

Galatians

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A verse can express a spiritual truth even if it is in a story which may not be historical.

There is no reference to “Yahweh” in the right column of this book.

(Because of Microsoft software problems, verses can independently move from where they have been placed. A ` has been placed on each vacant line in order to try to stop the verses from moving so much from where they have been placed.)

1769 King James Version	2019 King James Version
<p>1:1 Paul, an apostle, (not of men, neither by man but by Jesus Christ, and God the Father, who raised him from the dead;)</p> <p>`</p> <p>2 And all the brethren which are with me, unto the churches of Galatia:</p> <p>3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,</p> <p>4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:</p> <p>5 To whom be glory for ever and ever. Amen.</p> <p>6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:</p> <p>7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.</p> <p>`</p> <p>8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.</p> <p>`</p> <p>9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have</p>	<p>1:1 From Paul¹, called to be an apostle, not by human beings nor by human authority, but by Jesus Christ, and God the Father, who raised Jesus from the dead,</p> <p>2 and from all the fellow believers who are with me, to the churches of Galatia.</p> <p>3 Grace to you, and peace from God the Father, and from our Lord Jesus Christ,</p> <p>4 who gave himself for our sins so that he might deliver us from this present evil world, according to the will of God our Father,</p> <p>5 to whom be glory forever and ever. Amen.</p> <p>6 I am amazed that you have so soon turned away from the one who called you into the grace of Christ, to another gospel,</p> <p>7 which is not a gospel. However, there are some who are troubling you by trying to change the gospel (good news) of Christ.</p> <p>8 However, if we, or even an angel from heaven, were to preach any other gospel to you than that which we have preached to you, let that one be accursed.</p> <p>9 As we said before, so I now say again, if anyone preaches any other gospel to you than what you</p>

<p>received, let him be accursed. 10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. 、 11 But I certify you, brethren, that the gospel which was preached of me is not after man. 、 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. 、 13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: 14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. 、 15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 、 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: 17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. 18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. 19 But other of the apostles saw I none, save James the Lord's brother. 20 Now the things which I write unto you, behold, before God, I lie not. 21 Afterwards I came into the regions of Syria and Cilicia; 22 And was unknown by face unto the churches of Judaea which were in Christ: 23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. 24 And they glorified God in me.</p>	<p>have received from me, let that one be accursed. 10 As I say this, do you think I am seeking to please you, or to please God? Do I seek to please people? For if I tried to please people, I would not be the servant of Christ. 11 However, I say truly to you, fellow believers, that the gospel which was preached by me is not from humanity. 12 For I neither received it from people, neither was I taught it by people, but by the revelation of Jesus Christ. 13 For you have heard of my life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and harmed it. 14 I excelled in the Jews' religion above many who were my age in my own nation, being more exceedingly zealous of the traditions of my ancestors. 15 However, when it pleased God, who separated me from my mother's womb, and called me by His grace, 16 to reveal His Son in me so that I might preach him among the heathen, I did not confer with anyone. 17 Neither did I go up to Jerusalem to those who were apostles before me, but I went into Arabia² (the land of the Nabateans) and returned again to Damascus. 18 Then after three years I went up to Jerusalem to see Peter, and stayed with him fifteen days. 19 However, I saw no others of the apostles, except for James the Lord's brother. 20 Now regarding the things which I write to you, behold, before God, I do not lie. 21 Afterward I came into the regions of Syria and Cilicia, 22 and my face was unknown to the churches of Judea which were in Christ, 23 for they had only heard that he who persecuted us in times past now preaches the faith which he once destroyed. 24 And they glorified God in me.</p>
<p>2:1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.</p>	<p>2:1 Then fourteen years later I went up again to Jerusalem with Barnabas, and took Titus with me. 2 I went there by God's direction, and</p>

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

communicated to the Jews there that gospel which I preach among the Gentiles, but privately to those who had reputations to protect, to make sure we were in agreement, lest by any means I should run, or had run, in vain.

3 Titus, who is a Greek and who was with me, was not compelled to be circumcised.

4 Some false believers in the Lord questioned our liberty which we have in Christ Jesus, and wanted Titus to be circumcised so that they might bring us into bondage.

5 However, we did not allow ourselves to be subjected by them, no, not for an hour, so that the truth of the gospel might continue to be taught to you.

6 And regarding those who seemed to have some authority (whatever they were, it makes no difference to me; God does not accept any person's title); God does not judge according to the outward appearance. They added nothing of value to me.

7 To the contrary, they saw that the gospel to the uncircumcised (the Gentiles) was committed to me, as the gospel to the circumcised (the Jews) was given to Peter.

8 (For God that worked effectually in Peter to the apostleship of the Jews was mighty in me toward the Gentiles.)

9 And when James, the brother of Jesus, and Peter and John, who seemed to be pillars of the faith, perceived the grace that was given to me, they gave to me and Barnabas the right hand of fellowship, that we should go to the heathen, the Gentiles, and they should go to the circumcised.

10 They only wanted us to remember the poor, which I was already personally committed to doing.

11 However, when Peter came to Antioch, I opposed him to his face, because he was in the wrong and deserved blame.

12 For before certain followers of Jesus came from James, Peter ate with the Gentiles; but when they came, he withdrew and separated himself, fearing what the Jews who came from James would think of him.

13 And the other Jews followed his example, so much so that Barnabas also was carried away with this wrong view, accepting it.

<p>14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?</p> <p>15 We who are Jews by nature, and not sinners of the Gentiles,</p> <p>16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.</p> <p>17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.</p> <p>18 For if I build again the things which I destroyed, I make myself a transgressor.</p> <p>19 For I through the law am dead to the law, that I might live unto God.</p> <p>、</p> <p>、</p> <p>20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.</p> <p>21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.</p>	<p>14 But when I saw that they did not walk uprightly according to the truth of the gospel, I said to Peter before them all, "If you, being a Jew, live after the manner of Gentiles, and not as the Jews do, why do you compel the Gentiles to live as the Jews do?"</p> <p>15 We who are Jews by nature, and not sinners of the Gentiles.</p> <p>16 still know that a person is not justified by the works of the law of Moses, but by the faith of Jesus Christ. Therefore, we believe in Jesus Christ so that we might be justified by the faith of Christ, and not by the works of the law of Moses; for by the works of the law of Moses no flesh will be justified.</p> <p>17 However, if, while we seek to be justified by Christ, we ourselves also are found to be sinners, is therefore Christ the minister of sin? God forbid.</p> <p>18 If I build again the old ways which I destroyed, I make myself a transgressor.</p> <p>19 I, though once living in obedience to the law of Moses³ in a futile attempt to achieve a right relationship with God, have now become dead to this law and all legalism, so that I might actually live to God.</p> <p>20 I am crucified with Christ; nevertheless, I live; yet not I, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.</p> <p>21 I will not devalue the grace of God; for if righteousness comes by the law of Moses, then Christ Jesus died in vain.</p>
<p>3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?</p> <p>2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?</p> <p>3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?</p> <p>4 Have ye suffered so many things in vain? if it be yet in vain.</p> <p>5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?</p> <p>、</p>	<p>3:1 O foolish Galatians, who has bewitched you so that you should not obey the truth? Before your eyes Jesus Christ has been clearly shown, and his crucifixion.</p> <p>2 This only I would ask you, did you receive the spirit of God by the works of the law of Moses, or by the hearing of faith?</p> <p>3 Are you so foolish? Having begun in the spirit of God, are you now made perfect by the flesh?</p> <p>4 Have you suffered so many things in vain? Are you still suffering in vain?</p> <p>5 The person who ministers to you the spirit of God, and works miracles among you, does this person do it by the works of the law of Moses, or by the hearing of faith?</p>

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one, And to thy seed which is Christ.

17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come

6 Abraham believed God, and it was credited to him as righteousness.

7 Know therefore that those who have true faith are the spiritual children of Abraham.

8 And the Scriptures, foreseeing that God would justify (put the heathen right with Him) through faith, preached the gospel to Abraham, saying, "In you will all nations be blessed."⁴

9 So then those who have faith are blessed with faithful Abraham.

10 As many as try to be saved by doing the works of the law of Moses are under its curse, for it is written, "Cursed is everyone who does not always do all the things which are written in the book of the law."⁵

11 That no person is justified in the sight of God by doing the works of the law of Moses is evident, for the Scriptures say, "The just shall live by faith."⁶

12 And the law of Moses has nothing to do with faith: for the Scripture says, "The person who obeys the law of Moses will live in it."⁷

13 Christ has redeemed us from the curse of the law of Moses, being made a curse for us, for the Scriptures say, "Cursed is everyone who hangs on a tree."⁸

14 The blessing of Abraham thus comes upon the Gentiles through Jesus Christ, so that we might receive the promise of the spirit of God through faith.

15 In ordinary life, if two persons enter into a covenant, no person may by himself break the covenant or add any conditions to it.

16 Now to Abraham and his descendant the promises were made. The Scripture does not say, "to descendants," to a number of descendants, but to one "descendant," who is Christ.⁹

17 And I say this: God made a covenant with Abraham and promised to keep it. Consequently, the law of Moses, which came four hundred and thirty years later, could not break this covenant and so make the promise of no effect.

18 If an inheritance comes from obeying the law of Moses, it does not come as a promise; but God gave an inheritance to Abraham by a promise.

19 Therefore what purpose did the law of Moses serve? It was added because of transgressions, until

<p>to whom the promise was made; and it was ordained by angels in the hand of a mediator.</p> <p>20 Now a mediator is not a mediator of one, but God is one.</p> <p>21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.</p> <p>22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.</p> <p>23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.</p> <p>24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.</p> <p>25 But after that faith is come, we are no longer under a schoolmaster.</p> <p>26 For ye are all the children of God by faith in Christ Jesus.</p> <p>27 For as many of you as have been baptized into Christ have put on Christ.</p> <p>28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.</p> <p>29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.</p>	<p>the descendant came to whom the promise was made, and it was ordained by angels in the hand of a mediator, (a go-between.)</p> <p>20 Now a mediator is not needed for only one, and God is one.</p> <p>21 If there had been a law which could have given life, truly righteousness would have come by the law of Moses. But that did not happen. So the law of Moses did not fulfill the promises of God.</p> <p>22 However, the Scriptures have concluded that all persons are under sin, so that the promise coming as a result of faith in Jesus Christ might be given to those who believe.</p> <p>23 However, before faith came, we were kept under the law of Moses, ignorant of the faith which would afterward be revealed.</p> <p>24 Therefore the law of Moses was our schoolmaster, to bring us to Christ so that we might be justified by our faith in Christ.</p> <p>25 However, after faith has come, we are no longer under a schoolmaster.</p> <p>26 For you are all the children of God because of your faith in Christ Jesus.</p> <p>27 For as many of you as have been baptized into Christ have put on Christ.</p> <p>28 In Christ, there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.</p> <p>29 And if you belong to Christ, then you are Abraham's spiritual descendants, and the spiritual heirs of the promise made to Abraham by God.</p>
<p>4:1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;</p> <p>2 But is under tutors and governors until the time appointed of the father.</p> <p>3 Even so we, when we were children, were in bondage under the elements of the world:</p> <p>4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,</p> <p>5 To redeem them that were under the law, that we might receive the adoption of sons.</p> <p>6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba,</p>	<p>4:1 The heir, while a child, does not differ at all from a servant, though the child is lord of all.</p> <p>2 The child is under tutors and governors until the time appointed by the child's parents.</p> <p>3 Even so when we were children, we were in bondage under the laws of the world.</p> <p>4 However, when the fullness of the time came, God sent forth His Son, made of a woman, made under the law of Moses</p> <p>5 to redeem those who were under the law of Moses so that we might be adopted as children by God.</p> <p>6 And because you have become His children, God has sent forth the spirit of His Son into your hearts, crying, "Abba, Father."¹⁰</p>

<p>Father. 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. 8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. 9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? 10 Ye observe days, and months, and times, and years. 11 I am afraid of you, lest I have bestowed upon you labour in vain. 12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all. 13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first. 14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. 15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. 16 Am I therefore become your enemy, because I tell you the truth? 17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. 18 But it is good to be zealously affected always in a good thing, and not only when I am present with you. 19 My little children, of whom I travail in birth again until Christ be formed in you, 20 I desire to be present with you now, and to change my voice; for I stand in doubt of you. 21 Tell me, ye that desire to be under the law, do ye not hear the law? 22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.</p>	<p>7 Therefore you are no more a servant, but a child, and if a child, then an heir of God through Christ. 8 However, when you did not know God, you served those who by nature are not gods. 9 However, now that you know God, or rather are known of God, why are you turning again to the weak and beggarly elements of the world, to which you seem to seek again to be in bondage? 10 You still place importance on certain days, and months, and times, and years, for example, feast days. 11 I am afraid that my labor to give you the truth was in vain. 12 Fellow believers, I earnestly request you, be as I am, for I am as you are; you have not injured me at all. 13 You know that despite my infirmity of the flesh, I preached the gospel to you at first. 14 And despite my infirmity in the flesh you did not despise, nor reject me, but received me as you would an angel of God, or even Christ Jesus. 15 Why are you no longer as happy with me as you once were? For I tell you the truth, there was a time when, if it had been possible, you would have plucked out your own eyes, and have given them to me. 16 Because I tell you the truth, have I therefore become your enemy? 17 There are some who are anxious to win you, but not for your good. They want to cause you to stop following me so that you will foolishly follow them. 18 However, it is good if people are concerned about you for your own well-being, and not only when I am present with you. 19 My little children, I am still suffering the pain of childbirth with you, until Christ is formed in you, 20 I wish I could be present with you now, and be able to choose the right things to say to you, for I am worried about you. 21 Tell me, you who seem to desire to be under the law of Moses, do you not understand what the law of Moses requires of you? 22 For the Scripture says that Abraham had two sons, the one by a female servant, the other by a free woman.</p>
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<p>23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.</p> <p>24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.</p> <p>25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.</p> <p>26 But Jerusalem which is above is free, which is the mother of us all.</p> <p>27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.</p> <p>28 Now we, brethren, as Isaac was, are the children of promise.</p> <p>29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.</p> <p>30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.</p> <p>31 So then, brethren, we are not children of the bondwoman, but of the free.</p>	<p>23 The son who was of the female servant was born after the flesh, but the son of the free woman was born subject to the promise of God to Abraham.¹¹</p> <p>24 These things are an allegory, for there are two covenants: the one from Mount Sinai, which leads to bondage, who is Hagar.</p> <p>25 For this Hagar is Mount Sinai in Arabia, and refers to the present Jerusalem which is in bondage with her children.</p> <p>26 However, the heavenly Jerusalem is free, which is the mother of us all.</p> <p>27 The Scripture says, “Rejoice, you barren who have not had children; shout with joy, you who do not travail in childbirth; for the deserted woman has many more children than she who has a husband.”¹²</p> <p>28 Now we, fellow believers, as Isaac was, are the children of the promise of God to Abraham.</p> <p>29 However, as then, the person who was born according to the flesh persecuted the one who was born according to the spirit of God, even so it is now.</p> <p>30 Nevertheless, what does the Scripture say? “Cast out the female servant and her son: for the son of the female servant shall not be heir with the son of the free woman.”¹³</p> <p>31 So then, fellow believers, we are not children of the female servant, but of the free woman.</p>
<p>5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.</p> <p>2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.</p> <p>3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.</p> <p>4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.</p> <p>5 For we through the Spirit wait for the hope of righteousness by faith.</p> <p>6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.</p>	<p>5:1 Therefore, stand fast in the liberty with which Christ has made us free, and do not be entangled again with the yoke of bondage.</p> <p>2 Behold, I Paul say to you, that if you believe that you must be circumcised, Christ will not profit you at all.</p> <p>3 For I testify again to all who believe that circumcision is necessary, that they are then required to obey the whole law of Moses.</p> <p>4 Christ has become of no effect to you if you try to be justified by the law of Moses; you have fallen from grace.</p> <p>5 We through the spirit of God wait for the hope of righteousness by faith.</p> <p>6 For in Jesus Christ neither circumcision nor uncircumcision brings benefits, but only faith which works by love.</p>

<p>7 Ye did run well; who did hinder you that ye should not obey the truth?</p> <p>8 This persuasion cometh not of him that calleth you.</p> <p>9 A little leaven leaveneth the whole lump.</p> <p>10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.</p> <p>11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.</p> <p>12 I would they were even cut off which trouble you.</p> <p>13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.</p> <p>14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.</p> <p>15 But if ye bite and devour one another, take heed that ye be not consumed one of another.</p> <p>16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.</p> <p>17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.</p> <p>18 But if ye be led of the Spirit, ye are not under the law.</p> <p>19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,</p> <p>20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,</p> <p>21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.</p> <p>22 But the fruit of the Spirit is love, joy, peace,</p>	<p>7 You were doing so well; who influenced you that you do not obey the truth?</p> <p>8 This influence is not from God who calls you.</p> <p>9 A little yeast leavens the whole lump. (In other words, a little bad influence infects the whole group.)</p> <p>10 I have confidence in you through the Lord, that you will not go astray; but the person who troubles you will bear God's judgment, whoever the person is.</p> <p>11 And fellow believers, if I were still preaching the Jewish law of circumcision, would I be suffering all this persecution? No, and the preaching of the cross that offends so many would be abandoned.</p> <p>12 I wish that those who trouble you, wanting to circumcise you, would go even further themselves and castrate themselves.</p> <p>13 Fellow believers, you have been called to liberty; only do not use liberty as an occasion to serve the flesh, but by love serve one another.</p> <p>14 For all the law of God is fulfilled in this Scripture: "You shall love your neighbor as yourself."¹⁴ (You should interpret this command as if your neighbor is everyone.)</p> <p>15 However, if you bite and devour one another, take heed that you are not destroyed by one another.</p> <p>16 I say this then: walk in the spirit of God, and you will not gratify the desires of the flesh.</p> <p>17 For the flesh lusts against the spirit of God, and the spirit of God is opposed to the flesh; and these are contrary to one another so that you cannot do the things that you want to do if you go the way of the flesh.</p> <p>18 However, if you are led by the spirit of God, you are not under the law of Moses.</p> <p>19 Now the works of the flesh are easily seen, which are these: adultery, sexual immorality, shameful deeds, lasciviousness,</p> <p>20 idolatry, witchcraft, hatred, fighting, selfish rivalry, wrath, strife, jealous betrayal, heresies,</p> <p>21 envyings, murders, drunkenness, reveling, and so on. Regarding these I tell you now, as I have also told you in the past, that those who do such things will not inherit the kingdom of God.</p> <p>22 the fruit of the spirit of God is love, joy, peace,</p>
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<p>longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be desirous of vain glory, provoking one another, envying one another.</p>	<p>long-suffering (patience, especially while suffering from the misdeeds of others), gentleness, goodness, faith, 23 meekness, self-control. Against such there is no law. 24 Those who are Christ's have crucified the flesh with its passions and lusts. 25 If we claim to live having the spirit of God, let us also walk in the spirit of God. 26 Let us not be desirous of vain glory, provoking one another, envying one another.</p>
<p>6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 2 Bear ye one another's burdens, and so fulfil the law of Christ. 3 For if a man think himself to be something, when he is nothing, he deceiveth himself. 4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. 5 For every man shall bear his own burden. 6 Let him that is taught in the word communicate unto him that teacheth in all good things. 7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. 9 And let us not be weary in well doing: for in due season we shall reap, if we faint not. 10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. 11 Ye see how large a letter I have written unto you with mine own hand. 12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. 13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.</p>	<p>6:1 Fellow believers, if a person is known to sin, you who are spiritual are to restore the person with the spirit of meekness, keeping yourself in check, lest you also be tempted. 2 Bear one another's burdens, and so fulfill the law of Christ. 3 If people think themselves to be something, when they are nothing, they deceive themselves. 4 However, let all judge their own work, and, if it is good, rejoice over it, and not compare it to another's work. 5 For all must carry their own burden. 6 Let those who are being taught the word of Christ share all the good things they have with their teacher. 7 Do not be deceived; God is not mocked: for whatever people sow, they will also reap. 8 For those who sow to their flesh will of the flesh reap corruption, but those who sow to the spirit of God will of that spirit reap life everlasting. 9 And let us not be weary in doing good, for in due season we will reap our reward if we do not give up. 10 Therefore as we have the opportunity, let us do good to everyone, especially to those who are fellow believers. 11 See how large the letters are which I am now writing to you with my own hand. 12 Those who urge you to decide publicly to be circumcised are afraid of persecution for the cross of Christ. 13 They themselves who are circumcised do not obey the law of Moses, but they desire to have you circumcised so that they may glory in your flesh. 14 However, God forbid that I should glory except in</p>

<p>14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.</p> <p>15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.</p> <p>16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.</p> <p>17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.</p> <p>18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.</p>	<p>the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world.</p> <p>15 For in Christ Jesus neither circumcision nor uncircumcision matters at all; what matters is that you have a new self.</p> <p>16 May mercy and peace be theirs to as many as walk according to this rule, and on all God's Israel.</p> <p>17 From now on let no one trouble me; I want only peace, for I bear on my body the marks of the Lord Jesus that show that I am his servant.</p> <p>18 Fellow believers, may the grace of our Lord Jesus Christ be with your spirit. Amen.</p>
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¹ (1:1) Mainstream Bible scholars consider Galatians to be one of the seven authentic books of the Bible by Paul along with Romans, 1 Thessalonians, 1 and 2 Corinthians, Philippians and Philemon.

² (1:17) "Arabia" to Paul would have been the land of the Nabateans, in what is modern-day Jordan, not Arabia as defined today.

³ (2:19) It has been said that living to the law of Moses and legalism "was in reality living to self; living to God meant dying to self and bearing one another's burdens."

⁴ (3:8) Genesis 12:3

⁵ (3:10) Deuteronomy 27:26

⁶ (3:11) Habakkuk 2:4

⁷ (3:12) Leviticus 18:5

⁸ (3:13) Deuteronomy 21:23

⁹ (3:16) Genesis 12:7

¹⁰ (4:6) The word "Abba" has been found on many ossuaries (bone boxes) in Israel.

¹¹ (4:23) Genesis 21:9

¹² (4:27) Isaiah 54:1

¹³ (4:30) Genesis 21:9,10,12

¹⁴ (5:14) Leviticus 19:18