Galatians 5

1 In this freedom, Christ has set us free; stand firm therefore and do not be held in (entangle, grudge against, latin-contineri=contained) again in a yoke of slavery.

2 Behold, I, Paul say to you that if you become circumcised, Christ will benefit you nothing.

3 And I testify again to every man being circumcised that he is a debtor (one obligated) to do the whole (entire) law.

4 You are severed (brought to naught, abolished, latin-evacuati) from Christ, whoever are being justified in law; you have fallen from out of grace.

5 For we through the Spirit from out of faith, eagerly await (apo and ek in this word- welcome away from and from out of and to) the hope of righteousness (justice).

6 For in Christ Jesus, neither circumcision nor uncircumcision has any power, but rather faith working through love.

7 You were running well (kalos-winsomely good). Who cut into (hindered) you to not be persuaded of (confident of) the truth?

8 This persuasion (latin-persuasio) is not from out of the One calling you.

9 A little leaven leavens the whole lump.

10 I am persuaded unto you in the Lord that you will have no other perspective (insight, mind, understanding) and the one troubling (agitating, stirring up) you will bear the judgment, whoever he may be.

11 And I, brothers, if I still preach circumcision, why am I still persecuted?

Then has the offense (trigger of a trap, snare, stumbling-block) of the cross been brought to naught (severed, abolished, ceased)?

12 I wish those turning you upside down would emasculate (cut off away from) themselves.

13 For you were called upon freedom, brothers. Only do not use the freedom unto a starting opportunity (starting point) to the flesh, but rather through love, serve one another as a bond slave.

14 For all law is completed (made full, fulfilled) in one word. In this: “You will love your neighbor (one nearby, latin-proximum) like as yourself.”

15 But if you bite and devour one another, be observant (look at, behold, watchful) lest you might be consumed (expended, conquered) by one another.

16 And I say walk by the Spirit and you should not consummate (bring to an end, complete) the passionate outburst (wrath, passionate longing, rushing heated strong impulse, the word is singular) upon flesh.

17 For the flesh passions with strong impulses against the Spirit and the Spirit against the flesh; for these are placed fully against one another, so that you would not do those things that you may wish.

18 For if you are led (carried, brought) by the Spirit, you are not under law.

19 Now the works of the flesh are apparent (evident, visible, manifest), which are fornication, uncleanness (admixed impurity), sensuality (latin, luxuria=luxury, sensual looseness, lewdness, irregular indulgence of animal desires, negligence of restraint, a violent even abusive spite that neglects restraint and indulges in wantonness),

20 idolatry, sorcery (drug, spells, and magical arts related, pharmakeia, latin- veneficia=witchcraft, root word means to administer drugs), entimities (quality of being an enemy, hostile), contentious (variance, strife, readiness to quarrel), jealousy in a bad way (boiling hot in jealousy-rivalry, latin- aemultiones=competiveness- KJV- emulations=the act of attempting to equal or excel in qualities or actions; rivalry; desire of superiority), outbursts of anger (latin-irae=anger, wrath, passion-driven strong impulses), self-seeking rivalries (self-seeking, selfish ambition, selfish rivalry for mercenary-like gain, latin-rixae=selfishness), dissensions (separate-standings, to stand separately, latin-dissensiones), heresies (greek-hairesis=a self-chosen strong distinctive divisive opinion, latin-sectae, a sect),

21 envyings (embitterings, grudgings, strong feelings that sour, that which breaks down/corrupts/decays, uneasiness that causes one to depress another to their level), homicides (murders, slaughter, latin- homicidia, note- in older translations but not newer), drunkenesses (latin-ebrietates like inebriate, greek word like meth, intoxicate), carousings (a riotous debauched drunken partying, revelings, originally of village-merrymaking that took place at the gathering of the grapes, carousing=drinking hard, reveling), and things like these, as to which I forewarn you just as I warned before, that those practicing (doing as a regular practice, requiring) such things will not inherit God’s kingdom (kingship, sovereignty, royal power).

22 But (And, Now) the fruit of the Spirit is love, joy (delight, gladness), peace (serenity), patience (latin-longanimitas=forbearance, long to passion/anger), useful kindness (latin-bonitas=goodness, useable, well-fit for what is really needed, kindness that is serviceable, goodness that meets a need and avoids harshness), intrinsic goodness (latin-benignitas=goodness/kindness/favorable of nature, stresses the kindly rather than righteous side of goodness), faithfulness (faith),

23 Meekness (balanced gentle-strength, mildness, gentleness, balanced reserve, latin-modestia=modesty), inner control (temperance, control/mastery/dominion within, continence= to withhold, restraint one imposes, latin-continentia=containing): against such kind there is no law.

24 And those of Christ Jesus have crucified the flesh with its depraved passion capacity (pathemasin of pathos like pathologies, capacity to feel strong emotions, raw depraved passions, that which befalls one, latin-vitiis=vices) and its strong passions built on inordinate urges (latin-concupiscentiis, concupiscence= irregular lust, inordinate desires, passionate longing, lust).

25 If we live by the Spirit, we should also walk in cadence (keep in step, be in rows/lines/rank) by the Spirit.

26 Let us not become vain-conceited (empty glory, self-deluded conceit driven by delusions of grandeur, groundless conceit), provoking (challenging, calling forth) one another, envying (being embittered from others success) one another.