<sup>1</sup> Paul, an apostle—not from men nor through man, but	
through Jesus Christ and God the Father, who raised	
him from the dead— <sup>2</sup> and all the brothers who are with	
me,	
To the churches of Galatia:	
<sup>3</sup> Grace to you and peace from God our Father and the	
Lord Jesus Christ, <sup>4</sup> who gave himself for our sins to	
deliver us from the present evil age, according to the will	
of our God and Father, <sup>5</sup> to whom be the glory forever	
and ever. Amen.	
<sup>6</sup> I am astonished that you are so quickly deserting him	
who called you in the grace of Christ and are turning to a	
different gospel— <sup>7</sup> not that there is another one, but	
there are some who trouble you and want to distort the	
gospel of Christ. <sup>8</sup> But even if we or an angel from	
heaven should preach to you a gospel contrary to the	
one we preached to you, let him be accursed. <sup>9</sup> As we	
have said before, so now I say again: If anyone is	

preaching to you a gospel contrary to the one you	
received, let him be accursed.	
<sup>10</sup> For am I now seeking the approval of man, or of God?	
Or am I trying to please man? If I were still trying to	
please man, I would not be a servant of Christ.	
<sup>11</sup> For I would have you know, brothers, that the gospel	
that was preached by me is not man's gospel. 12 For I did	
not receive it from any man, nor was I taught it, but I	
received it through a revelation of Jesus Christ. <sup>13</sup> For	
you have heard of my former life in Judaism, how I	
persecuted the church of God violently and tried to	
destroy it. <sup>14</sup> And I was advancing in Judaism beyond	
destroy it. Tilla i was davarioning in oddatom beyond	
many of my own age among my people, so extremely	·
zealous was I for the traditions of my fathers. 15 But	
when he who had set me apart before I was born, and	
who called me by his grace, <sup>16</sup> was pleased to reveal his	
Son to me, in order that I might preach him among the	
oon to me, in order that i might proden him among the	
Gentiles, I did not immediately consult with anyone;	
<sup>17</sup> nor did I go up to Jerusalem to those who were	

apostles before me, but I went away into Arabia, and	
returned again to Damascus.	
<sup>18</sup> Then after three years I went up to Jerusalem to visit	
Cephas and remained with him fifteen days. 19 But I saw	
none of the other apostles except James the Lord's	
brother. <sup>20</sup> (In what I am writing to you, before God, I do	
not lie!) <sup>21</sup> Then I went into the regions of Syria and	
Cilicia. <sup>22</sup> And I was still unknown in person to the	
churches of Judea that are in Christ. <sup>23</sup> They only were	
hearing it said, "He who used to persecute us is now	
preaching the faith he once tried to destroy." <sup>24</sup> And they	
glorified God because of me.	
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<sup>1</sup>Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. 2 I went up because of a revelation and set before them (though privately before those who seemed influential) the gospel that I proclaim among the Gentiles, in order to make sure I was not running or had not run in vain. 3 But even Titus, who was with me, was not forced to be circumcised, though he was a Greek. 4Yet because of false brothers secretly brought in—who slipped in to spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery— 5 to them we did not yield in submission even for a moment, so that the truth of the gospel might be preserved for you. 6 And from those who seemed to be influential (what they were makes no difference to me; God shows no partiality) -those, I say, who seemed influential added nothing to me. <sup>7</sup>On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised 8 (for he who worked through Peter for his

apostolic ministry to the circumcised worked also	
through me for mine to the Gentiles), <sup>9</sup> and when James	
and Cephas and John, who seemed to be pillars,	
perceived the grace that was given to me, they gave the	
right hand of fellowship to Barnabas and me, that we	
should go to the Gentiles and they to the circumcised.	
<sup>10</sup> Only, they asked us to remember the poor, the very	
thing I was eager to do.	
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<sup>11</sup> But when Cephas came to Antioch, I opposed him to	
his face, because he stood condemned. 12 For before	
certain men came from James, he was eating with the	
Gentiles; but when they came he drew back and	
separated himself, fearing the circumcision party. <sup>13</sup> And	
the rest of the Jews acted hypocritically along with him,	
so that even Barnabas was led astray by their hypocrisy.	
<sup>14</sup> But when I saw that their conduct was not in step with	
the truth of the gospel, I said to Cephas before them all,	
the truth of the gospel, I said to dephas before them all,	
"If you, though a Jew, live like a Gentile and not like a	
Jew, how can you force the Gentiles to live like Jews?"	

<sup>15</sup> We ourselves are Jews by birth and not Gentile	
sinners; <sup>16</sup> yet we know that a person is not justified by	
works of the law but through faith in Jesus Christ, so we	<del></del>
also have believed in Christ Jesus, in order to be	
justified by faith in Christ and not by works of the law,	
because by works of the law no one will be justified.	
<sup>17</sup> But if, in our endeavor to be justified in Christ, we too	
were found to be sinners, is Christ then a servant of sin?	
Certainly not! 18 For if I rebuild what I tore down, I prove	
myself to be a transgressor. <sup>19</sup> For through the law I died	
to the law, so that I might live to God. <sup>20</sup> I have been	
crucified with Christ. It is no longer I who live, but Christ	
who lives in me. And the life I now live in the flesh I live	
by faith in the Son of God, who loved me and gave	
himself for me. <sup>21</sup> I do not nullify the grace of God, for if	
righteousness were through the law, then Christ died for	
no purpose.	

<sup>1</sup> O foolish Galatians! Who has bewitched you? It was	
before your eyes that Jesus Christ was publicly	
portrayed as crucified. <sup>2</sup> Let me ask you only this: Did	
you receive the Spirit by works of the law or by hearing	
with faith? <sup>3</sup> Are you so foolish? Having begun by the	
Spirit, are you now being perfected by the flesh? <sup>4</sup> Did	
you suffer so many things in vain—if indeed it was in	
vain? <sup>5</sup> Does he who supplies the Spirit to you and works	
miracles among you do so by works of the law, or by	
hearing with faith— <sup>6</sup> just as Abraham "believed God, and	
it was counted to him as righteousness"?	
<sup>7</sup> Know then that it is those of faith who are the sons of	
Abraham. <sup>8</sup> And the Scripture, foreseeing that God would	
justify the Gentiles by faith, preached the gospel	
beforehand to Abraham, saying, "In you shall all the	
nations be blessed." <sup>9</sup> So then, those who are of faith are	
blessed along with Abraham, the man of faith.	
<sup>10</sup> For all who rely on works of the law are under a curse;	
for it is written "Cureed be everyone who does not abide	
for it is written, "Cursed be everyone who does not abide	

by all things written in the Book of the Law, and do	
them." <sup>11</sup> Now it is evident that no one is justified before	
God by the law, for "The righteous shall live by faith."	
<sup>12</sup> But the law is not of faith, rather "The one who does	
them shall live by them." <sup>13</sup> Christ redeemed us from the	
curse of the law by becoming a curse for us—for it is	
written, "Cursed is everyone who is hanged on a tree"—	
<sup>14</sup> so that in Christ Jesus the blessing of Abraham might	
come to the Gentiles, so that we might receive the	
promised Spirit through faith.	
<sup>15</sup> To give a human example, brothers: even with a	
man-made covenant, no one annuls it or adds to it once	
it has been ratified. <sup>16</sup> Now the promises were made to	
Abraham and to his offspring. It does not say, "And to	
offsprings," referring to many, but referring to one, "And	
to your offspring," who is Christ. <sup>17</sup> This is what I mean:	
the law, which came 430 years afterward, does not	
annul a covenant previously ratified by God, so as to	
make the promise void. <sup>18</sup> For if the inheritance comes	

by the law, it no longer comes by promise; but God gave	
it to Abraham by a promise.	
<sup>19</sup> Why then the law? It was added because of	
transgressions, until the offspring should come to	
whom the promise had been made, and it was put in	
place through angels by an intermediary. <sup>20</sup> Now an	
intermediary implies more than one, but God is one.	
<sup>21</sup> Is the law then contrary to the promises of God?	
Certainly not! For if a law had been given that could give	
life, then righteousness would indeed be by the law. <sup>22</sup>	
But the Scripture imprisoned everything under sin, so	
that the promise by faith in Jesus Christ might be given	
to those who believe.	
<sup>23</sup> Now before faith came, we were held captive under	
the law, imprisoned until the coming faith would be	
revealed. <sup>24</sup> So then, the law was our guardian until	
Christ came, in order that we might be justified by faith.	
<sup>25</sup> But now that faith has come, we are no longer under a	
guardian, <sup>26</sup> for in Christ Jesus you are all sons of God,	
through faith. <sup>27</sup> For as many of you as were baptized	
and agrifulation of the many of you do were pupiled	

into Christ have put on Christ. <sup>28</sup> There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. 29 And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

'I mean that the heir, as long as he is a child, is no	
different from a slave, though he is the owner of	
everything, <sup>2</sup> but he is under guardians and managers	
until the date set by his father. <sup>3</sup> In the same way we	
also, when we were children, were enslaved to the	
elementary principles of the world. <sup>4</sup> But when the	
fullness of time had come, God sent forth his Son, born	
of woman, born under the law, <sup>5</sup> to redeem those who	
were under the law, so that we might receive adoption	
as sons. <sup>6</sup> And because you are sons, God has sent the	
Spirit of his Son into our hearts, crying, "Abba! Father!"	
<sup>7</sup> So you are no longer a slave, but a son, and if a son,	
then an heir through God.	
<sup>8</sup> Formerly, when you did not know God, you were	
enslaved to those that by nature are not gods. 9 But now	
that you have come to know God, or rather to be known	
by God, how can you turn back again to the weak and	

worthless elementary principles of the world, whose

slaves you want to be once more? 10 You observe days

and months and seasons and years! "I am atraid I may	
have labored over you in vain.	
nave labeled evel yea in vaii.	
<sup>12</sup> Brothers, I entreat you, become as I am, for I also have	
become as you are. You did me no wrong. <sup>13</sup> You know it	
was because of a bodily ailment that I preached the	
gospel to you at first, <sup>14</sup> and though my condition was a	
trial to you, you did not scorn or despise me, but	
received me as an angel of God, as Christ Jesus. 15 What	
then has become of your blessedness? For I testify to	
you that, if possible, you would have gouged out your	
eyes and given them to me. <sup>16</sup> Have I then become your	
enemy by telling you the truth? <sup>17</sup> They make much of	
you, but for no good purpose. They want to shut you out,	
that you may make much of them. <sup>18</sup> It is always good to	
be made much of for a good purpose, and not only when	
I am present with you, <sup>19</sup> my little children, for whom I am	
again in the anguish of childbirth until Christ is formed	
again in the anguish of childbirth until chilst is formed	
in you! <sup>20</sup> I wish I could be present with you now and	
change my tone, for I am perplexed about you.	

Tell me, you who desire to be under the law, do you not	
listen to the law? <sup>22</sup> For it is written that Abraham had	
two sons, one by a slave woman and one by a free	
woman. <sup>23</sup> But the son of the slave was born according	
to the flesh, while the son of the free woman was born	
through promise. <sup>24</sup> Now this may be interpreted	
allegorically: these women are two covenants. One is	
from Mount Sinai, bearing children for slavery; she is	
Hagar. <sup>25</sup> Now Hagar is Mount Sinai in Arabia; she	
corresponds to the present Jerusalem, for she is in	
slavery with her children. <sup>26</sup> But the Jerusalem above is	
free, and she is our mother. <sup>27</sup> For it is written,	
"Rejoice, O barren one who does not bear; break forth	
and cry aloud, you who are not in labor! For the children	
of the desolate one will be more than those of the one	
who has a husband."	
Now you, brothers, like Isaac, are children of promise.	
<sup>29</sup> But just as at that time he who was born according to	
the flesh persecuted him who was born according to the	
Spirit, so also it is now. <sup>30</sup> But what does the Scripture	
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say? "Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman." 31 So, brothers, we are not children of the slave but of the free woman.

For freedom Christ has set us free; stand firm	
therefore, and do not submit again to a yoke of slavery.	
Look: I, Paul, say to you that if you accept circumcision,	
Christ will be of no advantage to you. <sup>3</sup> I testify again to	
every man who accepts circumcision that he is	
obligated to keep the whole law. <sup>4</sup> You are severed from	
obligated to keep the whole law. Tod are severed from	
Christ, you who would be justified by the law; you have	
fallen away from grace. <sup>5</sup> For through the Spirit, by faith,	
we ourselves eagerly wait for the hope of righteousness.	
For in Christ Jesus neither circumcision nor	
uncircumcision counts for anything, but only faith	
working through love.	
You were running well. Who hindered you from obeying	
the truth? <sup>8</sup> This persuasion is not from him who calls	
you. <sup>9</sup> A little leaven leavens the whole lump. <sup>10</sup> I have	
you. A little leaven leavens the whole fump. Thave	
confidence in the Lord that you will take no other view,	
and the one who is troubling you will bear the penalty,	
whoever he is. <sup>11</sup> But if I, brothers, still preach	
circumcision, why am I still being persecuted? In that	

case the offense of the cross has been removed.	
<sup>12</sup> I wish those who unsettle you would emasculate	
themselves!	
<sup>13</sup> For you were called to freedom, brothers. Only do not	
use your freedom as an opportunity for the flesh, but	
through love serve one another. <sup>14</sup> For the whole law is	
fulfilled in one word: "You shall love your neighbor as	
yourself." <sup>15</sup> But if you bite and devour one another,	
,	
watch out that you are not consumed by one another.	
<sup>16</sup> But I say, walk by the Spirit, and you will not gratify the	
desires of the flesh. <sup>17</sup> For the desires of the flesh are	
against the Spirit, and the desires of the Spirit are	
against the flesh, for these are opposed to each other, to	
keep you from doing the things you want to do. 18 But if	
you are led by the Spirit, you are not under the law.	
<sup>19</sup> Now the works of the flesh are evident: sexual	
Now the works of the flesh are evident, sexual	
immorality, impurity, sensuality, <sup>20</sup> idolatry, sorcery,	
anneity atrife incloses fits of anney vivaluing	
enmity, strife, jealousy, fits of anger, rivalries,	
dissensions, divisions, <sup>21</sup> envy, drunkenness, orgies, and	
things like these. I warn you, as I warned you before, that	
annigo inte tricoc. I maini you, do i warned you before, that	

those who do such things will not inherit the kingdom of	
God. <sup>22</sup> But the fruit of the Spirit is love, joy, peace,	
patience, kindness, goodness, faithfulness,	
<sup>23</sup> gentleness, self-control; against such things there is	
no law. <sup>24</sup> And those who belong to Christ Jesus have	
crucified the flesh with its passions and desires.	
<sup>25</sup> If we live by the Spirit, let us also keep in step with the	
Spirit. <sup>26</sup> Let us not become conceited, provoking one	
another, envying one another.	

<sup>1</sup>Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. <sup>2</sup>Bear one another's burdens, and so fulfill the law of Christ. <sup>3</sup>For if anyone thinks he is something, when he is nothing, he deceives himself. <sup>4</sup>But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. <sup>5</sup>For each will have to bear his own load.

<sup>6</sup> Let the one who is taught the word share all good things with the one who teaches. <sup>7</sup> Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. <sup>8</sup> For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. <sup>9</sup> And let us not grow weary of doing good, for in due season we will reap, if we do not give up. <sup>10</sup> So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

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