

## The Epistle of Paul the Apostle to the Galatians

<sup>1</sup> Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father – the One raising Him from the dead) <sup>2</sup> and all the brothers with me,  
To the assemblies of Galatia:

<sup>3</sup> Grace to you and peace from God the Father and our Lord Jesus Christ, <sup>4</sup> the One giving Himself concerning our sins so that He might deliver us from the present evil age according to the will of our God and Father, <sup>5</sup> to Whom belongs the glory into the ages of the ages. Amen.

<sup>6</sup> I am amazed that so quickly you are turning from the One calling you in grace of Christ to a different “good message,” <sup>7</sup> which is not another; except there are certain ones disturbing you and wanting to change the good message of the Christ. <sup>8</sup> But even if we or a messenger from heaven might announce a “good message” to you other than what we announced to you as good, let him be slated for destruction! <sup>9</sup> As we have previously said, and now I am saying again, if anyone is announcing a “good message” to you other than what you received, let him be slated for destruction. <sup>10</sup> For am I now persuading men, or God? Or am I seeking to please men? For if I were still pleasing men, I would not be a slave of Christ.

<sup>11</sup> Now I am making known to you, brethren, that the good message which was announced as a good message by me is not according to man. <sup>12</sup> For I neither received it from man, nor was I taught but through a revelation of Jesus Christ. <sup>13</sup> For you heard of my former conduct in Judaism, that according to excess I was persecuting the assembly of God and I was devastating it. <sup>14</sup> And I was progressing in Judaism among many my own age among my kindred, being exceedingly a zealot for the traditions of my forefathers. <sup>15</sup> But when it pleased God who separated me from my mother’s womb and called me through His grace <sup>16</sup> to reveal His Son in me so that I might be announcing the good message about Him among the nations, I did not immediately consult with flesh and blood, <sup>17</sup> neither went I up to Jerusalem to the apostles who were such before me, but I went off into Arabia, and I returned again to Damascus.

<sup>18</sup> Then, after three years I went up to Jerusalem to get to know Peter, and stayed with him fifteen days. <sup>19</sup> But I didn’t see any of the other apostles except James the brother of the Lord. <sup>20</sup> Now what I am writing to you, behold before God that I am not lying. <sup>21</sup> Then I went into the regions of Syria and Cilicia. <sup>22</sup> And I was unknown by face to the assemblies of Judea which are in Christ. <sup>23</sup> And they were only hearing, “The one persecuting us at one time is now announcing the good message of the faith which at one time he was devastating.” <sup>24</sup> And they were glorifying God in me.

### Galatians 2

<sup>1</sup> Then after fourteen years I went up again to Jerusalem with Barnabas, also taking Titus along with me. <sup>2</sup> And I went up according to a revelation, and I set before them the good message which I am proclaiming among the nations, but privately to those

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being of reputation, lest somehow I might be running or had run in vain. <sup>3</sup> But not even Titus who was with me, being a Greek, was compelled to be circumcised. <sup>4</sup> But through the secretly-introduced false brethren (who infiltrated to spy out our freedom which we are having in Christ Jesus so that they might enslave us) <sup>5</sup> to whom we did not yield in submission for an hour, so that the truth of the good message might remain with you. <sup>6</sup> But from those of reputation to be something – whatever sort then they were – it makes no difference to me; God doesn't receive a man's face – for those of reputation suggested nothing to me in consultation. <sup>7</sup> But, on the contrary, having seen that I had been entrusted with the good message for the uncircumcised, just as Peter was for the circumcised <sup>8</sup> (for He operating through Peter in apostleship for the circumcision operated also through me for the nations), <sup>9</sup> and having known the grace having been given to me, James and Cephas and John, who were of reputation to be pillars, gave to me and Barnabas the right hand of fellowship, so that we should go to the nations and they to the circumcision. <sup>10</sup> They only encouraged that we might remember the poor, which very thing I also was diligent to do.

<sup>11</sup> But when Peter came to Antioch I withstood him to his face, because he stood blameworthy. <sup>12</sup> For before the coming of certain ones from James, he was eating with the nations, but when they came he was withdrawing and separating himself, fearing those from the circumcision. <sup>13</sup> And also the rest of the Jews were acting in hypocrisy with him, so that even Barnabas was carried away with their hypocrisy. <sup>14</sup> But when I saw that they weren't straight-footed toward the truth of the good message, I said to Peter before all, "If you, being a Jew, are living as nations and not Jewishly, why are you compelling the nations to live Jewishly?" <sup>15</sup> We, Jews by nature, and not sinners of the nations, <sup>16</sup> having known that a man is not made righteous from works of law, but through belief from Jesus Christ, we also believed in Christ Jesus, so that we might be made righteous from belief from Christ and not from works of law. For no flesh will be made righteous from works of law. <sup>17</sup> But if, seeking to be made righteous in Christ, we ourselves also are found sinners, then is Christ a servant of sin? It can't happen! <sup>18</sup> For if I am building again the things I destroyed, I prove myself a transgressor. <sup>19</sup> For I, through law, died to law, so that I might live to God. <sup>20</sup> I have been crucified with Christ; and I am living no longer; but in me Christ lives; but that which I am now living in flesh, I am living in belief which is from the Son of God, Who was devoted to me and gave Himself for me. <sup>21</sup> I am not displacing the grace of God; for if righteousness is through law, then Christ died for nothing."

## Galatians 3

<sup>1</sup> O, non-thinking Galatians, who spellbound you to not obey the truth, before whose eyes Jesus Christ was placarded among you as having been crucified? <sup>2</sup> This only I am wanting to learn from you: Did you receive the Spirit from works of law, or from the hearing of belief? <sup>3</sup> You are so non-thinking! Having begun in the Spirit, now are you being completed in flesh? <sup>4</sup> Have you suffered so many things aimlessly – if indeed really aimlessly? <sup>5</sup> Therefore the One supplying to you the Spirit and working powers among you – from works of law, or from the hearing of belief? <sup>6</sup> Just as Abraham believed God and it was accounted to him for righteousness. <sup>7</sup> Be knowing therefore, that those of belief, these are sons of Abraham. <sup>8</sup> And the Scripture, having foreseen that God

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is making the nations righteous from belief, announced the good message to Abraham beforehand, saying, “All the nations will be blessed in you.”<sup>9</sup> Therefore those of belief are being blessed with the believing Abraham.

<sup>10</sup> For as many as are of works of law are under a curse; for it is written, “Cursed is everyone who doesn’t continue in all the things having been written in the scroll of the law to be doing them.”<sup>11</sup> But that no one is being made righteous before God by law is evident, because “the righteous will live by belief.”<sup>12</sup> But the law isn’t of belief, but “the man having done them will live in them.”<sup>13</sup> Christ bought us out of the curse of the law, having become a curse for us (for it has been written, “Cursed is everyone having been hanged upon a tree.”)<sup>14</sup> so that the blessing of Abraham might come to the nations in Christ Jesus, so that we might receive the promise of the Spirit through the belief.

<sup>15</sup> Brethren, I am speaking according to man: Though it is a covenant of man, once having been confirmed, no one is rejecting or superadding to it.<sup>16</sup> Now to Abraham and to his Seed the promises were spoken. He isn’t saying “and to seeds,” as to many, but as to one, “and to your Seed,” Who is Christ.<sup>17</sup> But this I am saying: A covenant having been previously confirmed by God to Christ, the law, having been made after four hundred and thirty years, isn’t invalidating the promise so as to nullify it.<sup>18</sup> For if the inheritance is from law, it is no longer from promise; but God has granted it to Abraham by promise.

<sup>19</sup> Why then the law? It was added on account of the transgressions, until the Seed should come to Whom it had been promised, having been ordered through messengers in the hand of a mediator.<sup>20</sup> But the mediator isn’t for one, but God is one.<sup>21</sup> Therefore is the law against the promises of God? May it never happen! For if a law was given being able to give life, indeed righteousness would have been from law.<sup>22</sup> But the Scripture has enclosed all things together under sin so that the promise from belief from Jesus Christ might be given to those believing.

<sup>23</sup> But before the coming of the faith, we were being guarded under law, having been enclosed together to the faith being about to be revealed.<sup>24</sup> Therefore the law has become our guide to Christ, so that we might be made righteous through belief.<sup>25</sup> But the belief having come, we are no longer under a guide.

<sup>26</sup> For you are all sons of God through the belief in Christ Jesus.<sup>27</sup> For as many as were immersed into Christ were clothed in Christ.<sup>28</sup> There is no Jew nor Greek, there is no slave nor free, there is no male and female; for you all are one in Christ Jesus.<sup>29</sup> But if you are of Christ, then you are the seed of Abraham and heirs according to promise.

## Galatians 4

<sup>1</sup> But I am saying, for as much time as the heir is a child, he is differing nothing from a slave, though being lord of all,<sup>2</sup> but he is under superintendents and stewards until the father’s previously set time.<sup>3</sup> So also we, when we were children, we had been enslaved under the elements of the world.<sup>4</sup> But when the fullness of the time came, God sent forth His Son, having come from a woman, having become under law,<sup>5</sup> so that He might buy out those under law, so that we might receive the recognition as sons.<sup>6</sup> But because you are sons, God sent forth the Spirit of His Son into your hearts, crying “Abba, Father.”<sup>7</sup> Therefore you are no longer a slave, but a son, but if a son, also an heir of God through Christ.

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<sup>8</sup> But then, indeed, not having known God you were slaves to those not being gods by nature. <sup>9</sup> But now having known God (but rather having been known by God), how are you turning again upon the weak and poor elements, to which again you are wanting to be slaves anew. <sup>10</sup> You are observing days and months and seasons and years. <sup>11</sup> I am being afraid for you, lest somehow I have toiled to no purpose for you.

<sup>12</sup> Brethren, I am requesting, be becoming as I, because I also am as you. You wronged me in nothing. <sup>13</sup> But you have known that through an illness of the flesh I announced the good message to you formerly. <sup>14</sup> And my testing which was in my flesh you didn't despise nor spit out, but you received me as a messenger of God, as Christ Jesus. <sup>15</sup> What then was your blessing? For I am testifying to you that, if possible, having dug out your eyes, you would have given them to me. <sup>16</sup> Therefore, I have become your enemy, speaking truth to you? <sup>17</sup> They are zealous for you, not well; but they are wanting to shut you out, so that you may be zealous for them. <sup>18</sup> But it is always good to be zealous in a good thing, and not only in my presence with you. <sup>19</sup> My little children, for whom again I am in birthing pain until Christ has been formed in you!

<sup>20</sup> But I wanted to be present with you just now and to change my tone, because I am uncertain about you.

<sup>21</sup> Be telling me, those wanting to be under law, aren't you hearing the law? <sup>22</sup> For it has been written that Abraham had two sons: one from the maidservant and one from the freewoman. <sup>23</sup> But the one from the maidservant has been born according to flesh, but the one from the freewoman through promise, <sup>24</sup> which is speaking an allegory. For these are two covenants: one from Mount Sinai, bearing children into slavery, which is Hagar. <sup>25</sup> For Hagar is Mount Sinai in Arabia, which is corresponding to the present Jerusalem and is enslaved with her children. <sup>26</sup> But the Jerusalem above is free, which is mother of all of us. <sup>27</sup> For it has been written, "Be happy, barren one, not giving birth, burst forth and shout, one not being in birth pain, because many are the children of the desolate, more than those of her having the husband." <sup>28</sup> But we, brethren, according to Isaac, are children of promise. <sup>29</sup> But just as then, the one having been born according to flesh was persecuting the one according to the Spirit, so also now. <sup>30</sup> But what is the Scripture saying? "Throw out the maidservant and her son," for the son of the maidservant certainly won't inherit with the son of the freewoman.

<sup>31</sup> So then, brethren, we are not children of a maidservant, but of the freewoman.

## Galatians 5

<sup>1</sup> Therefore be standing in the freedom in which Christ freed us, and don't be again held in a yoke of slavery.

<sup>2</sup> Behold, I, Paul, am saying to you that if you are being circumcised, Christ will profit you nothing. <sup>3</sup> But I am testifying again to every man being circumcised, that he is a debtor to do the whole law. <sup>4</sup> You are nullified from the Christ, who are being righteous in law; you fell from the grace. <sup>5</sup> For we by the Spirit are eagerly awaiting an expectation of righteousness from belief. <sup>6</sup> For in Christ Jesus neither circumcision nor uncircumcision is mighty for anything, but belief working through devotion is.

<sup>7</sup> You were running well. Who hindered you to not obey the truth? <sup>8</sup> This persuasion isn't from the One calling you. <sup>9</sup> A little leaven leavens the whole lump. <sup>10</sup> I have been persuaded of you in the Lord that you will think nothing other; but the one

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troubling you is carrying the judgment, whoever he may be. <sup>11</sup> But I, brethren, if I am still proclaiming circumcision, why am I still being persecuted? Then is the trap of the cross being nullified. <sup>12</sup> Would that those disturbing you would cut themselves off!

<sup>13</sup> For you were called upon freedom, brethren; only don't use the freedom for a starting point for the flesh, but through the devotion slave for one another. <sup>14</sup> For all the law is fulfilled in one word, in this: "You shall be devoted to your neighbor as yourself." <sup>15</sup> But if you are biting and devouring one another, watch lest you be consumed by one another.

<sup>16</sup> But I am saying, walk by the Spirit, and you will certainly not carry out the craving of the flesh. <sup>17</sup> For the flesh is craving against the Spirit, and the Spirit against the flesh; and these are opposing each other so that you may not be doing whatever things you may be wanting to. <sup>18</sup> But if you are being led by the Spirit, you aren't under law.

<sup>19</sup> But the works of the flesh are manifest, which are: adultery, fornication, uncleanness, immorality, <sup>20</sup> idolatry, sorcerous drug use, enmities, strifes, jealousies, anger, selfish ambition, divisions, heresies, <sup>21</sup> envies, murders, intoxications, revelries, and the things like these; of which I am telling you beforehand just as I also told you beforehand, that those practicing such things won't inherit the kingdom of God.

<sup>22</sup> But the fruit of the Spirit is devotion, joy, peace, patience, kindness, goodness, belief, <sup>23</sup> gentleness, self-control. Against such is no law. <sup>24</sup> But those of the Christ crucified the flesh with the sufferings and cravings.

<sup>25</sup> If we are living by the Spirit, we should also be in line with the Spirit. <sup>26</sup> Don't be becoming characterized by empty glory, challenging one another, envying one another.

## Galatians 6

<sup>1</sup> Brethren, even if a man may be overtaken in some trespass, you who are spiritual, be adjusting such a one in a spirit of gentleness, watching yourself, lest you also may be tempted. <sup>2</sup> Be carrying one another's weights, and thus you will fill up the law of the Christ. <sup>3</sup> For if anyone is supposing to be something, being nothing, he is deluding himself. <sup>4</sup> But let each one be testing his own work, and then he will have boasting in himself only, and not in the other. <sup>5</sup> For each shall carry his own load.

<sup>6</sup> But let the one being instructed in the word be sharing in all good things with the one instructing. <sup>7</sup> Don't be deceived, God isn't being scorned; for whatever a man may sow, this he will also reap. <sup>8</sup> Because the one sowing to his own flesh will from the flesh reap corruption, but the one sowing to the Spirit, from the Spirit will reap eternal life. <sup>9</sup> But let us not be despairing while doing the good; for in its own season we will reap, not being exhausted. <sup>10</sup> So then, as we are having opportunity, we may be working the good toward all, but especially toward the household of the faith.

<sup>11</sup> Behold! With large letters I wrote to you, with my hand. <sup>12</sup> As many as are wanting to put on a good face in flesh, these are compelling you to be circumcised, only so that they would not be persecuted for the cross of the Christ. <sup>13</sup> For not even those having been circumcised are themselves keeping law, but they are wanting you to be circumcised so that they may boast in your flesh. <sup>14</sup> But may it never happen for me to be boasting, except in the cross of our Lord Jesus Christ, through Whom the world has been crucified to me, and I to the world. <sup>15</sup> For in Christ Jesus neither circumcision nor

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uncircumcision is mighty for anything, but a new creation is. <sup>16</sup>And as many as will be in line with this rule, peace upon them and mercy, and upon the Israel of God.

<sup>17</sup>For the rest, let no one be giving me toiling, for I am carrying in my body the brand-marks of the Lord Jesus.

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