

Galatians

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),

1:2 And all the brethren which are with me, unto the churches of Galatia:

1:3 Grace be to you and peace, from God the Father and from our Lord Jesus Christ,

1:4 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,

1:5 To whom be glory for ever and ever. Amen.

1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel,

1:7 Which is not another; but there be some that trouble you and would pervert the gospel of Christ.

1:8 But though we or an angel from heaven preach any other gospel unto you than that which

1 Παῦλος (Paul), ἀπόστολος (an apostle), οὐκ (not) ἀπ' (from) ἀνθρώπων (men), οὐδὲ (nor) δι' (through) ἀνθρώπου (man), ἀλλὰ (but) διὰ (through) Ἰησοῦ (Jesus) Χριστοῦ (Christ), καὶ (and) Θεοῦ (God) Πατρὸς (the Father), τοῦ (the One) ἐγείραντος (having raised) αὐτὸν (Him) ἐκ (out from) νεκρῶν (the dead) —

2 καὶ (and) οἱ (the) σὺν (with) ἐμοὶ (me) πάντες (all) ἀδελφοί (brothers), Ταῖς (To the) ἐκκλησίαις (churches) τῆς (-) Γαλατίας (of Galatia):

3 Χάρις (Grace) ὑμῖν (to you) καὶ (and) εἰρήνη (peace) ἀπὸ (from) Θεοῦ (God) Πατρὸς (Father) ἡμῶν (of us) ⇔ «καὶ (and) Κυρίου» (the Lord) Ἰησοῦ (Jesus) Χριστοῦ (Christ),

4 τοῦ (the One) δόντος (having given) ἑαυτὸν (Himself) ὑπὲρ (for) τῶν (the) ἁμαρτιῶν (sins) ἡμῶν (of us), ὅπως (so that) ἐξέλθῃται (He might deliver) ἡμᾶς (us) ἐκ (out of) τοῦ (the) αἰῶνος (age) τοῦ (of) ἐνεστώτος (having come presently) πονηροῦ (evil), κατὰ (according to) τὸ (the) θέλημα (will) τοῦ (of the) Θεοῦ (God) καὶ (and) Πατρὸς (Father) ἡμῶν (of us),

5 ᾧ (to whom be) ἡ (the) δόξα (glory) εἰς (to) τοὺς (the) αἰῶνας (ages) τῶν (of the) αἰώνων (ages). ἀμήν (Amen).

6 Θαυμάζω (I am astonished) ὅτι (that) οὕτως (so) ταχέως (quickly) μετατίθεσθε (you are deserting) ἀπὸ (from) τοῦ (the One) καλέσαντος (having called) ὑμᾶς (you) ἐν (in) χάριτι (the grace) Χριστοῦ (of Christ), εἰς (to) ἕτερον (a different) εὐαγγέλιον (gospel),

7 ὃ (which) οὐκ (not) ἔστιν (is) ἄλλο (another); εἰ (if) μὴ (not) τινές (some) εἰσιν (there are) οἱ (who) ταράσσοντες (are troubling) ὑμᾶς (you), καὶ (and) θέλοντες (are desiring) μεταστρέψαι (to pervert) τὸ (the) εὐαγγέλιον (gospel) τοῦ (-) Χριστοῦ (of Christ).

8 Ἀλλὰ (But) καὶ (even) ἐὰν (if) ἡμεῖς (we) ἢ (or) ἄγγελος (an angel) ἐξ (out of) οὐρανοῦ (heaven) εὐαγγελίζηται* (should preach a gospel) ὑμῖν (to you) παρ' (contrary to) ὃ (what)

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1:2 And all the brethren which are with me, unto the churches of Galatia:

1:3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

1:4 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:

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1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

1:7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

1:8 But though we, or an angel from heaven, preach any other gospel unto you than that

we have preached unto you, let him be accursed.

1:9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

1:10 For do I now **please** men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ.

1:11 But I certify you, brethren, that the gospel which was preached of me is not after man.

1:12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

1:13 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,

1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

ἐηγγελισάμεθα (**we proclaimed**) ὑμῖν (**to you**), ἀνάθεμα (**accursed**) ἔστω (**let him be**)!

9 ὥς (**As**) προειρηκάμεν (**we have said before**), καὶ (**even**) ἄρτι (**now**) πάλιν (**again**) λέγω (**I say**), εἴ (**if**) τις (**anyone**) ὑμᾶς (**to you**) εὐαγγελίζεται (**is preaching a gospel**) παρ' (**contrary to**) ὃ (**what**) παρελάβετε (**you received**), ἀνάθεμα (**accursed**) ἔστω (**let him be**)!

10 Ἄρτι (**Presently**) γὰρ (**for**) ἀνθρώπους (**of men**) πείθω (**do I seek approval**), ἢ (**or**) τὸν (-) Θεόν (**God**)? ἢ (**Or**) ζητῶ (**do I seek**) ἀνθρώπους (**men**) ἀρέσκειν (**to please**)? εἰ (**For if**) ἔτι (**yet**) ἀνθρώποις (**men**) ἤρεσκον (**I were pleasing**), Χριστοῦ (**of Christ**) δοῦλος (**a servant**) οὐκ (**not**) ἂν (-) ἦμην (**I would be**).

11 γνωρίζω (**I make known**) γὰρ (**for**) ὑμῖν (**to you**), ἀδελφοί (**brothers**), τὸ (**the**) εὐαγγέλιον (**gospel**) τὸ (-) εὐαγγελισθὲν (**having been preached**) ὑπ' (**by**) ἐμοῦ (**me**), ὅτι (**that**) οὐκ (**not**) ἔστιν (**it is**) κατὰ (**according to**) ἀνθρώπων (**man**).

12 οὐδὲ (**Neither**) γὰρ (**for**) ἐγὼ (**I**) παρὰ (**from**) ἀνθρώπου (**man**) παρέλαβον (**received**) αὐτό (**it**), οὔτε (**nor**) ἐδιδάχθην (**was I taught it**), ἀλλὰ (**but**) δι' (**by**) ἀποκαλύψεως (**a revelation**) Ἰησοῦ (**of Jesus**) Χριστοῦ (**Christ**).

13 Ἰκούσατε (**You have heard of**) γὰρ (**for**) τὴν (-) ἐμὴν (**my**) ἀναστροφὴν (**way of life**) ποτε (**former**) ἐν (**in**) τῷ (-) Ἰουδαϊσμῷ (**Judaism**), ὅτι (**that**) καθ' (**beyond**) ὑπερβολὴν (**exceeding measure**), ἐδίωκον (**I was persecuting**) τὴν (**the**) ἐκκλησίαν (**church**) τοῦ (-) Θεοῦ (**of God**) καὶ (**and**) ἐπόρθουν (**was destroying**) αὐτήν (**it**).

14 καὶ (**And**) προέκοπτον (**I was advancing**) ἐν (**in**) τῷ (-) Ἰουδαϊσμῷ (**Judaism**) ὑπὲρ (**beyond**) πολλοὺς (**many**) συνηλικιώτας (**contemporaries**) ἐν (**in**) τῷ (**the**) γένει (**countrymen**) μου (**of me**), περισσotέρως (**more abundantly**) ζηλωτῆς (**zealous**) ὑπάρχων (**being**) τῶν (**of the**) πατρικῶν (**fathers**) μου (**of me**) παραδόσεων (**traditions**).

which we have preached unto you, let him be accursed.

1:9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

1:10 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.

1:11 But I certify you, brethren, that the gospel which was preached of me is not after man.

1:12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

1:13 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:

1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

1:15 But when it pleased God, who separated me from my mother's womb and called me by his grace,

1:16 To reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood;

1:17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia and returned again unto Damascus.

1:18 Then after three years I went up to Jerusalem to see Peter and abode with him fifteen days.

1:19 But other of the apostles saw I none, save James, the Lord's brother.

1:20 Now the things which I write unto you, behold, before God, I lie not.

1:21 Afterwards I came into the regions of Syria and Cilicia,

1:22 And was unknown by face unto the churches of Judea which were in Christ;

15 Ὅτε (When) δὲ (however) εὐδόκησεν (was pleased) [ὁ (-) θεός] (God) ὁ (the One) ἀφορίσας (having selected) με (me) ἐκ (from) κοιλίας (the womb) μητρὸς (of mother) μου (of me), καὶ (and) καλέσας (having called me) διὰ (by) τῆς (the) χάριτος (grace) αὐτοῦ (of Him),

16 ἀποκαλύψαι (to reveal) τὸν (the) Υἱὸν (Son) αὐτοῦ (of Him) ἐν (in) ἐμοὶ (me), ἵνα (that) εὐαγγελίζωμαι (I might preach) αὐτὸν (Him) ἐν (among) τοῖς (the) ἔθνεσιν (Gentiles), εὐθέως (immediately) οὐ (not) προσανεθέμην (I consulted) σαρκὶ (with flesh) καὶ (and) αἵματι (blood),

17 οὐδὲ (nor) ἀνῆλθον (did I go up) εἰς (to) Ἱερουσόλυμα (Jerusalem) πρὸς (to) τοὺς (the) πρὸ (before) ἐμοῦ (me) ἀποστόλους (apostles), ἀλλὰ (but) ἀπῆλθον (I went away) εἰς (into) Ἀραβίαν (Arabia), καὶ (and) πάλιν (again) ὑπέστρεψα (returned) εἰς (to) Δαμασκόν (Damascus).

18 Ἐπειτα (Then) μετὰ (after) τρία (three) ἐξ ἔτη (years), ἀνῆλθον (I went up) εἰς (to) Ἱερουσόλυμα (Jerusalem) ἵστορηῆσαι (to make acquaintance with) Κηφᾶν (Cephas), καὶ (and) ἐπέμεινα (I remained) πρὸς (with) αὐτὸν (him) ἡμέρας (days) δεκαπέντε (fifteen).

19 ἄλλοτερον (Other) δὲ (however) τῶν (of the) ἀποστόλων (apostles) οὐκ (none) εἶδον (I saw), εἰ (if) μὴ (not) Ἰάκωβον (James), τὸν (the) ἀδελφὸν (brother) τοῦ (of the) Κυρίου (Lord).

20 Ἄ (In what) δὲ (now) γράφω (I write) ὑμῖν (to you), ἰδοὺ (behold), ἐνώπιον (before) τοῦ (-) Θεοῦ (God) ὅτι (-), οὐ (not) ψεύδομαι (I lie).

21 Ἐπειτα (Then) ἦλθον (I went) εἰς (into) τὰ (the) κλίματα (regions) τῆς (-) Συρίας (of Syria) καὶ (and) τῆς (-) Κιλικίας (Cilicia).

22 ἤμην (I was) δὲ (then) ἀγνωστούμενος (unknown) τῷ (-) προσώπῳ (by face) ταῖς (to the) ἐκκλησίαις (churches) τῆς (-) Ἰουδαίας (of Judea) ταῖς (that are) ἐν (in) Χριστῷ (Christ).

1:15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,

1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

1:17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

1:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

1:19 But other of the apostles saw I none, save James the Lord's brother.

1:20 Now the things which I write unto you, behold, before God, I lie not.

1:21 Afterwards I came into the regions of Syria and Cilicia;

1:22 And was unknown by face unto the churches of Judea which were in Christ:

1:23 But they had heard only that he which **persecutest** us in times past now preacheth the faith which once he destroyed.

1:24 And they glorified God **on account of** me.

2:1 Then fourteen years after, I went up again to Jerusalem with Barnabas and took Titus with me also.

2:2 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.

2:3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised.

2:4 **Notwithstanding, there were some** brought in **by** false brethren unawares, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage,

2:5 To whom we gave place by subjection, no, not for an hour, that

23 μόνον (Only) δὲ (however) ἀκούοντες (hearing) ἦσαν (they were) ὅτι (that) “Ὁ (the one) διώκων (persecuting) ἡμᾶς (us) ποτε (formerly), νῦν (now) εὐαγγελίζεται (is preaching) τὴν (the) πίστιν (faith) ἣν (which) ποτε (once) ἐπόρθει (he was destroying).”

24 καὶ (And) ἐδόξαζον (they were glorifying) ἐν (in) ἐμοὶ (me) τὸν (-) Θεόν (God).

1 Ἐπειτα (Then) διὰ (after) δεκατεσσάρων (fourteen) ἐτῶν (years) πάλιν (again) ἀνέβην (I went up) εἰς (to) Ἱερουσόλυμα (Jerusalem) μετὰ (with) Βαρνάβα (Barnabas), συμπαραλαβῶν (having taken with me) καὶ (also) Τίτον (Titus).

2 ἀνέβην (I went up) δὲ (now) κατὰ (according to) ἀποκάλυψιν (a revelation) καὶ (and) ἀνεθέμην (set before) αὐτοῖς (them) τὸ (the) εὐαγγέλιον (gospel) ὃ (that) κηρύσσω (I proclaim) ἐν (among) τοῖς (the) ἔθνεσιν (Gentiles)—κατ’ (apart) ἰδίαν (individually) δὲ (however) τοῖς (to those) δοκοῦσιν (esteemed)—μὴ (lest) πως (hardly) εἰς (in) κενὸν (vain) τρέχω (I should be running) ἢ (or) ἔδραμον (have run).

3 ἀλλ’ (But) οὐδὲ (not even) Τίτος (Titus) ὁ (who was) σὺν (with) ἐμοί (me), Ἕλληνας (a Greek) ὢν (being), ἠναγκάσθη (was compelled) περιτμηθῆναι (to be circumcised),

4 διὰ (because of) δὲ (even) τοὺς (the) παρεισιάκτους (brought in secretly) ψευδαδέλφους (false brothers), οἵτινες (who) παρεισιῆλθον (came in by stealth) κατασκοπῆσαι (to spy out) τὴν (the) ἐλευθερίαν (freedom) ἡμῶν (of us) ἣν (which) ἔχομεν (we have) ἐν (in) Χριστῷ (Christ) Ἰησοῦ (Jesus), ἵνα (that) ἡμᾶς (us) καταδουλώσουσιν (they will enslave),

5 οἷς (to whom) οὐδὲ (not even) πρὸς (for) ὥραν (an hour) εἴξαμεν (did we yield) τῇ (-) ὑποταγῇ (in subjection), ἵνα (so that) ἡ (the) ἀλήθεια (truth) τοῦ (of the)

1:23 But they had heard only, That he which **persecuted** us in times past now preacheth the faith which once he destroyed.

1:24 And they glorified God **in** me.

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2:3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

2:4 **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:

2:5 To whom we gave place by subjection, no, not for an hour; that

the truth of the gospel might continue with you.

2:6 But of those 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;

2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter,

2:8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles),

2:9 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.

2:10 Only they would that we should remember the poor, the same

εὐαγγελίου (gospel) διαμεῖνῃ (might continue) πρὸς (with) ὑμᾶς (you).

6 Ἀπὸ (Of) δὲ (now) τῶν (those) δοκούντων (esteemed) εἶναί (to be) τι (something) — ὅποιοί (whatsoever) ποτε (formerly) ἦσαν (they were), οὐδέν (not) μοι (to me) διαφέρει (makes a difference); πρόσωπον (the person) ὁ (-) Θεὸς (God) ἀνθρώπου (of a man) οὐ (not) λαμβάνει (does accept) — ἐμοὶ (to me) γὰρ (for) οἱ (the) δοκούντες (esteemed) οὐδέν (nothing) προσανέθεντο (added).

7 ἀλλὰ (But) τοῦναντίον (on the contrary), ἰδόντες (having seen) ὅτι (that) πεπίστευμαι (I have been entrusted with) τὸ (the) εὐαγγέλιον (gospel) τῆς (of the) ἀκροβυστίας (uncircumcision), καθὼς (just as) Πέτρος (Peter with that) τῆς (of the) περιτομῆς (circumcision) —

8 ὁ (the One) γὰρ (for) ἐνεργήσας (having worked) Πέτρῳ (in Peter) εἰς (for) ἀποστολὴν (apostleship) τῆς (of the) περιτομῆς (circumcision) ἐνήργησεν (did) καὶ (also) ἐμοὶ (in me) εἰς (toward) τὰ (the) ἔθνη (Gentiles) —

9 καὶ (and) γνόντες (having known) τὴν (the) χάριν (grace) τὴν (-) δοθεῖσάν (having been given) μοι (to me), Ἰάκωβος (James) καὶ (and) Κηφᾶς (Cephas)^c καὶ (and) Ἰωάννης (John), οἱ (those) δοκούντες (esteemed) στῦλοι (pillars) εἶναι (to be), δεξιὰς (the right hands) ἔδωκαν (gave) ἐμοὶ (to me) καὶ (and) Βαρνάβα (Barnabas), κοινωνίας (of fellowship), ἵνα (that) ἡμεῖς (we should go) εἰς (to) τὰ (the) ἔθνη (Gentiles); αὐτοὶ (they) δὲ (however) εἰς (to) τὴν (the) περιτομὴν (circumcision).

10 μόνον (Only they asked) τῶν (the) πτωχῶν (poor) ἵνα (that) μνημονεύωμεν (we should remember), ὃ (that) καὶ (also) ἐσπούδασα (I was eager) αὐτὸ (the same) τοῦτο (thing) ποιῆσαι (to do).

the truth of the gospel might continue with you.

2:6 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:

2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

2:8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

2:9 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.

2:10 Only they would that we should remember the poor; the same

which I also was forward to do.

2:11 But when Peter was come to Antioch, I withstood him to the face because he was to be blamed.

2:12 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.

2:13 And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation.

2:14 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 **the** Gentiles and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

2:15 We who are Jews by nature, and not sinners of the Gentiles,

2:16 Knowing that a man is not justified by the works of the law, but by the faith

11 Ὅτε (When) δὲ (however) ἦλθεν (came) Κηφᾶς (Peter) εἰς (to) Ἀντιόχειαν (Antioch), κατὰ (to) πρόσωπον (face) αὐτῷ (his) ἀντέστην (I opposed him), ὅτι (because) κατεγνωσμένος (condemned) ἦν (he stood).

12 πρὸ (Before) τοῦ (-) γὰρ (for), ἐλθεῖν (came) τινὰς (certain ones) ἀπὸ (from) Ἰακώβου (James), μετὰ (with) τῶν (the) ἔθνῶν (Gentiles) συνήσθιεν (he was eating); ὅτε (when) δὲ (however) ἦλθον (they came), ὑπέστειλλον (he was drawing back) καὶ (and) ἀφώριζεν (was separating) ἑαυτὸν (himself), φοβούμενος (being afraid of) τοὺς (those) ἐκ (of) περιτομῆς (the circumcision).

13 καὶ (And) συνυπεκρίθησαν (acted hypocritically) αὐτῷ (with him) καὶ (also) οἱ (the) λοιποὶ (rest) Ἰουδαῖοι (of the Jews), ὥστε (so that) καὶ (even) Βαρνάβας (Barnabas) συναπήχθη (was carried away) αὐτῶν (of them) τῇ (by the) ὑποκρίσει (hypocrisy).

14 Ἀλλ' (But) ὅτε (when) εἶδον (I saw) ὅτι (that) οὐκ (not) ὀρθοποδοῦσιν (they are walking uprightly) πρὸς (according to) τὴν (the) ἀλήθειαν (truth) τοῦ (of the) εὐαγγελίου (gospel), εἶπον (I said) τῷ (-) Κηφᾶ (to Peter) ἔμπροσθεν (before) πάντων (all), "Εἰ (If) σὺ (you), Ἰουδαῖος (a Jew) ὑπάρχων (being), ἔθνικῶς (like a Gentile) καὶ (and) οὐκ (not) Ἰουδαϊκῶς (like a Jew) ζῆς (live), πῶς (why) τὰ (the) ἔθνη (Gentiles) ἀναγκάζεις (do you compel) ἰουδαΐζειν (to Judaize)?"

15 Ἡμεῖς (We), φύσει (by birth) Ἰουδαῖοι (Jews), καὶ (and) οὐκ (not) ἐξ (of) ἔθνῶν (the Gentiles) 'Ἀμαρτωλοὶ (sinners),'

16 εἰδότες (knowing) δὲ (nevertheless) ὅτι (that) οὐ (not) δικαιούται (is justified) ἄνθρωπος (a man) ἐξ (by) ἔργων (works) νόμου (of law), ἐὰν (if) μὴ (not)

which I also was forward to do.

2:11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

2:12 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.

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2:15 We who are Jews by nature, and not sinners of the Gentiles,

2:16 Knowing that a man is not justified by the works of the law,

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.

2:17 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.

2:18 For if I build again the things which I destroyed, I make myself a transgressor.

2:19 For I through the law am dead to the law, that I might live unto God.

2:20 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.

2:21 I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain.

διὰ (through) πίστεως (faith) Χριστοῦ (Christ) ⇔ Ἰησοῦ (from Jesus); καὶ (even) ἡμεῖς (we) εἰς (in) Χριστὸν (Christ) Ἰησοῦν (Jesus) ἐπιστεῦσαμεν (have believed), ἵνα (that) δικαιωθῶμεν (we may be justified) ἐκ (by) πίστεως (faith) Χριστοῦ (from Christ), καὶ (and) οὐκ (not) ἐξ (by) ἔργων (works) νόμου (of the Law); ὅτι (because) ἐξ (by) ἔργων (works) νόμου (of the Law) οὐ (not) δικαιωθήσεται (will be justified) πᾶσα (any) σὰρξ (flesh).

17 Εἰ (If) δὲ (however) ζητοῦντες (seeking) δικαιωθῆναι (to be justified) ἐν (in) Χριστῷ (Christ), εὑρέθημεν (have been found) καὶ (also) αὐτοὶ (we ourselves) ἁμαρτωλοὶ (sinners), ἄρα (is then) Χριστὸς (Christ) ἁμαρτίας (of sin) διάκονος (a minister)? μὴ (Never) γένοιτο (may it be)!

18 εἰ (If) γὰρ (for) ἃ (that) κατέλυσα (I had torn down), ταῦτα (these things) πάλιν (again) οἰκοδομῶ (I build), παραβάτην (a transgressor) ἑμαυτὸν (myself) συνιστάνω (I prove).

19 ἐγὼ (I) γὰρ (for), διὰ (through) νόμου (the Law) νόμῳ (to the Law) ἀπέθανον (died), ἵνα (that) Θεῷ (to God) ζήσω (I might live).

20 Χριστῷ (Christ) συνεσταύρωμαι (I have been crucified with); ζῶ (I live) δὲ (then), οὐκέτι (no longer) ἐγὼ (I); ζῆ (lives) δὲ (however) ἐν (in) ἐμοί (me) Χριστός (Christ); ὃ (that which) δὲ (now) νῦν (now) ζῶ (I live) ἐν (in) σαρκί (the flesh), ἐν (through) πίστει (faith) ζῶ (I live), τῇ (that) τοῦ (from the) Υἱοῦ (Son) τοῦ (-) Θεοῦ (of God), τοῦ (the One) ἀγαπήσαντός (having loved) με (me) καὶ (and) παραδόντος (having given up) ἑαυτὸν (Himself) ὑπὲρ (for) ἐμοῦ (me).

21 Οὐκ (Not) ἀθετῶ (I do set aside) τὴν (the) χάριν (grace) τοῦ (-) Θεοῦ (of God); εἰ (if) γὰρ (for) διὰ (through) νόμου (the Law) δικαιοσύνη (righteousness is), ἄρα (then) Χριστὸς (Christ) ὄρωραν (for naught) ἀπέθανεν (died)."

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.

2:17 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.

2:18 For if I build again the things which I destroyed, I make myself a transgressor.

2:19 For I through the law am dead to the law, that I might live unto God.

2:20 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.

2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

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?

3:2 This only would I learn of you: Received ye the Spirit by the works of the law or by the hearing of faith?

3:3 Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?

3:4 Have ye suffered so many things in vain? if it be yet in vain.

3:5 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?

3:6 Even as Abraham believed God, and it was accounted to him for righteousness,

3:7 Know ye, therefore, that they which are of faith, the same are the children of Abraham.

1 Ὡ (O) ἀνόητοι (foolish) Γαλάται (Galatians)! τίς (Who) ὑμᾶς (you) ἐβάσκανεν (has bewitched), οἷς (whose) κατ' (before) ὀφθαλμοὺς (eyes) Ἰησοῦς (Jesus) Χριστὸς (Christ) προεγράφη (was publicly portrayed) ἐσταυρωμένος (as having been crucified)?

2 τοῦτο (This) μόνον (only) θέλω (I wish) μαθεῖν (to learn) ἀφ' (from) ὑμῶν (you), ἐξ (by) ἔργων (works) νόμου (of the Law) τὸ (the) Πνεῦμα (Spirit) ἐλάβετε (did you receive), ἢ (or) ἐξ (by) ἀκοῆς (hearing) πίστεως (of faith)?

3 Οὕτως (So) ἀνόητοί (foolish) ἐστε (are you)? ἐναρξάμενοι (Having begun) Πνεύματι (in the Spirit), νῦν (now) σαρκί (in the flesh) ἐπιτελειῖσθε (are you being perfected)?

4 ποσαῦτα (So many things) ἐπάθετε (did you suffer) εἰκῆ (in vain), εἰ (if) γε (indeed) καὶ (also) εἰκῆ (in vain)?

5 ὁ (The One) οὖν (therefore) ἐπιχορηγῶν (supplying) ὑμῖν (to you) τὸ (the) Πνεῦμα (Spirit) καὶ (and) ἐνεργῶν (working) δυνάμεις (miracles) ἐν (among) ὑμῖν (you), ἐξ (is it out of) ἔργων (works) νόμου (of the Law) ἢ (or) ἐξ (out of) ἀκοῆς (hearing) πίστεως (of faith)?

6 Καθὼς (So also), "Ἀβραάμ (Abraham) ἐπίστευσεν (believed) τῷ (-) Θεῷ (God), καὶ (and) ἐλογίσθη (it was reckoned) αὐτῷ (to him) εἰς (as) δικαιοσύνην (righteousness)."

7 Γινώσκετε (Know) ἄρα (then) ὅτι (that) οἱ (those) ἐκ (of) πίστεως (faith), οὗτοι (these) υἱοί (sons) εἰσιν (are) Ἀβραάμ (of Abraham).

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?

3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3:3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

3:4 Have ye suffered so many things in vain? if it be yet in vain.

3:5 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?

3:6 Even as Abraham believed God, and it was accounted to him for righteousness.

3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.

3:8 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.

3:9 So then they which be of faith are blessed with faithful Abraham.

3:10 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.

3:11 But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith.

3:12 And the law is not of faith; but, The man that doeth them shall live in them.

3:13 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,

3:14 That the blessing of Abraham might come on the

8 προϋδοῦσα (Having foreseen) δὲ (then) ἢ (the) γραφῆ (Scripture) ὅτι (that) ἐκ (by) πίστεως (faith) δικαιοῖ (justifies) τὰ (the) ἔθνη (Gentiles) ὁ (-) Θεὸς (God), προεηγγελίσατο (foretold the gospel) τῷ (-) Ἀβραάμ (to Abraham) ὅτι (-): “Ἐνευλογηθήσονται (Will be blessed) ἐν (in) σοὶ (you) πάντα (all) τὰ (the) ἔθνη (nations).”

9 ὥστε (So then), οἱ (those) ἐκ (of) πίστεως (faith) εὐλογοῦνται (are blessed) σὺν (along with) τῷ (the) πιστῷ (believing) Ἀβραάμ (Abraham).

10 Ὅσοι (As many as) γὰρ (for) ἐξ (of) ἔργων (works) νόμου (of the Law) εἰσὶν (are), ὑπὸ (under) κατάραν (a curse) εἰσὶν (are); γέγραπται (it has been written) γὰρ (for) ὅτι (-): “Ἐπικατάρατος (Cursed is) πᾶς (everyone) ὃς (who) οὐκ (not) ἐμμένει (does continue) πᾶσιν (all things) τοῖς (-) γεγραμμένοις (having been written) ἐν (in) τῷ (the) βιβλίῳ (book) τοῦ (of the) νόμου (Law), τοῦ (-) ποιῆσαι (to do) αὐτά (them).”

11 ὅτι (That) δὲ (now) ἐν (by) νόμῳ (the law) οὐδεὶς (no one) δικαιούται (is justified) παρὰ (before) τῷ (-) Θεῷ (God) δῆλον (is evident), ὅτι (because) Ὁ (The) δίκαιος (righteous) ἐκ (by) πίστεως (faith) ζήσεται (will live).”

12 ὁ (-) δὲ (And) νόμος (the Law) οὐκ (not) ἔστιν (is) ἐκ (of) πίστεως (faith); ἀλλ’ (rather), Ὁ (The one) ποιήσας (having done) αὐτά (these things) ζήσεται (will live) ἐν (by) αὐτοῖς (them).”

13 Χριστὸς (Christ) ἡμᾶς (us) ἐξηγόρασεν (redeemed) ἐκ (from) τῆς (the) κατάρας (curse) τοῦ (of the) νόμου (Law), γενόμενος (having become) ὑπὲρ (for) ἡμῶν (us) κατάρα (a curse), ὅτι (for) γέγραπται (it has been written): “Ἐπικατάρατος (Cursed is) πᾶς (everyone) ὁ (-) κρεμᾶμενος (hanging) ἐπὶ (on) ξύλου (a tree)” —

14 ἵνα (so that) εἰς (to) τὰ (the) ἔθνη (Gentiles) ἢ (the) εὐλογία (blessing) τοῦ (-) Ἀβραάμ (of Abraham) γένηται (might come), ἐν (in) Ἰησοῦ (Jesus) ⇔

3:8 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.

3:9 So then they which be of faith are blessed with faithful Abraham.

3:10 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.

3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

3:12 And the law is not of faith; but, The man that doeth them shall live in them.

3:13 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:

3:14 That the blessing of Abraham might come on the

Gentiles through Jesus Christ, that **they** might receive the promise of the Spirit through faith.

3:15 Brethren, I speak after the manner of men: Though it be but a man's covenant, yet **when** it be confirmed, no man disannulleth or addeth thereto.

3:16 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.

3:17 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.

3:18 For if the inheritance **is** of the law, **then** it is no more of promise; but God gave it to Abraham by promise.

3:19 Wherefore, then, the law was added because of transgressions, till the seed should come to whom the promise was made **in the law given to Moses, who** was

Χριστῶ (Christ), ἵνα (so that) τὴν (the) ἐπαγγελίαν (promise) τοῦ (of the) Πνεύματος (Spirit) λάβωμεν (we might receive), διὰ (through) τῆς (-) πίστεως (faith).

15 Ἀδελφοί (Brothers), κατὰ (according to) ἄνθρωπον (man) λέγω (I am speaking). ὅμως (Even) ἀνθρώπου (of man) κεκυρωμένην (having been ratified) διαθήκην (a covenant), οὐδεὶς (no one) ἀθετεῖ (sets aside) ἢ (or) ἐπιδιατάσσεται (adds thereto).

16 τῶ (-) δὲ (And) Ἀβραάμ (to Abraham) ἐρρέθησαν (were spoken) αἱ (the) ἐπαγγελίαι (promises), καὶ (and) τῶ (to the) σπέρματι (seed) αὐτοῦ (of him). οὐ (Not) λέγει (it does say), "Καὶ (and) τοῖς (-) σπέρμασιν (to seeds)," ὡς (as) ἐπὶ (of) πολλῶν (many); ἀλλ' (but) ὡς (as) ἐφ' (of) ἑνός (One), "Καὶ (and) τῶ (to the) σπέρματι (seed) σου (of you)," ὅς (who) ἐστίν (is) Χριστός (Christ).

17 Τοῦτο (This) δὲ (now) λέγω (I say): διαθήκην (The covenant), προκεκυρωμένην (having been confirmed beforehand) ὑπὸ (by) τοῦ (-) Θεοῦ (God), ὁ (-) μετὰ (afterward) τετρακόσια (four hundred) καὶ (and) τριάκοντα (thirty) ἔτη (years) γεγονώς (having come), νόμος (the law) οὐκ (not) ἀκυροῖ (does annul), εἰς (so as) τὸ (-) καταργῆσαι (to nullify) τὴν (the) ἐπαγγελίαν (promise).

18 εἰ (If) γὰρ (for) ἐκ (by) νόμου (the Law is) ἢ (the) κληρονομία (inheritance), οὐκέτι (it is no longer) ἐξ (by) ἐπαγγελίας (a promise); τῶ (-) δὲ (but) Ἀβραάμ (to Abraham) δι' (through) ἐπαγγελίας (a promise) κεχάρισται (has granted it) ὁ (-) Θεός (God).

19 Τί (Why) οὖν (then) ὁ (the) νόμος (Law)? τῶν (-) παραβάσεων (Transgressions) χάριν (on account of), προσετέθη (it was added), ἄχρις (until) οὗ* (that) ἔλθῃ (should have come) τὸ (the) σπέρμα (seed) ᾧ (to whom) ἐπήγγελται (promise has been made), διαταγείς (having been ordained) δι' (through) ἀγγέλων (angels) ἐν (in) χειρὶ (the hand) μεσίτου (of a mediator).

Gentiles through Jesus Christ; that **we** might receive the promise of the Spirit through faith.

3:15 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.

3:16 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.

3:17 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.

3:18 For if the inheritance **be** of the law, it is no more of promise; but God gave it to Abraham by promise.

3:19 Wherefore then **serveth** the law? **It** was added because of transgressions, till the seed should come to whom the promise was made; **and it** was

ordained by the hand **of** angels **to be** a mediator of **this first covenant (the law)**.

3:20 Now **this** mediator **was** not a mediator of the **new covenant**; but **there** is one **Mediator of the new covenant, who is Christ, as it is written in the law concerning the promises made to Abraham and his seed. Now Christ is the Mediator of life; for this is the promise which God made unto Abraham.**

3:21 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.

3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

20 ὁ (-) δὲ (However), μεσίτης (a mediator) ἑνός (of one person) οὐκ (not) ἔστιν (is); ὁ (-) δὲ (but) Θεός (God) εἷς (one) ἔστιν (is).

21 Ὁ (The) οὖν (therefore) νόμος (Law) κατὰ (is contrary to) τῶν (the) ἐπαγγελιῶν (promises) τοῦ (-) Θεοῦ (of God)? μὴ (Never) γένοιτο (may it be)! εἰ (If) γὰρ (for) ἐδόθη (had been given) νόμος (a law) ὁ (-) δυνάμενος (being able) ζωοποιῆσαι (to impart life), ὄντως (indeed) ἐκ (from out of) νόμου (the Law) ἄν (-) ἦν (would have emerged) ἢ (-) δικαιοσύνη (righteousness);

22 ἀλλὰ (but) συνέκλεισεν (imprisoned) ἢ (the) γραφῆ (Scripture) τὰ (things) πάντα (all) ὑπὸ (under) ἁμαρτίαν (sin), ἵνα (so that) ἢ (the) ἐπαγγελία (promise), ἐκ (by) πίστεως (faith) Ἰησοῦ (from Jesus) Χριστοῦ (Christ), δοθῆ (might be given) τοῖς (to those) πιστεύουσιν (believing).

23 Πρὸ (Before) τοῦ (-) δὲ (now) ἐλθεῖν (came) τὴν (-) πίστιν (faith), ὑπὸ (under) νόμον (the Law) ἐφρουρούμεθα (we were held in custody), συνκλειόμενοι (having been locked up) εἰς (until) τὴν (the) μέλλουσαν (being about) πίστιν (faith) ἀποκαλυφθῆναι (to be revealed),

ordained by angels **in** the hand of a mediator.

3:20 Now **a** mediator is not a mediator of **one**, but God is one.

3:21 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.

3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

3:24 Wherefore, the law was our schoolmaster **until** Christ, that we might be justified by faith.

3:25 But after that faith is come, we are no longer under a schoolmaster.

3:26 For ye are all the children of God by faith in Jesus Christ.

3:27 For as many of you as have been baptized into Christ have put on Christ.

3:28 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.

3:29 And if ye **are** Christ's, then are ye Abraham's seed and heirs according to the promise.

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,

4:2 But is under tutors and governors until the time appointed of the father.

4:3 Even so we, when we were

24 ὥστε (so that) ὁ (the) νόμος (Law) παιδαγωγός (trainer) ἡμῶν (of us) γέγονεν (has become), εἰς (unto) Χριστόν (Christ), ἵνα (so that) ἐκ (by) πίστεως (faith) δικαιωθῶμεν (we might be justified).

25 ἐλθούσης (Having come) δὲ (now) τῆς (-) πίστεως (faith), οὐκέτι (no longer) ὑπὸ (under) παιδαγωγόν (a trainer) ἔσμεν (we are).

26 Πάντες (All) γὰρ (for) υἱοὶ (sons) Θεοῦ (of God) ἐστε (you are) διὰ (through) τῆς (-) πίστεως (faith) ἐν (in) Χριστῷ (Christ) Ἰησοῦ (Jesus).

27 ὅσοι (As many as) γὰρ (for) εἰς (into) Χριστόν (Christ) ἐβαπτίσθητε (you were baptized), Χριστόν (Christ) ἐνεδύσασθε (you have put on).

28 οὐκ (Neither) ἐνι (there is) Ἰουδαῖος (Jew) οὐδὲ (nor) Ἕλλην (Greek); οὐκ (neither) ἐνι (there is) δούλος (slave) οὐδὲ (nor) ἐλεύθερος (free); οὐκ (neither) ἐνι (there is) ἄρσεν (male) καὶ (and) θῆλυ (female); πάντες (all) γὰρ (for) ὑμεῖς (you) εἷς (one) ἐστε (are) ἐν (in) Χριστῷ (Christ) Ἰησοῦ (Jesus).

29 εἰ (If) δὲ (now) ὑμεῖς (you are) Χριστοῦ (Christ's), ἄρα (then) τοῦ (-) Ἀβραάμ (Abraham's) σπέρμα (seed) ἐστε (you are), κατ' (according to) ἐπαγγελίαν (the promise) κληρονόμοι (heirs).

1 Λέγω (I say) δέ (now), ἐφ' (for) ὅσον (as long as) χρόνον (time) ὁ (the) κληρονόμος (heir) νήπιός (a child) ἐστίν (is), οὐδὲν (not) διαφέρει (he differs) δούλου (from a slave), κύριος (though owner) πάντων (of everything) ὧν (being).

2 ἀλλὰ (Instead), ὑπὸ (under) ἐπιτρόπους (guardians) ἐστίν (he is), καὶ (and) οἰκονόμους (trustees), ἄχρι (until) τῆς (the) προθεσμίας (time appointed) τοῦ (by his) πατρὸς (father).

3 οὕτως (So) καὶ (also) ἡμεῖς (we), ὅτε (when) ἦμεν (we were) νήπιοι (children), ὑπὸ (under) τὰ (the)

3:24 Wherefore the law was our schoolmaster **to bring us unto** Christ, that we might be justified by faith.

3:25 But after that faith is come, we are no longer under a schoolmaster.

3:26 For ye are all the children of God by faith in Christ Jesus.

3:27 For as many of you as have been baptized into Christ have put on Christ.

3:28 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.

3:29 And if ye **be** Christ's, then are ye Abraham's seed, and heirs according to the promise.

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;

4:2 But is under tutors and governors until the time appointed of the father.

4:3 Even so we, when we were

children, were in bondage under the elements of the world;

4:4 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law,

4:5 To redeem them that were under the law, that we might receive the adoption of sons.

4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

4:7 Wherefore, thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

4:8 Howbeit, then, when ye knew not God, ye did service unto them which by nature are no gods.

4:9 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?

4:10 Ye observe days, and months, and times, and years.

στοιχειᾶ (basic principles) τοῦ (of the) κόσμου (world) ἦμεθα (were) δεδουλωμένοι (held in bondage).

4 Ὅτε (When) δὲ (however) ἦλθεν (had come) τὸ (the) πλήρωμα (fullness) τοῦ (of the) χρόνου (time), ἐξαπέστειλεν (sent forth) ὁ (-) Θεὸς (God) τὸν (the) Υἱὸν (Son) αὐτοῦ (of him), γενόμενον (having been born) ἐκ (of) γυναικός (a woman), γενόμενον (having been born) ὑπὸ (under) νόμον (the Law),

5 ἵνα (that) τοὺς (those) ὑπὸ (under) νόμον (the Law) ἐξαγοράσῃ (He might redeem), ἵνα (so that) τὴν (the) υἰοθεσίαν (divine adoption as sons) ἀπολάβωμεν (we might receive).

6 Ὅτι (Because) δέ (now) ἐστε (you are) υἱοὶ (sons), ἐξαπέστειλεν (sent forth) ὁ (-) Θεὸς (God) τὸ (the) Πνεῦμα (Spirit) τοῦ (of the) Υἱοῦ (Son) αὐτοῦ (of Him) εἰς (into) τὰς (the) καρδίας (hearts) ἡμῶν (of us), κρᾶζον (crying out), "Ἀββᾶ (Abba), ὁ (-) Πατήρ (Father)!"

7 ὥστε (So) οὐκέτι (no longer) εἶ (you are) δούλος (a slave), ἀλλὰ (but) υἱός (a son); εἰ (if) δὲ (now) υἱός (a son), καὶ (also) κληρονόμος (an heir) διὰ (through) Θεοῦ (God).

8 Ἀλλὰ (But) τότε (at that time) μὲν (indeed) οὐκ (not) εἰδότες (knowing) Θεὸν (God), ἐδουλεύσατε (you were enslaved) τοῖς (to those) φύσει (by nature) μὴ (not) οὖσιν (being) θεοῖς (gods);

9 νῦν (now) δὲ (however), γνόντες (having known) Θεόν (God), μᾶλλον (rather) δὲ (however) γνωσθέντες (having been known) ὑπὸ (by) Θεοῦ (God), πῶς (how) ἐπιστρέφετε (do you turn) πάλιν (again) ἐπὶ (to) τὰ (the) ἀσθενῆ (weak) καὶ (and) πτωχὰ (destitute) στοιχειᾶ (principles), οἷς (to which) πάλιν (again) ἄνωθεν (anew) δουλεύειν* (to be enslaved) θέλετε (you desire)?

10 ἡμέρας (Days) παρατηρεῖσθε (you observe), καὶ (and) μῆνας (months) καὶ (and) καιροὺς (seasons) καὶ (and) ἑνιαυτούς (years).

children, were in bondage under the elements of the world:

4:4 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law,

4:5 To redeem them that were under the law, that we might receive the adoption of sons.

4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

4:7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

4:8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

4:9 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?

4:10 Ye observe days, and months, and times, and years.

4:11 I am afraid of you, lest I have bestowed upon you labor in vain.

4:12 Brethren, I beseech you **to** be **perfect** as I am **perfect**; for I am **persuaded** as ye **have a knowledge of me**, ye have not injured me at all **by your sayings**.

4:13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

4:14 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.

4:15 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.

4:16 Am I, therefore, become your enemy because I tell you the truth?

4:17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.

11 φοβοῦμαι (I fear) ὑμᾶς (for you), μή (lest) πως (perhaps) εἰκῆ (in vain) κεκοπίακα (I have toiled) εἰς (for) ὑμᾶς (you).

12 Γίνεσθε (Become) ὡς (as) ἐγώ (I am), ὅτι (because) καὶ γὰρ (I also have become) ὡς (as) ὑμεῖς (you), ἀδελφοί (brothers), δέομαι (I implore) ὑμῶν (you). οὐδέν (In nothing) με (me) ἠδικήσατε (have You wronged).

13 Οἴδατε (You know) δὲ (now) ὅτι (that) δι' (in) ἀσθένειαν (weakness) τῆς (of the) σαρκὸς (flesh) εὐηγγελισάμην (I proclaimed the gospel) ὑμῖν (to you) τὸ (at the) πρότερον (first);

14 καὶ (and) τὸν (the) πειρασμὸν (test) ὑμῶν (of you) ἐν (in) τῇ (the) σαρκί (flesh) μου (of me), οὐκ (not) ἐξουθενήσατε (you did despise me), οὐδὲ (nor) ἐξεπτύσατε (reject me with contempt); ἀλλὰ (but) ὡς (as) ἄγγελον (an angel) Θεοῦ (of God), ἐδέξασθέ (you received) με (me) ὡς (even as) Χριστὸν (Christ) Ἰησοῦν (Jesus).

15 ποῦ (What) οὖν (then) ὁ (the) μακαρισμὸς (blessedness) ὑμῶν (of you)? μαρτυρῶ (I bear witness) γὰρ (for) ὑμῖν (to you) ὅτι (that), εἰ (if) δυνατὸν (possible), τοὺς (the) ὀφθαλμοὺς (eyes) ὑμῶν (of you) ἐξορύξαντες (having gouged out), ἐδώκατέ (you would have given them) μοι (to me).

16 ὥστε (So) ἐχθρὸς (enemy) ὑμῶν (of you) γέγονα (have I become), ἀληθεύων (speaking truth) ὑμῖν (to you)?

17 Ζηλοῦσιν (They are zealous after) ὑμᾶς (you) οὐ (not) καλῶς (rightly), ἀλλὰ (but) ἐκκλεῖσαι (to exclude) ὑμᾶς (you from us). θέλουσιν (They desire) ἵνα (so that) αὐτοὺς (them) ζηλοῦτε (you might be zealous after).

4:11 I am afraid of you, lest I have bestowed upon you labor in vain.

4:12 Brethren, I beseech you, be as I am; for I am as ye **are**: ye have not injured me at all.

4:13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

4:14 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.

4:15 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.

4:16 Am I therefore become your enemy, because I tell you the truth?

4:17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.

4:18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

4:19 My little children, of whom I travail in birth again until Christ be formed in you,

4:20 I desire to be present with you now and to change my voice; for I stand in doubt of you.

4:21 Tell me, ye that desire to be under the law, do ye not hear the law?

4:22 For it is written that Abraham had two sons: the one by a bondmaid, the other by a free woman.

4:23 But he who was of the bondwoman was born after the flesh; but he of the **free woman** was by promise,

4:24 Which things are an allegory; for these are the two covenants--the one from the mount Sinai, which gendereth to bondage, which is Agar.

4:25 For this Agar is mount Sinai in Arabia and answereth to

18 καλὸν (Good it is) δὲ (now) ζηλοῦσθαι (to be zealous) ἐν (in) καλῶ (a right thing) πάντοτε (at all times), καὶ (and) μὴ (not) μόνον (only) ἐν (in) τῷ (-) παρεῖναί (being present) με (my) πρὸς (with) ὑμᾶς (you).

19 Τέκνα (Children) μου (of me), οὓς (of whom) πάλιν (again) ὠδίνω (I travail) μέχρις (until) οὗ (that) μορφωθῆ (shall have been formed) Χριστός (Christ) ἐν (in) ὑμῖν (you),

20 ἤθελον (I was wishing) δὲ (indeed) παρεῖναι (to be present) πρὸς (with) ὑμᾶς (you) ἄρτι (presently) καὶ (and) ἀλλάξαι (to change) τὴν (the) φωνήν (tone) μου (of me), ὅτι (because) ἀποροῦμαι (I am perplexed) ἐν (as to) ὑμῖν (you).

21 Λέγετέ (Tell) μοι (me), οἱ (those) ὑπὸ (under) νόμον (the Law) θέλοντες (wishing) εἶναι (to be), τὸν (the) νόμον (Law) οὐκ (not) ἀκούετε (you do listen to)?

22 γέγραπται (It has been written) γὰρ (for) ὅτι (that) Ἀβραάμ (Abraham) δύο (two) υἱούς (sons) ἔσχεν (had), ἓνα (one) ἐκ (of) τῆς (the) παιδίσκης (slave woman) καὶ (and) ἓνα (one) ἐκ (of) τῆς (the) ἐλευθέρου (free).

23 ἀλλ' (But) ὁ (the one) μὲν (indeed) ἐκ (of) τῆς (the) παιδίσκης (slave woman), κατὰ (according to) σάρκα (flesh) γεγέννηται (has been born); ὁ (the one) δὲ (but) ἐκ (of) τῆς (the) ἐλευθέρου (free), δι' (through) τῆς (the) ἐπαγγελίας (promise),

24 ἅτινά (which things) ἐστίν (are) ἀλληγορούμενα (allegorized); αὗται (these) γὰρ (for) εἰσιν (are) δύο (two) διαθήκαι (covenants): μία (one) μὲν (indeed) ἀπὸ (from) ὄρους (Mount) Σινᾶ (Sinai), εἰς (unto) δουλείαν (slavery) γεννώσα (begetting), ἣτις (which) ἐστίν (is) Ἁγὰρ (Hagar).

25 τὸ (-) δὲ (And) Ἁγὰρ (Hagar) Σινᾶ (Sinai) ὄρος (Mount) ἐστίν (is), ἐν (in) τῇ (-) Ἀραβίᾳ (Arabia); συστοιχεῖ (she corresponds) δὲ (now) τῇ (to the)

4:18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

4:19 My little children, of whom I travail in birth again until Christ be formed in you,

4:20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

4:21 Tell me, ye that desire to be under the law, do ye not hear the law?

4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

4:23 But he who was of the bondwoman was born after the flesh; but he of the **freewoman** was by promise.

4:24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

4:25 For this Agar is mount Sinai in Arabia, and answereth to

Jerusalem which now is, and is in bondage with her children.

νῦν (present) Ἰερουσαλήμ (Jerusalem), δουλεύει (she is in slavery) γὰρ (for) μετὰ (with) τῶν (the) τέκνων (children) αὐτῆς (of her).

Jerusalem which now is, and is in bondage with her children.

4:26 But Jerusalem which is above is free, which is the mother of us all.

26 ἢ (-) δὲ (But) ἄνω (the above) Ἰερουσαλήμ (Jerusalem) ἐλευθέρα (free) ἐστίν (is), ἣτις (who) ἐστίν (is) μήτηρ (mother) ἡμῶν (of us).

4:26 But Jerusalem which is above is free, which is the mother of us all.

4:27 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 a husband.

27 γέγραπται (It has been written) γὰρ (for): “Εὐφράνθητι (Rejoice), στείρα (O barren woman), ἢ (the one) οὐ (not) τίκτουσα (bearing); ῥῆξον (break forth) καὶ (and) βόησον (call aloud), ἢ (the one) οὐκ (not) ᾠδίνουσα (travailing); ὅτι (because) πολλὰ (many) τὰ (are the) τέκνα (children) τῆς (of the) ἐρήμου (desolate woman) μᾶλλον (more), ἢ (than) τῆς (of her) ἐχούσης (having) τὸν (the) ἄνδρα (husband).”

4:27 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 a husband.

4:28 Now we, brethren, as Isaac was, are the children of promise.

28 Ὑμεῖς (You)^c δέ (now), ἀδελφοί (brothers), κατὰ (like) Ἰσαὰκ (Isaac), ἐπαγγελίας (of promise) τέκνα (children) ἐστέ (are).

4:28 Now we, brethren, as Isaac was, are the children of promise.

4:29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

29 ἀλλ' (But) ὡσπερ (just as) τότε (at that time) ὁ (the one) κατὰ (according to) σάρκα (flesh) γεννηθεὶς (having been born) ἐδίωκεν (was persecuting) τὸν (the one born) κατὰ (according to) Πνεῦμα (Spirit), οὕτως (so) καὶ (also) νῦν (it is now).

4:29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

4:30 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 **free woman**.

30 Ἀλλὰ (But) τί (what) λέγει (says) ἡ (the) γραφή (Scripture)? “Ἐκβαλε (Cast out) τὴν (the) παιδίσκην (slave woman) καὶ (and) τὸν (the) υἱὸν (son) αὐτῆς (of her); οὐ (no) γὰρ (for) μὴ (not) κληρονομήσει (will inherit) ὁ (the) υἱὸς (son) τῆς (of the) παιδίσκης (slave woman) μετὰ (along with) τοῦ (the) υἱοῦ (son) τῆς (of the) ἐλευθέρας (free).”

4:30 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**.

4:31 So then, brethren, we are not children of the bondwoman, but of the free.

31 διό (So then), ἀδελφοί (brothers), οὐκ (not) ἐσμὲν (we are) παιδίσκης (of the slave woman) τέκνα (children), ἀλλὰ (but) τῆς (of the) ἐλευθέρας (free).

4:31 So then, brethren, we are not children of the bondwoman, but of the free.

5:1 Stand fast, therefore, in the liberty wherewith

1 Τῇ (In) ἐλευθερίᾳ (freedom), ἡμᾶς (us) Χριστὸς (Christ) ἠλευθέρωσεν (has set free); στήκετε (stand firm),

5:1 Stand fast therefore in the liberty wherewith

Christ hath made us free, and be not entangled again with the yoke of bondage.

5:2 Behold, I, Paul, say unto you that if ye be circumcised, Christ shall profit you nothing.

5:3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5:5 For we through the Spirit wait for the hope of righteousness by faith.

5:6 For in Jesus Christ neither circumcision availeth **anything** nor uncircumcision, but faith, which worketh by love.

5:7 Ye did run well. Who did hinder you, that ye should not obey the truth?

5:8 This persuasion cometh not of him that calleth you.

5:9 A little leaven leaveneth the whole lump.

οὖν (therefore), καὶ (and) μὴ (not) πάλιν (again) ζυγῶ (in a yoke) δουλείας (of slavery) ἐνέχεσθε (entangle yourselves).

2 Ἴδε (Behold), ἐγὼ (I) Παῦλος (Paul) λέγω (say) ὑμῖν (to you) ὅτι (that) ἐὰν (if) περιτέμνησθε (you shall become circumcised), Χριστὸς (Christ) ὑμᾶς (you) οὐδὲν (nothing) ὠφελήσει (will profit).

3 μαρτύρομαι (I testify) δὲ (now) πάλιν (again) παντὶ (to every) ἀνθρώπῳ (man) περιτεμνομένῳ (being circumcised) ὅτι (that) ὀφειλέτης (a debtor) ἐστίν (he is) ὅλον (all) τὸν (the) νόμον (Law) ποιῆσαι (to keep).

4 κατηγορήθητε (You are severed) ἀπὸ (from) Χριστοῦ (Christ), οἵτινες (whoever) ἐν (in) νόμῳ (the Law) δικαιούσθε (are being justified); τῆς (from) χάριτος (grace) ἐξεπέσατε (you have fallen away).

5 Ἡμεῖς (We) γὰρ (for), Πνεύματι (through the Spirit) ἐκ (by) πίστεως (faith), ἐλπίδα (the hope) δικαιοσύνης (of righteousness) ἀπεκδεχόμεθα (eagerly await).

6 ἐν (In) γὰρ (for) Χριστῷ (Christ) Ἰησοῦ (Jesus), οὔτε (neither) περιτομή (circumcision) τι (any) ἰσχύει (has power), οὔτε (nor) ἀκροβυστία (uncircumcision); ἀλλὰ (but only) πίστις (faith) δι' (through) ἀγάπης (love) ἐνεργουμένη (working).

7 Ἐτρέχετε (You were running) καλῶς (well). τίς (Who) ὑμᾶς (you) ἐνέκοψεν (cut into), <τῆ> (the) ἀληθεία (truth) μὴ (not) πείθεσθαι (to obey)?

8 ἢ (This) πεισμονὴ (persuasion is) οὐκ (not) ἐκ (of) τοῦ (the One) καλοῦντος (calling) ὑμᾶς (you).

9 μικρὰ (A little) ζύμη (leaven) ὅλον (whole) τὸ (the) φύραμα (lump) ζυμοῖ (leavens).

Christ hath made us free, and be not entangled again with the yoke of bondage.

5:2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

5:3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5:5 For we through the Spirit wait for the hope of righteousness by faith.

5:6 For in Jesus Christ neither circumcision availeth **any thing**, nor uncircumcision; but faith which worketh by love.

5:7 Ye did run well; who did hinder you that ye should not obey the truth?

5:8 This persuasion cometh not of him that calleth you.

5:9 A little leaven leaveneth the whole lump.

5:10 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.

5:11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offense of the cross ceased.

5:12 I would they were even cut off which trouble you.

5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

5:14 For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.

5:15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

5:16 This I say then: Walk in the Spirit, and ye shall not fulfill the lust of the flesh.

5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh;

10 ἐγὼ (I) πέποιθα (am confident) εἰς (as to) ὑμᾶς (you) ἐν (in) Κυρίῳ (the Lord), ὅτι (that) οὐδέν (no) ἄλλο (other) φρονήσετε (mind will you have). ὁ (The one) δὲ (however) ταρασσῶν (troubling) ὑμᾶς (you) βαστάσει (will bear) τὸ (the) κρίμα (judgment), ὅστις (whoever) ἐὰν (if) ἦ (he might be).

11 Ἐγὼ (I) δέ (now), ἀδελφοί (brothers), εἰ (if) περιτομὴν (circumcision) ἔτι (still) κηρύσσω (proclaim), τί (why) ἔτι (still) διώκομαι (am I persecuted)? ἄρα (In that case) κατήργηται (has been abolished) τὸ (the) σκάνδαλον (offense) τοῦ (of the) σταυροῦ (cross).

12 Ὅφελον (I wish) καὶ (also) ἀποκόψονται (will emasculate themselves) οἱ (those) ἀναστατοῦντες (upsetting) ὑμᾶς (you).

13 Ὑμεῖς (You) γὰρ (for) ἐπ' (to) ἐλευθερίᾳ (freedom) ἐκλήθητε (were called), ἀδελφοί (brothers); μόνον (but) μὴ (not) τὴν (the) ἐλευθερίαν (freedom) εἰς (for) ἀφορμὴν (an opportunity) τῇ (to the) σαρκί (flesh). ἀλλὰ (Rather) διὰ (through) τῆς (-) ἀγάπης (love), δουλεύετε (serve) ἀλλήλοις (one another).

14 ὁ (-) γὰρ (For) πᾶς (the entire) νόμος (Law) ἐν (in) ἐνὶ (one) λόγῳ (word) πεπλήρωται (is fulfilled) ἐν (in) τῷ (this): "Ἀγαπήσεις (You shall love) τὸν (the) πλησίον (neighbor) σου (of you) ὡς (as) σεαυτὸν (yourself)."

15 εἰ (If) δὲ (however) ἀλλήλους (one another) δάκνετε (you bite) καὶ (and) κατεσθίετε (devour), βλέπετε (take heed), μὴ (lest) ὑπ' (by) ἀλλήλων (one another) ἀναλωθῆτε (you might be consumed).

16 Λέγω (I say) δέ (now), Πνεύματι (by the Spirit) περιπατεῖτε (walk), καὶ (and) ἐπιθυμίαν (the desire) σαρκὸς (of the flesh) οὐ (no) μὴ (not) τελέσητε (you should gratify).

17 ἡ (The) γὰρ (for) σὰρξ (flesh) ἐπιθυμεῖ (desires), κατὰ (against) τοῦ (the) Πνεύματος (Spirit), τὸ (-) δὲ (and) Πνεῦμα (the Spirit) κατὰ (against) τῆς (the) σαρκὸς (flesh); ταῦτα (these) γὰρ (for) ἀλλήλοις (to one another)

5:10 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.

5:11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

5:12 I would they were even cut off which trouble you.

5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

5:14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself.

5:15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

5:16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

5:17 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.

5:18 But if ye be led of the Spirit, ye are not under the law.

5:19 Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness,

5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

5:21 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.

5:22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

5:23 Meekness, temperance; against such there is no law.

5:24 And they that are Christ's have crucified the flesh

ἀντίκειται (are opposed), ἵνα (in order) μὴ (not) ἅ (that) ἔάν (if) θέλητε (you might wish) ταῦτα (those things) ποιῆτε (you should do).

18 εἰ (If) δὲ (however) Πνεύματι (the Spirit) ἄγεσθε (you are led by), οὐκ (not) ἐστὲ (you are) ὑπὸ (under) νόμον (the Law).

19 Φανερὰ (Evident) δέ (now) ἐστίν (are) τὰ (the) ἔργα (works) τῆς (of the) σαρκός (flesh), ἅτινά (which) ἐστίν (are) πορνεία (sexual immorality), ἀκαθαρσία (impurity), ἀσέλγεια (sensuality),

20 εἰδωλολατρία (idolatry), φαρμακεία (sorcery), ἔχθραι (enmities), ἔρις (strife), ζῆλος (jealousy), θυμοί (outbursts of anger), ἐριθειαι (contentions), διχοστασίαι (dissensions), αἰρέσεις (factions),

21 φθόνοι (envyings), μέθαι (drunkennesses), κῶμοι (carousing), καὶ (and) τὰ (things) ὅμοια (like) τούτοις (these), ἃ (as to which) προλέγω (I forewarn) ὑμῖν (you), καθὼς (even as) προεἶπον (I warned before), ὅτι (that) οἱ (those) τὰ (such) τοιαῦτα (things) πράσσοντες (doing), βασιλείαν (kingdom) Θεοῦ (God's) οὐ (not) κληρονομήσουσιν (will inherit).

22 Ὁ (-) δὲ (But) καρπὸς (the fruit) τοῦ (of the) Πνεύματος (Spirit) ἐστίν (is) ἀγάπη (love), χαρά (joy), εἰρήνη (peace), μακροθυμία (patience), χρηστότης (kindness), ἀγαθωσύνη (goodness), πίστις (faithfulness),

23 πραΰτης (gentleness), ἐγκράτεια (self-control); κατὰ (against) τῶν (things) τοιούτων (such), οὐκ (no) ἔστιν (there is) νόμος (law).

24 Οἱ (Those) δὲ (now) τοῦ (-) Χριστοῦ (of Christ) Ἰησοῦ (Jesus), τὴν (the) σάρκα (flesh) ἐσταύρωσαν (have crucified) σὺν (with) τοῖς (its)

and these are contrary the one to the other: so that ye cannot do the things that ye would.

5:18 But if ye be led of the Spirit, ye are not under the law.

5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

5:21 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.

5:22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

5:23 Meekness, temperance: against such there is no law.

5:24 And they that are Christ's have crucified the flesh

with the affections
and lusts.

παθήμασιν (passions) καὶ (and) ταῖς (-)
ἐπιθυμίαις (desires).

with the affections
and lusts.

5:25 If we live in the
Spirit, let us also
walk in the Spirit.

25 Εἰ (If) ζῶμεν (we live) Πνεύματι (by the Spirit),
Πνεύματι (by the Spirit) καὶ (also)
στοιχῶμεν (we should walk).

5:25 If we live in
the Spirit, let us
also walk in the
Spirit.

5:26 Let us not be
desirous of
vainglory,
provoking one
another, envying
one another.

26 μὴ (Not) γινώμεθα (we should become)
κενόδοξοι (boastful), ἀλλήλους (one another)
προκαλούμενοι (provoking), ἀλλήλοις (one another)
φθονοῦντες (envying).

5:26 Let us not be
desirous of **vain**
glory, provoking
one another,
envying one
another.

6:1 Brethren, if a
man be overtaken
in a fault, ye which
are spiritual restore
such a one in the
spirit of meekness,
considering thyself,
lest thou also be
tempted.

1 Ἀδελφοί (Brothers), ἐὰν (if) καὶ (even)
προλημφθῆ (should be overcome) ἄνθρωπος (a man)
ἐν (in) τινι (some) παραπτώματι (trespass), ὑμεῖς (you),
οἱ (the) πνευματικοὶ (spiritual ones), καταρτίζετε (restore)
τὸν (-) τοιοῦτον (such a one) ἐν (in) πνεύματι (a spirit)
πραΰτητος (of gentleness), σκοπῶν (considering)
σεαυτὸν (yourself), μὴ (lest) καὶ (also) σὺ (you)
πειρασθῆς (be tempted).

6:1 Brethren, if a
man be overtaken
in a fault, ye which
are spiritual,
restore such a one
in the spirit of
meekness;
considering thyself,
lest thou also be
tempted.

6:2 Bear ye one
another's burdens
and so fulfill the law
of Christ.

2 Ἀλλήλων (One another's) τὰ (-) βάρη (burdens)
βαστάζετε (bear you), καὶ (and) οὕτως (thus)
ἀναπληρώσετε (you shall fulfill) τὸν (the) νόμον (law)
τοῦ (-) Χριστοῦ (of Christ).

6:2 Bear ye one
another's burdens,
and so fulfill the
law of Christ.

6:3 For if a man
think himself to be
something when he
is nothing, he
deceiveth himself.

3 εἰ (If) γὰρ (for) δοκεῖ (thinks himself) τις (anyone)
εἶναί (to be) τι (something), μηδὲν (nothing) ὧν (being),
φροναπατᾶ (he deceives) ἑαυτὸν (himself).

6:3 For if a man
think himself to be
something, when
he is nothing, he
deceiveth himself.

6:4 But let every
man prove his own
work, and then shall
he have rejoicing in
himself alone, and
not in another.

4 Τὸ (-) δὲ (But) ἔργον (the work) ἑαυτοῦ (of himself)
δοκιμαζέτω (test) ἕκαστος (each), καὶ (and) τότε (then)
εἰς (as to) ἑαυτὸν (himself) μόνον (alone), τὸ (the)
καύχημα (ground of boasting) ἔξει (he will have), καὶ (and)
οὐκ (not) εἰς (as to) τὸν (-) ἕτερον (another).

6:4 But let every
man prove his own
work, and then
shall he have
rejoicing in himself
alone, and not in
another.

6:5 For every man
shall bear his own
burden.

5 ἕκαστος (Each) γὰρ (for) τὸ (-) ἴδιον (his own)
φορτίον (load) βαστάσει (shall bear).

6:5 For every man
shall bear his own
burden.

6:6 Let him that is
taught in the word
communicate unto
him that teacheth
in all good things.

6 Κοινωνεῖτω (Let share) δὲ (now) ὁ (the one)
κατηχούμενος (being taught) τὸν (in the) λόγον (word),
τῷ (with the one) κατηχούντι (teaching), ἐν (in) πᾶσιν (all)
ἀγαθοῖς (good things).

6:6 Let him that is
taught in the word
communicate unto
him that teacheth
in all good things.

6:7 Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.

6:8 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.

6:9 And let us not be weary in well doing; for in due season we shall reap, if we faint not.

6:10 As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith.

6:11 Ye see how large a letter I have written unto you with mine own hand.

6:12 As many as desire to make a fair show in the flesh, they constrain you to be circumcised, only lest they should suffer persecution for the cross of Christ.

6:13 For neither they themselves who are circumcised keep the law, but desire to have you circumcised, that

7 Μὴ (Not) πλανᾶσθε (be misled); Θεὸς (God) οὐ (not) μυκτηρίζεται (is mocked). ὃ (Whatever) γὰρ (for) ἂν (if) σπείρῃ (might sow) ἄνθρωπος (a man), τοῦτο (that) καὶ (also) θερίσει (he will reap).

8 ὅτι (For) ὁ (the one) σπείρων (sowing) εἰς (to) τὴν (the) σάρκα (flesh) ἑαυτοῦ (of himself), ἐκ (from) τῆς (the) σαρκὸς (flesh) θερίσει (will reap) φθορὰν (decay). ὁ (The one) δὲ (however) σπείρων (sowing) εἰς (to) τὸ (the) Πνεῦμα (Spirit), ἐκ (from) τοῦ (the) Πνεύματος (Spirit) θερίσει (will reap) ζωὴν (life) αἰώνιον (eternal).

9 Τὸ (-) δὲ (And) καλὸν (in well) ποιοῦντες (doing), μὴ (not) ἐνκακῶμεν (we should grow weary); καιρῷ (in time) γὰρ (for) ἰδίῳ (due), θερίσομεν (we will reap a harvest) μὴ (not) ἐκλύομενοι (giving up).

10 Ἄρα (So) οὖν (then), ὡς (as) καιρὸν (occasion) ἔχομεν* (we have), ἐργαζώμεθα (we should work) τὸ (-) ἀγαθὸν (good) πρὸς (toward) πάντας (all), μάλιστα (especially) δὲ (now) πρὸς (toward) τοὺς (those) οἰκείους (of the household) τῆς (of the) πίστεως (of faith).

11 Ἴδετε (See) πηλίκους (in how large) ὑμῖν (to you) γράμμασιν (letters) ἔγραψα (I have written) τῇ (with) ἐμῇ (my own) χειρὶ (hand).

12 Ὅσοι (As many as) θέλουσιν (wish) εὐπροσωπῆσαι (to have a fair appearance) ἐν (in) σαρκί (the flesh), οὗτοι (these) ἀναγκάζουσιν (compel) ὑμᾶς (you) περιτέμνεσθαι (to be circumcised), μόνον (only) ἵνα (that) τῷ (for the) σταυρῷ (cross) τοῦ (-) Χριστοῦ (of Christ) μὴ (not) διώκωνται (they might be persecuted).

13 οὐδὲ (Not even) γὰρ (for) οἱ (those) περιτεμνόμενοι (being circumcised) αὐτοὶ (themselves) νόμον (the Law) φυλάσσουσιν (keep), ἀλλὰ (but) θέλουσιν (they desire) ὑμᾶς (you) περιτέμνεσθαι (to be circumcised), ἵνα (so that) ἐν (in)

6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

6:8 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.

6:9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

6:11 Ye see how large a letter I have written unto you with mine own hand.

6:12 As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

6:13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that

they may glory in your flesh.

6:14 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.

6:15 For in Christ Jesus neither circumcision availeth **anything** nor uncircumcision, but a new creature.

6:16 And as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God.

6:17 From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus.

6:18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

τῇ (-) ὑμετέρῳ (your) σαρκὶ (flesh) καυχήσονται (they may boast).

14 Ἐμοὶ (For me) δὲ (however), μὴ (never) γένοιτο (may it be) καυχᾶσθαι (to boast), εἰ (if) μὴ (never) ἐν (in) τῷ (the) σταυρῷ (cross) τοῦ (of the) Κυρίου (Lord) ἡμῶν (of us) Ἰησοῦ (Jesus) Χριστοῦ (Christ), δι' (through) οὗ (which)^a ἐμοὶ (to me) κόσμος (the world) ἐσταύρωται (has been crucified), καὶ γὰρ (and I) κόσμῳ (to the world).

15 οὔτε (Neither) γὰρ (for) περιτομὴ (circumcision) τί (anything) ἐστίν (is), οὔτε (nor) ἀκροβυστία (uncircumcision); ἀλλὰ (instead) καινὴ (a new) κτίσις (creation).

16 Καὶ (And) ὅσοι (as many as) τῷ (those who) κανόνι (rule) τούτῳ (by this) στοιχήσουσιν (will walk), εἰρήνη (peace be) ἐπ' (upon) αὐτοὺς (them), καὶ (and) ἔλεος (mercy); καὶ (and) ἐπὶ (upon) τὸν (the) Ἰσραὴλ (Israel) τοῦ (-) Θεοῦ (of God).

17 Τοῦ (The) λοιποῦ (henceforth), κόπους (troubles) μοι (to me) μηδεὶς (no one) παρεχέτω (let give); ἐγὼ (I) γὰρ (for) τὰ (the) στίγματα (marks) τοῦ (-) Ἰησοῦ (of Jesus) ἐν (on) τῷ (of the) σώματί (body) μου (of me) βαστάζω (bear).

18 Ἡ (The) χάρις (grace) τοῦ (of the) Κυρίου (Lord) ἡμῶν (of us) Ἰησοῦ (Jesus) Χριστοῦ (Christ) μετὰ (be with) τοῦ (the) πνεύματος (spirit) ὑμῶν (of you), ἀδελφοί (brothers). Ἀμήν (Amen).

they may glory in your flesh.

6:14 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.

6:15 For in Christ Jesus neither circumcision availeth **any thing**, nor uncircumcision, but a new creature.

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