

*THE EPISTLE TO THE GALATIANS: A NEW  
TRANSLATION.*

I. <sup>1</sup> PAUL, an Apostle not from men nor by human agency, but by the agency of Jesus Christ and God the Father who raised him from the dead, <sup>2</sup> and all the brethren who are with me, to the churches of Galatia,

<sup>3</sup> Grace to you and peace from God our Father and the Lord Jesus Christ, <sup>4</sup> who gave himself on account of our sins that he might deliver us out of this present evil world according to the will of God who is our Father, <sup>5</sup> to whom be glory for ever and ever. Amen.

<sup>6</sup> I marvel that you are departing so quickly from him who called you in Christ's grace, to another Gospel,<sup>7</sup> which—there is no other,\* it is only that certain persons are trying to unsettle you and are minded to pervert the Gospel of Christ. <sup>8</sup> But even though we or an angel from heaven should preach another Gospel to you than that which we preached to you—a curse on it! <sup>9</sup> As we have said before, so now at this time we say again, If there is any one who is preaching a Gospel to you that is different from that which you received—a curse on it!

<sup>10</sup> There! Is it *men* I am now *trying to make favour with*, or God, or am I seeking to *please men*? If I were still trying to please men I should not be Christ's servant. †  
<sup>11</sup> For I would have you know, brethren, that the Gospel preached by me is not a human affair; <sup>12</sup> for neither did I receive it at the hands of a man, nor was I taught it; on the contrary, I received it through a revelation of Jesus Christ.  
<sup>13</sup> You have no doubt heard of my manner of life at an earlier time in Judaism, that to an extraordinary degree I

\* Or, which is not another.

† Or, bondman.

persecuted the Church of God and devastated it. <sup>14</sup> And I went further in Judaism than many of my contemporaries in my own race, and was distinguished among them by my zeal for the traditions of my fathers. <sup>15</sup> But when He was pleased, who set me apart from my mother's womb and called me by his grace, <sup>16</sup> to reveal his Son in me that I might preach him among the Gentiles, then at once did I not betake myself to flesh and blood, <sup>17</sup> nor did I go up to Jerusalem to those who were apostles before me, but I went away to Arabia, and I came back to Damascus again. <sup>18</sup> Then after three years I went up to Jerusalem to make the acquaintance of Cephas, \* and I stayed fifteen days with him; <sup>19</sup> but I did not see any other of the apostles except James the Lord's brother. <sup>20</sup> But what I am writing to you, see, before God, I am telling no untruth. <sup>21</sup> Then I came to the regions of Syria and Cilicia. <sup>22</sup> But I was unknown personally to the Christian churches of Judæa; <sup>23</sup> they only heard that "our former persecutor is now preaching the faith he formerly devastated." <sup>24</sup> And they praised God on account of me.

II. <sup>1</sup> Then, after the lapse of fourteen years, I went up again to Jerusalem with Barnabas, and took Titus also with me. <sup>2</sup> But I went up in accordance with (a) revelation, and I laid before the men there the Gospel which I preach among the Gentiles, but in private to the men of repute; surely (they were to tell me) I was not running, had not run, in vain. <sup>3</sup> But not even in the case of Titus my companion, who was a heathen, was any attempt made to insist on circumcision. <sup>4</sup> This was on account of the imported false brethren, those persons who smuggled themselves in to spy out our freedom which we have in Christ Jesus † that they might bring us into bondage;—<sup>5</sup> to whom

\* Some MSS. read "Peter."

† Cf. v. 1

not even for an hour did we give way in (the) subjection (they demanded) that the truth of the Gospel might still remain with you.

<sup>6</sup> But from those in repute to be something—what they were at a former time makes no difference to me—God accepts not man's person, for on me those persons of repute imposed no additional requirement, <sup>7</sup> but on the contrary, seeing that I am entrusted with the Gospel of the uncircumcision, as Peter with that of the circumcision, <sup>8</sup> for he who made Peter effective for the apostleship of the circumcision made me also effective for the Gentiles; <sup>9</sup> and recognising the grace which had been given to me, James and Cephas and John, those men reputed to be pillars, they gave me and Barnabas the right hand of fellowship that we should be for the Gentiles and they for the circumcision, <sup>10</sup> only we were to remember the poor—the very thing which I was anxious to do.

<sup>11</sup> But when Cephas \* came to Antioch I opposed him to the face, because he stood condemned.

<sup>12</sup> For before the arrival of certain persons from James, he ate together with the Gentiles; but when they came, he took to drawing back and keeping himself apart, being afraid of the circumcision-people; <sup>13</sup> and the other Jews also joined in his hypocrisy, so that even Barnabas was led away to join in their hypocritical conduct. <sup>14</sup> But when I saw that they do not walk straight as the truth of the Gospel requires, I said to Cephas \* before all: If you, who are a Jew, (can) live in the Gentile manner and not in the Jewish, how can you try to make the Gentiles live as the Jews do? <sup>15</sup> We are Jews by birth, not sinners of the Gentiles; <sup>16</sup> but knowing that a man is not justified from works of the law, that he is only justified by faith of Christ Jesus, we too believed in Christ Jesus, that we might be justified by faith of Christ and not by works of the law;

for by works of the law *shall no flesh be justified.* \* <sup>17</sup> But if, in seeking to be justified in Christ, we were found to be ourselves sinners, O! then is Christ a minister of sin? Never let it be said! <sup>18</sup> For if I build up again that which I destroyed, then it is myself who make myself a transgressor. <sup>19</sup> For I for my part died to the law—the law itself brought this about—that I might live to God. <sup>20</sup> I am crucified along with Christ; it is no longer I who live but Christ lives in me; and the life I now live in the flesh, I live it in faith in the Son of God who loved me † and gave himself up for me. <sup>21</sup> I do not, as they say, reduce to nothing the grace of God (it is they who do so); for if righteousness came through the law, then was Christ's death superfluous.

III. <sup>1</sup> You foolish Galatians, who has bewitched you, † before whose eyes Jesus Christ was placarded as one crucified? <sup>2</sup> This only do I wish to learn from you, was it from works of the law that you received the spirit or from the hearing of faith? <sup>3</sup> Are you so foolish? You began in the spirit, are you now to finish in the flesh? <sup>4</sup> Have you gone through such great experiences in vain, if it really be in vain? <sup>5</sup> And he who supplied the spirit to you, and wrought works of power among you, did he do it on the basis of works of the law, or on the basis of the hearing of faith?

<sup>6</sup> As

“Abraham believed God, and it was reckoned to him for righteousness.” §

<sup>7</sup> You see then that those who are of faith, they are the children of Abraham. <sup>8</sup> But scripture, foreseeing (what is now taking place) that God is justifying the Gentiles on

\* Psa. cxliii. 2.

† Some MSS. read “faith in God and Christ who loved me.”

‡ Some MSS. add: “that you should not obey the truth.”

§ Gen. xii. 6.

account of faith, proclaimed beforehand to Abraham that—

“In thee shall all the Gentiles be blessed.” \*

<sup>9</sup> So that those who take up the basis of faith are being blessed with faithful Abraham. <sup>10</sup> For all who take up the basis of works of the law are under a curse ; for it is written : (Deut. xxvii. 26.) “Cursed is every one who does not adhere to all the things that are written in the book of the law, to do them.”

<sup>11</sup> But that in the law no one is justified before God, is plain, for

(Hab. ii. 4.) “The just shall live by faith.”

<sup>12</sup> But the law does not belong to faith ; on the contrary (Lev. xviii. 5.) “He who *doeth* them shall live by them.”

<sup>13</sup> Christ has bought us (the believing Jews) free from the curse of the law, by becoming a curse for us ; for it is written,

(Deut. xxi. 23.) “Cursed is every one who hangs on a tree,”

<sup>14</sup> that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we (all Christians) might receive the promise † of the spirit through faith.

<sup>15</sup> Brethren, I use an ordinary figure of speech. A testament, though but a man's, once validly executed, no one can set aside or add to it new clauses. <sup>16</sup> But to Abraham (Gen. xii. 7, xiii. 15) were the promises spoken, “and to his seed.” It does not say, “and to his seeds,” as referring to a plurality, but as referring to an individual, “and to thy seed” ; and that is Christ. <sup>17</sup> What I mean is this : the testament validly executed at a former time by God, ‡ the law, which came into existence four hundred and thirty years after, cannot make void, so as to disqualify the promise. <sup>18</sup> For if the inheritance came on the basis of the

\* Gen. xii. 3, xviii. 18.

† Some MSS. “blessing.”

‡ Many MSS. add “for Christ.”

law, then it is no longer on the basis of the promise ; but to Abraham God granted his favour through promise. <sup>19</sup> What then of the law ? It was added \* on account of transgressions, until the seed should come to whom the promise was made, and it was appointed through angels, by the hand of a mediator. <sup>20</sup> (But a mediator does not represent a single person, but God is a single person.) <sup>21</sup> Is the law then against the promises of God ? Never let it be said ! For if a law had been given which could have given life, then righteousness would actually come from the law. <sup>22</sup> But Scripture has shut up all under sin, in order that the promise on the basis of faith in Jesus Christ might be given to those who believe.

<sup>23</sup> But before faith came, we were kept in ward under the law, shut up for the faith that was to be revealed. <sup>24</sup> So that the law was our boy-ward for Christ, that we might be justified on the basis of faith ; <sup>25</sup> but now that faith has come we are no longer under a boy-ward. <sup>26</sup> For you are all sons of God through faith in Christ Jesus ; <sup>27</sup> for as many of you as were baptized into Christ have put on Christ. <sup>28</sup> There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female. For you are all one in Christ Jesus. <sup>29</sup> And if you belong to Christ, then you are Abraham's seed, heirs according to the promise.

IV. <sup>1</sup> What I mean is, that as long as the heir is a minor, he differs in no respect from a slave, though he be master of all, <sup>2</sup> but is under trustees and stewards till the time fixed by the father. <sup>3</sup> So also we, when we were minors, were enslaved under the ruling spirits of the world ; <sup>4</sup> but when the fulness of the time came, God sent forth his son, born of a woman, born under the law, <sup>5</sup> to buy off † those

\* Some MSS. and versions "instituted."

† 1 Cor. vi. 20, vii. 23.

who were under the law, that we might receive the adoption. <sup>6</sup> But because you are sons, God sent forth the spirit of his son into your hearts, saying, Abba, Father! <sup>7</sup> So that thou art no longer a slave but a son, and if a son, then also an heir, through God.\*

<sup>8</sup> But at that time you did not know God and served as slaves, beings who were not by nature gods; <sup>9</sup> but now that you have come to know God, or rather have come to be known by God, how can you turn again to those weak and poor spirits, and think of being slaves to them once more? <sup>10</sup> You are observing days and months and times and years. <sup>11</sup> I am afraid of you, lest I have bestowed labour on you in vain. <sup>12</sup> Be as I am, for I too was as you, brethren, I entreat you. You never did me wrong; <sup>13</sup> but you know that it was on account of bodily infirmity that I preached to you the former time; <sup>14</sup> but though my bodily state was a trial to you, yet you did not scorn me nor abhor me,† but as an angel of God did you receive me, as Christ Jesus.

<sup>15</sup> Where, then, is † that expression of your happiness? For I am your witness that you would, if possible, have plucked out your own eyes and given them to me. <sup>16</sup> And so I have become your enemy by speaking the truth to you! <sup>17</sup> These people court you, but not in a good way; on the contrary, they wish to keep you outside that you may court them. <sup>18</sup> But it is good to be courted in a good matter at all times, and not only when I am present with you, <sup>19</sup> my children, of whom I am again in travail till Christ be formed in you. <sup>20</sup> Yes, I would wish to be present with you now and to change my tone, for I am at a loss about you.

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

\* Some MSS. "of God through Christ."

† Lit. "spit me out."

‡ Some MSS. "What then, was."

sons, one by the slave-girl and one from the free-woman.  
<sup>23</sup> But the son of the slave-girl is born after the flesh (in the ordinary way) but the son of the free-woman through the promise. <sup>24</sup> These things are spoken allegorically; for these women are two covenants, one from Mount Sinai bearing children for slavery—this is Hagar. <sup>25</sup> For Sinai is a mountain \* in Arabia, and corresponds to the Jerusalem of the present day, for she is in slavery with her children. <sup>26</sup> But the Jerusalem above is free, which is our mother; † <sup>27</sup> for it is written :

(Isa. liv. 1.) Rejoice, thou barren who bearest not,  
 Break out and exult, thou that hast no pangs ;  
 For many more are the children of the woman  
 who is desolate than of her who has the husband.

<sup>28</sup> But you, ‡ brethren, are children of promise like Isaac.  
<sup>29</sup> But as then he who was born after the flesh persecuted him who was born after the spirit, so is it now. <sup>30</sup> But what says Scripture ?

(Gen. xxi. 10.) Cast out the slave-girl and her son ; for the son of the slave-girl shall not inherit with the son of the free-woman.

<sup>31</sup> Wherefore, brethren, we are not children of the slave-girl but of the free woman.

V. <sup>1</sup> For freedom did Christ set us free ; stand fast, therefore, and be not harnessed again in a yoke of slavery. §

<sup>2</sup> See, I Paul say to you, that if you be circumcised, Christ will be of no advantage to you. <sup>3</sup> Yes, I protest again to every man who submits to circumcision that he takes the

\* Many ancient authorities, "But the word Agar is Mount Sinai."

† Another reading, "the mother of us all." ‡ We.

§ Many ancient authorities read : "Stand fast therefore in the liberty wherewith Christ . . ."



obligation on him to do the whole law. <sup>4</sup> Your relation with Christ is at an end, you who seek justification in the law; you are fallen away from grace. <sup>5</sup> For we, for our part, in the spirit and on the ground of faith, await with longing the hope of righteousness. <sup>6</sup> For in Christ Jesus neither circumcision avails anything nor uncircumcision, but faith acting through love. <sup>7</sup> You were running bravely; who hindered you from obeying the truth? <sup>8</sup> The persuasion was not from Him who called you. <sup>9</sup> A little leaven leavens the whole lump. <sup>10</sup> I have confidence with regard to you in the Lord, that you will show no other disposition, but he who is unsettling you will hear his sentence, whoever he be. <sup>11</sup> And I, brethren, if I am still preaching circumcision, why am I still persecuted? In that case the offence of the cross has come to an end, surely! <sup>12</sup> Would that they would undertake castration, those people who are upsetting you!

<sup>13</sup> For you, brethren, were called for freedom; only that freedom—not for an occasion for the flesh, but by love be servants to one another. <sup>14</sup> For the whole law is fulfilled in one word, that namely (Lev. xix. 18) *Thou shalt love thy neighbour as thyself*. <sup>15</sup> But if you are biting and devouring one another, take heed that you be not consumed by one another. <sup>16</sup> But I say, walk in the spirit, then you never will fulfil the desire of the flesh. <sup>17</sup> For the flesh lusts against the spirit, and the spirit against the flesh, for these are opposed to each other, so that you may not do whatever you wish.\* <sup>18</sup> But if you are led by the spirit, you are not under the law. <sup>19</sup> Now the works of the flesh are evident; they are † fornication, impurity, lasciviousness, <sup>20</sup> idolatry, sorcery, enmities, strife, jealousy, passions, factions, divisions,

\* When a slave received his freedom from a god, he was said to be set free "to do the things that he will."

† Many old authorities add "adultery."

parties, <sup>21</sup> envies, drinking bouts, revels, and things like these; of which I warn you, as I told you before, that they who follow such practices shall not inherit the kingdom of God. <sup>22</sup> But the fruit of the spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, <sup>23</sup> meekness, temperance; against such things there is no law. <sup>24</sup> And those who belong to Christ Jesus \* have crucified the flesh with its passions and lusts.

<sup>25</sup> If we live in the spirit let us also walk in the spirit. <sup>26</sup> Let us not be vainglorious, let us not challenge one another, envy one another.

VI. <sup>1</sup> Brethren, even if a man be overtaken in any transgression, do you, the spiritual ones, set such a one right in the spirit of meekness, looking to thyself lest thou also be tempted. <sup>2</sup> Bear ye one another's burdens, and so fulfil † the law of Christ. <sup>3</sup> For if a man thinks he is something when he is nothing, he deludes himself. <sup>4</sup> But let each man prove his own work, and then he will have something to boast of with reference to himself alone and not with reference to his neighbour; <sup>5</sup> for every one will bear his own burden.

<sup>6</sup> But let him that is taught the word share with his teacher in all good things. <sup>7</sup> Be not deceived; God is not to be treated with contempt. For what a man sows, that he shall also reap; <sup>8</sup> for he who sows to his own flesh, shall of the flesh reap corruption; but he who sows to the spirit, shall of the spirit reap life eternal. <sup>9</sup> And let us not weary of doing good; for at the proper time we shall reap if we do not lose heart. <sup>10</sup> So, then, as we have still time, let us do good to all, but especially to the members of the household of faith.

\* Many authorities omit "Jesus," cf. iii. 29.

† Or, "you will fulfil."

<sup>11</sup> Look, with what large letters I write, see you, with my own hand ! <sup>12</sup> It is those who wish to make a fine show in outward things, it is they who are pressing you to be circumcised ; only that they may not be persecuted on account of the cross of Christ. <sup>13</sup> They do not keep the law themselves, though they are circumcised ; they (only) wish you to be circumcised, that they may boast of your flesh. <sup>14</sup> But far be it from me to boast save of the cross of our Lord Jesus Christ, through which \* the word is crucified to me, and I to the world. <sup>15</sup> For neither is circumcision anything nor uncircumcision, but a new creature. <sup>16</sup> And all who shall walk by this rule, peace upon them and mercy, on the Israel of God !

<sup>17</sup> For the future let no man trouble me, for I bear on my body the marks of Jesus.

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

*Translated by* ALLAN MENZIES.

\* Or "whom."