

A TN That is, the fruit the Spirit produces.

B SN Another way to punctuate this is "love" followed by a colon (*love: joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control*). It is thus possible to read the eight characteristics following "love" as defining love.

C TN Or "reliability"; see BDAG 818 s.v. πιστός i.a.

D TN "And" is supplied here as a matter of English style, which normally inserts "and" between the last two elements of a list or series.

E TC † Some MSS (N A B C P Ψ 0122⁷ 0278 33 1175 1241 1739 1881 co) read "Christ Jesus" here, while many significant ones (Φ⁴⁶ D F G 0122² 1505 2464 latt sy), as well as the Byzantine text, lack "Jesus." The Byzantine text is especially not prone to omit the name "Jesus"; that it does so here argues for the authenticity of the shorter reading (for similar instances of probably authentic Byzantine shorter readings, see Matt 24:36 and Phil 1:14; cf. also W.-H. J. Wu, "A Systematic Analysis of the Shorter Readings in the Byzantine Text of the Synoptic Gospels" [Ph.D. diss., Dallas Theological Seminary, 2002]). On the strength of the alignment of Φ⁴⁶ with the Western and Byzantine text-groups, the shorter reading is preferred. NA²⁸ includes the word in brackets, indicating doubts as to its authenticity.

F TN See the note on the word "flesh" in Gal 5:13.

G TN The Greek term παθήμασιν (*pathēmasin*, translated "passions") refers to strong physical desires, especially of a sexual nature (L&N 25.30).

H TN Or "let us also follow," "let us also walk by."

I TN Or "falsely proud."

J TN Or "irritating." BDAG 871 s.v. προκαλέω has "provoke, challenge τινά someone."

K TN Or "another, envying one another."

L TN Grk "brothers." See note on the phrase "brothers and sisters" in 1:11.

M TN Here ἀνθρώπος (*anthrōpos*) is used in a generic sense, referring to both men and women.

N TN Or "some transgression" (L&N 88.297).

O SN Who are spiritual refers to people who are controlled and directed by God's Spirit.

²² But the fruit of the Spirit^A is love,^B joy, peace, patience, kindness, goodness, faithfulness,^C gentleness, and^D self-control. Against such things there is no law. ²⁴ Now those who belong to Christ^E have crucified the flesh^F with its passions^G and desires. ²⁵ If we live by the Spirit, let us also behave in accordance with^H the Spirit. ²⁶ Let us not become conceited,^I provoking^J one another, being jealous^K of one another.

Support One Another

6 Brothers and sisters,^L if a person^M is discovered in some sin,^N you who are spiritual^O restore such a person in a spirit of gentleness.^P Pay close attention^Q to yourselves, so that you are not tempted too. ² Carry one another's burdens, and in this way you will fulfill the law of Christ. ³ For if anyone thinks he is something when he is nothing, he deceives himself. ⁴ Let each one examine^R his own work. Then he can take pride^S in himself and not compare himself with^T someone else. ⁵ For each one will carry^U his own load.

⁶ Now the one who receives instruction in the word must share all good things with the one who teaches^V it. ⁷ Do not be deceived. God will not be made a fool.^W For a person^X will reap what he sows,⁸ because the person who sows to his own flesh^Y will reap corruption^Z from the flesh,⁸ but the one who sows to the Spirit will reap eternal life from the Spirit. ⁹ So we must not grow weary^B in doing good, for in due time we will reap, if we do not give up.^c ¹⁰ So then,^d whenever we have an opportunity, let us do good to all people, and especially to those who belong to the family of faith.^e

Final Instructions and Benediction

¹¹ See what big letters I make as I write to you with my own hand!

¹² Those who want to make a good showing in external matters^f are trying to force you to be circumcised. They do so^g only to avoid being persecuted^h for the cross of Christ.

¹³ For those who are circumcised do not obey the law themselves, but they want you to be circumcised so that they can boast about your flesh.ⁱ ¹⁴ But may I never boast except in the cross of our Lord Jesus Christ, through which^j the world has been crucified to me, and I to the world. ¹⁵ For^k neither

P TN Or "with a gentle spirit" or "gently."

Q TN Grk "taking careful notice."

R TN Or "determine the genuineness of."

S TN Grk "he will have a reason for boasting."

T TN Or "and not in regard to." The idea of comparison is implied in the context.

U TN Or perhaps, "each one must carry."

A number of modern translations treat βαστάσει (*bastasei*) as an imperatival future.

V TN Or "instructs," "imparts."

W TN Or "is not mocked." "Will not be ridiculed" (L&N 33.409). BDAG 660 s.v. μωκτηρίζω has "of God οὐ μ. he is not to be mocked, treated w. contempt, perh. outwitted Gal 6:7."

X TN Here ἄνθρωπος (*anthrōpos*) is used in a generic sense, referring to both men and women.

Y TN BDAG 915 s.v. σάρξ 2.c.a states: "In Paul's thought esp., all parts of the body constitute a totality known as σ. or flesh, which is dominated by sin to such a degree that wherever flesh is, all forms of sin are likew. present, and no good thing can live in the σάρξ...Gal 5:13, 24;...Opp. τὸ πνεῦμα...Gal 3:3; 5:16, 17ab; 6:8ab."

Z TN Or "destruction."
a TN See the note on the previous occurrence of the word "flesh" in this verse.
b TN Or "not become discouraged," "not lose heart" (L&N 25.288).

c TN Or "if we do not become extremely weary," "if we do not give out," "if we do not faint from exhaustion" (L&N 23.79).

d TN There is a double connective here that cannot be easily preserved in English: "consequently therefore," emphasizing the conclusion of what Paul has been arguing.

e TN Grk "to those who are members of the family [of the] faith."

f TN Grk "in the flesh." L&N 88.236 translates the phrase "those who force you to be circumcised are those who wish to make a good showing in external matters."

g TN Grk "to be circumcised, only." Because of the length and complexity of the Greek sentence, a new sentence was started with the words "They do so," which were supplied to make a complete English sentence.

h TC † Grk "so that they will not be persecuted." The indicative after ἵνα μή

(*hina mē*) is unusual (though not unexampled elsewhere in the NT), making it the harder reading. The evidence is fairly evenly split between the indicative διώκονται (*diōkontai*; Φ⁴⁶ A C F G K L P 0278 6 81 104 326 629 1175 1241 1505 2464 pm) and the subjunctive διώκωνται (*diōkōntai*; N B D Ψ 33 365 1739 pm), with a slight preference for the subjunctive. However, since scribes would tend to change the indicative to a subjunctive due to syntactical requirements, the internal evidence is decidedly on the side of the indicative, suggesting that it is the autographic wording.

i TN Or "boast about you in external matters," "in the outward rite" (cf. v. 12).

j TN Or perhaps, "through whom," referring to the Lord Jesus Christ rather than the cross.

k TC The phrase "in Christ Jesus" is found after "For" in some MSS (N A C D F G 0278 1881 2464 Ξ lat bo), but lacking in Φ⁴⁶ B Ψ 33 1175 1505 1739* and several fathers. The longer reading probably represents a scribal harmonization to Gal 5:6.