AT: " kuwaomba watu wanisaidie kuelewa ujumbe."

**kupanda**  
AT: "Kusafiri" Mji wa Yerusalemu ulikuwa katika mkoa ulikuwa na milima mingi, ambayo ilimlazimu mtu kupanda milima mingi ili kufika huko, na hivyo ilikuwa kawaida kueleza kitendo cha kusafiri kwenda Yerusalemu kama "kupanda kwenda Yerusalemu."

### Galatians 1:18

**Lakini sikuona mitume wengine isipokuwa Yakobo**  
Vikanushi viwili vinatilia mkazo kwamba Paulo alimwona mtume Yakobo tu. AT: Mtume pekee niliyemwona ni Yakobo."

**Mbele za Mungu**  
Paulo anawataka Wagalatia kuelewa kuwa Paulo alikuwa amedhamiria kweli na kwamba Mungu husikia kile anachokisema na kuwa atahukumiwa kama hatausema ukweli.

**Tazama, mbele za Mungu, sidanganyi kwa kile niandikacho kwenu**  
Paulo anatumia msemo huu kuweka mkazo kuwa anausema ukweli. AT: " katika ujumbe huu ninaowaandikia, Siwadanganyi" au " ninasema ukweli katika mambo niliyowaandikia ."

### Galatians 1:21

**Mikoa ya**  
"Sehemu ya ulimwengu inayoitwa..."

**Walikuwa wakisikia tu**  
"Bali walikuwa wakijua tu kile wachokisikia kwa wengine kunihusu mimi"

**Sikuwa najulikana kwa macho kwa makanisa ya Uyahudi  
yale yaliyokuwa katika Kristo,  
"Hakuna mtu yeyote ambaye alishawahi kukutana  
nami miongoni mwa makanisa ya Uyahudi  
yaliyokuwa katika Kristo."**

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## Chapter 2

<sup>1</sup> Baada ya miaka kumi na nne nilienda tena Yerusalemu pamoja na Barnaba. Pia nilimchukua Tito pamoja nami. <sup>2</sup> Nilienda kwa sababu Mungu alijidhihirisha kwangu kwamba nilipaswa kwenda. Niliweka mbele yao injili ambayo niliitangaza kwa watu wa mataifa. (Lakini niliongea kwa siri kwa waliosemekana kuwa viongozi muhimu). Nilifanya hivi ili kuhakikisha kwamba nilikuwa sikimbii, au nilikimbia bure. <sup>3</sup> Lakini hata Tito, aliyekuwa pamoja nami, aliyekuwa Myunani, alilazimishwa kutahiriwa. <sup>4</sup> Jambo hili lilitokea kwa sababu ya ndugu wa uongo waliokuja kwa siri kupeleleza uhuru tuliokuwa nao katika Kristo Yesu. Walitamani kutufanya sisi kuwa watumwa wa sheria. <sup>5</sup> Hatukujitoa kuwatii hata kwa saa moja, ili kwamba injili ya kweli ibaki bila kubadilika kwenu. <sup>6</sup> Lakini wale waliosemea kuwa walikuwa viongozi hawakuchangia chochote kwangu. Chochote walichokuwa wakikifanya hakikuwa na maana kwangu. Mungu hakubali upendeleo wa wanadamu. <sup>7</sup> Badala yake, waliniona kwamba nimeaminiwa kuitangaza injili kwa wale ambao hawakutahiriwa. Ilikuwa kama Petro atangaze injili kwa waliotahiriwa. <sup>8</sup> Kwa maana Mungu, aliyefanya kazi ndani ya Petro kwa ajili ya utume kwa wale waliotahiriwa, pia alifanya kazi ndani yangu kwa watu wa mataifa. <sup>9</sup> Wakati Yakobo, Kefa, na Yohana, waliotambulika kuwa waliojenga Kanisa, walifahamu neema niliyopewa mimi, walitupokea katika ushirika mimi na Barnaba. Walifanya hivi ili kwamba twende kwa watu wa mataifa, na ili kwamba waweze kwenda kwa wale waliotahiriwa. <sup>10</sup> Pia walitutaka sisi kuwakumbuka masikini. Mimi pia nilikuwa natamani kufanya jambo hili. <sup>11</sup> Wakati Kefa alipokuja Antiokia, nilimpinga waziwazi kwa sababu alikuwa amekosea. <sup>12</sup> Kabla ya watu kadhaa kuja kutoka kwa Yakobo, Kefa alikuwa akila pamoja na watu wa mataifa. Lakini hawa watu walipokuja, aliacha na kuondoka kutoka kwa watu wa mataifa. Alikuwa anaogopa watu ambao walihitaji tohara. <sup>13</sup> Vilevile Wayahudi wengine waliungana na unafiki huu pamoja na Kefa. Matokeo yake yalikuwa kwamba hata Barnaba alichukuliwa na unafiki wao. <sup>14</sup> Lakini nilipoona kwamba walikuwa hawafuati injili ya kweli, nilimwambia Kefa mbele yao wote, "Kama ninyi ni Wayahudi lakini mnaishi tabia za watu wa mataifa badala ya tabia za Kiyahudi, kwa nini mnawalazimisha watu wa mataifa kuishi kama Wayahudi?" <sup>15</sup> Sisi ambao ni Wayahudi kwa kuzaliwa na siyo "Watu wa mataifa wenye dhambi" <sup>16</sup> fahamu kwamba hakuna anayehesabiwa haki kwa matendo ya sheria. Badala yake, wanahesabiwa haki kwa imani ndani ya Yesu Kristo. Tulikuja kwa imani ndani ya Kristo Yesu ili kwamba tunahesabiwa haki kwa imani ndani ya Kristo na siyo kwa matendo ya sheria. Kwa matendo ya sheria hakuna mwili utakao hesabiwa haki. <sup>17</sup> Lakini kama tunapomtafuta Mungu kwa kutuhesabiwa haki ndani ya Kristo, tunajikuta wenyewe pia kuwa wenye dhambi, je Kristo alifanywa mtumwa wa dhambi? Siyo hivyo! <sup>18</sup> Maana kama nikijenga tegemeo langu juu ya kutunza sheria, tegemeo ambalo nilikwisha liondoa, najionesha mwenyewe kuwa mvunja sheria. <sup>19</sup> Kupitia sheria nilikufa kwa sheria, kwa hiyo napaswa kuishi kwa ajili ya Mungu. <sup>20</sup> Nimesulubiwa pamoja na Kristo. Si mimi tena ninayeishi, bali Kristo anaishi ndani yangu. Maisha ninayoishi katika mwili ninaishi kwa imani ndani ya Mwana wa Mungu, ambaye alinipenda na akajitoa kwa ajili yangu. <sup>21</sup> Siikani neema ya Mungu, maana kama haki ilikuwepo kupitia sheria, basi Kristo angekuwa amekufa bure.

## Wagalatia 02 Maelezo ya Jumla

### Muundo na upangiliaji

Paulo anaendelea kutetea injili ya kweli. Hii ilianza katika Wagalatia 1:11.

### Dhana maalum katika sura hii

#### Uhuru na utumwa

Katika barua hii, Paulo anatofautisha uhuru na utumwa. Mkristo ana uhuru katika Kristo kufanya mambo mengi tofauti. Lakini Mkristo ambaye anajaribu kufuata sheria ya Musa anahitaji kufuata sheria nzima. Paulo anaelezea kwamba kujaribu kufuata sheria ni kama aina ya utumwa.

### hangamoto nyingine za kutafsiri katika sura hii

#### "Siibatili neema ya Mungu"

Paulo anafundisha kwamba, ikiwa Mkristo anajaribu kufuata sheria ya Musa, haelewi neema ambayo Mungu amemwonyesha. Hii ni kosa la msingi. Lakini Paulo anumia maneno "Siibatili neema ya Mungu"

kama aina ya hali ya mawazo. Shabaha ya neno hili inaweza kuonekana kama, "Ikiwa ungeweza kuokolewa kwa kufuata sheria, basi hiyo ingeweza kupuuza neema ya Mungu." and

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## Galatians 2:1

### Sentence Unganishi

Paulo anaendelea kuwapa historia ya jinsi alivyojifunza injili kutoka kwa Mungu, na siyo kwa mitume.

### Alienda

"Alisafiri" Yerusalemu ilikuwa katika nchi ya vilima. Wayahudi pia waliutazama Yerusalemu kama sehemu ya duniani iliyokaribu na mbinguni, hivyo Paulo inawezekana alikuwa akizungumza kwa mfano, au alikuwa akionyesha ugumu, kupanda na kufika katika Yerusalemu.

### wale waliosemekana kuwa viongozi muhimu

Hawa ni "viongozi muhimu miongoni mwa waumini"

### Sikukimbii, au nilikuwa nimekimbia bure

Paulo anatumia neno kukimbia kama lugha ya picha kumaanisha kazi. Na alitumia vikanushi viwili kukazia kuwa kazi aliyokwisha kuifanya ili na faida. AT: "Nilikuwa ninafanya, au nilifanya kazi inayofaa."

### kwa bure

"kwa bila faida" au "bila kitu "

## Galatians 2:3

### Ndugu wa uongo waliotumwa kwa siri

"Watu waliokuja kanisani wakijifanya kuwa ni Wakristo" au watu waliokuja miongoni mwetu wakijifanya kuwa ni wakristo"

### Kutahiriwa

Neno hili laweza kuelezwa kwa muundo tendaji. AT " kuwa na mtu wa kumtahiri."

### Peleleza uhuru

Hii ina maanisha kuwatazama watu kwa siri ili kuona wanavyoishi katika uhuru.

### Uhuru

"uhuru" hali ya kutokuwa chini ya...au utawala wa ..."

### Walitaka

Kama: "Wapelelezi hawa walitamani" au "Ndugu hawa wa uongo walitaka"

### Kutufanya kuwa watumwa wa sheria

"Kutufanya kuwa watumwa wa sheria." Paulo anazungumzia kuhusu kuwalazimisha kufuata desturi za kiyahudi kama zilivyoamriwa katika sheria. Analizungumzia jambo hili kama ni utumwa. Jambo muhimu la kidehuri hapa ni tohara. "kutulazimisha kutii sheria"

### kujitoka katika utii

"kutii" au "kusikia"

## Galatians 2:6

### Hawakuchangia chochote kwangu

Neno 'kwangu' linawakilisha kile ambacho Paulo alikuwa akifundisha. "halikuongeza chochote kwa kile ninachofundisha" au " hawakuniambia niongeze kitu chochote kwa kile ninachofundisha."

### Badala yake

"kinyume"

### Nimeaminiwa

Neno hili laweza kuelezwa kwa muundo tendaji. "Mungu ameniamini mimi."

## Galatians 2:9

### Kujenga kanisa

Ni watu waliwaofundisha watu kuhusu Yesu na kuwashawishi wamwamini Yesu.

### Neema niliyopewa mimi

"kwamba Mungu amekuwa mwema kwangu"

### kutupokea....mkono wa kulia wa ushirika

"Waliwakaribisha...kama watendakazi wenzao" au "waliwakaribisha...kwa heshima"

### Mkono wa kulia

"Mikono yao ya kuume"

### Kuwakumbuka masikini

"kushughulikia au kujali mahitaji ya masikini"

## Galatians 2:11

### Nilipingana waziwazi ( usoni pake)

Maneno "kwa usoni pake" ni lugha ya picha likimaanisha "mahali atakapoweza kuona na kusikia." "Nilikabiliana naye" au "Niliyakosoa matendo yake"

### Kabla

Katika uhusiano na wakati/muda

### Aliacha

"Aliacha kula pamoja nao"

### Alikuwa anawaogopa watu wale

"Alikuwa na hofu na watu hawa waliotaka tohara wangemhukumu kwamba alikuwa akifanya kitu kibaya" au "aliogopa kwamba watu hawa wangemlaumu kwa kufanya jambo fulani baya." kimakosa"

**Watu waliotaka tohara**

Wayahudi waliokuwa Wakristo, lakini walilazimisha kwamba wale waliomwamini Kristo wanapaswa kuishi kwa kufuata desturi za Kiyahudi.

**Kuweka mbali kutoka**

"kukaa mbali kutoka" au kuepukwa"

**Galatians 2:13**

**hawafuati injili ya kweli**

"Walikuwa wanaishi kama watu ambao hawajaiamini Injili" or " walikuwa wanaishi kana kwamba hawaiamini injili"

**Kwa jinsi gani mnaweza kuwalazimisha Watu wa mataifa kuishi kama Wayahudi?**

Hili swali linaonesha hali ya kukemea na linaweza kutafsiriwa kama, "mnakosea kuwalazimisha wamataifa kuishi kama Wayahudi." Neno "wewe" linamrejelea Petro na liko katika umoja.

**lazimisha**

Maana zinakubalika: 1) kulazimisha kwa kutumia maneno or 2) Kushawishi.

**Galatians 2:15**

**Sentensi Uganishi:**

Paulo anawaambia waumini kwamba Wayahudi wanaojua sheria na Wamataifa ambao hawajui sheria, wameokolewa kwa imani peke yake ndani ya Kristo na siyo kwa kutunza sheria.

**si watu wa mataifa wenye dhambi**

"siyo wale watu wa mataifa ambao wayahudi huwaita wenye dhambi"

**Tulikuja katika imani ndani ya Kristo Yesu**

"Tuliamini katika Kristo Yesu"

**sisi**

Huenda pengine hii inamrejelea Paulo na wengine, na si Wagalatia.

**hakuna mwili**

Neno mwili limetumika kuwakilisha mtu yaani "hakuna mtu"

**Galatians 2:17**

**Lakini kama tunapomtafuta kuhesabia haki ndani ya Kristo**

Hii inamaanisha kwamba tumehesabiwa haki kwasababu tumeungana na Kristo na kuhesabiwa haki kwetu kwa njia ya Kristo.

**tunajikuta sisi wenyewe pia kuwa wenye dhambi**

Maneno "tunajikuta wenye dhambi" yanatilia mkazo kuwa kwa kweli sisi ni wenye dhambi.

**sivyo hivyo! La hasha**

"Bila shaka hiyo siyo kweli!" Maelezo haya yanatupa jibu hasi kwa swali lililotangulia, Je Yesu alifanyika mtumwa wa dhambi? Unaweza kuwa na maelezo yenye maana sawa katika lugha yako ambayo unaweza kuyatumia hapa.

**Galatians 2:20**

**Mwana wa Mungu**

Hili ni jina la muhimu la Yesu

**Siikani neema**

Paulo anatumia neno hasi katika kutilia mkazo wa ukweli chanya. "ninahakikisha uthamani wa..."

**kama haki ingeweza kupatikana kwa.... basi Kristo asingekufa**

Paulo anaelezea hali ambayo haipo, haitatokea. "lakini kama haki haipo....basi Kristo hakufa"

**kama haki ilikuwepo kupitia sheria, basi Kristo angelikuwa amekufa bure**

"kama mtu angeweza kuwa mwenye haki kwa kushika sheria"

**angelikuwa amekufa bure**

"Kristo angekuwa hajafanya chochote kwa kufa kwake"

## Chapter 3

<sup>1</sup> Wagalatia wajinga, ni jicho gani ovu lililowaharibu? Je Yesu Kristo hakuoneshwa kama msulubiwa mbele ya macho yenu? <sup>2</sup> Mimi nataka tu kufahamu hili kutoka kwenu. Je mlimpokea Roho kwa matendo ya sheria au kwa kuamini kile mlichosikia? <sup>3</sup> Je, ninyi ni wajinga kiasi hiki? Je mlianza katika Roho ili mmalize katika mwili? <sup>4</sup> Je mliteseka kwa mambo mengi bure, kama kweli yalikuwa ya bure? <sup>5</sup> Je yeye atoaye Roho kwenu na kutenda matendo ya nguvu kati yenu hufanya kwa matendo ya sheria au kwa kusikia pamoja na imani? <sup>6</sup> Abraham "Alimwamini Mungu akahesabiwa kuwa mwenye haki". <sup>7</sup> Kwa namna ile ile eleweni kwamba, wale ambao wanaamini ni watoto wa Abrahamu. <sup>8</sup> Andiko lilitabiri kwamba Mungu angewahesabia haki watu wa mataifa kwa njia ya imani. Injili ilihubiriwa kwanza kwa Abrahamu: "katika wewe mataifa yote yatabarikiwa". <sup>9</sup> Ili baadaye wale ambao wana imani wabarikiwe pamoja na Abrahamu, ambaye alikuwa na imani. <sup>10</sup> Wale ambao wanategemea matendo ya sheria wako chini ya laana. Kwa kuwa imeandikwa, "Amelaaniwa kila mtu ambaye hashikamani na mambo yote yaliyoandikwa katika kitabu cha sheria, kuyatenda yote." <sup>11</sup> Sasa ni wazi kwamba Mungu hamhesabii haki hata mmoja kwa sheria, kwa kuwa "Mwenye haki ataishi kwa imani". <sup>12</sup> Sheria haitokani na imani, lakini badala yake "Ambaye hufanya mambo haya katika sheria, ataishi kwa sheria." <sup>13</sup> Kristo alitukomboza sisi kutoka katika laana ya sheria wakati alipofanyika laana kwa ajili yetu. Kwa kuwa imeandikwa, "Amelaaniwa kila mtu aangikwaye juu ya mti." <sup>14</sup> Lengo lilikuwa kwamba, baraka ambazo zilikuwa kwa Ibrahimu zingekuwa kwa watu wa mataifa katika Kristo Yesu, ili kwamba tuweze kupokea ahadi ya Roho kupitia imani. <sup>15</sup> Ndugu, ninazungumza kwa namna ya kibinadamu. Hata wakati ambapo agano la kibinadamu limekwisha kuwekwa imara, hakuna awezaye kupuuza au kuongezea. <sup>16</sup> Sasa ahadi zilisemwa kwa Ibrahim na kwa kizazi chake. Haisemi, "kwa vizazi," kumaanisha wengi, bali badala yake kwa mmoja pekee, "kwa kizazi chako," ambaye ni Kristo. <sup>17</sup> Sasa nasema hivi, sheria ambayo ilikuja miaka 430 baadaye, haiondoi agano la nyuma lililowekwa na Mungu. <sup>18</sup> Kwa kuwa kama urithi ungelikuja kwa njia ya sheria, usingekuwa tena umekuja kwa njia ya ahadi. Lakini Mungu aliutoa bure kwa Ibrahimu kwa njia ya ahadi. <sup>19</sup> Kwa nini sasa sheria ilitolewa? Iliongezwa kwa sababu ya makosa, mpaka mzao wa Ibrahimu aje kwa wale ambao kwao alikuwa ameahidiwa. Sheria iliwekwa katika shinikizo kupitia malaika kwa mkono wa mpatanishi. <sup>20</sup> Sasa mpatanishi humaanisha zaidi ya mtu mmoja, bali Mungu ni mmoja peke yake. <sup>21</sup> Kwa hiyo je sheria iko kinyume na ahadi za Mungu? La hash! Kwa kuwa kama sheria iliyokuwa imetolewa ilikuwa na uwezo wa kuleta uzima, haki ingepatikana kwa sheria. <sup>22</sup> Lakini badala yake, andiko limefunga mambo yote chini ya dhambi. Mungu alifanya hivi ili kwamba ahadi yake ya kutuokoa sisi kwa imani katika Yesu Kristo iweze kupatikana kwa wale wanao amini. <sup>23</sup> Lakini kabla ya imani katika Kristo haijaja, tulikuwa tumefungwa na kuwa chini ya sheria hadi uje ufunuo wa imani. <sup>24</sup> Kwa hiyo sheria ilifanyika kiongozi wetu hadi Kristo alipokuja, ili kwamba tuhesabiwe haki kwa imani. <sup>25</sup> Sasa kwa kuwa imani imekuja, hatuko tena chini ya mwangalizi. <sup>26</sup> Kwa kuwa ninyi nyote ni watoto wa Mungu kupitia imani katika Kristo Yesu. <sup>27</sup> Wote ambao mlibatizwa katika Kristo mmejivika Kristo. <sup>28</sup> Hakuna Myahudi wala Myunani, mtumwa wala huru, mwanaume wala mwanamke, kwa kuwa ninyi nyote ni mmoja katika Kristo Yesu. <sup>29</sup> Kama ninyi ni wa Kristo, basi ni uzao wa Ibrahimu, warithi kwa mujibu wa ahadi.

## Wagalatia 03 Maelezo ya Jumla

### Dhana maalum katika sura hii

### Usawa katika Kristo

Wakristo wote wameungana kwa usawa na Kristo. Wala uzazi, wala jinsia, wala cheo, vyote havijalishi. Wote wako sawa na wenzake. Wote wako sawa machoni pa Mungu.

### Mfano muhimu ya matamshi katika sura hii

### Maswali ya uhuishaji

Paulo hutumia maswali tofauti mengi ya uhuishaji katika sura hii. Anayatumia kuwashawishi Wagalatia juu ya dhambi zao.

## Changamoto nyingine za kutafsiri katika sura hii

### Mwili

Hili ni suala ngumu. "Mwili" inaweza kuwa mfano ya asili yetu ya dhambi. Paulo hafundishi kwamba sehemu ya kimwili ya mwanadamu ni ya dhambi. "Mwili" hutumiwa katika sura hii kutofautisha na yale ambayo ni ya kiroho.

### "Wale wa imani ni watoto wa Abrahamu"

Wasomi wamegawanyika juu ya maana ya maneno haya. Baadhi yao wanaamini kama Wakristo wanarithi ahadi ambazo Mungu alimpa Abrahamu, kwa hiyo Wakristo wanachukua nafasi ya wazao wa Israeli. Wengine wanaamini kama Wakristo hufuata Abrahamu kiroho, lakini hawarithi ahadi ambazo Mungu alimpa Abrahamu. Kwa kuzingatia mafundisho mengine ya Paulo na muktadha hapa, Labda Paulo anaandika hivi kuhusu Wakristo wa Kiyahudi na wa Mataifa walio na imani sawa na Abrahamu. and

### Galatians 3:1

#### Sentensi unganishi:

Paulo anawakumbusha waumini wa Galatia kwamba Mungu aliwapa Roho wa Mungu wakati walipoamini injili kwa imani, siyo kwa matendo yao ya kushika sheria

#### Maelezo ya jumla

Paulo anawakemea Wagalatia kwa kuwauliza swali la uchokozi na Kejeli

#### Nani amewawekea uchawi?

Paulo anatumia swali la uchokozi kwa kusema kuw Wagalatia wanatenda kama kuna ameweka laana au uchawi. Haamini kwa hakika kwamba mtu mmoja ameweka uchawi kwao. "Mnaenenda kana kwamba mtu amewawekea uchawi"

#### Mimi nataka tu kufahamu hili kutoka kwenu

Huu ni mwendelezo wa hoja kutoka mstari 1. Paulo anajua majibu ya maswali anayoyauliza.

#### Mlimpokea Roho kwa matendo ya sheria au kwa imani ambayo mliisikia?

"Mlimpokea Roho, si kwa matendo kama sheria isemavyo, lakini kwa kuamini kile mlichosikia."

#### Je ninyi ni wajinga?

Swali hili lenye jibu linaonesha mshangao wa Paulo na hata hasira yake kwa Wagalatia Wagalatia ni wajinga. "Ninyi (wingi) mu wajinga kweli!" .

#### katika mwili

Neno mwili ni lugha ya picha linalomaanisha juhudi. "kwa juhudi zako" au "kwa kazi yako mwenyewe."

### Galatians 3:4

#### Je mmeteseka kwa mambo mengi bure?

Paulo anauliza swali hili kuwakumbusha Wagalatia kwamba wakati walikuwa wakiteseka, wal wakiamini kuwa watakakalenye jibu kuwakumipoambusha Wagalatia kwa maisha magumu waliyoteswa nayo.

#### Mmeteseka sana na mambo mengi kwa bure

inaweza kuelezwa kwa uwazi kuwa waliteseka kwa mambo haya kwasababu ya watu waliopinga imani yao ndani ya Yesu. "Je umeteseka bure kwa mambo mengi kwa ajili ya ya wale wanaowapinga nyie kwasababu ya imani yenu katika Kristo." "Mlimwamini Yesu, na mmeteseka kwa mambo mengi kutoka kwa wale wanaomping Kristo." "Je imani na mateso yenu ni bure"

#### kwa bure

"isiyofaa" au "pasipo na matumaini ya kupokea kitu chochote"

#### kama kweli ilikuwa bure?

Maana zinazokubalika 1) Paulo anatumia swali hili kuwaonya ili kazi yao isiwe ya bure. "Msiifanye kazi isiyo na faida au msiache kuamini katika Yesu Kristo na mkayacha mateso yenu yakawa ya bure." 2) Paulo anatumia swali hili kuwaaminisha kuwa mateso yao si bure. "kwa kweli si bure."

#### Je yeye atoaye Roho kwenu na kutenda matendo ya nguvu kati yenu hufanya kwa matendo ya sheria au kwa kusikia pamoja na imani?

Paulo anatumia tena swali kuwakumbusha Wagalatia jinsi watu wanavyompokea Roho. "Hafanyi hivyo kwa matendo ya sheria, anafany kwa kusikia pamoja na imani."

#### kwa matendo ya sheria

Hii inawakilisha watu wanaofanya matendo yatokanayo na matakwa ya sheria. "Kwasababu unafanya yale unayoagizwa na sheria kufanya."

#### kusikia kwa imani

Lugha yako yaweza kuhitaji kuwa na maneno ya wazi kuelezea kile watu walichokisikia kutoka kwa mtu wanayemwamini. "kwasababu uliusikia ujumbe na kumwamini Yesu" au " kwasababu uliusikiliza ujumbe na kumtumaini Yesu."

## Galatians 3:6

### Sentensi unganishi:

Paulo anawakumbusha Waumini wa Galatia kwamba hata Ibrahimu aliipokea haki kwa imani na siyo kwa sheria.

### ilihesabiwa kwake mwenye haki

Mungu aliiona imani ya Ibrahimu katika Mungu, hivyo Mungu alimhesabia Ibrahimu haki.

### ambao wanaamini ( wenye imani)

"watu walioamini" Maana ya nomino 'imani' laweza kueleza kwa kitenzi 'kuamini' "wale wanaoamini"

### watoto wa Ibrahimu

inawakilisha watu wale ambao Mungu huwatazama kama alivyomtazama Ibrahimu. "Mwenye haki kwa namna moja kama ya Ibrahimu."

### tangulia kuwaona

Kwa sababu Mungu alimwahidi Ibrahimu na ikaandikwa kabla ahadi hiyo kuja kupitia Kristo, maandiko ni kama mtu ambaye huona muda uja kabla ya kutokea. "Ilitabiriwa" au " kuona kitu kabla hakijatokea."

### katika wewe

"Kwa sababu ya kile umekwisha tenda" au "kwasababu nimekwisha kukubariki" Neno wewe humrejelea Ibrahimu katika umoja.

### mataifa yote

"makundi ya watu wote duniani". Mungu alikuwa akielezea kwa mkazo kwamba alikuwa hapendelei wayahudi tu, kundi alilolichagua. Mpango wake wa wokovu ulikuwa kwa wote wayahudi na wasio wayahudi.

## Galatians 3:10

### Wale ambao wanategemea matendo ya sheria wako chini ya laana

Kuwa chini ya laana inamaanisha kuwa umelaaniwa. Hapa inaonesha kuwa ni kuhukumiwa milele. " Wale wanaotegemea matendo ya sheria wamelaaniwa" au "Mungu atawahukumu hukumu ya milele wale ambao wanategemea matendo ya sheria"

### Sasa ni wazi kwamba Mungu huhesabia

Kile kilicho wazi huelezwa dhahiri. "Maandiko yako wazi" au "maandiko yanafundisha wazi wazi."

**Mungu hamhesabii haki hata mmoja kwa sheria,** kifungu hiki cha maneno kinaweza kueleza kwa kitenzi kitendaji. "Mungu hahesabu haki kwa mtu hata mmoja kwa njia ya sheria"

**Mungu hamhesabii haki hata mmoja kwa sheria,** Paulo anasahihisha imani yao kwamba kama wangeitii sheria, Mungu angewahesabia haki. "Hakuna hata mmoja ambaye anaweza kuhesabiwa

haki mbele za Mungu kwa kutii sheria" au "Mungu hamhesabii mtu haki kwa utifu wao wa sheria."

### wenye haki

Hii inarejelea watu wenye haki. "Watu wenye haki" au "Watu wale ambao Mungu huwaona ni wenye haki"

### matendo ya sheria

"Lazima kufanya yote yanayosemwa na sheria "

### ishi kwa sheria

Maanza zinazokubalika 1) Ni lazima kutii "ishi kulingana na" au "Jinyenyekeze kwa" au "salia mwaminifu kwa" au "tii" au "tekeleza"

### wataishi kwa sheria

Maana zinazowezekana ni: 1) "lazima kuzitii sheria zote" 2) atahukumiwa kwa sababu ya uwezo wake wa kuishi kama vile sheria zinamwagiza kutenda"

## Galatians 3:13

### Sentensi unganishi:

Paulo anawakumbusha waumini hawa tena kwamba kutunza sheria kusingemwoko mtu na kwamba sheria hazikuweza kuongeza hali mpya kwenye ahadi ya imani iliyotolewa kwa Ibrahimu.

### kutoka laana ya sheria

Nomino "laana" inaweza kueleza kwa kitenzi "laani" kutoka katika laana ya sheria" au " Kutoka katika laana ya kutokutii sheria."

### alikuwa laana kwa ajili yetu

Nomino "laana" inaweza kueleza kwa kitenzi "laani" "Kwa kulaaniwa kwa ajili yetu" au "Wakati Mungu alipomlaani badala yetu."

**kutoka katika laana ya sheria wakati alipofanyika laana kwa ajili yetu....., "Amelaaniwa kila mtu ...** Laana katika muktadha huu inawakilisha hukumu. "kutoka katika hukumu ya sheria...alihukumia badala yetu ....amehukumia mtu yeyote"

### kuangikwa juu ya mti

Paulo alitarajia hadhira yake kuelewa kwamba alikuwa akielezea kuangikwa kwa Yesu juu ya msalaba.

### yaweza

"yawezekana" au "ita"

### sisi

Neno 'sisi' linamjuisha Paulo pamoja na watu watakaosoma waraka huu.

## Galatians 3:15

### ndugu

Hapa inamaanisha Wakristo, kwa kujumuisha wanaume na wanawake wote, kwa kuwa waumini wote ndani ya Kristo ni washirika wa familia moja, na Mungu ndiye Baba yao wa mbinguni.

#### **lugha za kibinadamu**

"kama mtu" au "mambo ambayo watu wengi huyaelewa"

#### **Sasa**

Paulo anaonesha kuwa amejadili kanuni ya jumla na sasa anatambulisha jambo la kipekee.

#### **kumaanisha wengi**

"kumaanisha uzao wa mwingi"

#### **kwa kizazi chako**

Neno "chako" ni umoja, na unarejelea kwa mtu mmoja mahususi, ambaye ni uzao wa Ibrahimu ( na uzao huo unaainishwa kama "Kristo")

#### **Galatians 3:17**

**Kwa kuwa kama urithi ungelikuja kwa njia ya sheria, usingekuwa tena umekuja kwa njia ya ahadi**

Paulo anaongelea hali ambayo haipo ili kutia makazo kwamba urithi unakuja tu kwa njia ya ahadi. " Urithi unakuja kwetu kwa njia ya ahadi kwa sababu hatukuweza kutunza matakwa ya sheria za Mungu"

#### **urithi**

Ni kupokea kile ambacho Mungu kwa maneno awewaahidi waumini kama ulivyo urithi wa mali na utajiri kutoka kwa mwana familia, na baraka za milele na ukombozi.

#### **Galatians 3:19**

#### **Sentensi unganishi:**

Paulo anawaambia waumini wa Galatia sababu ya Mungu kuwapa sheria.

#### **Kwanini tena sheria ilitolewa?**

Paulo anatua swali katika kutambulisha mada ijayo anayotaka kuijadili. inaweza pia kutafsiriwa kama maelezo. "nitawaambia nini makusudi ya sheria. au "acheni niwaambie kwa kwanini Mungu aliwapa sheria?"

#### **Iliongezwa**

Hii inaweza kuelezwa kwa muundo tendaji. "Mungu aliongeza" au "Mungu aliongeza sheria"

#### **Sheria iliwekwa katika shinikizo kupitia malaika kwa mkono wa mpatanishi**

Hii inaweza kufasiriwa katika muundo tendaji. Mungu aliweka sheria kwa msaada wa malaika , na mpatanishi akaipisha au kuirasimisha"

#### **Mpatanishi**

mwakilishi

#### **mpatanishi anaashiria zaidi ya mtu mmoja, lakini Mungu ni mmoja**

Mungu alimwahidi Ibrahimu pasipo mpatanishi, lakini alimpa Musa sheria kupitia kwa mpatanishi. kutokana na hicho, wasomaji wa waraka wa Paulo

walifikiri kwamaba sheria imeifanya ahadi isiwe na umuhimu. Paulo anaeleza kile ambacho wasomaji wake wanaweza kuwa wanafikiria. Naye atatoa maelezo yake katika mistari inayofuata.

#### **Galatians 3:21**

#### **Maelezo ya jumla**

Neno "sisi" linarejelea wakristo wote.

#### **badala ya**

"kinyume cha" au "katika mgongano na"

#### **kama sheria ilikuwa imetolewa ilikuwa na uwezo wa kuleta uzima,**

Hii inaweza kuelezwa kwa muundo tendaji, na nomino dhahania "maisha" inaweza kutafsiriwa na kitenzi "ishi" "Kama Mungu angekuwa ametoa sheria inayowawezesha wote walioishika kuishi, tungekuwa wenye haki kwa kushika sheria"

#### **andiko limefunga mambo yote chini ya dhambi. Mungu alifanya hivi ili kwamba ahadi yake ya kutuokoa sisi kwa imani katika Yesu Kristo iweze kupatikana kwa wale wanaoamini.**

Maana nyingine zinazoweza kama ni: 1) "Kwa sababu wote tumetenda dhambi, Mungu aliweka mambo yote chini ya uongozi wa sheria kama kuwaweka katika kifungo, ili kwamba kile alichohidi kwa hao ambao wenye imani katika Kristo Yesu aweze kuwapatia ambao wameamini" 2) "kwasababu tunatenda dhambi, Mungu ameweka mambo yote katika kifungo. Alifanya hivi kwasababu ya kile alichokiahidi katika Kristo Yesu awape wale wanaoamini"

#### **maandiko**

Paulo anayaona maandiko kama alikuwaa ni mtu anaongea na Mungu, ambaye aliyaandika maandiko "Mungu"

#### **Galatians 3:23**

#### **Sentensi unganishi:**

Paulo anawakumbusha Wagalatia wote kwamba waumini wako huru katika familia ya Mungu, si watumwa chini ya sheria.

#### **tulikuwa tumefungwa na kuwa chini ya sheria**

kifungu hiki cha maneno kinaweza kuelezwa kwa kutumia muundo tenda. "sheria ilitufunga na tukawa kifunguni." au "sheria ilitunga gerezaani."

#### **tulikuwa tumefungwa na kuwa chini ya sheria**

Kwa namna ambavyo sheria zilituongoza ni kana kwamba sheria alikuwa mlinzi wa gereza aliyetushikilia. "sheria zilituongoza mfano wa mlinzi wa gereza"

#### **hadi ufunuo wa imani**

Kifungu hiki cha maneno kinaweza kwa muundo tendaji. "mpaka Mungu alipodhihirisha kwamba huwahesabia wale wote wanaomtumaini Kristo" au

"mpaka Mungu alipofunua kwamba huhesabia wale wote wenye imani katika Kristo"

**mwangalizi**

Neno hili ni zaidi ya "mtu yule anayemwangalia mtoto." huyu alikuwa ni Mtumwa aliyewajibika na usimamizi wa kanuni na mwenendo uliotolewa na wazazi, na ambaye alitakiwa kutoa taarifa kwa wazazi juu ya matendo ya mtoto.

**mpaka Kristo alipokuja**

"mpaka ule muda ambao Kristo alikuja"

**ili tuweze kuhesabiwa haki**

Mungu alikusudia kutuhesabia haki kabla ya ujio wa Yesu. Yesu alipokuja, alitekeleza kusudi lake la kutuhesabia haki. Inaweza kuelezwa kwa muundo tenda "Kwamba Mungu angetutangaza kuwa wenye haki"

**Galatians 3:27**

**wenyewe mmejivika Kristo**

Maana zinazowezekana ni 1) "mmekuwa sawa kama na ubinadamu wa Kristo" au 2) "mmekuwa na mahusiano sawa na Mungu kama ya Kristo"

**Hakuna Myahudi wala Myunani, mtumwa wala huru, mwanaume wala mwanamke,**

Mungu anaona kuwa hakuna utofauti kati ya wayahudi na wayunani, mtumwa na mtu huru, mwanamme na mwanamke.

**warithi**

Watu ambao Mungu amewapa ahadi wanaongelewa kama warithi wa mali na utajiri kutoka kwa mwana familia.



## Chapter 4

<sup>1</sup> Ninasema kwamba maadamu mrithi ni mtoto, hana tofauti na mtumwa, hata ingawa ni mmiliki wa mali yote. <sup>2</sup> Badala yake, yuko chini ya waangalizi na wadhamini mpaka wakati uliowekwa na baba yake. <sup>3</sup> Kadhalika pia na sisi, tulipokuwa watoto, tulishikiliwa katika utumwa wa kanuni za kwanza za ulimwengu. <sup>4</sup> Lakini wakati sahihi ulipofika, Mungu alimtuma mwanawe, mzaliwa wa mwanamke, mzaliwa chini ya sheria. <sup>5</sup> Alifanya hivi ili kuwakomboa wale waliokuwa chini ya sheria, ili kwamba tupokee hali ya kuwa kama wana. <sup>6</sup> Kwa sababu ninyi ni wana, Mungu alimtuma Roho wa mwanawe ndani ya mioyo yetu, Roho aitaye, "Abba, Baba." <sup>7</sup> Kwa sababu hii wewe si mtumwa tena bali mwana. Kama ni mwana, basi wewe pia ni mrithi kupitia Mungu. <sup>8</sup> Hata kabla, wakati hamkumjua Mungu, mlikuwa watumwa kwa wale ambao kwa asili si miungu kabisa. <sup>9</sup> Lakini sasa kwamba mnamjua Mungu, au kwamba mnajulikana na Mungu, kwa nini mnarudi tena kwenye kanuni dhaifu za kwanza na zisizo za thamani? Je mnataka kuwa watumwa tena? <sup>10</sup> Mnashika kwa uangalifu siku maalumu, miandamo ya miezi, majira, na miaka. Ninaogopa kwa ajili yenu. <sup>11</sup> Ninaogopa kwamba kwa namna fulani nimejitaabisha bure. <sup>12</sup> Ninawasihi, ndugu, muwe kama nilivyo, kwa kuwa pia nimekuwa kama mlivyo. Hamkunikosea. <sup>13</sup> Bali mnajua kwamba ilikuwa ni kwa sababu ya ugonjwa wa mwili kwamba nilihubiri injili kwenu kwa mara ya kwanza. <sup>14</sup> Ingawa hali yangu ya mwili iliaweka katika jaribu, hamkunidharau au kunikataa. Badala yake mlinipokea kama malaika wa Mungu, kana kwamba nilikuwa Kristo Yesu mwenyewe. <sup>15</sup> Kwa hiyo, iko wapi sasa furaha yenu? kwa kuwa ninashuhudia kwenu kwamba, ikiwezekana, mungelin'goa macho yenu na kunipa mimi. <sup>16</sup> Hivyo sasa, je nimekuwa adui yenu kwa sababu ninawaambia ukweli? <sup>17</sup> Wanawatafuta kwa shauku, bali si kwa mema. Wanataka kuwatenganisha ninyi na mimi ili muwafuate. <sup>18</sup> Ni vyema daima kuwa na shauku kwa sababu zilizo njema, na si tu wakati ninapokuwa pamoja nanyi. <sup>19</sup> Wanangu wadogo, ninaumwa uchungu kwa ajili yenu tena mpaka Kristo aumbike ndani yenu. <sup>20</sup> Ningependa kuwepo pale pamoja nanyi sasa na kugeuza sauti yangu, kwa sababu ninamashaka juu yenu. <sup>21</sup> Niambieni, ninyi ambao mnatamani kuwa chini ya sheria, hamsikii sheria isemavyo? <sup>22</sup> Kwa kuwa imeandikwa kwamba Abrahamu alikuwa na wana wa kiume wawili, mmoja kwa yule mwanamke mtumwa na mwingine kwa mwanamke huru. <sup>23</sup> Hata hivyo, yule wa mtumwa alizaliwa kwa mwili tu, bali yule wa mwanamke huru alizaliwa kwa ahadi. <sup>24</sup> Mambo haya yanaweza kuelezwa kwa kutumia mfano, kwa kuwa wanawake hawa wanafanana na maagano mawili. Mojawapo kutoka katika mlima Sinai. Huzaa watoto ambao ni watumwa. huyu ni Hajiri. <sup>25</sup> Sasa Hajiri ni mlima Sinai ulioko Arabuni. Hufananishwa na Yerusalemu ya sasa, kwa kuwa ni mtumwa pamoja na watoto wake. <sup>26</sup> Bali Yerusalemu ambayo iko juu ni huru, na hii ndiyo mama yetu. <sup>27</sup> Kwa kuwa imeandikwa, "Furahi, wewe mwanamke uliye tasa, wewe usiye zaa. Paza sauti na upige kelele kwa furaha, wewe ambaye huna uzoefu wa kuzaa. kwa maana wengi ni watoto wa aliye tasa, zaidi ya wale wa yule ambaye ana mume." <sup>28</sup> Sasa ndugu, kama Isaka, ninyi ni watoto wa ahadi. <sup>29</sup> Kwa wakati ule ambao mtu ambaye alizaliwa kwa mujibu wa mwili alimtesa yule aliyezaliwa kwa mujibu wa Roho. Kwa sasa ni vilevile. <sup>30</sup> Maandiko husemaje? "Muondoe mwanamke mtumwa pamoja na mwanawe wa kiume. Kwa kuwa mtoto wa mwanamke mtumwa hatarithi pamoja na mtoto wa mwanamke huru." <sup>31</sup> Kwa hiyo, ndugu, sisi si watoto wa mwanamke mtumwa, bali ni wa mwanamke huru.

## Wagalatia 04 Maelezo ya Jumla

### Muundo na upangiliaji

Baadhi ya tafsiri huweka kila mstari wa mashairi upande wa kulia zaidi kuliko maandiko yote ili iwe rahisi kusoma. ULB inafanya hivi kwa mstari wa 27, ambao umenukuliwa kutoka Agano la Kale.

### Dhana maalum katika sura hii

#### Uwana

Uwana ni suala ngumu. Wasomi wana maoni mengi juu ya uwana wa Israeli. Paulo anatumia uwana wa kufundisha jinsi kuwa chini ya sheria hutofautiana na kuwa huru katika Kristo. Si wote wa uzao wa Abrahamu ambao ni wao waliorithi ahadi za Mungu kwake. Uzazi wake tu kupitia Isaka na Yakobo walirithi ahadi. Na Mungu huweka katika familia yake wale tu wanaomfuata Abrahamu kiroho kupitia imani. Wao ni watoto wa Mungu wenye urithi. Paulo anawaita "watoto wa ahadi." , , and and )

## Changamoto nyingine za kutafsiri katika sura hii

### Abba, Baba

"Abba" ni neno la Kiaramu. Katika Israeli ya kale, watu walitumia kwa usawa kutaja baba zao. Paulo "hufasiri" sauti zake kwa kuandika kwa herufi za Kigiriki.

### Galatians 4:1

#### Kauli Unganishi

Paulo anazidi kuwakumbusha wakristo wa Galatia kwamba Kristo alikuja kukomboa wale waliokuwa chini ya sheria, na kuwafanya wasiwe watumwa tena bali wana.

#### hakuna utofauti

"kuwa sawa na "

#### waangalizi

Watu wenye wajibu wa kisheria kuangalia watoto

#### wadhamini

ni watu wanaoaminiwa na wengine kutunza vitu vyenye thamani

### Galatians 4:3

#### Maelezo ya jumla

neni 'sisi' linarejelea Wakristo wote, na wasomaji wa nyaraka wa Paulo

#### Kanuni za kwanza za ulimwengu

Maana zinazokubalika ni 1) inarejelea sheria na kanuni za kimaadili za ulimwengu 2) inarejelea nguvu za kiroho, ambazo baadhi ya watu wanadhani zinatawala kile kinachotokea duniani.

#### kukomboa

Paulo anatumia sitiari ya Mtu aliyenunua tena mali zake alizozipoteza au kumnunulia uhuru mtumwa. hii ni picha ya Yesu aliyelipa deni la dhambi za watu kwa kufa pale msalabani.

#### Mwana

Hili ni jina muhimu sana la Yesu, Mwana wa Mungu.

### Galatians 4:6

#### ninyi ni wana.....si watumwa tne bali wana

Hapa Paulo anatumia neno la watoto wa kiume kwasababu ya jambo la Urithi.katika utamaduni wa wasomaji wake, urithi mara nyingi, lakini si mara zote, ulikuwa ni wa watoto wa kiume tu. Paulo alikuwa hapendelei watoto wa kiume na kuwatenga watoto wa kike hapa.

#### Mungu alimtuma Roho wa mwanawe ndani ya mioyo yetu, Roho aitaye, "Abba, Baba."

Mungu Baba amemtuma Roho wa Mwana wa Mungu katika mioyo ya waumini. Sasa wanajua

kuwa anawapenda wakati wote kama baba mwema anavyowapenda watoto wake.

#### Kutumwa kwa Roho wa Mwanawe ndani ya mioyo yetu.

Neno moyo limetumika kuwakilisha sehemu ya mtu inayofikiria na kuhisi. "kutuma Roho ya Mwana wake kutuonyesha jinsi ya kufikiri na kutenda"

#### Mwana

Hiki ni jina muhimu la Yesu, Mwana wa Mungu.

#### Anayeita

Roho ndiye anayeita

#### Abba, baba

Hii ni namna ya mtoto anavyojieleza kwa baba yake katika lugha aliyokuwa akiitumia Paulo, ingawa si katika lugha iliyokuwa ikitumiwa na wasomaji wa Galatia. Ili kutunza lugha hiyo ngeni ni vema kulitafasiri kama linavyosikika kama "Abba" ikiwa lugha yako inavyoruhusu.

#### wewe si mtumwa tena bali ni mwana

Paulo anawazungumzia wasomaji wake kana kwamba ni mtu mmoja, 'wewe' huu ni umoja.

#### warithi

Watu ambao Mungu amewapa ahadi wanaongelewa kama warithi wa mali na utajiri kutoka kwa mwana familia

### Galatians 4:8

#### Sentense unganishi

Paulo anawakumbusha tena wasomaji wake kuwa wanajaribu tena kuishi chini ya sheria badala ya kuishi kwa imani.

#### Maelezo ya jumla

Hapa Paulo anaendelea kuwakemea Wagalatia kwa kuwauliza maswali ya kejeli, yasiyohitaji majibu

#### Mnajulikana na Mungu

inaweza pia kuelezwa kwa muundo tendaji kama "Mungu anawajua"

#### kwa nini mnarejea tena... kanuni?

Hili swali la kwanza kati ya maswali mawili yanayo na majibu ndani yake. "Kuwa msirejee tena nyuma katika kanuni za awali."

#### Kanuni za awali

Maana zinazokubalika ni 1) inarejelea sheria na kanuni za kimaadili za ulimwengu 2) inarejelea nguvu za kiroho, ambazo baadhi ya watu wanadhani zinatawala kile kinachotokea duniani.

**Mnataka kuwa watumwa tena?**

Swali hili laweza kutafsiriwa kama maelezo tu "Hamtakiwi kuw mtumwa tena" au "Inaonyesha kuwa mnataka kuwa watumwa tena."

**Galatians 4:10**

**mnashika kwa uangalifu siku amaalumu, miandamo ya miezi, majira, na miaka**

Paulo anazungumzia juu yao kuwa waangalifu katika kusherehekea vipindi/nyakati fulani, wakiamini kuwa kwa kufanya hivyo watakuwa wenye haki. "mko makini katika kusherehekea siku na miandamo ya miezi na majira na miaka"

**mnajitaabisha bure**

"kuwa katika hali ya kutofaa, "bila mafanikio" au "kukosa faida"

**Galatians 4:12**

**Sentensi unganishi**

Paulo anawakumbusha waumini wa Galatia jinsi walivyokuwa wema katika kumhudumia wakati akiwa pamoja nao, na anawatia moyo kuendelea kumtumaini hata wakati asipokuwa pamoja nao.

**Sihi**

Neno hili linamaanisha kuomba kwa nguvu. Hili si neno lililotumika kuomba pesa, chakula au kitu kingine chochote cha mahitaji.

**Ndugu**

Hapa linamaanisha wakristo wote wa kike na wakiume, ndugu walio katika Kristo ni washirika wa familia moja ya kiroho, pamoja na Mungu Baba yao wa mbinguni.

**Hamjanitenda kosa**

kwa kutumia maneno haya, Paulo anatilia mkazo kwa Wagalatia walihudumia vizuri sana "Mlinitunza vizuri sana", au "mlinitunza kama mliyopaswa"

**Ingawa afya yangu iliwaweka katika jaribu**

"Ingawa ilikuwa vigumu kuniona mimi wakati nikiwa mgonjwa"

**kudharau**

kuchukia sana

**Galatians 4:15**

**Nimekuwa adui kwenu kwa kuwambia ukweli?**

Mnaonekana kufikiri kuwa nimekuwa adui yenu kwa kusema ukweli kwenu?

**Galatians 4:17**

**Kwa huruma wanawatafuta...muwafuate...**

"kuwashawishi ili muungane pamoja nao. Paulo anaonyesha nia ya walimu wa uongo iliyokuwepo, walionyesha huruma kwa Wagalatia ili wawafuate wao kwa lengo la kuwaondoa kwenye kweli.

**kuwatenganisha**

"kuwatenganisha ninyi na mimi" au "kuwafanya mwache kuwa waaminifu kwangu"

**kwa shauku**

Shauku ya Kufanya kile wanachowaambia

**Galatians 4:19**

**Sentensi unganishi**

Paulo anawaambia waumini kwamba neema na sheria haziwezi kufanya kazi kwa pamoja.

**Watoto wangu wadogo**

Hii ni sitiari kurejelea wanafunzi au wafuasi. " Ninyi mlio wanafunzi kwasababu yangu."

**Nateseka kwa uchungu mkali kama wa mwanamke azaapo mpaka Kristo aumbike ndani yenu.**

Paulo anatumia neno 'uchungu' kama lugha ya picha kuonesha namna alivyojijhusisha na Wagalatia. "Niko katika mateso ni kana kwamba nimekuwa mwanamke aliyeshikwa na utungu wa kuwazaa, na nitaendelea kuwa katika mateso mpaka Kristo atakapowatawala maisha yenu kikweli kweli.

**Galatians 4:21**

**Niambieni**

Ni hali ya kutaka kuuliza swali au ninataka kuwaambia jambo fulani

**Hamsikii sheria isemavyo?**

Paulo anatoa utangulizi kwa jambo analokusudia kulisema baadaye. "Mnapaswa kujifunza vile sheria isemavyo" ama "niwaeleze sheria isemavyo"

**Galatians 4:24**

**Sentensi unganishi**

Paulo anaanza habari kwa kueleza ukweli kuwa neema na sheria haziwezi kuwa sehemu moja kwa pamoja na kwa wakati mmoja.

**Mambo haya yanaweza kuelezwa kwa kutumia mfano,**  
"Habari hii ya wana wawili ni picha hii ya kile ninachowambieni sasa."

**mfano**

Mfano ni namna ya kiuandishi uliotumika kutoa maana fulani, mfano; watu na vitu vimetumika kuwakilisha vitu vingine au maana fulani. Katika mfano huu wa Paulo, wanawake wawili wametumika kurejelea aina mbili za maagano 4:21.

**Mlima Sinai**

Mlima Sinai umetumika kama kiwakilishi cha sheria. Ni mahali Musa alipopokea mbao mbili za sheria kwa ajili ya wana wa Waisrael.

**Huzaa watoto ambao ni watumwa**

Paulo anaiona sheria kama vile ni mtu. Watu waliochini ya agano la sheria ni watumwa wanaopaswa kuitii sheria.

**Fananishwa**

Ni mifano yenye kutoa picha ya kuleta maana fulani.

**Yuko katika utumwa pamoja na watoto wake**

Hajiri ni mtumwa na watoto wake wako utumwani pamoja naye. Yerusalemu ni kama Hajiri na watoto wake ni watumwa pamoja naye.

**Galatians 4:26**

**Huru**

Hapa huru inamaanisha hali ya kutofungwa, kutokuwa mtumwa.

**Furahi**

Changamka, shangilia, kuwa na furaha.

**uliye tasa, wewe usiye zaa..... wewe ambaye huna uzoefu wa kuzaa.**

Neno hili 'wewe' kwa hapa linamrejelea mwanamke tasa na liko katika hali ya umoja.

**Galatians 4:28**

**Ndugu**

Neno linalomaanisha wafuasi wa Kristo wote wa kiume na wa kike. Waumini wote wa Yesu Kristo ni

jamii moja na familia moja ya kiroho iko pamoja na Mungu Baba yao wa mbinguni.

**watoto wa ahadi**

Maana zinazokuballika kwa Wagalatia kuwa watoto wa Mungu ni 1) kwa kuziamini ahadi za Mungu 2) kwasababu Mungu anatenda miujiza katika kutimiza ahadi zake kwa Ibrahimu, kwanza kwa kumpa Ibrahimu mwana na pia kwa kuwafanya Wagalatia watoto wa Ibrahimu na wa Mungu pia.

**Kutokana na mwili**

Neno hili linafafanua kitendo cha Ibrahimu kuwa Baba wa Ishmael kwa kumtwaa Hajiri kuwa mke wake. "Kwa matendo ya kibinadamu" au 'Kwasababu ya kile watu walichokifanya."

**Kutokana na Roho**

Kwasababu ya uongozi wa Roho katika kutimiza mapenzi yake.

**Galatians 4:30**

**Ndugu**

Neno linalomaanisha wafuasi wa Kristo wote wa kiume na wa kike. Waumini wote wa Yesu Kristo ni jamii moja na familia moja ya kiroho iko pamoja na Mungu Baba yao wa mbinguni.

**bali ni wa mwanamke huru**

Maneno yaliyoachwa nje yanaweza yakapachikwa hapa "lakini badala yake, sisi ni watoto wa mwanamke huru."

## Chapter 5

<sup>1</sup> Ni kwa sababu Kristo alitupa uhuru ili tuwe huru. Hivyo, simameni imara wala msinaswe tena katika kongwa la utumwa. <sup>2</sup> Tazama, Mimi Paulo, ninawaambia kwamba ikiwa mtatahiriwa, Kristo hatawafaidia kwa njia yoyote ile. <sup>3</sup> Tena, namshuhudia kila mwanaume aliyetahiriwa kwamba anapaswa kuwajibika kwa sheria yote. <sup>4</sup> Mmetengwa mbali na Kristo, wale wote "mnaohesabiwa haki" kwa sheria. Mmeanguka mbali na neema. <sup>5</sup> Maana kwa njia ya Roho, kwa imani tunasubiri ujasiri wa haki. <sup>6</sup> Katika Kristo Yesu kutahiriwa au kutokutahiriwa hakuna maana yoyote. Ni imani pekee inayofanya kazi kupitia upendo ndiyo humaanisha kitu. <sup>7</sup> Mlikuwa mnapiga mbio vizuri. Nani aliwazuia kutokuitii kweli? <sup>8</sup> Ushawishi wa kufanya hivyo hautoki kwake yeye anayewaita ninyi. <sup>9</sup> Chachu kidogo huathiri donge zima. <sup>10</sup> Nina matumaini na ninyi katika Bwana kwamba hamtafikiri kwa njia nyingine yoyote. Yeyote yule atakayewapotosha atabeba hukumu yake yeye mwenyewe, yeyote yule. <sup>11</sup> Ndugu, kama naendelea kutangaza tohara, kwanini bado ninateswa? Kwa suala hilo kile ambacho ni kizuizi cha msalaba kitaweza kuharibiwa. <sup>12</sup> Ni matakwa yangu kuwa wale wanaowaongoza vibaya watajihasi wenyewe. <sup>13</sup> Mungu amewaiteni ninyi, ndugu, kwenye uhuru. Ila msiutumie uhuru wenu kama fursa kwa mwili. Badala yake kwa upendo mhudumiane ninyi kwa ninyi. <sup>14</sup> Kwa kuwa sheria yote imekamilika katika amri moja; nayo ni "Ni lazima umpende jirani yako kama wewe mwenyewe." <sup>15</sup> Lakini kama mkiumana na kulana, jiangalieni kwamba msijiharibu ninyi kwa ninyi. <sup>16</sup> Nasema, tembeeni kwa roho, na wala hamtazitimiza tamaa za mwili. <sup>17</sup> Kwa kuwa mwili una tamaa kubwa dhidi ya Roho, na Roho ina tamaa kubwa dhidi ya mwili. Hizi zinapingana kila moja na nyingine. Matokeo ni kwamba hamfanyi vitu mnavyotamani kuvifanya. <sup>18</sup> Lakini kama Roho anawaongoza ninyi, hamko chini ya sheria. <sup>19</sup> Sasa matendo ya mwili yanaonekana. Nayo ni uasherati, uchafu, ufisadi, <sup>20</sup> ibada ya sanamu, uchawi, uadui, ugomvi, husuda, kuwaka hasira, ushindani, faraka, mgawanyiko wa madhehebu, <sup>21</sup> wivu, ulevi, ulafi na mambo mengine kama haya. Nawaonya ninyi, kama nilivyowaonya mwanzoni, kwamba wale wanaofanya mambo kama hayo hawataurithi ufalme wa Mungu. <sup>22</sup> Lakini tunda la Roho ni upendo, furaha, amani, uvumilivu, ukarimu, utu wema, imani, <sup>23</sup> upole, na kiasi. Hakuna sheria dhidi ya mambo kama hayo. <sup>24</sup> Wale walio wa Kristo Yesu wameusulubisha mwili pamoja na shauku na tamaa zao mbaya. <sup>25</sup> Kama tukiishi kwa Roho, pia tutembea kwa Roho. <sup>26</sup> Tusiwe wa kujivuna, tusichokozane kila mmoja na mwenzake, wala tusioneane wivu.

## Wagalatia 05 Maelezo ya Jumla

### Muundo na upangiliaji

Paulo anaendelea kuandika juu ya sheria ya Musa kama kitu kinachomtega mtu au kumfanya mtumwa.

### Dhana maalum katika sura hii

#### Tunda la Roho

aneno "tunda la Roho" sio wingi, ingawa huanza orodha ya vitu kadhaa. Watafsiri wanapaswa kuweka fomu ya umoja ikiwezekana.

### Mfano muhimu ya matamshi katika sura hii

#### Mifano

Paulo anatumia mifano kadhaa katika sura hii ili kuonyesha pointi zake na kusaidia kuelezea masuala magumu.

### Changamoto nyingine za kutafsiri katika sura hii

**"Ninyi mmekatwa kutoka kwa Kristo, ninyi mtakaohesabiwa haki na sheria, hamna tena neema."**

Wasomi wengine wanafikiri kama Paulo anafundisha kwamba kutahiriwa husababisha mtu kupoteza wokovu wake. Wataalamu wengine wanafikiri kama Paulo anamaanisha kwamba kutii sheria ili kujaribu kupata haki na Mungu utamzuia mtu kuokolewa kwa neema.

## Galatians 5:1

### Sentensi Unganishi

Paulo anatumia mfano kwa kuwakumbusha waumini kutumia uhuru wao katika Kristo kwa sababu sheria yote imekamilika katika kumpenda jirani kama sisi wenyewe.

### Ni kwa Uhuru

Tafsiri inahitaji kusesitiza "uhuru" kinyume cha utumwa uliozungumzwa katika mistari iliyotangulia

**Ni kwa uhuru ambao Kristo ametuweka sisi huru**  
"ili kwamba tuweze kuwa kuwa huru maana Kristo ametuweka huru"

### simameni imara

kusimama imara hapa inawakilisha hali ya kutobadilika. Hali ya kutobadilika inaweza kuelezwa kwa uwazi. "msikubali hoja za watu wengine wanaowafundisha vitu tofauti" au " dhamirieni kuwa huru"

### kama mtakuwa mmetahiriwa

Paulo anatumia neno 'tohara' kama lugha ya mfano au picha kumaanisha dini ya kiyahudi. "Kama mtarudi kwenye Dini ya Kiyahudi"

## Galatians 5:3

### shuhudia

"tangaza" au "tumika kama shahidi"

### kwa kila mtu aliyetahiriwa

Paulo anatumia neno 'tohara' kama kwa kumaanisha hali ya kuwa Myahudi. "kwa kila mtu ambaye amekuwa Myahudi"

### wajibika

"amefungwa" au "zuiliwa" au "kufanywa kuwa watumwa"

### Ninyi mmetengwa ktoka kwa Kristo

"Ninyi mmekomesha au kusitisha uhusiano wenu na Kristo"

### ninyi wote "mnaohesabiwa haki" kwa sheria

Paulo anaongea kwa kinyume hapa. Anafundisha hasa kwamba hakuna Myahudi anayeweza kuhesabiwa haki kwa kufanya matendo yanayotakiwa na sheria. "ninyi wote mnaodhani mnaweza kuhesabiwa haki kwa kufanya matendo yanayotakiwa na sheria" au " ninyi mnataka kuhesabiwa haki kwa njia ya sheria"

### Ninyi mmeanguka mbali na neema

Yule anayetoa neema anaweza kuelezwa kwa uwazi zaidi. "Mungu hatawaonesha neema yake kwenu"

## Galatians 5:5

### Maelezo ya jumla

hapa, neno 'sisi' linarejelea kwa Paulo na wale wanaopinga tohara ya Wakristo. Yeye bila shaka wakiwemo na Wagalatia.

### Kwa kuwa

"Hii ni kwa sababu"

### kwa imani, tunasubiri tumaini la haki

Maana zinazokubalika ni 1) "Tunasubiri kwa imani tumaini la haki" au 2) "tunasubiri tumaini la haki ambalo linakuja kwa imani."

### tunasubiri kwa hamu tumaini la haki

"Tunasubiri kwa uvumilivu na kwa shauku kuwa Mungu atatufanya wenye haki pamoja naye milele, na tunamtarajia kuwa Mungu atafanya hivyo.

### kutahiriwa au kutokutahiriwa

maneno ya mfano yakimaanisha kuwa Myahudi or Mmataifa yaani asiye myahudi. "si kwa kuwa myahudi au kutokuwa myahudi"

### Ni imani pekee inayofanya kazi kupitia upendo

"Badala ya hiyo, Mungu anajishughulisha na imani yetu katika yeye, ambayo tunaionesha kwa kuwapenda wengine

### humaanisha kitu

ina thamani

### Mlikuwa mnapiga mbio

"Mlikuwa mnafanya kile mlichofunzwa na Yesu"

### Ushawishi wa kufanya hivyo hautoki kwake yeye anayewaita ninyi

"Yule anayewashawishi kufanya hivyo siyo Mungu, anayewaita"

### yeye anayewaita

kusudi la kuwaita laweza kuelezwa hapa wazi. "yeye aliyewaita muwe watu wake"

### ushawishi

Kumshawishi mtu fulani ni kumfanya mtu huyo abadili kile anachoamini na hivyo kutenda tofauti.

## Galatians 5:9

### hamtafikiri kwa njia nyingine yoyote

"hamtaamini kitu chochote totauti na kile ninachowaambia"

### yeyote yule atakayepotosha atabeba hukumu

"Mungu atamwadhibu mtu huyo anayewapotosha na kuwasumbua"

### Anayewapotosha ninyi

"anayesababisha ninyi mkose uhakika wa kipi ni kweli" au "kuinua shida miongoni mwenu"

#### **Yeyote awaye**

Maana zinazokubalika ni 1) Paulo hajui majina ya watu wanaowaambia Wagalatia kwamba wanahitaji kutii Sheria ya Musa au 2) Paulo hataki Wagalatia washughulike kujua kama wale wanaowasumbua ni matajiri au maskini au wakubwa au wadogo au wenye au wasio na dini

#### **Galatians 5:11**

**Ndugu, kama naendelea kutangaza tohara, kwa nini bado ninateswa?**

Paulo anaelezea hali ambayo haipo kwa kukazia kuwa watu wanamtesa kwasababu hahubiri watu wawe wayahudi. Hii yaweza pia kuelezwa kwa muundo tendaji. "Ndugu mwaweza kuona kuwa siendelei kutangaza habari za tohara kwa sababu wayahudi wananitesa"

#### **Ndugu**

"Ndugu." Neno la kiswahili "ndugu" linamaanisha watu wa kike na wa kiume.

**Kwa suala hilo kile ambacho ni kizuizi cha msalaba kitaweza kuharibiwa**

Paulo anaelezea juu ya hali ambayo haipo ili kukazia kwamba watu wanamtesa kwasababu anahubiri kwamba Mungu huwasamehe watu kwasababu ya kazi ya Yesu juu ya msalaba.

#### **jambo hilo**

"kama ningekuwa bado ninasema kwamba watu wanatakiwa kuwa wayahudi"

**kizuizi cha msalaba kimeondolewa**

msemo huu waweza kuelezwa kwa muundo tenda: kwamba ujumbe kuhusu msalaba hauna kizuizi" au "hakuna kizuizi chochote katika mafundisho ya msalaba yanaweza kuwafanya watu wajikwae."

**kizuizi cha msalaba kimeondolewa**

kujikwaa inawakilisha hali ya kutenda dhambi, na kizuizi inamaanisha kitu kile kinachowafanya watu watende dhambi. katika jambo hili, dhambi ni kuukataa ukweli wa mafundisho kwamba watu wanatakiwa kuamini kuwa Yesu Kristo alikufa msalabani ili watu wawe na haki mbele za Mungu. "Mafundisho juu ya msalaba yanayowafanya watu kuukataa ukweli yamekwisha kuondolewa"

**watajihasi wenyewe**

Maana zinazokubalika ni 1) kukata viungo vyao vya kiume ili wawe matowashi au 2) kujikata au kujiondoa wenyewe kutoka katika ushirika wa watu wa Mungu

#### **Galatians 5:13**

**Kwa kuwa**

Paulo anatoa sababu kwa maneno yake yaliyo katika 5:11:

#### **Mmeitwa katika uhuru**

kifungu hiki cha maneno chaweza kuelezwa katika muundo tendaji. "Mungu amewaita katika uhuru"

**Mungu amewaiteni ninyi kwenye uhuru.**

Maana zinazokubalika ni 1) Mungu amewachagua ninyi kuwa watu wake ili kwamba muwe huru au 2) Mungu ameamuru ninyi muwe huru.

#### **Ndugu**

Ndugu hurejea kwa wakristo wa "kiume na wa kike"

**fursa kwa ajili ya mwili**

"nafasi ya kufanya kile kinachoridhisha asili yenu ya dhambi," Hii inarejelea hasa vitu ambavyo vinaleta madhara kwa mtu mwenyewe binafsi au majirani

**sheria yote imekamilika katika amri moja**

Maana zinazokubalika ni 1) "unaweza kueleza sheria yote katika amri moja, ambayo ni hii" au 2) kwa kutii amri moja, unatii amri zote, na hiyo amri ni hii."

**Ni lazima umpende jirani yako kama wewe mwenyewe**

maneno "wewe," "yako," na "wewe mwenyewe" yote yako katika umoja

#### **Galatians 5:16**

**Sentensi unganishi**

Paulo anaeleza jinsi Roho anavyo na mamlaka dhidi ya dhambi

**tembea kwa kwa Roho**

Kutembea ni mfano wa kuishi. "enendeni katika maisha yenu katika nguvu za Roho Mtakatifu" au "ishi maisha yako kwa kumtegemea Roho"

**hamtazitimiza tamaa za mwili**

"hamatazifanya dhambi ambazo mnataka kuzifanya kwa sababu mko binadamu"

**hamko chini ya sheria**

Hamuwajibiki kutii sheria ya Musa

#### **Galatians 5:19**

**matendo ya mwili**

Paulo anatumia neno "mwili" kama sitiari au mfano unaowakilishi asili ya mwanadamu. "mambo yanayofanywa kama matokeo ya utu wa dhambi ya asili ya mtu"

**kurithi**

Kupokea kile ambacho Mungu amekwisha kuwaahidi waumini kama kurithi mali na utajiri kutoka kwa mwana familia.

## Galatians 5:22

### **tunda la Roho ni upendo...kiasi**

Paulo anatumia sitiari kuonesha kile ambacho watu wanaweza kukiona kwa watu wengine. "Watu ambao wanaongozwa na Roho wataonesha upendo ...kiasi kama vile mti unavyozaa tunda."

### **tunda la roho**

Ni kile ambacho Roho huzalisha"

### **wameusulibisha mwili pamoja na shauku na tamaa zake mbaya**

Paulo anaongelea Wakristo ambao huzuia tamaa mbaya kana kwamba tamaa hizo walikuwa ni watu ambao wakristo walikuwa wakiwaua. "tumeua asili

yetu ya dunia pamoja na tamaa na hamu zake mbaya kana kwamba tumezisulubisha kwenye msalaba."

## Galatians 5:25

### **Kama tukiishi kwa Roho**

"Tangu Roho wa Mungu alipotufanya kuwa hai"

### **tembea kwa Roho**

Neno 'kutembea' ni sitiari kuonesha maisha ya kila siku. "mruhusu Roho Mtakatifu awaogoe ili kwamba tufanye mambo yanayompendeza na kumheshimu Mungu.

### **tu**

"tunapaswa"



## Chapter 6

<sup>1</sup> Ndugu, ikiwa mtu amekamatwa katika uovu, ninyi mlio wa kiroho, mnawiwa kumrejesha huyo ndugu katika roho ya upole. Huku mkijiangalia wenyewe ili msijaribiwe. <sup>2</sup> Mchukuliane mizigo, na kwa hiyo mtaikamilisha sheria ya Kristo. <sup>3</sup> Ikiwa mtu yeyote anajiona ni bora wakati si kitu, anajidanganya mwenyewe. <sup>4</sup> Kila mmoja na aipime kazi yake. Kisha atakuwa na kitu mwenyewe peke yake cha kujisifu, bila kujilinganisha mwenyewe na mtu yeyote. <sup>5</sup> Maana kila mtu atachukua mzigo wake mwenyewe. <sup>6</sup> Mtu aliyefundishwa neno lazima amshirikishe mazuri yote mwalimu wake. <sup>7</sup> Msidanganyike. Mungu hadhihakiwi. Kila apandacho mtu, ndicho atakachovuna pia. <sup>8</sup> Kila apandaye mbegu katika asili yake ya dhambi atavuna uharibifu, lakini yeye apandaye mbegu katika Roho, atavuna uzima wa milele kutoka kwa Roho. <sup>9</sup> Tusichoke katika kutenda mema, maana kwa wakati wake tutavuna ikiwa hatutakata tamaa. <sup>10</sup> Hivyo basi, wakati tutakapokuwa na nafasi, tutende mema kwa kila mmoja. Tutende mema zaidi hasa kwa walio ndani ya imani. <sup>11</sup> Angalieni ukubwa wa barua nilizowaandikia kwa mkono wangu mwenyewe. <sup>12</sup> Wale wanaotaka kufanya mema kwa mtazamo wa mwili ndiyo wenye kuwalazimisha mtahiriwe. Wanafanya hivyo kwa sababu wasiingie kwenye mateso ya msalaba wa Kristo. <sup>13</sup> Maana hata hao waliotahiriwa wenyewe hawaishiki sheria. Badala yake wanataka ninyi mtahiriwe ili waweze kujivunia miili yenu. <sup>14</sup> Isitokee nikajivuna isipokuwa kwa msalaba wa Bwana wetu Yesu Kristo. Ni katika yeye ulimwengu umesulubiwa kwangu na mimi katika ulimwengu. <sup>15</sup> Kwa kuwa haijalishi kutahiriwa au kutokutahiriwa kuwa ni kitu. Badala yake uzao mpya ni muhimu. <sup>16</sup> Kwa wote wenye kuishi kwa kanuni hii, wawe na amani na rehema iwe juu yao wote, na juu ya Israel ya Mungu. <sup>17</sup> Tangu sasa mtu yeyote asinitaabishe, maana nimebeba chapa za Yesu mwilini mwangu. <sup>18</sup> Neema ya Bwana wetu Yesu Kristo iwe na roho zenu, ndugu. Amina.

## Wagalatia 06 Maelezo ya Jumla

### Muundo na upangiliaji

Sura hii inahitimisha barua ya Paulo. Maneno yake ya mwisho yanashughulikia masuala ambayo hayaonekani kuwa yameunganishwa na barua yake yote.

### Ndugu

Paulo anaandika maneno katika sura hii kwa Wakristo. Anawaita "ndugu." Hii inahusu ndugu za Paulo wa Kikristo na sio ndugu zake wa Kiyahudi.

### Dhana maalum katika sura hii

### Uumbaji Mpya

Watu ambao wamezaliwa tena ni uumbaji mpya katika Kristo. Wakristo wamepewa uzima mpya katika Kristo. Wana asili mpya ndani yao baada ya kuwa na imani katika Kristo. Kwa Paulo, hii ni muhimu zaidi kuliko ukoo cha mtu. and )

### Changamoto nyingine za kutafsiri katika sura hii

### Mwili

Hili ni suala ngumu. "Mwili" inatofautishwa na "roho." Katika sura hii, mwili pia hutumiwa kutaja mwili halisi. and and )

## Galatians 6:1

### sentensi Unganishi

Paulo alifundisha waamini jinsi wanavyopaswa kuwatendea waamini na jinsi Mungu anavyowapa thawabu.

### Ndugu

Lina maana ya jamaa ya Wakristo ikijumuisha kwa pamoja wanaume na wanawake, kwa kuwa waamini wote ndani ya Kristo ni wana familia moja ya kiroho na Mungu akiwa Baba yao wa mbinguni.

**Ikiwa mtu**

"ikiwa mtu mmoja" au "mtu mmoja wapo miongoni mwenu"

**amekamatwa katika makosa/dhambi**

Maana zinazokubalika hapa ni 1) mtu amepatikana katika tendo, " amekamatwa katika kitendo cha dhambi," au 2) mtu amefanya dhambi bila kudhamiria kufanya uovu," "amefanya dhambi."

**ninyi mlio wa kiroho**

"wale wanaoongozwa na Roho" au " ninyi mnaoishi chini ya uongozi wa Roho"

**mrejeshe huyo mtu**

"msahihishe huyo mtu aliyefanya dhambi" au "mtie moyo aliyefanya dhambi aweze kurudia mahusiano sahihi na Mungu."

**katika roho ya upole**

Maana zinazokubalika 1) Roho anamwelekeza mtu mwenye kutoa masahihisho au 2)" kwa mtazamo wa upole" au kwa njia ya upole" au "kwa hali ya uzuri".

**Huku ukijiangalia mwenyewe**

maneno haya yanahusu Wagalatia kana kwamba ni mtu mmoja, lengo ni kutilia mkazo kwamba anaongea na mtu mmoja binafsi. "Jiangalie binafsi" au "ninamwambia kila mmoja wenu" "Jiangalie mwenyewe"

**ili msijaribiwe**

Maneno haya yaweza kuelezwa kwa muundo tendaji. "ili kwamba kisiwepo kitu cha kuwajaribu ninyi kutenda dhambi"

**Galatians 6:3**

**ikiwa**

"Kwa sababu." Hii neno inaonyesha kwamba maneno anayosema baadaye yatoa sababu za kwa nini Wagalatia lazima 1) "kuchukuliana mizigo" 6:1 au 2)kuwa waangalifu ili na wao wenyewe wasije wakajaribiwa (6:1) au " wasije wakajivuna (5:1)

**yeye ni kitu**

yeye ni mtu muhimu 'au' yeye ni bora kuliko ya wengine

**Yeye si kitu**

Yeye si muhimu 'au' hana bora kuliko ya wengine

**Kila mmoja anapaswa**

"Kila mtu lazima"

**kila mmoja ataubeba mzigo wake mwenyewe**

Kila mtu atahukumiwa kwa kazi yake mwenyewe tu' au "kila mtu atawajibika kwa kazi yake mwenyewe tu"

**kila mmoja ata..**

"Kila mtu ata..."

**Galatians 6:6**

**Mmoja wapo**

"Mtu"

**neni**

Hapa hii ina maana kila kitu ambacho Mungu amesema au ameamuru, kama "neni la Mungu" au "ujumbe wa kweli."

**Kila apandacho mtu, ndicho atakachovuna pia**

kupanda kunamaanisha kufanya jambo fulani ambalo matokeo yake yanafanana na kitendo chenyewe. kuvuna inawakilisha matokeo ya kile ambacho mtu amefanya. "kama vile mkulima avunavyo matunda ya kile kile alichokipanda. hivyo basi, kila mtu atapata matokeo ya kile anachokifanya.

**Mtu ... yake**

Paulo habainishi wanaume hapa. AT "mtu ... mtu huyo"

**kupanda katika mwili wake**

Neno 'mwili' ni lugha ya pich kuonesha asili ya dhambi ya mtu. "hupanda mbegu sawa na matakwa ya dhambi ya asili" Anafanya mambo asili yake ya dhambi anataka kufanya"

**atavuna uharibifu kutokana na mwili wake**

'Atapokea adhabu kwa ajili ya kile kilichofanywa na mwili wake wenye dhambi '

**kupanda katika Roho**

"Anafanya mambo ya Roho wa Mungu apendayo"

**Atavuna uzima wa milele kutoka kwa Roho**

'Kupokea uzima wa milele kama zawadi kutoka kwa Roho wa Mungu'

**Galatians 6:9**

**Tusichoke katika kutenda mema**

"Tunatakiwa kuendelea kutenda mema"

**kutenda mema**

kufanya mema kwa ustawi wa watu wengine

**wakati wake**

"kwa wakati muafaka" au " kwa wakati ambao Mungu ameuchagua"

**Hivyo basi,**

"kama matoke ya" au "kwasababu ya "

**hasa kwa walio**

"hasa kwa wale" au "mahususi kwa wale"

**walio ndani ya imani**

"kwa wale walio wana familia ya Mungu kupitia imani katika Yesu"

## Galatians 6:11

### Sentensi kiunganishi

Paulo akikaribia kufunga waraka wake, anawakumbusha jambo moja zaidi kwamba sheria haiokoi na kwamba wanatakiwa kuumbuka msalaba wa Yesu

### barua kubwa

Hii inaweza kumaanisha kwamba Paulo anasisitiza 1)maelezo yanayofuata au 2) kwamba barua hii ilitoka kwake.

### kwa mkono wangu

Maana zinazokubalika 1)Huenda Paulo alikuwa na msaidizi ambaye aliandika mambo mengi katika barua hii kama vile Paulo alimwambia kuandika, lakini Paulo mwenyewe aliandika sehemu hii ya mwisho ya barua au 2) Paulo aliandika barua hii yote yeye mwenyewe.

### kufanya mema kwa kuwashawishi

"kuwafanya wengine wawafikirie vizuri" au kuwafany wengine wafikiri kuwa wao ni watu wazuri"

### katika mwili

"kwa ushahidi wa kuonekana" au " kwa juhudi zao"

### kulazimisha

"kushurutisha" au kushawishi kwa nguvu"

### Wanafanya hivyo kwa sababu wasiingie kwenye mateso ya msalaba wa Kristo

"ili kwamba Wayahudi wasiwatese kwa kusema kuwa msalaba wa Kristo pekee huokoa watu"

### msalaba

Msalaba hapa unawakilisha kile ambacho Kristo alifanya kwa ajili yetu alipokufa pale msalabani. "Kazi aliyofanya juu ya msalaba" au " kifo na ufufuo wa Yesu"

### wanataka

"watu wale wanaowataka nyie mtahiriwe"

### ili waweze kujivunia miili yenu

"ili kwamba wajivune kwa kuwa watakuwa wamewaongeza kwa watu wale wanaoshika sheria."

## Galatians 6:14

### Isitokee nikajivuna isipokuwa kwa msalaba wa Bwana wetu Yesu Kristo

"sitaki kujivunia kitu chochote zaidi ya msalaba"

### ulimwengu umesulubiwa kwangu

Tungo hii inaweza kuelezwa katika muundo tendaji: "Ninadhani duniani tayari imekwisha kufa" au " naichukulia dunia kama ni mharifu ambaye Mungu amemuua msalabani"

### kwa ulimwengu

maneno "nimesulubiwa" yanaeleweka vizuri kutoka na maneno yaliyotangulia kabla ya haya. " na nimesulubishwa katika ulimwengu"

### kwa ulimwengu

Maana zinazokubalika ni) Ulimwengu unadhania kuwa mimi tayari nimeshakufa" au "dunia inanichukulia mimi kama mharifu ambaye Mungu amemuua msalabani"

### Ulimwengu

maana zinazokubalika ni 1) watu wa dunia, wale ambao hawamjali Mungu au 2) mambo yale ambayo watu wasiomjua Mungu hufikiri ni ya muhimu.

### kuwa si kitu

"ni muhimu" kwa Mungu

### uzao mpya

maana inawezekana ni 1) muumini mpya katika Yesu Kristo au 2) maisha mapya katika muumini.

### amani na rehema juu yao, na Israeli wa Mungu

maana zinazoweza kukubalika ni 1) kwamba waumini kwa ujumla ni Israeli ya Mungu au 2) "amani na rehema ziwe juu ya waamini wa Mataifa na juu ya Israeli ya Mungu " au 3) "amani na iwe juu ya wale wanaofuata kanuni , na inaweza rehema ziwe hata juu ya Israeli ya Mungu. "

## Galatians 6:17

### Tangu sasa

Hii inaweza kumaanisha "mwisho" au "kwa kuhitimisha barua hii"

### mtu yeyote asinitaabishe

Maana zinaweza kukubalika ni 1) Paulo anawaamuru Wagalatia wasimtaabishe "Ninawaamuru kwamba : "msinitaabishe" au 2)Paulo anawaambia Wagalatia kwamba anaagiza watu wote wasimtaabishe. "Ninamwamuru kila mmoja kwamba: usinitaabishe" au 3) Paulo anaeleza matakwa yake, "sitaki mtu yeyote anitaabishe"

### kunitesa mimi

Maana zinazokubalika ni 1) "kuniambia mambo haya" au 2) kunisababishia matatizo" au "kunipa kazi ngumu."

### maana nimebeba chapa za Yesu mwilini mwangu

"Nina makovuya vidonda katika mwili wangu kwa sababu ya huduma yangu kwa Yesu" au "Bado nina alama ya makovu katika mwili wangu kwasababu mimi ni mali ya Yesu"

### Neema ya Bwana wetu Yesu Kristo iwe na roho

"Ninaomba kwamba Bwana Yesu atakuwa mwema katika roho zenu"

**ndugu**

Hapa neno 'ndugu' linamaanisha Wakristo, kwa  
kujumuisha wanaume na wanawake wote, kwa

kuwa waumini wote ndani ya Kristo ni washirika wa  
familia moja, na Mungu ndiye Baba yao wa  
mbinguni.