

The letter of Paul to the Galatians

^{1:1}Paul, a sent one – not sent by men, neither through any human means but by Jesus the Anointed One and God the Father who raised him from the dead – ^{1:2}and all the brethren who are with me, to the gatherings of the called-out ones in Galatia:

^{1:3}Grace to you and peace from God the Father and our Lord Jesus the Anointed One, ^{1:4}who offered himself up for our sins in order to be rescuing us out of this present degenerate age according to the will of our God and Father, ^{1:5}to whom is the glory for all eternity. Amen.

^{1:6}I am amazed that you are so quickly exchanging your calling, *which is* through the grace of the Anointed One, to an altered message, ^{1:7}which is not a *completely* different message but there are some who are causing trouble for you by corrupting the good news message concerning the Anointed One.

^{1:8}But though we or an angel from heaven proclaims to you any message alongside of that which we announced to you, let him be set aside for destruction. ^{1:9}As we have said before, so I now repeat: if anyone proclaims to you any message *concerning the Anointed One* alongside of that which you received *from us*, let him be set aside for destruction.

^{1:10}For am I now seeking God's favor or am I striving to please men? If I were still pleasing men I would not be a servant of the Anointed One.

^{1:11}For I want you to know, brethren, concerning the good news which was proclaimed by me that it is not of human origin. ^{1:12}For neither did I receive it from *any* man nor was I taught it *by men* but it came to me *directly* through revelation *from* Jesus the Anointed One.

^{1:13}For you have heard of my conduct in the past while I was still in Judaism, how excessively I persecuted the

gathering of God's called-out ones and devastated it. ^{1:14}And I advanced in Judaism beyond many of my own age among my countrymen, being more exceedingly zealous for the traditions of my fathers.

^{1:15}But when it pleased God – *who* set me apart *even* from my mother's womb – *he then* called me through his grace ^{1:16}for the purpose of revealing his Son in me so that I might proclaim him among the nations. From the beginning I didn't consult with flesh and blood, ^{1:17}neither did I go up to Jerusalem to those who were sent ones before me, but I went away into Arabia and *later* returned to Damascus.

^{1:18}Then after three years, I went up to Jerusalem to visit Cephas and stayed with him fifteen days. ^{1:19}But I saw none of the other sent ones except James the Lord's brother. ^{1:20}(Now concerning these things which I am writing to you, look, before God, I am not lying).

^{1:21}Next I came to the regions of Syria and Cilicia. ^{1:22}My face was still unknown to the gatherings of the called-out ones of Judea which are in the Anointed One, ^{1:23}but they only heard it said that "He who once persecuted us now proclaims the faith which he tried to destroy," ^{1:24}and they glorified God because of me.

CHAPTER 2

^{2:1}Then fourteen years later I went up to Jerusalem again, this time with Bar-Nabas, also taking Titus with me. ^{2:2}I went up concerning the revelation *which was given to me* and I laid before them the good news message which I proclaim among the Gentiles. But *I did this* privately before those who seemed to have a reputation, in case in some way I was running or had run in vain.

^{2:3}But not even Titus who was with me, who is a Greek, was compelled to be circumcised. ^{2:4}*But this became an issue* because of some false brethren who were secretly brought in to spy out our liberty which we have in the Anointed One, Jesus, so that they might enslave us *to the law*. ^{2:5}But we did not yield in subjection to them, no, not even for an hour so that the truth of the good news might continue with you.

^{2:6}Now from those who seemed to be something special (whatever they were, it makes no difference to me; God doesn't recognize such human distinctions) they, I say, who seemed to be important imparted nothing to me.

^{2:7}But, on the contrary, they realized that I had been entrusted with the good news to the uncircumcised just as Peter was with the good news to those who are circumcised. ^{2:8}(For he who works in Peter as a sent one to the "circumcision" works in me also towards the Gentiles.)

^{2:9}When they saw the grace that was given to me, James, Cephas, and John – those who had the reputation of being pillars – gave to Bar-Nabas {son of encouragement} and me the right hand of fellowship that we should go to the nations but they *would go* to those who are circumcised. ^{2:10}They only *emphasized* that we should remember the poor, which very thing I was also zealous to do.

^{2:11}But when Cephas came to Antioch, I resisted him to his face because of his wrong behavior. ^{2:12}For before certain *brothers* had come from James, he ate with the Gentiles, but when they came, he drew back and separated himself, fearing those who emphasized circumcision. ^{2:13}And the rest of the Jews also betrayed their convictions along with him so much so that even Bar-Nabas was carried away with their duplicity.

^{2:14}But when I saw that they did not act correctly according to the truth of the good news message, I said to Cephas in front of everyone, "If you, being a Jew, live as the Gentiles and not as the Jews, why do you compel the Gentiles to judaize?"

^{2:15}We, being Jews by nature and not Gentile sinners, ^{2:16}realize that a man is not considered just by keeping the law but through the faith of Jesus the Anointed One. We *Jews* also believe into the Anointed One, Jesus, so that we would be being considered just by the faith of the Anointed One and not by practicing the law. This is because by keeping *the ordinances of the law* no one will be being considered just.

^{2:17}But if, while we sought to be considered just in the Anointed One [instead of by the law], we ourselves *sometimes* sin, is the Anointed One a minister of sin? Never!

^{2:18}But if I try to rebuild those things which were destroyed *in the Anointed One* [i.e. the law], *this is how I really make myself a sinner* [because I become without justification].

^{2:19}For since I “legally” died *with the Anointed One*, I died to the law *also*, in order that God would *now* be my life source. ^{2:20}I am [and am being] crucified with the Anointed One. *Therefore*, I no longer live *by my own life* but I live *by the life of Anointed One* who is in me and the life which I now live in the physical body, I live through the faith of the Son of God who loved me and gave himself up for me.

^{2:21}*In this way* I do not make the grace of God void, for if righteousness could be *achieved* through keeping the law, then the Anointed One died for nothing.

CHAPTER 3

^{3:1}Oh foolish Galatians, who has brought you under their evil spell before whose eyes Jesus the Anointed One was revealed as having been crucified? ^{3:2}I only want to know this from you. Did you receive the Spirit by obeying the law or by hearing and then believing? ^{3:3}Are you so foolish? Having begun in the Spirit are you now going to be perfected through fleshly effort? ^{3:4}Did you suffer so many things in vain, if it really was in vain?

^{3:5}Therefore, he who ministers the Spirit to you and works miracles among you, does he do it by keeping the law or by hearing *from God and then acting in faith*? ^{3:6}Consider the example of Abraham who believed God and it was credited to him as righteousness.

^{3:7}Therefore, understand that those who live according to faith are the *true* sons of Abraham. ^{3:8}And the scripture predicted that God would consider the Gentiles just by faith *when he* announced the good news beforehand to Abraham saying, “All the nations will be blessed through you” (Gen 12:3; 18:18; 22:18). ^{3:9}So then those who are *living* according to faith are blessed with faithful Abraham.

^{3:10}For everyone who depends on the works of the law *to be right with God* are under a curse, for it is written, “Everyone who does not continue to practice all things that are written in the book of the law is cursed” (Deut 27:26).

^{3:11}Now *the fact* that no one is considered just before God by keeping the law is obvious, for: "The just one *is the one who lives by faith*" (Hab 2:4). ^{3:12}And keeping the law is not faith. Instead, "He who keeps the laws will live by them" (Lev 18:5).

^{3:13}The Anointed One liberated us from the curse of the law, having become cursed for us, for it is written, "Everyone who hangs on a wooden beam is cursed" (Deut 21:23). ^{3:14}In this way the blessing of Abraham can come upon the Gentiles in the Anointed One, Jesus, so that they might receive the promise of the Spirit through faith.

^{3:15}Brethren, I am going to use a human example here: Even when men make a covenant {contract}, once it has been agreed upon, no one makes it void or adds to it. ^{3:16}Now the *heavenly* promises were spoken to Abraham and to his seed. He did not say, "And to your seeds," as if there were many, but only one: "And to your seed," which is the Anointed One.

^{3:17}Now I say this: Since a covenant {contract} had already been ratified by God, the law which came four hundred and thirty years later does not make it void so as to abolish the promise. ^{3:18}For if the inheritance is through the law it is not any longer by a promise. But God granted it to Abraham through a promise.

^{3:19}Of what use then is the law – which was set in order through a messenger (*Moses*) *having been* given to him by a mediator? ^{3:20}(Now mediation involves more than one person, but God is one.) It was added to make *men* conscious of their sins until the Seed would come concerning whom the promise had been made.

^{3:21}Is the law then against the promises of God? Never! For if there had been a law given which could impart *God's* life, truly, righteousness would have been produced through the law. ^{3:22}But the scriptures show that everyone is guilty of sin so that the promise which comes by the faith of Jesus the Anointed One might be being supplied to those who are believing.

^{3:23}But before faith came, we were kept protected under the law, being held *by it* for the faith which would be

revealed later. ^{3:24}So the law has become our tutor to bring us to the Anointed One so that we might be being considered just through faith. ^{3:25}But now that faith has come, we are no longer under a tutor, *i.e. the law*. ^{3:26}For you are all children of God through faith in the Anointed One, Jesus.

^{3:27}For as many of you as are being immersed into the Anointed One, are putting on the Anointed One. ^{3:28}*In Him* there can be neither Jew nor Greek. There can be neither bondsman nor free. There can be no male and female, for you all are one in the Anointed One, Jesus. ^{3:29}And if you are the Anointed One's, then you are Abraham's seed, heirs according to the promise.

CHAPTER 4

^{4:1}But I say that as long as the heir is an infant, he is no different from a slave, even though he is *the* master of all, ^{4:2}but is under guardians and stewards until the day appointed by the father. ^{4:3}So also, when we were children, we were enslaved under the earthly principles of *the law*.

^{4:4}But when the time came for the fulfillment of *his purposes*, God sent forth his Son, born of a woman, born under the law, ^{4:5}so that he could release by ransom those who were under the law in order that we might receive the special placement *in God's family* as mature sons.

^{4:6}And because you are sons, God sent forth the Spirit of his Son into your hearts, *which is* crying "Abba, Father." ^{4:7}The result is that *now* you are no longer a slave to *the law* but a son, and if a son, then *also* an heir of God.

^{4:8}However, at that time not knowing God, you submitted yourselves to *the religious regulations* of those "gods" that by nature are not gods *at all*. ^{4:9}But now knowing God, or rather being known by God, how is it that you turn back again to *practice* a weak and useless series of regulations to which you desire to be enslaved as you were before?

^{4:10}For example, you observe *special religious* days, months, seasons, and years. ^{4:11}I am worried about you if, in some way, I have labored among you in vain. ^{4:12}I beg you brethren, become as *I am*, for I also have become as you are.

You have never treated me badly. ^{4:13}You remember that because of an infirmity of the flesh I proclaimed the good news message to you the first time. ^{4:14}You didn't despise or reject that which was an annoyance in my physical body but you received me as a messenger of God, as if I were the Anointed One, Jesus himself.

^{4:15}Where then did your joy go? For I testify that, if possible, you would have plucked out your own eyes and given them to me. ^{4:16}So have I now become your enemy by telling you the truth?

^{4:17}They [the Judaizers] zealously seek you, but not for your benefit. Instead, they want to alienate you *from your sole dependence on Jesus* so that you would be zealous for them. ^{4:18}But it is good to be zealous for a good thing always and not only when I am present with you.

^{4:19}My little children, for whom I labor in birth pains again until the Anointed One is *fully* formed in you, ^{4:20}I wish I could be present with you now and change my tone, for I am perplexed about you.

^{4:21}Tell me, you who desire to be under the law, don't you understand what the law says? ^{4:22}For it is written that Abraham had two sons, one by the maidservant and one by the free woman.

^{4:23}However, the son by the maidservant was born through *the efforts of* the flesh but the son by the free woman was born through the promise. ^{4:24}These things contain an allegory. For these women represent two covenants. One is from mount Sinai, bearing children for bondage *to the law*, which is Hagar.

^{4:25}Now this Hagar is mount Sinai in Arabia and corresponds to the Jerusalem that now is, for she is in bondage *to the law* with her children. ^{4:26}But the Jerusalem which is above is free, which is our mother. ^{4:27}For it is written, "Rejoice, you barren one who has never given birth. Break out and shout, you who have never had birth pangs. For the children of the woman who is left alone are more than she who has a husband" (Is 54:1).

^{4:28}Now we brethren, as Isaac was, are children of promise. ^{4:29}But just as it was then, he who was born

through *the efforts of* the flesh persecuted him *who was begotten* by the Spirit. It is the same way today.

^{4:30}However, what does the scripture say? “Throw out the maidservant and her son, for the son of the maidservant will not inherit with the son of the free woman” (Gen 21:10). ^{4:31}Therefore, brethren, we are not children of the maidservant but of the free woman.

CHAPTER 5

^{5:1}For freedom the Anointed One set us free. Stand firm, therefore, and don’t be tangled up again in a yoke of bondage *to the law*. ^{5:2}Understand this: I, Paul, say to you, that if you are circumcised, the Anointed One ceases to be of any benefit to you. ^{5:3}Now I affirm to everyone who receives circumcision that he is under an obligation to practice the entire law. ^{5:4}*For when* you want to be considered just by *keeping* the law, grace becomes ineffective *for you and so* the Anointed One becomes inoperative *in you*.

^{5:5}For our confidence is in the expectation of righteousness, *which is produced in you* by the Spirit through faith. ^{5:6}For in the Anointed One, Jesus, neither circumcision nor uncircumcision can empower anyone *to live righteously*, but faith operating through love *does*.

^{5:7}You were running well. Who has driven you back from being persuaded by the truth? ^{5:8}This gullibility did not come from the One who called you. ^{5:9}A little yeast [a little law keeping] leavens the whole lump of dough.

^{5:10}I have confidence in you in the Lord that you will not think in any other way. But he who troubles you will *one day* face the judgment, whoever he is. ^{5:11}But I, brethren, if I still preach circumcision, *i.e. the law*, why am I still persecuted? For then the offense of the cross has been taken away. ^{5:12}I wish that those who are causing you these problems would just cut themselves off {Gk amputate, castrate}.

^{5:13}For you, brethren, were called to freedom. Only don’t use your freedom as an opportunity to gratify the flesh, but through love serve each other as slaves. ^{5:14}For the whole law is fulfilled in one word, even in this: “You shall love your neighbor as yourself” (Lev 19:18). ^{5:15}But if

you bite and devour each other, be careful that you are not consumed by one another.

^{5:16}But I say, walk by the Spirit and you will not perform the carnal desires of the flesh. ^{5:17}For the flesh yearns for what is against *the nature of the Spirit* and the Spirit for what is against *the nature of the flesh*, for these are in opposition to each other. The result is that you must not practice everything you desire to do. ^{5:18}Now when you are being directed by the Spirit, you are not under the law.

^{5:19}Now the works of the flesh are obvious, which are these: sex outside of the marriage bond, impure relationships, unholy sexual behavior, ^{5:20}worshipping anything other than God, witchcraft and drug use, holding onto anger, arguments, jealousies, angry outbursts, selfish ambition, excluding others, separating into special, select groups, ^{5:21}envying others, drunkenness, wild parties, and such similar things of which I warn you right now, even as I already warned you, that those who practice such things will in no way inherit the *coming* kingdom of God [the Millenium].

^{5:22}But the fruit which the Spirit *produces* is love, joy, peace, longsuffering, kindness, goodness, faithfulness, ^{5:23}meekness, self-control. There is no law against such *virtues*. ^{5:24}And those who are *being led by the Anointed One*, Jesus, crucify the flesh with its appetites and impure desires. ^{5:25}Since we have *God's* life in our spirit, we should walk by the spirit {or Spirit}.

^{5:26}Let us not become proud, competing with one another and envying one another.

CHAPTER 6

^{6:1}Brethren, if anyone is caught in any sin, you who are spiritual *should* restore such a person in a spirit of gentleness, being careful yourself so that you don't become tempted also. ^{6:2}Carry one another's burdens and so fulfill the law of the Anointed One.

^{6:3}If a man thinks of himself as something special when he is nothing, he deceives himself. ^{6:4}But let each man critically examine his own work. Then he will keep his boast-

ing to himself and not seek for the approval of others. ^{6:5}For everyone will be responsible for his own works. ^{6:6}But let the one who is taught in the word share all good things with him who teaches.

^{6:7}Don't be deceived! Don't imagine you can fool God! For whatever a man sows is exactly the same thing which he will reap. ^{6:8}For he who sows by following the desires of his flesh will, from this *fleshly activity*, reap destruction. [This truth includes believers]. But he who sows *by submitting* to the Spirit will, from the Spirit, reap *increasingly more of the eternal life of God*.

^{6:9}And let us not become discouraged in doing good, for at the appointed time we will reap if we don't grow weary. ^{6:10}Therefore, since we still have some time left, let us do good to all men and most of all to the members of the family of the faith.

^{6:11}Notice how large the letters are which I write to you in my own handwriting. ^{6:12}Those who want to make a good show *to others* in the flesh are the ones who compel you to be circumcised so that they won't be persecuted for the cross of the Anointed One. ^{6:13}Yet even those who receive circumcision don't keep the law themselves but they want to have you circumcised so that they may boast in your flesh [i.e. brag about how many "converts" they made by having them circumcised].

^{6:14}But I will not boast, except in the cross of our Lord Jesus the Anointed One, through which the world has been crucified to me and I to the world. ^{6:15}For neither circumcision nor uncircumcision can empower anyone *to live righteously*, but the new creation [which is inside of us] *does*. ^{6:16}And as many as walk by this standard, may peace and mercy be upon them, even upon the Israel of God.

^{6:17}From here on, let no one trouble me, for I carry the scars of Jesus "branded" on my body. ^{6:18}The grace of our Lord Jesus the Anointed One be with your spirit, brethren. Amen.