Galatians 4

1 Now I say, upon the time, as long as the heir is an immature child (unlearned, infant), he differs not from a bond slave, being lord of all.

2 But rather he is under entrusted guardians and household managers, until the time appointed beforehand of the father.

3 Even so we, when we were immature children (infants), were held in bondage (enslaved) under the basic fundamentals (elementary/first principles, rudiments, latin-elementis) of the world.

4 However when the fullness of time had come, God sent forth (exapesteilen- sent from out of) His Son, having been born from out of a woman, having been born under law,

5 So that he may redeem those under law, so that we may receive back the placement as sons (sonship, latin-adoptionem).

6 And because you are sons, God sent forth the Spirit of His Son unto (into) our hearts, crying out loudly (screaming, cawing as a raven), Abba! Father! [Abba is of Aramaic origin and is a term of tender endearment by a beloved child like Daddy, always joined to Pater in the NT -3 times]

7 So you are no longer a bond slave, but rather a son and if a son also an heir through God.

8 But rather then, not perceiving (eidotes) God, you were enslaved to those by nature are not gods.

9 However now knowing (gnontes) God, rather moreover having been known by (under) God, how do you turn back again upon the weak and poor (beggarly) basic fundamentals, to which again anew you desire to be enslaved?

10 You observe days and lunar months and seasons and years.

11 I fear for you, lest perhaps in vain I have wearisomely labored unto you.

12 Brothers, I appeal to you, become as I am, for I also have become like as you. You have acted unjustly towards me in nothing.

13 And you know that because of weakness of the flesh, I preached the gospel to you at first.

14 And the test to you in my flesh, you did not despise (ignore, treat with contempt, cast out as nothing) nor reject (spurn, spit out, loathe) me with contempt, but rather you received me like as an angel of God, like as Christ Jesus.

15 When then of your blessedness? For I bear witness to you that if possible you having gouged out your eyes would have given them to me.

16 So have I become your enemy, speaking the truth to you?

17 They are not rightly (kalos-winsomely good) zealous (jealous) after you, but rather they desire to exclude (shut out, separate, ekkleisai) you from us so that you may be zealous (jealous) after them.

18 Now it is always good (kalon-winsomely good) to be zealous in a good (kalo) thing and not only in my being present with you.

19 My children, of whom again I travail in birth pangs until Christ has been formed (morphoo, latin-formetur) in you.

20 And I wish to be present with you now and to change my voice (tone, sound) for I am perplexed (at a loss) in you.

21 Tell me, those wishing to be under the law, do you not listen to the law?

22 For it has been written that Abraham had two sons, one from out of the young slave woman and one from out of the free woman.

23 But rather the one has been born from out of the young slave woman according to flesh, however the one from out of the free woman through the promise.

24 Which things are allegorized: for these are two covenants, one from mount Sinai begetting unto slavery, which is Hagar.

25 Now Hagar is mount Sinai in Arabia and corresponds to Jerusalem now, for she is in slavery with her children.

26 But the Jerusalem above is free, who is our mother.

27 For it has been written, “Rejoice, O barren woman, not bearing; break forth (break apart/asunder, throw down) and exclaim aloud (cry out shouting), the one not travailing in birth pangs; because many more are the children of the desolate (uncultivated, barren, desert) woman, than of her having the husband.”

28 Now you, brothers, according to Isaac, are children of promise.

29 But rather just as at that time, he having been born according to flesh persecuted the one according to Spirit, so also it is now.

30 But rather what says the Scripture? “Cast out (banish) the young slave woman and her son for the son of the young slave woman will not inherit along with the son of the free woman.”

31 So then, brothers, we are not children of the young slave woman, but rather of the free woman.