

## GALATIANS

<p>GAL 1:1a Paul, 1b [...],</p> <p>2 and all the brethren who are with me, to the churches of Galatia:</p> <p>3a Grace to you and peace 3b - 4a [...],</p> <p>4b according to the will of our <u>God</u> and <u>Father</u>;</p> <p>5 to whom be the glory for ever and ever. Amen.</p>	<p>GAL 1:1b an apostle, not from men nor through man, but through <u>Jesus Christ</u> and <u>God</u> the <u>Father</u>, who raised him from the dead</p> <p>3b from <u>God</u> our <u>Father</u>, and the <u>Lord Jesus Christ</u>,</p> <p>4a who gave himself for our sins to deliver us from the present evil age</p>
<p>1:6a I am astonished that you are so quickly deserting him who called you so graciously 6b [...] 6c and turning to a different (sort of) good news,</p> <p>7a not that there is another (sort of) good news, but there are some who trouble you and want to pervert the (actual) good news 7b [...].</p> <p>8 But even if we, or an angel from heaven, should preach to you good news contrary to that which we preached to you, let him be accursed.</p> <p>9 As we have said before, so now I say again, If any one is preaching to you a good news contrary to that which you received, let him be accursed.</p> <p>10a Am I now seeking the favor of men, or of <u>God</u>? Or am I trying to please men? If I were still pleasing men, I should not be a servant</p>	<p>6b through <u>Christ</u></p> <p>7b (about) the <u>Christ</u></p>

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<p>10b [...].</p> <p>11 For I would have you know, brethren, that the good news which was preached by me is not man's good news.</p> <p>12a For I did not receive it from man, nor was I taught it, but it came through a revelation</p> <p>12b [...].</p> <p>13 For you have heard of my former life in Judaism, how I persecuted the church of <u>God</u> violently and tried to destroy it;</p> <p>14 and I advanced in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers.</p> <p>15 But when it pleased <u>God</u>, who had set me apart before I was born, and had called me through his grace,</p> <p>16a to reveal</p> <p>16b [...]</p> <p>16c to me that I might declare &lt;his&gt;</p> <p>16e “good news” among the Gentiles, I did not confer with flesh and blood,</p> <p>17 nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia; and again I returned to Damascus.</p> <p>18 Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days.</p> <p>19a But I saw none of the other apostles except James</p> <p>19b [...].</p> <p>20 (In what I am writing to you, before <u>God</u>, I do not lie!)</p>	<p>10b of <u>Christ</u></p> <p>12b of <u>Jesus Christ</u></p> <p>16b his Son &lt;him (as)&gt; per existing text</p> <p>19b the <u>Lord</u>'s brother</p>
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<p>21 Then I went into the regions of Syria and Cilicia.</p> <p>22a And I was still not known by sight to the churches</p> <p>22b [...]</p> <p>22c in Judea;</p> <p>23 they only heard it said, "He who once persecuted us is now preaching the faith he once tried to destroy."</p> <p>24 And they glorified <u>God</u> because of me.</p>	<p>22b of <u>Christ</u></p>
<p>2:1 Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me.</p> <p>2 I went up by revelation; and I laid before them (but privately before those who were of repute) the good news which I preach among the Gentiles, lest somehow I should be running or had run in vain.</p> <p>3 But even Titus, who was with me, was not compelled to be circumcised, though he was a Greek,</p> <p>4a (in spite of false brethren secretly brought in, who slipped in to spy out our freedom which we have</p> <p>4b [...],</p> <p>4c in order to bring us into bondage,</p> <p>5 to whom we did not yield submission even for a moment, that the truth of the good news might be preserved for you).</p> <p>6 And from those who were reputed to be something (what they were makes no difference to me; <u>God</u> shows no partiality)-those, I say, who were of repute added nothing to me;</p> <p>7a but on the contrary, when they saw that I had been entrusted with the good news to</p>	<p>4b in <u>Christ Jesus</u></p>

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<p>the uncircumcised, 7b - 8 [...],</p> <p>9 and when they perceived the grace that was given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised;</p> <p>10 only they would have us remember the Poor, which very thing I was eager to do.</p> <p>11 But when Cephas came to Antioch I opposed him to his face, because he stood condemned.</p> <p>12 For before certain men came from James, he ate with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party.</p> <p>13 And with him the rest of the Jews acted insincerely, so that even Barnabas was carried away by their insincerity.</p> <p>14 But when I saw that they were not straightforward about the truth of the good news, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?"</p> <p>15 We ourselves, who are Jews by birth and not Gentile sinners,</p> <p>16a yet who know that a man is not justified by works of the law but through faith 16b [...], 16c even we have believed</p>	<p>7b just as Peter had been entrusted with the good news to the circumcised</p> <p>8 for he who worked through Peter for the mission to the circumcised worked through me also for the Gentiles</p> <p>16b in <u>Jesus Christ</u></p>
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<p>16d [...],  16e in order to be justified by faith  16f [...],  16g and not by works of the law, because  by works of the law “shall no one be  justified.” (Ps 143:2)</p> <p>17a But if, in our endeavor to be justified  17b [...],  17c we ourselves were found to be sinners,  are we  17d [...]  17e then a servant of sin? Certainly not!</p> <p>18 -20 [...];</p> <p>21a I do not nullify the grace of <u>God</u>;  12b [...].</p>	<p>16d in <u>Christ Jesus</u>  16e in <u>Christ</u></p> <p>17b in <u>Christ</u></p> <p>17d is <u>Christ</u></p> <p>18 If I build up again those things which I  tore down, then I prove myself a  transgressor.</p> <p>19 For I through the law died to the law,  that I might live to <u>God</u>.</p> <p>20 I have been crucified with <u>Christ</u>; it is  no longer I who live, but <u>Christ</u> who lives  in me and the life I now live in the flesh I  live by faith in the Son of <u>God</u>, who loved  me and gave himself for me</p> <p>21b for if justification were through the  law, then <u>Christ</u> died to no purpose</p>
<p>3:1a O foolish Galatians! Who has  bewitched you,  1b [...]?    2 Let me ask you only this: Did you  receive the <u>Spirit</u> by works of the law, or  by hearing with faith?    3 Are you so foolish? Having begun with  the <u>Spirit</u>, are you now ending with the  flesh?    4 Did you experience so many things in  vain?--if it really is in vain.</p>	<p>1b before whose eyes <u>Jesus Christ</u> was  publicly portrayed as crucified</p>

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<p>5 Does he who supplies the <u>Spirit</u> to you and works miracles among you do so by works of the law, or by hearing with faith?</p> <p>6 Thus Abraham "believed <u>God</u>, and it was reckoned to him as righteousness. (Gen 15:6)"</p> <p>7 So you see that it is men of faith who are the sons of Abraham.</p> <p>8 And the scripture, foreseeing that <u>God</u> would justify the Gentiles by faith, preached the good news beforehand to Abraham, saying, "In you shall all the nations be blessed." (Gen 12:3; compare to 18:18 and Sir 22:41)</p> <p>9 So then, those who are men of faith are blessed with Abraham who had faith.</p> <p>10 For all who rely on works of the law are under a curse; for it is written, "Cursed be every one who does not abide by all things written in the book of the law, and do them." (Deut 27:26)</p> <p>11 Now it is evident that no man is justified before <u>God</u> by the law; for "He who through faith is righteous shall live" (Hab 2:4);</p> <p>12 but the law does not rest on faith, for "He who does them shall live by them," (Lev 18:5)</p> <p>13 [...]</p> <p>14a (So) that 14b [...] 14c the blessing of Abraham might come</p>	<p>13 <u>Christ</u> redeemed us from the curse of the law, having become a curse for us--for it is written, "Cursed be every one who hangs on a tree." (Deut 21:23)</p> <p>14b in <u>Christ Jesus</u></p>
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<p>upon the Gentiles, 14d [...].</p> <p>15 To give a human example, brethren: no one annuls even a man's will, or adds to it, once it has been ratified.</p> <p>16a Now the promises were made to Abraham and to his offspring. 16b [...].</p> <p>17 This is what I mean: the law, which came four hundred and thirty years afterward, does not annul a covenant previously ratified by <u>God</u>, so as to make the promise void.</p> <p>18 For if the inheritance is by the law, it is no longer by promise; but <u>God</u> gave it to Abraham by a promise.</p> <p>19 - 20a [...]</p> <p>20b Now <u>God</u> is (of) one (mind).</p> <p>21a Is the law then against the promises of <u>God</u>? Certainly not!</p> <p>21b For if a law had been given which could make alive, then righteousness would indeed be by the law.</p> <p>22a But the scripture consigned all things to sin, that what was promised to faith 22b [...]</p>	<p>14d that we might receive the promise of the <u>Spirit</u> through faith</p> <p>16b It does not say, "And to offsprings," referring to many; but, referring to one, "And to your offspring," (Gn 12:7 LXX; 22:17-18 LXX) is <u>Christ</u></p> <p>19 Why then the law? It was added to bring about transgressions, till the offspring should come to whom the promise had been made; and it was directed through angels by (the) hand of a mediator (i.e. Moses).</p> <p>20a But an intermediary implies more than one (party);</p> <p>22b in <u>Jesus Christ</u></p>
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<p>22c might be given to those who believe.</p> <p>23 - 26 [...]</p>	<p>23 Now before faith came, we were confined under the law, kept under restraint until faith should be revealed.          24a So that the law was our custodian that we might be justified by faith.          24b until <u>Christ</u> came          25 But now that faith has come, we are no longer under a custodian;          26 for in <u>Christ Jesus</u> you are all sons of <u>God</u>, through faith</p>
<p>27a For as many of you as were baptized          27b [...]</p> <p>28a there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one          28b [...].</p> <p>29a And if you are          29b [...]          29c really Abraham's offspring, (you are all) heirs according to promise.</p>	<p>27b into <u>Christ</u> have put on <u>Christ</u></p> <p>28b in <u>Christ Jesus</u></p> <p>29b <u>Christ's</u>, (you are)</p>
<p>4:1 - 2 [...].</p> <p>3 So with us; when we were children, we were slaves to the elementary things of the world.</p> <p>4a But when the time had fully come, <u>God</u> sent forth          4b - 6a [...]</p>	<p>1 I mean that the heir (kleronomos), as long as he is a child, is no better than a slave, though he is the owner of all the estate;</p> <p>2 but he is under guardians and stewards (oikonomous) until the date set by the father</p> <p>4b his Son, born (genomenon) of woman, born (genomenon) under the law (nomon),</p> <p>5 to redeem those who were under the law, so that we might receive adoption as sons.</p>



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<p>6b the <u>Spirit</u>          6c [...]          6d into our hearts, crying, "Abba! <u>Father!</u>"</p> <p>7 [...].</p> <p>8 Formerly, when you did not know <u>God</u>, you were in bondage to beings that by nature are no gods;</p> <p>9 but now that you have come to know <u>God</u>, or rather to be known by <u>God</u>, how can you turn back again to the weak and beggarly elemental things, whose slaves you want to be once more?</p> <p>10 You observe days, and months, and seasons, and years!</p> <p>11 I am afraid I have labored over you in vain.</p> <p>12 Brethren, I beseech you, become as I am, for I also have become as you are. You did me no wrong;</p> <p>13 you know it was because of a bodily ailment that I preached the good news to you at first;</p> <p>14a and though my condition was a trial to you, you did not scorn or despise me, but received me as an angel of <u>God</u>,          14b [...].</p> <p>15 What has become of the satisfaction you felt? For I bear you witness that, if possible, you would have plucked out your eyes and given them to me.</p> <p>16 Have I then become your enemy by telling you the truth?</p>	<p>6a And because you are sons, <u>God</u> has sent          6c of his Son</p> <p>7 So through <u>God</u> you are no longer a slave but a son, and if a son then an heir (kleronomos)</p> <p>14b as <u>Christ Jesus</u></p>
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<p>17 They make much of you, but for no good purpose; they want to shut you out, that you may make much of them.</p> <p>18 For a good purpose it is always good to be made much of, and not only when I am present with you.</p> <p>19a My little children, with whom I am again in travail 19b [...]</p> <p>20 I could wish to be present with you now and to change my tone, for I am perplexed about you.</p> <p>21 Tell me, you who desire to be under law, do you not hear the law?</p> <p>22 For it is written that Abraham had two sons, one by a slave and one by a free woman. (Gen 16:15)</p> <p>23 But the son of the slave (Hagar) was born according to the flesh, the son of the free woman (Sarah) through promise.</p> <p>24 - 31 [...].</p>	<p>19b until <u>Christ</u> be formed in you</p> <p>24 Now this is an allegory: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar.</p> <p>25 Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children.</p> <p>26 But the Jerusalem above is free, and she is our mother.</p> <p>27 For it is written, "Rejoice, O barren one who does not bear; break forth and shout, you who are not in travail; for the children of the desolate one are many more than the children of her that is married." (Isa 54:1)</p>
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<p>28 Now we, brethren, like Isaac, are children of promise.</p>	<p>29 But as at that time he who was born according to the flesh persecuted him who was born according to the <u>Spirit</u>, so it is now.</p> <p>30 But what does the scripture say? "Cast out the slave and her son; for the son of the slave shall not inherit with the son of the free woman." (Gn 21:10)</p> <p>31 So, brethren, we are not children of the slave but of the free woman</p>
<p>5:1 [...]</p> <p>2a Now I, Paul, say to you that if you receive circumcision, it</p> <p>2b [...]</p> <p>2c will be of no advantage to you.</p> <p>3 I testify again to every man who receives circumcision that he is bound to keep the whole law.</p> <p>4a You are severed</p> <p>4b [...],</p> <p>4c you who would be justified by the law; you have fallen away from grace.</p> <p>5 For through the <u>Spirit</u>, by faith, we wait for the hope of righteousness.</p> <p>6a [...]</p> <p>6b Neither circumcision nor uncircumcision is of any avail, but faith working through love.</p> <p>7 You were running well; who hindered you from obeying the truth?</p> <p>8 This persuasion is not from him who</p>	<p>5:1 For freedom <u>Christ</u> has set us free; stand fast therefore, and do not submit again to a yoke of slavery.</p> <p><u>Christ</u></p> <p>4b from <u>Christ</u></p> <p>6a For in <u>Christ Jesus</u></p>

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calls you.	
9 [...]	9 A little leaven leavens the whole lump.
10 I have confidence in (the) <u>LORD</u> that you will take no other view than mine; and he who is troubling you will bear his judgment, whoever he is.	
11a But if I, brethren, still preach circumcision (for Jews), why am I still persecuted?	
11b [...]	11b In that case the stumbling block of the cross has been removed
12 I wish those who unsettle you will cut themselves off!	
13 For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another.	
14 For the whole law is fulfilled in one word, "You shall love your neighbor as yourself." (Lev 19:18)	
15 But if you bite and devour one another take heed that you are not consumed by one another.	
16 But I say, walk by the <u>Spirit</u> , and do not gratify the desires of the flesh.	
17 For the desires of the flesh are against the <u>Spirit</u> , and the desires of the <u>Spirit</u> are against the flesh; for these are opposed to each other, to prevent you from doing what you would.	
18 But if you are led by the <u>Spirit</u> you are not under the law.	
19 - 24 [...]	19 Now the works of the flesh are plain: fornication, impurity, licentiousness,

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<p>25 If we live by the <u>Spirit</u>, let us also walk by the <u>Spirit</u>.</p> <p>26 Let us have no self-conceit, no provoking of one another, no envy of one another.</p>	<p>20 idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit,</p> <p>21 envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of <u>God</u>.</p> <p>22 But the fruit of the <u>Spirit</u> is love, joy, peace, patience, kindness, goodness, faithfulness,</p> <p>23 gentleness, self-control; against such there is no law.</p> <p>24 And those who belong to <u>Christ Jesus</u> have crucified the flesh with its passions and desires.</p>
<p>6:1 - 10 [...]</p>	<p>1 Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted.</p> <p>2 Bear one another's burdens, and so fulfil the law of <u>Christ</u>.</p> <p>3 For if any one thinks he is something, when he is nothing, he deceives himself.</p> <p>4 But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor.</p> <p>5 For each man will have to bear his own load.</p> <p>6 Let him who is taught the word share all</p>

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	<p>good things with him who teaches.</p> <p>7 Do not be deceived; <u>God</u> is not mocked, for whatever a man sows, that he will also reap.</p> <p>8 For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the <u>Spirit</u> will from the <u>Spirit</u> reap eternal life.</p> <p>9 And let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart.</p> <p>10 So then, as we have opportunity, let us do good to all men, and especially to those who are of the household of faith</p>
<p>11 See with what large letters I am writing to you with my own hand.</p> <p>12a It is those who want to make a good showing in the flesh that would compel you to be circumcised,</p> <p>12b [...].</p> <p>13 For even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised that they may glory in your flesh.</p> <p>14a But far be it from me to glory</p> <p>14b [...].</p> <p>15a For neither circumcision counts for anything, nor uncircumcision,</p> <p>15b [...].</p> <p>16 Peace and mercy be upon all who walk by this rule, even upon the Israel of <u>God</u>.</p>	<p>12b and only in order that they may not be persecuted for the cross of <u>Christ</u></p> <p>14b except in the cross of our <u>Lord Jesus Christ</u>, by which the world has been crucified to me, and I to the world</p> <p>15b but a new creation (does)</p>

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17 [...]	17 Henceforth let no man trouble me; for I bear on my body the marks of <u>Jesus</u> .
6:18a The grace 18b [...] 18c (be) with your spirit, brothers. Amen.	18b of our <u>Lord Jesus Christ</u>