

Galatians 4

New American Standard

SONSHIP IN CHRIST

1. Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything,
2. but he is under guardians and managers until the date set by the father.
3. So also we, while we were children, were held in bondage under the elemental things of the world.
4. But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law,
5. so that He might redeem those who were under the Law, that we might receive the adoption as sons.
6. Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"

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1. What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate.
2. He is subject to guardians and trustees until the time set by his father.
3. So also, when we were children, we were in slavery under the basic principles of the world.
4. But when the time had fully come, God sent his Son, born of a woman, born under law,
5. to redeem those under law, that we might receive the full rights of sons.
6. Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father."

New King James

SONS AND HEIRS THROUGH CHRIST

1. Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all,
2. but is under guardians and stewards until the time appointed by the father.
3. Even so we, when we were children, were in bondage under the elements of the world.
4. But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,
5. to redeem those who were under the law, that we might receive the adoption as sons.
6. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"

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1. Think of it this way. If a father dies and leaves an inheritance for his young children, those children are not much better off than slaves until they grow up, even though they actually own everything their father had.
2. They have to obey their guardians until they reach whatever age their father set.
3. And that's the way it was with us before Christ came. We were like children; we were slaves to the basic spiritual principles of this world.
4. But when the right time came, God sent his Son, born of a woman, subject to the law.
5. God sent him to buy freedom for us who were slaves to the law, so that he could adopt us as his very own children.
6. And because we are his children, God has sent the Spirit of his Son into our hearts, prompting us to call out, "Abba, Father."

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7. Therefore you are no longer a slave, but a son; and if a son, then an heir through God.
8. However at that time, when you did not know God, you were slaves to those which by nature are no gods.
9. But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again?
10. You observe days and months and seasons and years.
11. I fear for you, that perhaps I have labored over you in vain.
12. I beg of you, brethren, become as I am, for I also have become as you are. You have done me no wrong;

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7. So you are no longer a slave, but a son; and since you are a son, God has made you also an heir.
8. Formerly, when you did not know God, you were slaves to those who by nature are not gods.
9. But now that you know God — or rather are known by God — how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again?
10. You are observing special days and months and seasons and years!
11. I fear for you, that somehow I have wasted my efforts on you.
12. I plead with you, brothers, become like me, for I became like you. You have done me no wrong.

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7. Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

FEARS FOR THE CHURCH

8. But then, indeed, when you did not know God, you served those which by nature are not gods.
9. But now after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage?
10. You observe days and months and seasons and years.
11. I am afraid for you, lest I have labored for you in vain.
12. Brethren, I urge you to become like me, for I became like you. You have not injured me at all.

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7. Now you are no longer a slave but God's own child. And since you are his child, God has made you his heir.

PAUL'S CONCERN FOR THE GALATIANS

8. Before you Gentiles knew God, you were slaves to so-called gods that do not even exist.
9. So now that you know God (or should I say, now that God knows you), why do you want to go back again and become slaves once more to the weak and useless spiritual principles of this world?
10. You are trying to earn favor with God by observing certain days or months or seasons or years.
11. I fear for you. Perhaps all my hard work with you was for nothing.
12. Dear brothers and sisters, I plead with you to live as I do in freedom from these things, for I have become like you Gentiles—free from those laws. You did not mistreat me when I first preached to you.

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13. but you know that it was because of a bodily illness that I preached the gospel to you the first time;
14. and that which was a trial to you in my bodily condition you did not despise or loathe, but you received me as an angel of God, as Christ Jesus Himself.
15. Where then is that sense of blessing you had? For I bear you witness that, if possible, you would have plucked out your eyes and given them to me.
16. So have I become your enemy by telling you the truth?
17. They eagerly seek you, not commendably, but they wish to shut you out so that you will seek them.
18. But it is good always to be eagerly sought in a commendable manner, and not only when I am present with you.

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13. As you know, it was because of an illness that I first preached the gospel to you.
14. Even though my illness was a trial to you, you did not treat me with contempt or scorn. Instead, you welcomed me as if I were an angel of God, as if I were Christ Jesus himself.
15. What has happened to all your joy? I can testify that, if you could have done so, you would have torn out your eyes and given them to me.
16. Have I now become your enemy by telling you the truth?
17. Those people are zealous to win you over, but for no good. What they want is to alienate you [from us], so that you may be zealous for them.
18. It is fine to be zealous, provided the purpose is good, and to be so always and not just when I am with you.

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13. You know that because of physical infirmity I preached the gospel to you at the first.
14. And my trial which was in my flesh you did not despise or reject, but you received me as an angel of God, even as Christ Jesus.
15. What then was the blessing you enjoyed? For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me.
16. Have I therefore become your enemy because I tell you the truth?
17. They zealously court you, but for no good; yes, they want to exclude you, that you may be zealous for them.
18. But it is good to be zealous in a good thing always, and not only when I am present with you.

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13. Surely you remember that I was sick when I first brought you the Good News.
14. But even though my condition tempted you to reject me, you did not despise me or turn me away. No, you took me in and cared for me as though I were an angel from God or even Christ Jesus himself.
15. Where is that joyful and grateful spirit you felt then? I am sure you would have taken out your own eyes and given them to me if it had been possible.
16. Have I now become your enemy because I am telling you the truth?
17. Those false teachers are so eager to win your favor, but their intentions are not good. They are trying to shut you off from me so that you will pay attention only to them.
18. If someone is eager to do good things for you, that's all right; but let them do it all the time, not just when I'm with you.

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19. My children, with whom I am again in labor until Christ is formed in you —
20. but I could wish to be present with you now and to change my tone, for I am perplexed about you.

BOND AND FREE

21. Tell me, you who want to be under law, do you not listen to the law?
22. For it is written that Abraham had two sons, one by the bondwoman and one by the free woman.
23. But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise.
24. This is allegorically speaking, for these women are two covenants: one proceeding from Mount Sinai bearing children who are to be slaves; she is Hagar.

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19. My dear children, for whom I am again in the pains of childbirth until Christ is formed in you,
20. how I wish I could be with you now and change my tone, because I am perplexed about you!
21. Tell me, you who want to be under the law, are you not aware of what the law says?
22. For it is written that Abraham had two sons, one by the slave woman and the other by the free woman.
23. His son by the slave woman was born in the ordinary way; but his son by the free woman was born as the result of a promise.
24. These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar.

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19. My little children, for whom I labor in birth again until Christ is formed in you,
20. I would like to be present with you now and to change my tone; for I have doubts about you.

TWO COVENANTS

(GEN 21:8-21; ISA 54:1)

21. Tell me, you who desire to be under the law, do you not hear the law?
22. For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman.
23. But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise,
24. which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar —

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19. Oh, my dear children! I feel as if I'm going through labor pains for you again, and they will continue until Christ is fully developed in your lives.
20. I wish I were with you right now so I could change my tone. But at this distance I don't know how else to help you.

ABRAHAM'S TWO CHILDREN

21. Tell me, you who want to live under the law, do you know what the law actually says?
22. The Scriptures say that Abraham had two sons, one from his slave-wife and one from his freeborn wife.
23. The son of the slave-wife was born in a human attempt to bring about the fulfillment of God's promise. But the son of the freeborn wife was born as God's own fulfillment of his promise.
24. These two women serve as an illustration of God's two covenants. The first woman, Hagar, represents Mount Sinai where people received the law that enslaved them.

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25. Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children.
26. But the Jerusalem above is free; she is our mother.
27. For it is written, "REJOICE, BARREN WOMAN WHO DOES NOT BEAR; BREAK FORTH AND SHOUT, YOU WHO ARE NOT IN LABOR; FOR MORE NUMEROUS ARE THE CHILDREN OF THE DESOLATE THAN OF THE ONE WHO HAS A HUSBAND."
28. And you brethren, like Isaac, are children of promise.
29. But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now also.

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25. Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children.
26. But the Jerusalem that is above is free, and she is our mother.
27. For it is written: "Be glad, O barren woman, who bears no children; break forth and cry aloud, you who have no labor pains; because more are the children of the desolate woman than of her who has a husband."
28. Now you, brothers, like Isaac, are children of promise.
29. At that time the son born in the ordinary way persecuted the son born by the power of the Spirit. It is the same now.

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25. for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children —
26. but the Jerusalem above is free, which is the mother of us all.
27. For it is written: "Rejoice, O barren, You who do not bear! Break forth and shout, You who are not in labor! For the desolate has many more children Than she who has a husband."
28. Now we, brethren, as Isaac was, are children of promise.
29. But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now.

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25. And now Jerusalem is just like Mount Sinai in Arabia, because she and her children live in slavery to the law.
26. But the other woman, Sarah, represents the heavenly Jerusalem. She is the free woman, and she is our mother.
27. As Isaiah said, "Rejoice, O childless woman, you who have never given birth! Break into a joyful shout, you who have never been in labor! For the desolate woman now has more children than the woman who lives with her husband!"
28. And you, dear brothers and sisters, are children of the promise, just like Isaac.
29. But you are now being persecuted by those who want you to keep the law, just as Ishmael, the child born by human effort, persecuted Isaac, the child born by the power of the Spirit.

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30. But what does the Scripture say? “CAST OUT THE BONDWOMAN AND HER SON, FOR THE SON OF THE BONDWOMAN SHALL NOT BE AN HEIR WITH THE SON OF THE FREE WOMAN.”
31. So then, brethren, we are not children of a bondwoman, but of the free woman.

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30. But what does the Scripture say? “Get rid of the slave woman and her son, for the slave woman’s son will never share in the inheritance with the free woman’s son.”
31. Therefore, brothers, we are not children of the slave woman, but of the free woman.

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30. Nevertheless what does the Scripture say? “Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman.”
31. So then, brethren, we are not children of the bondwoman but of the free.

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30. But what do the Scriptures say about that? “Get rid of the slave and her son, for the son of the slave woman will not share the inheritance with the free woman’s son.”
31. So, dear brothers and sisters, we are not children of the slave woman; we are children of the free woman.

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