

## The Epistle of Paul to the Galatians

**1** Paul, an apostle (not from men, neither through man, but through Jesus Christ and God the Father, who raised him out from among *the* dead), <sup>2</sup>and all the brothers who are with me, to the congregations of Galatia: <sup>3</sup>Grace to you and peace from God the Father, and our Lord Jesus Christ, <sup>4</sup>who gave himself for our sins to deliver us out of this present evil age, according to the will of our God and Father, <sup>5</sup>to whom be the glory for ever and ever. Amen.

<sup>6</sup>I am amazed that you are so quickly deserting the One who called you by the grace of Christ, *and are turning* to a different “Good News,” <sup>7</sup>(which is *really* not another). But there are some who are confusing you, and who want to turn the Good News of Christ upside down. <sup>8</sup>But even if we, or an angel from heaven, should tell you any Good News contrary to the Good News we told you, let him be accursed. <sup>9</sup>As we have said before, so I now say again, if anyone is proclaiming to you a Good News that is contrary to the one you received, let him be accursed. <sup>10</sup>Indeed, am I now seeking the favor of people, or of God? Or am I striving to please people? If I were

still trying to please people, I would not be a servant of Christ.

<sup>11</sup>Now I want you to know, brothers, that the Good News that was proclaimed by me is not of human origin. <sup>12</sup>For I did not receive it from man, nor was I taught it, but *it came to me* by revelation from Jesus Christ.

<sup>13</sup>For you have heard about my former way of life in Judaism, how intensely I persecuted the congregation of God and tried to destroy it. <sup>14</sup>And I was advancing in Judaism beyond many of my own age among my people, because I was more extremely zealous for the traditions of my fathers. <sup>15</sup>But when it pleased God, who separated me from my mother’s womb and called me by his grace, <sup>16</sup>to reveal his Son to me in order that I might tell the Good News about him among the Gentiles, immediately I did not confer with flesh and blood, <sup>17</sup>neither 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 stayed with him fifteen days. <sup>19</sup>But I saw none of the other apostles except James the Lord’s brother. <sup>20</sup>(In what I am writing to you, Look!, before God, I do not lie!) <sup>21</sup>Then I came to the region of Syria and Cilicia. <sup>22</sup>And I was still unknown by face to the

congregations of Judea that were in Christ,<sup>23</sup> but they were only hearing, “He who once persecuted us now proclaims the faith that he once tried to destroy,”<sup>24</sup> and they glorified God because of me.

**2** Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus with me also.<sup>2</sup> And I went up by revelation, and I laid before them (but privately before those who were of reputation) the Good News that I preach among the Gentiles, lest by any means I should be running, or had run, in vain.<sup>3</sup> But not even Titus who was with me, though he was a Greek, was compelled to be circumcised.<sup>4</sup> And that *issue came up* because of the false brothers *who were* secretly brought in, who came in secretly to spy out our freedom which we have in Christ Jesus in order that they might bring us into slavery.<sup>5</sup> We did not yield in subjection to them for *even* an hour, so that the truth of the Good News might continue with you.

<sup>6</sup>But from those who seemed to be important (whatever they were at one time, it does not matter to me, God does not accept a man’s face)—before me, then, those seeming *to be something* placed nothing *for me to do*,<sup>7</sup> but on the contrary, when they saw that I had been entrusted with the Good News of the uncircumcision, even as Peter *had*

*been with the Good News* of the circumcision<sup>8</sup> (for he who was active in Peter to the apostleship of the circumcision was active in me also to the Gentiles),<sup>9</sup> and when they perceived the grace that was given to me, James and Cephas and John, those who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles, and they to the circumcision.<sup>10</sup> *They only desired* that we would remember the poor; the very thing I also was zealous to do.

<sup>11</sup>But when Cephas came to Antioch, I resisted him to the face because he was clearly in the wrong.

<sup>12</sup>For before certain *men* came from James, he ate with the Gentiles, but when they came, he drew back and separated himself, fearing those who were of the circumcision.<sup>13</sup> And the rest of the Jews joined with him in hypocrisy, insomuch that even Barnabas was carried away by their hypocrisy.<sup>14</sup> But when I saw that they did not walk uprightly according to the truth of the Good News, I said to Cephas before *them* all, “If you, being a Jew, live as the Gentiles and not as the Jews, why do you compel the Gentiles to live as the Jews *live*?”

<sup>15</sup>We *who are* Jews by birth, and not “Gentile sinners,”<sup>16</sup> knowing that a man is not declared righteous by the works of the law but through faith in Jesus Christ, even we

believed on Christ Jesus in order that we might be declared righteous by faith in Christ and not by the works of the law, because by the works of the law no flesh will be declared righteous.

<sup>17</sup>But if, while seeking to be declared righteous in Christ, we ourselves are also found to be sinners, is Christ a servant of sin? Absolutely not! <sup>18</sup>For if I build again those things that I destroyed, I prove myself *to be* a transgressor. <sup>19</sup>For through law I died to law, that I might live to God. <sup>20</sup>I have been crucified with Christ, and it is no longer I who live, but living in me—Christ! And that *life* that I am now living in the flesh, I am living by the faith in the Son of God who loved me and gave himself up for me. <sup>21</sup>I do not nullify the grace of God, for if righteousness is through the law, then Christ died for nothing.

**3** O unthinking Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly set forth *as* crucified? <sup>2</sup>I only want to learn this from you: did you receive the spirit by the works of the law, or by hearing with faith? <sup>3</sup>Are you so unthinking? Having begun in *the* spirit, are you now being perfected in *the* flesh? <sup>4</sup>Did you suffer so many things in vain? If it really was in vain. <sup>5</sup>Indeed, he who is supplying the spirit to you, and energizing miracles among you, *does he do it*

because of the works of *the* law, or because of 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 those who are of faith, the same are sons of Abraham.

<sup>8</sup>And the scripture, foreseeing that God would declare the Gentiles righteous by faith, preached the Good News beforehand to Abraham, *saying, In you all the nations will 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 as many as are of the works of the law are under a curse, for it is written, **Cursed is everyone who does not continue in all things that are written in the book of the law, to do them.** <sup>11</sup>But that no one is declared righteous before God by the law is evident, for, **The righteous will live by faith,** <sup>12</sup>and the law is not of faith, but, **He who does them will live by them.** <sup>13</sup>Christ redeemed us from the curse of the law, having become a curse for us (for it is written, **Cursed is everyone who is hung on a tree**), <sup>14</sup>in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, in order that we might receive the promise of the spirit through faith.

<sup>15</sup>Brothers, I speak after the manner of men. Even a covenant that has been ratified by man, no one annuls it or adds to it. <sup>16</sup>Now the promises were spoken to Abraham and to his seed. He does not say,

“And to seeds,” as concerning many, but as concerning one, “And to **your seed**,” which is Christ. <sup>17</sup>Now this I say: the law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise. <sup>18</sup>For if the inheritance *is* based on law, it is no longer based on promise, but God has granted it to Abraham by a promise.

<sup>19</sup>Why the law then? It was added because of transgressions, until the seed should come to whom the promise has been made, having been put in place through angels by the hand of a mediator. <sup>20</sup>Now the mediator is not for one *party only*; but God is *only* one.

<sup>21</sup>Is the law then contrary to the promises of God? Absolutely not! For if a law had been given that was able to impart life, then righteousness would indeed have been based on law. <sup>22</sup>But the Scripture has imprisoned all *things* under sin, so that the promise might be given by faith in Jesus Christ unto those who believe.

<sup>23</sup>But before the coming of the faith *in Christ*, we were held captive under the law, imprisoned in regard to the faith that was about to be revealed. <sup>24</sup>So then, the law has been our guardian-tutor until Christ, so that we might be made righteous by faith. <sup>25</sup>But now that faith has come, we are no longer under a guardian-tutor. <sup>26</sup>For you are all sons

of God through faith in Christ Jesus.

<sup>27</sup>For as many of you as were baptized into Christ have clothed yourselves with Christ. <sup>28</sup>There is neither Jew nor Greek, there is neither bond nor free, there is neither male and female; for you all are one in Christ Jesus. <sup>29</sup>Now if you are Christ’s, then are you Abraham’s seed, heirs according to promise.

**4** Now I say, as long as the heir is a minor, he does not differ from a slave, although he is lord of everything, <sup>2</sup>but is under guardians and administrators until the date set beforehand by the father. <sup>3</sup>So we also, when we were minors, were enslaved to the basic principles of the world. <sup>4</sup>But when the fullness of the time came, God sent his Son, coming from a woman, coming under *the* law, <sup>5</sup>in order that he might redeem those who were under *the* law in order that we might receive the adoption. <sup>6</sup>Now, because you are sons, God sent the spirit of his Son into our hearts, crying out, “Abba” (Father). <sup>7</sup>So you are no longer a slave, but a son, and since a son, then an heir through God.

<sup>8</sup>But at that time, when you did not know God, you were enslaved to those who are not gods by nature. <sup>9</sup>However, now that you have come to know God, or rather to be known by God, how is it that you are turning back again to the weak

and inferior basic principles, to which you desire to be enslaved all over again? <sup>10</sup>You observe days, and months, and seasons, and years. <sup>11</sup>I fear for you, lest somehow I have labored over you in vain.

<sup>12</sup>I implore you, brothers, become as I *am*, for I also *became* as you. You have done me no wrong.

<sup>13</sup>Indeed, you know that because of an infirmity of the flesh I told you the Good News the first time, <sup>14</sup>and that which was a temptation to you in my flesh you did not treat with contempt, nor loathe, but you received me as an angel of God, *even* as Christ Jesus. <sup>15</sup>Where then is the sense of blessing you had? For I testify to you, that if possible, you would have plucked out your eyes and given them to me. <sup>16</sup>So then have I become your enemy, by telling you the truth? <sup>17</sup>They zealously seek you, *but* for no good. They want to shut you out, that you may zealously seek them. <sup>18</sup>But *it is* always good to be zealously sought after for a good purpose, and not only when I am present with you.

<sup>19</sup>My children, for whom I am again in the pain of childbirth until Christ is formed in you— <sup>20</sup>but I was wishing to be present with you now, and to change my tone, for I am perplexed about you.

<sup>21</sup>Tell me, you who desire to be under law, do you not hear the law? <sup>22</sup>For it is written, that Abraham had two sons, one by the

slave-girl, and one by the freewoman. <sup>23</sup>But the *son* by the slave-girl was born according to the flesh, while the *son* of the freewoman *was born* through promise. <sup>24</sup>These things contain an allegory, for these *women* are two covenants. One from Mount Sinai, giving birth to bondage, which is Hagar. <sup>25</sup>Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children. <sup>26</sup>But the Jerusalem that is above is free, which is our mother. <sup>27</sup>For it is written, **Rejoice, barren one who does not bear, break forth and shout, you who are not in labor, for the children of the desolate woman are more than of the one who has the husband.**

<sup>28</sup>Now you, brothers, as Isaac was, are children of promise. <sup>29</sup>But just as *back* then, he who was born according to *the* flesh was persecuting the one *born* according to spirit, so also it is now. <sup>30</sup>But what does the Scripture say? **Cast out the slave-girl and her son, for the son of the slave-girl will not inherit with the son of the freewoman.** <sup>31</sup>Therefore, brothers, we are not children of a slave-girl, but of the freewoman.

**5** *It is* for freedom Christ has set us free. Therefore, keep standing firm, and do not be subject again to a yoke of bondage.

<sup>2</sup>Take notice! I Paul say to you, that, if you let yourselves be circumcised, Christ will be of no

benefit to you. <sup>3</sup>Indeed, I testify again to every man who lets himself be circumcised, that he is obligated to do the whole law. <sup>4</sup>You have been severed from Christ, you who are trying to be made righteous by *the* law. You have fallen away from grace. <sup>5</sup>For we, through *the* spirit, by faith, eagerly wait for the righteousness for which we hope. <sup>6</sup>For in *union with* Christ Jesus neither circumcision nor uncircumcision has any value, but faith working through love.

<sup>7</sup>You were running well. Who cut in on you *that* you should not be persuaded by 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 confidence in you in the Lord, that you will not think otherwise, but the one who is troubling you will bear his judgment, whoever he is. <sup>11</sup>But I, brothers, if I still preach circumcision, why am I still being persecuted? In that case the stumbling block of the cross has been removed. <sup>12</sup>I wish those who are unsettling you would castrate themselves!

<sup>13</sup>For you, brothers, were called to freedom, only do not *use* the freedom for an opportunity to *indulge* the flesh, but through love serve one another. <sup>14</sup>For the whole law is fulfilled in one statement, in the *command*, **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>Now I say, walk by *the* spirit, and you will absolutely not gratify *the* lust of *the* flesh. <sup>17</sup>For the flesh sets its desire against the spirit, *and* indeed, the spirit against the flesh, for these oppose each other, with the result that you are not doing what you want. <sup>18</sup>But if you are led by spirit, you are not under law.

<sup>19</sup>Now the works of the flesh are obvious, which are: sexual immorality, impurity, unrestrained behavior, <sup>20</sup>idolatry, sorcery, hostility, strife, jealousies, fits of anger, selfish ambition, dissensions, heresies, <sup>21</sup>envyings, drunkenness, orgies, and things like these, of which I forewarn you, even as I did forewarn you, that those who practice such things will not inherit the kingdom of God.

<sup>22</sup>But the fruit of the spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, <sup>23</sup>meekness, self-control. There is no law against such things.

<sup>24</sup>Those who are of Christ Jesus have crucified the flesh with its passions and desires. <sup>25</sup>Since we live by spirit, let us also keep in step with *the* spirit. <sup>26</sup>Let us not become conceited, provoking one another, envying one another.

**6** Brothers, even if a man gets overtaken in some trespass, you who are spiritual, restore such a one

in a spirit of meekness, watching out for yourself, lest you also be tempted. <sup>2</sup>Bear one another's hardships, and in this way fulfill the law of Christ. <sup>3</sup>For if anyone thinks he is something when he is nothing, he is deceiving himself. <sup>4</sup>But let each one test his own work, and then he will have *reason for* boasting in himself alone, and not in another. <sup>5</sup>For each one will have to bear his own load.

<sup>6</sup>Moreover, let the one who is being instructed in the word fellowship fully with the one who is instructing in all good things. <sup>7</sup>Do not be deceived: God is not mocked, for whatever a man 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 he who sows to the spirit will of the spirit reap life *in the Age to come*. <sup>9</sup>Now let us not grow weary in doing what is right, for in due season we will reap, if we do not give up. <sup>10</sup>So then, while we have opportunity, let us work that which is good to all *people*, and especially to those who are of the household of the faith.

<sup>11</sup>See with what large letters I am writing to you with my own hand. <sup>12</sup>As many as desire to make a good showing in the flesh, they are trying to compel you to be circumcised, *but* only in order that they may not be persecuted for the cross of Christ. <sup>13</sup>For even those who are circumcised do not themselves

keep *the* law, but they desire to have you circumcised so that they may boast in your flesh. <sup>14</sup>But for me on my part, let it never be *that I* boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. <sup>15</sup>For neither circumcision nor uncircumcision is anything, but a new creation *is everything*. <sup>16</sup>And as many as will keep in line with this standard, peace *be* upon them, and mercy, even upon the Israel of God.

<sup>17</sup>From now on, let no one cause trouble for me, for I bear on my body the marks of Jesus.

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

