

## Webster's (Modified), Darby's Translation (Modified) and Young's (Modified) for Analytical Study

- 1 Paul, an apostle, (not from men, neither by man, but by Jesus [Yashua] Christ, and God the Father, who raised him from the dead;) Paul, apostle, not from men nor through man, but through Jesus [Yashua] Christ, and God [the] Father who raised him from among [the] dead Paul, an apostle -- not from men, nor through man, but through Jesus [Yashua] Christ, and God the Father, who did raise him out of the dead --
- 2 And all the brethren who are with me, to the assemblies of Galatia: and all the brethren with me, to the assemblies of Galatia. and all the brethren with me, to the assemblies of Galatia:
- 3 Favor be to you and peace from God the Father, and from our Lord Jesus [Yashua] Christ, favor to you, and peace, from God [the] Father, and our Lord Jesus [Yashua] Christ, favor to you, and peace from God the Father, and our Lord Jesus [Yashua] Christ,
- 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: who gave himself for our sins, so that he should deliver us out of the present evil world, according to the will of our God and Father; who did give himself for our sins, that he might deliver us out of the present evil age, according to the will of God even our Father,
- 5 To whom be glory for ever and ever. Amen. to whom [be] glory to the ages of ages. Amen. to whom [is] the glory to the ages of the ages. Amen.
- 6 I marvel that ye are so soon removed from him that called you into the favor of Christ, to another glad-tidings: I wonder that ye thus quickly change, from him that called you in Christ's favor, to a different gospel, I wonder that ye are so quickly removed from Him who did call you in the favor of Christ to another glad-tidings;
- 7 Which is not another; but there are some that trouble you, and would pervert the glad-tidings of Christ. which is not another [one]; but there are some that trouble you, and desire to pervert the glad tidings of the Christ. that is not another, except there be certain who are troubling you, and wishing to pervert the glad-tidings of the Christ;
- 8 But though we, or an messenger from heaven, should preach any other glad-tidings to you than that which we have preached to you, let him be accursed. But if even \*we\* or an messenger out of heaven announce as glad tidings to you [anything] besides what we have announced as glad tidings to you, let him be accursed. but even if we or a messenger out of heaven may proclaim glad-tidings to you different from what we did proclaim to you -- anathema let him be
- 9 As we said before, so I say now again, If any man preacheth any other glad-tidings to you than that ye have received, let him be accursed. As we have said before, now also again I say, If any one announce to you as glad tidings [anything] besides what ye have received, let him be accursed. as we have said before, and now say again, If any one to you may proclaim glad-tidings different from what ye did receive -- anathema let him be

- 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.  
For do I now seek to satisfy men or God? or do I seek to please men? If I were yet pleasing men, I were not Christ's bondman.  
for now men do I persuade, or God? or do I seek to please men? for if yet men I did please -- Christ's servant I should not be.
- 11** But I certify you, brethren, that the glad-tidings which was preached by me is not according to man.  
But I let you know, brethren, [as to] the glad tidings which were announced by me, that they are not according to man.  
And I make known to you, brethren, the glad-tidings that were proclaimed by me, that it is not according to man,
- 12** For I neither received it from man, neither was I taught it, but by the revelation of Jesus [Yashua] Christ.  
For neither did I receive them from man, neither was I taught [them], but by revelation of Jesus [Yashua] Christ.  
for neither did I from man receive it, nor was I taught [it], but through a revelation of Jesus [Yashua] Christ,
- 13** For ye have heard of my manner of life in time past in the Jews' religion, that beyond measure I persecuted the assembly of God, and wasted it;  
For ye have heard [what was] my conversation formerly in Judaism, that I excessively persecuted the assembly of God, and ravaged it;  
for ye did hear of my behaviour once in Judaism, that exceedingly I was persecuting the assembly of God, and wasting it,
- 14** And profited in the Jews' religion above many my equals in my own nation, being more exceedingly zealous of the traditions of my fathers.  
and advanced in Judaism beyond many [my] contemporaries in my nation, being exceedingly zealous of the doctrines of my fathers.  
and I was advancing in Judaism above many equals in age in mine own race, being more abundantly zealous of my fathers' deliverances,
- 15** But when it pleased God, who separated me from my mother's womb, and called me by his favor,  
But when God, who set me apart [even] from my mother's womb, and called [me] by his favor,  
and when God was well pleased -- having separated me from the womb of my mother, and having called [me] through His favor --
- 16** To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:  
was pleased to reveal his Son in me, that I may announce him as glad tidings among the nations, immediately I took not counsel with flesh and blood,  
to reveal His Son in me, that I might proclaim him glad-tidings among the nations, immediately I conferred not with flesh and blood,
- 17** Neither did I go to Jerusalem to them who were apostles before me: but I went into Arabia, and returned again to Damascus.  
nor went I up to Jerusalem to those [who were] apostles before me; but I went to Arabia, and again returned to Damascus.  
nor did I go up to Jerusalem unto those who were apostles before me, but I went away to Arabia, and again returned to Damascus,
- 18** Then after three years I went to Jerusalem to see Peter, and abode with him fifteen days.  
Then after three years I went up to Jerusalem to make acquaintance with Peter, and I remained with him fifteen days;  
then, after three years I went up to Jerusalem to enquire about Peter, and remained with him fifteen days,
- 19** But I saw no other of the apostles, save James the Lord's brother.  
but I saw none other of the apostles, but James the brother of the Lord.  
and other of the apostles I did not see, except James, the brother of the Lord.

- 20 Now the things which I write to you, behold, before God, I lie not.  
Now what I write to you, behold, before God, I do not lie.  
And the things that I write to you, lo, before God -- I lie not;
- 21 Afterwards I came into the regions of Syria and Cilicia;  
Then I came into the regions of Syria and Cilicia.  
then I came to the regions of Syria and of Cilicia,
- 22 And was unknown by face to the assemblies of Judea which were in Christ:  
But I was unknown personally to the assemblies of Judaea which [are] in Christ;  
and was unknown by face to the assemblies of Judea, that [are] in Christ,
- 23 But they had heard only, That he who persecuted us in times past, now preacheth the faith which once he destroyed.  
only they were hearing that he who persecuted us formerly now announces the glad tidings of the faith which formerly he ravaged:  
and only they were hearing, that `he who is persecuting us then, doth now proclaim glad-tidings -- the faith that then he was wasting;`
- 24 And they glorified God in me.  
and they glorified God in me.  
and they were glorifying God in me.
- 1 Then fourteen years after I went again to Jerusalem with Barnabas, and took Titus with me also.  
Then after a lapse of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with [me];  
Then, after fourteen years again I went up to Jerusalem with Barnabas, having taken with me also Titus;
- 2 And I went by revelation, and communicated to them that glad-tidings which I preach among the nations, but privately to them who were of reputation, lest by any means I should run, or had run in vain.  
and I went up according to revelation, and I laid before them the glad tidings which I preach among the nations, but privately to those conspicuous [among them], lest in any way I run or had run in vain;  
and I went up by revelation, and did submit to them the glad-tidings that I preach among the nations, and privately to those esteemed, lest in vain I might run or did run;
- 3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:  
(but neither was Titus, who was with me, being a Greek, compelled to be circumcised;)  
but not even Titus, who [is] with me, being a Greek, was compelled to be circumcised --
- 4 And that because of false brethren unawares brought in, who came in privately to spy out our liberty which we have in Christ Jesus [Yashua], that they might bring us into bondage:  
and [it was] on account of the false brethren brought in surreptitiously, who came in surreptitiously to spy out our liberty which we have in Christ Jesus [Yashua], that they might bring us into bondage;  
and [that] because of the false brethren brought in unawares, who did come in privately to spy out our liberty that we have in Christ Jesus [Yashua], that us they might bring under bondage,

- 5 To whom we gave place by subjection, no, not for an hour; that the truth of the glad-tidings might continue with you.  
to whom we yielded in subjection not even for an hour, that the truth of the glad tidings might remain with you.  
to whom not even for an hour we gave place by subjection, that the truth of the glad-tidings might remain to you.
- 6 But of these, who seemed to be somewhat, (whatever they were, it maketh no matter to me: God accepteth no man's person:) for they who seeme to be somewhat, in conference added nothing to me:  
But from those who were conspicuous as being somewhat -- whatsoever they were, it makes no difference to me: God does not accept man`s person; for to me those who were conspicuous communicated nothing;  
And from those who were esteemed to be something -- whatever they were then, it maketh no difference to me -- the face of man God accepteth not, for -- to me those esteemed did add nothing,
- 7 But on the contrary, when they saw that the glad-tidings of the uncircumcision was committed to me, as the glad-tidings of the circumcision was Peter;  
but, on the contrary, seeing that the glad tidings of the uncircumcision were confided to me, even as to Peter that of the circumcision,  
but, on the contrary, having seen that I have been entrusted with the glad-tidings of the uncircumcision, as Peter with [that] of the circumcision,
- 8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the nations:)  
(for he that wrought in Peter for [the] apostleship of the circumcision wrought also in me towards the Nations,)  
for He who did work with Peter to the apostleship of the circumcision, did work also in me in regard to the nations,
- 9 And when James, Cephas, and John, who seemed to be pillars, perceived the favor that was given to me, they gave to me and Barnabas the right hands of fellowship; that we should go to the heathen, and they to the circumcision.  
and recognising the favor given to me, James and Cephas and John, who were conspicuous as being pillars, gave to me and Barnabas [the] right hands of fellowship, that \*we\* [should go] to the nations, and \*they\* to the circumcision;  
and having known the favor that was given to me, James, and Cephas, and John, who were esteemed to be pillars, a right hand of fellowship they did give to me, and to Barnabas, that we to the nations, and they to the circumcision [may go],
- 10 Only they would that we should remember the poor; the same which I also was forward to do.  
only that we should remember the poor, which same thing also I was diligent to do.  
only, of the poor that we should be mindful, which also I was diligent -- this very thing -- to do.
- 11 But when Peter had come to Antioch, I withstood him to the face, because he was to be blamed.  
But when Peter came to Antioch, I withstood him to [the] face, because he was to be condemned:  
And when Peter came to Antioch, to the face I stood up against him, because he was blameworthy,
- 12 For before that certain came from James, he used to eat with the nations: but when they had come, he withdrew, and separated himself, fearing them who were of the circumcision.  
for before that certain came from James, he ate with [those of] the nations; but when they came, he drew back and separated himself, fearing those of [the] circumcision;  
for before the coming of certain from James, with the nations he was eating, and when they came, he was withdrawing and separating himself, fearing those of the circumcision,

- 13** And the other Jews dissembled likewise with him; so that Barnabas also was carried away with their dissimulation.  
and the rest of the Jews also played the same dissembling part with him; so that even Barnabas was carried away too by their dissimulation.  
and dissemble with him also did the other Jews, so that also Barnabas was carried away by their dissimulation.
- 14** But when I saw that they walked not uprightly according to the truth of the glad-tidings, I said to Peter before them all, If thou, being a Jew, live after the manner of nations, and not as do the Jews, why compellest thou the nations to live as do the Jews?  
But when I saw that they do not walk straightforwardly, according to the truth of the glad tidings, I said to Peter before all, If \*thou\*, being a Jew, livest as the nations and not as the Jews, how dost thou compel the nations to Judaize?  
But when I saw that they are not walking uprightly to the truth of the glad-tidings, I said to Peter before all, `If thou, being a Jew, in the manner the nations dost live, and not in the manner of the Jews, how the nations dost thou compel to Judaize?
- 15** We who are Jews by nature, and not sinners of the nations,  
We, Jews by nature, and not sinners of [the] nations,  
we by nature Jews, and not sinners of the nations,
- 16** Knowing that a man is not justified by the works of the law, but by the faith of Jesus [Yashua] Christ, even we have believed in Jesus [Yashua] Christ, that we may 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.  
but knowing that a man is not justified on the principle of works of law [nor] but by the faith of Jesus [Yashua] Christ, \*we\* also have believed on Christ Jesus [Yashua], that we might be justified on the principle of [the] faith of Christ; and not of works of law; because on the principle of works of law no flesh shall be justified.  
having known also that a man is not declared righteous by works of law, if not through the faith of Jesus [Yashua] Christ, also we in Christ Jesus [Yashua] did believe, that we might be declared righteous by the faith of Christ, and not by works of law, wherefore declared righteous by works of law shall be no flesh.`
- 17** But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? By no means.  
Now if in seeking to be justified in Christ we also have been found sinners, then [is] Christ minister of sin? Far be the thought.  
And if, seeking to be declared righteous in Christ, we ourselves also were found sinners, [is] then Christ a ministrant of sin? let it not be!
- 18** For if I build again the things which I destroyed, I make myself a transgressor.  
For if the things I have thrown down, these I build again, I constitute myself a transgressor.  
for if the things I threw down, these again I build up, a transgressor I set myself forth;
- 19** For I through the law am dead to the law, that I may live to God.  
For \*I\*, through law, have died to law, that I may live to God.  
for I through law, did die, that to God I may live;

- 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.  
 I am crucified with Christ, and no longer live, \*I\*, but Christ lives in me; but [in] that I now live in flesh, I live by faith, the [faith] of the Son of God, who has loved me and given himself for me.  
 with Christ I have been crucified, and live no more do I, and Christ doth live in me; and that which I now live in the flesh -- in the faith I live of the Son of God, who did love me and did give himself for me;
- 21** I do not frustrate the favor of God: for if righteousness is attainable by the law, then Christ hath died in vain.  
 I do not set aside the favor of God; for if righteousness [is] by law, then Christ has died for nothing.  
 I do not make void the favor of God, for if righteousness [be] through law -- then Christ died in vain.
- 1** O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus [Yashua] Christ hath been evidently set forth, crucified among you?  
 O senseless Galatians, who has bewitched you; to whom, as before your very eyes, Jesus [Yashua] Christ has been portrayed, crucified [among you]?  
 O thoughtless Galatians, who did bewitch you, not to obey the truth -- before whose eyes Jesus [Yashua] Christ was described before among you crucified?
- 2** This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of faith?  
 This only I wish to learn of you, Have ye received the Spirit on the principle of works of law, or of [the] report of faith?  
 this only do I wish to learn from you -- by works of law the Spirit did ye receive, or by the hearing of faith?
- 3** Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?  
 Are ye so senseless? having begun in Spirit, are ye going to be made perfect in flesh?  
 so thoughtless are ye! having begun in the Spirit, now in the flesh do ye end?
- 4** Have ye suffered so many things in vain? if it is yet in vain.  
 Have ye suffered so many things in vain, if indeed also in vain?  
 so many things did ye suffer in vain! if, indeed, even in vain.
- 5** He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he this by the works of the law, or by the hearing of faith?  
 He therefore who ministers to you the Spirit, and works miracles among you, [is it] on the principle of works of law, or of [the] report of faith?  
 He, therefore, who is supplying to you the Spirit, and working mighty acts among you -- by works of law or by the hearing of faith [is it]?
- 6** Even as Abraham believed God, and it was accounted to him for righteousness.  
 Even as Abraham believed God, and it was reckoned to him as righteousness.  
 according as Abraham did believe God, and it was reckoned to him -- to righteousness;
- 7** Know ye therefore, that they who are of faith, the same are the children of Abraham.  
 Know then that they that are on the principle of faith, these are Abraham`s sons;  
 know ye, then, that those of faith -- these are sons of Abraham,

- 8** And the scripture foreseeing that God would justify the heathen through faith, preached before the glad-tidings to Abraham, saying, In thee shall all nations be blessed.  
and the scripture, foreseeing that God would justify the nations on the principle of faith, announced beforehand the glad tidings to Abraham: In thee all the nations shall be blessed.  
and the Writing having foreseen that by faith God doth declare righteous the nations did proclaim before the glad-tidings to Abraham --
- 9** So then they who are of faith are blessed with faithful Abraham.  
So that they who are on the principle of faith are blessed with believing Abraham.  
`Blessed in thee shall be all the nations;` so that those of faith are blessed with the faithful Abraham,
- 10** For as many as are of the works of the law, are under the curse: for it is written, Accursed is every one that continueth not in all things which are written in the book of the law to do them.  
For as many as are on the principle of works of law are under curse. For it is written, Cursed is every one who does not continue in all things which [are] written in the book of the law to do them;  
for as many as are of works of law are under a curse, for it hath been written, `Cursed [is] every one who is not remaining in all things that have been written in the Book of the Law -- to do them,`
- 11** But that no man is justified by the law in the sight of God, is evident: for, The just shall live by faith.  
but that by law no one is justified with God [is] evident, because The just shall live on the principle of faith;  
and that in law no one is declared righteous with God, is evident, because `The righteous by faith shall live;`
- 12** And the law is not of faith: but, The man that doeth them shall live by them.  
but the law is not on the principle of faith; but, He that shall have done these things shall live by them.  
and the law is not by faith, but -- `The man who did them shall live in them.`
- 13** Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Accursed is every one that hangeth on a tree:  
Christ has redeemed us out of the curse of the law, having become a curse for us, (for it is written, Cursed [is] every one hanged upon a tree,)  
Christ did redeem us from the curse of the law, having become for us a curse, for it hath been written, `Cursed is every one who is hanging on a tree,`
- 14** That the blessing of Abraham might come on the nations through Jesus [Yashua] Christ; that we might receive the promise of the Spirit through faith.  
that the blessing of Abraham might come to the nations in Christ Jesus [Yashua], that we might receive the promise of the Spirit through faith.  
that to the nations the blessing of Abraham may come in Christ Jesus [Yashua], that the promise of the Spirit we may receive through the faith.
- 15** Brethren, I speak after the manner of men; Though it is but a man's covenant, yet if it is confirmed, no man disannulleth or addeth to it.  
Brethren, (I speak according to man,) even man`s confirmed covenant no one sets aside, or adds other dispositions to.  
Brethren, as a man I say [it], even of man a confirmed covenant no one doth make void or doth add to,

- 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.  
But to Abraham were the promises addressed, and to his seed: he does not say, And to seeds, as of many; but as of one, And to thy seed; which is Christ.  
and to Abraham were the promises spoken, and to his seed; He doth not say, `And to seeds,` as of many, but as of one, `And to thy seed,` which is Christ;
- 17** And this I say, that the covenant that was confirmed before by God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of no effect.  
Now I say this, A covenant confirmed beforehand by God, the law, which took place four hundred and thirty years after, does not annul, so as to make the promise of no effect.  
and this I say, A covenant confirmed before by God to Christ, the law, that came four hundred and thirty years after, doth not set aside, to make void the promise,
- 18** For if the inheritance is by the law, it is no more by promise: but God gave it to Abraham by promise.  
For if the inheritance [be] on the principle of law, [it is] no longer on the principle of promise; but God gave it in favor to Abraham by promise.  
for if by law [be] the inheritance, [it is] no more by promise, but to Abraham through promise did God grant [it].
- 19** What purpose 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 messengers in the hand of a mediator.  
Why then the law? It was added for the sake of transgressions, until the seed came to whom the promise was made, ordained through messengers in [the] hand of a mediator.  
Why, then, the law? on account of the transgressions it was added, till the seed might come to which the promise hath been made, having been set in order through messengers in the hand of a mediator --
- 20** Now a mediator is not a mediator of one; but God is one.  
But a mediator is not of one, but God is one.  
and the mediator is not of one, and God is one --
- 21** Is the law then against the promises of God? By no means: for if there had been a law given which could give life, verily righteousness would have been by the law.  
[Is] then the law against the promises of God? Far be the thought. For if a law had been given able to quicken, then indeed righteousness were of the principle of law;  
the law, then, [is] against the promises of God? -- let it not be! for if a law was given that was able to make alive, truly by law there would have been the righteousness,
- 22** But the scripture hath concluded all under sin, that the promise by faith of Jesus [Yashua] Christ might be given to them that believe.  
but the scripture has shut up all things under sin, that the promise, on the principle of faith of Jesus [Yashua] Christ, should be given to those that believe.  
but the Writing did shut up the whole under sin, that the promise by faith of Jesus [Yashua] Christ may be given to those believing.



- 23 But before faith came, we were kept under the law, shut up to the faith which should afterwards be revealed.  
 But before faith came, we were guarded under law, shut up to faith [which was] about to be revealed.  
 And before the coming of the faith, under law we were being kept, shut up to the faith about to be revealed,
- 24 Wherefore the law was our school-master to bring us to Christ, that we might be justified by faith.  
 So that the law has been our tutor up to Christ, that we might be justified on the principle of faith.  
 so that the law became our child-conductor -- to Christ, that by faith we may be declared righteous,
- 25 But after faith is come, we are no longer under a school-master.  
 But, faith having come, we are no longer under a tutor;  
 and the faith having come, no more under a child-conductor are we,
- 26 For ye are all children of God by faith in Christ Jesus [Yashua].  
 for ye are all God`s sons by faith in Christ Jesus [Yashua].  
 for ye are all sons of God through the faith in Christ Jesus [Yashua],
- 27 For as many of you as have been immersed into Christ, have put on Christ.  
 For ye, as many as have been immersed unto Christ, have put on Christ.  
 for as many as to Christ were immersed did put on Christ;
- 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 [Yashua].  
 There is no Jew nor Greek; there is no bondman nor freeman; there is no male and female; for ye are all one in Christ Jesus [Yashua]:  
 there is not here Jew or Greek, there is not here servant nor freeman, there is not here male and female, for all ye are one in Christ Jesus [Yashua]
- 29 And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise.  
 but if \*ye\* [are] of Christ, then ye are Abraham`s seed, heirs according to promise.  
 and if ye [are] of Christ then of Abraham ye are seed, and according to promise -- heirs.
- 1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he is lord of all;  
 Now I say, As long as the heir is a child, he differs nothing from a bondman, though he be lord of all;  
 And I say, so long time as the heir is a babe, he differeth nothing from a servant -- being lord of all,
- 2 But is under tutors and governors until the time appointed by the father.  
 but he is under guardians and stewards until the period fixed by the father.  
 but is under tutors and stewards till the time appointed of the father,
- 3 Even so we, when we were children, were in bondage under the elements of the world:  
 So we also, when we were children, were held in bondage under the principles of the world;  
 so also we, when we were babes, under the elements of the world were in servitude,

- 4 But when the fullness of the time was come, God sent forth his Son, born of a woman, born under the law,  
but when the fulness of the time was come, God sent forth his Son, come of woman, come under law,  
and when the fulness of time did come, God sent forth His Son, come of a woman, come under law,
- 5 To redeem them that were under the law, that we might receive the adoption of sons.  
that he might redeem those under law, that we might receive sonship.  
that those under law he may redeem, that the adoption of sons we may receive;
- 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.  
But because ye are sons, God has sent out the Spirit of his Son into our hearts, crying, Abba, Father.  
and because ye are sons, God did send forth the spirit of His Son into your hearts, crying, `Abba, Father!`
- 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.  
So thou art no longer bondman, but son; but if son, heir also through God.  
so that thou art no more a servant, but a son, and if a son, also an heir of God through Christ.
- 8 However then, when ye knew not God, ye did service to them which by nature are no gods.  
But then indeed, not knowing God, ye were in bondage to those who by nature are not gods;  
But then, indeed, not having known God, ye were in servitude to those not by nature gods,
- 9 But now, after ye have known God, or rather are known by God, how turn ye again to the weak and beggarly elements, to which ye desire again  
be in bondage?  
but now, knowing God, but rather being known by God, how do ye turn again to the weak and beggarly principles to which ye desire to be again  
anew in bondage?  
and now, having known God -- and rather being known by God -- how turn ye again unto the weak and poor elements to which anew ye desire to  
be in servitude?
- 10 Ye observe days, and months, and times, and years.  
Ye observe days and months and times and years.  
days ye observe, and months, and times, and years!
- 11 I am afraid of you, lest I have bestowed upon you labor in vain.  
I am afraid of you, lest indeed I have laboured in vain as to you.  
I am afraid of you, lest in vain I did labour toward you.
- 12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.  
Be as \*I\* [am], for \*I\* also [am] as \*ye\*, brethren, I beseech you: ye have not at all wronged me.  
Become as I [am] -- because I also [am] as ye brethren, I beseech you; to me ye did no hurt,

- 13** Ye know that in infirmity of the flesh I preached the glad-tidings to you at the first.  
But ye know that in weakness of the flesh I announced the glad tidings to you at the first;  
and ye have known that through infirmity of the flesh I did proclaim glad-tidings to you at the first,
- 14** And my temptation which was in my flesh ye despised not, nor rejected; but received me as an messenger of God, even as Christ Jesus [Yashua].  
and my temptation, which [was] in my flesh, ye did not slight nor reject with contempt; but ye received me as an messenger of God, as Christ Jesus [Yashua].  
and my trial that [is] in my flesh ye did not despise nor reject, but as a messenger of God ye did receive me -- as Christ Jesus [Yashua];
- 15** What then was the blessedness ye spoke of; for I bear you testimony, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.  
What then [was] your blessedness? for I bear you witness that, if possible, plucking out your own eyes ye would have given [them] to me.  
what then was your happiness? for I testify to you, that if possible, your eyes having plucked out, ye would have given to me;
- 16** Am I therefore become your enemy because I tell you the truth?  
So I have become your enemy in speaking the truth to you?  
so that your enemy have I become, being true to you?
- 17** They zealously affect you, but not well; for, they would exclude you, that ye may affect them.  
They are not rightly zealous after you, but desire to shut you out [from us], that ye may be zealous after them.  
they are zealous for you -- [yet] not well, but they wish to shut us out, that for them ye may be zealous;
- 18** But it is good to be zealously affected always in a good thing, and not only when I am present with you.  
But [it is] right to be zealous at all times in what is right, and not only when I am present with you --  
and [it is] good to be zealously regarded, in what is good, at all times, and not only in my being present with you;
- 19** My little children, of whom I travail in birth again, until Christ be formed in you,  
my children, of whom I again travail in birth until Christ shall have been formed in you:  
my little children, of whom again I travail in birth, till Christ may be formed in you,
- 20** I desire to be present with you now, and to change my voice; for I stand in doubt of you.  
and I should wish to be present with you now, and change my voice, for I am perplexed as to you.  
and I was wishing to be present with you now, and to change my voice, because I am in doubt about you.
- 21** Tell me, ye that desire to be under the law, do ye not hear the law?  
Tell me, ye who are desirous of being under law, do ye not listen to the law?  
Tell me, ye who are willing to be under law, the law do ye not hear?
- 22** For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman.  
For it is written that Abraham had two sons; one of the maid servant, and one of the free woman.  
for it hath been written, that Abraham had two sons, one by the maid-servant, and one by the free-woman,

- 23 But he who was of the bond-woman, was born according to the flesh; but he of the free-woman was by promise.  
 But he [that was] of the maid servant was born according to flesh, and he [that was] of the free woman through the promise.  
 but he who [is] of the maid-servant, according to flesh hath been, and he who [is] of the free-woman, through the promise;
- 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.  
 Which things have an allegorical sense; for these are two covenants: one from mount Sinai, gendering to bondage, which is Hagar.  
 which things are allegorized, for these are the two covenants: one, indeed, from mount Sinai, to servitude bringing forth, which is Hagar;
- 25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.  
 For Hagar is mount Sinai in Arabia, and corresponds to Jerusalem which [is] now, for she is in bondage with her children;  
 for this Hagar is mount Sinai in Arabia, and doth correspond to the Jerusalem that now [is], and is in servitude with her children,
- 26 But Jerusalem which is above is free, which is the mother of us all.  
 but the Jerusalem above is free, which is our mother.  
 and the Jerusalem above is the free-woman, which is mother of us all,
- 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 who hath a husband.  
 For it is written, Rejoice, thou barren that bearest not; break out and cry, thou that travailest not; because the children of the desolate are more numerous than [those] of her that has a husband.  
 for it hath been written, `Rejoice, O barren, who art not bearing; break forth and cry, thou who art not travailing, because many [are] the children of the desolate -- more than of her having the husband.`
- 28 Now we, brethren, as Isaac was, are the children of promise.  
 But \*ye\*, brethren, after the pattern of Isaac, are children of promise.  
 And we, brethren, as Isaac, are children of promise,
- 29 But as then he that was born according to the flesh persecuted him that was born according to the Spirit, even so it is now.  
 But as then he that was born according to flesh persecuted him [that was born] according to Spirit, so also [it is] now.  
 but as then he who was born according to the flesh did persecute him according to the spirit, so also now;
- 30 Nevertheless, what saith the scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.  
 But what says the scripture? Cast out the maid servant and her son; for the son of the maid servant shall not inherit with the son of the free woman.  
 but what saith the Writing? `Cast forth the maid-servant and her son, for the son of the maid-servant may not be heir with the son of the free-woman;`
- 31 So then, brethren, we are not children of the bond-woman, but of the free.  
 So then, brethren, we are not maid servant`s children, but [children] of the free woman.  
 then, brethren, we are not a maid-servant`s children, but the free-woman`s.

- 1** Stand fast therefore in the liberty with which Christ hath made us free, and be not entangled again with the yoke of bondage.  
Christ has set us free in freedom; stand fast therefore, and be not held again in a yoke of bondage.  
In the freedom, then, with which Christ did make you free -- stand ye, and be not held fast again by a yoke of servitude;
- 2** Behold, I Paul say to you, that if ye be circumcised, Christ will profit you nothing.  
Behold, I, Paul, say to you, that if ye are circumcised, Christ shall profit you nothing.  
lo, I Paul do say to you, that if ye be circumcised, Christ shall profit you nothing;
- 3** For I testify again to every man that is circumcised, that he is a debtor to do the whole law.  
And I witness again to every man [who is] circumcised, that he is debtor to do the whole law.  
and I testify again to every man circumcised, that he is a debtor to do the whole law;
- 4** Christ is become of no effect to you, whoever of you are justified by the law; ye have fallen from favor.  
Ye are deprived of all profit from the Christ as separated [from him], as many as are justified by law; ye have fallen from favor.  
ye were freed from the Christ, ye who in law are declared righteous; from the favor ye fell away;
- 5** For we through the Spirit wait for the hope of righteousness by faith.  
For we, by [the] Spirit, on the principle of faith, await the hope of righteousness.  
for we by the Spirit, by faith, a hope of righteousness do wait for,
- 6** For in Jesus [Yashua] Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.  
For in Christ Jesus [Yashua] neither circumcision has any force, nor uncircumcision; but faith working through love.  
for in Christ Jesus [Yashua] neither circumcision availeth anything, nor uncircumcision, but faith through love working.
- 7** Ye did run well, who hindered you that ye should not obey the truth?  
Ye ran well; who has stopped you that ye should not obey the truth?  
Ye were running well; who did hinder you -- not to obey the truth?
- 8** This persuasion cometh not from him that calleth you.  
The persuasibleness [is] not of him that calls you.  
the obedience [is] not of him who is calling you!
- 9** A little leaven leaveneth the whole lump.  
A little leaven leavens the whole lump.  
a little leaven the whole lump doth leaven;

- 10** I have confidence in you through the Lord, that ye will be no otherwise minded: but he that troubleth you shall bear his judgment, whoever he may be.  
**\*I\*** have confidence as to you in [the] Lord, that ye will have no other mind; and he that is troubling you shall bear the guilt [of it], whosoever he may be.  
I have confidence in regard to you in the Lord, that ye will be none otherwise minded; and he who is troubling you shall bear the judgment, whoever he may be.
- 11** And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then hath the offense of the cross ceased.  
But **\*I\***, brethren, if I yet preach circumcision, why am I yet persecuted? Then the scandal of the cross has been done away.  
And I, brethren, if uncircumcision I yet preach, why yet am I persecuted? then hath the stumbling-block of the cross been done away;
- 12** I would they were even cut off who trouble you.  
I would that they would even cut themselves off who throw you into confusion.  
O that even they would cut themselves off who are unsettling you!
- 13** For, brethren, ye have been called to liberty; only use not liberty for an occasion to the flesh, but by love serve one another.  
For **\*ye\*** have been called to liberty, brethren; only [do] not [turn] liberty into an opportunity to the flesh, but by love serve one another.  
For ye -- to freedom ye were called, brethren, only not the freedom for an occasion to the flesh, but through the love serve ye one another,
- 14** For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself.  
For the whole law is fulfilled in one word, in Thou shalt love thy neighbour as thyself;  
for all the law in one word is fulfilled -- in this: `Thou shalt love thy neighbor as thyself;`
- 15** But if ye bite and devour one another, take heed that ye be not consumed one by another.  
but if ye bite and devour one another, see that ye are not consumed one of another.  
and if one another ye do bite and devour, see -- that ye may not by one another be consumed.
- 16** This I say then, Walk in the Spirit, and ye will not fulfill the lust of the flesh.  
But I say, Walk in [the] Spirit, and ye shall no way fulfil flesh`s lust.  
And I say: In the Spirit walk ye, and the desire of the flesh ye may not complete;
- 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 thing that ye would.  
For the flesh lusts against the Spirit, and the Spirit against the flesh: and these things are opposed one to the other, that ye should not do those things which ye desire;  
for the flesh doth desire contrary to the Spirit, and the Spirit contrary to the flesh, and these are opposed one to another, that the things that ye may will -- these ye may not do;
- 18** But if ye are led by the Spirit, ye are not under the law.  
but if ye are led by the Spirit, ye are not under law.  
and if by the Spirit ye are led, ye are not under law.

- 19** Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness,  
 Now the works of the flesh are manifest, which are fornication, uncleanness, licentiousness,  
 And manifest also are the works of the flesh, which are: Adultery, whoredom, uncleanness, lasciviousness,
- 20** Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,  
 idolatry, sorcery, hatred, strifes, jealousies, angers, contentions, disputes, schools of opinion,  
 idolatry, witchcraft, hatred, strifes, emulations, wraths, rivalries, dissensions, sects,
- 21** Envyings, murders, drunkenness, revelings, and such like: of which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God.  
 envyings, murders, drunkennesses, revels, and things like these; as to which I tell you beforehand, even as I also have said before, that they who do such things shall not inherit God's kingdom.  
 envyings, murders, drunkennesses, revellings, and such like, of which I tell you before, as I also said before, that those doing such things the reign of God shall not inherit.
- 22** But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,  
 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, fidelity,  
 And the fruit of the Spirit is: Love, joy, peace, long-suffering, kindness, goodness, faith,
- 23** Meekness, temperance: against such there is no law.  
 meekness, self-control: against such things there is no law.  
 meekness, temperance: against such there is no law;
- 24** And they that are Christ's have crucified the flesh, with the affections and lusts.  
 But they that [are] of the Christ have crucified the flesh with the passions and the lusts.  
 and those who are Christ's, the flesh did crucify with the affections, and the desires;
- 25** If we live in the Spirit, let us also walk in the Spirit.  
 If we live by the Spirit, let us walk also by the Spirit.  
 if we may live in the Spirit, in the Spirit also we may walk;
- 26** Let us not be desirous of vain-glory, provoking one another, envying one another.  
 Let us not become vain-glorious, provoking one another, envying one another.  
 let us not become vain-glorious -- one another provoking, one another envying!
- 1** Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such one in the spirit of meekness; considering thyself, lest thou also be tempted.  
 Brethren, if even a man be taken in some fault, ye who are spiritual restore such a one in a spirit of meekness, considering thyself lest \*thou\* also be tempted.  
 Brethren, if a man also may be overtaken in any trespass, ye who [are] spiritual restore such a one in a spirit of meekness, considering thyself -- lest thou also may be tempted;

- 2** Bear ye one another's burdens, and so fulfill the law of Christ.  
Bear one another`s burdens, and thus fulfil the law of the Christ.  
of one another the burdens bear ye, and so fill up the law of the Christ,
- 3** For if a man thinketh himself to be something, when he is nothing, he deceiveth himself.  
For if any man reputes himself to be something, being nothing, he deceives himself;  
for if any one doth think [himself] to be something -- being nothing -- himself he doth deceive;
- 4** But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.  
but let each prove his own work, and then he will have his boast in what belongs to himself alone, and not in what belongs to another.  
and his own work let each one prove, and then in regard to himself alone the glorying he shall have, and not in regard to the other,
- 5** For every man shall bear his own burden.  
For each shall bear his own burden.  
for each one his own burden shall bear.
- 6** Let him that is taught in the word communicate to him that teacheth in all good things.  
Let him that is taught in the word communicate to him that teaches in all good things.  
And let him who is instructed in the word share with him who is instructing -- in all good things.
- 7** Be not deceived; God is not mocked: for whatever a man soweth, that shall he also reap.  
Be not deceived: God is not mocked; for whatever a man shall sow, that also shall he reap.  
Be not led astray; God is not mocked; for what a man may sow -- that also he shall reap,
- 8** For he that soweth to his flesh shall from the flesh reap corruption: but he that soweth to the Spirit, shall from the Spirit reap life everlasting.  
For he that sows to his own flesh, shall reap corruption from the flesh; but he that sows to the Spirit, from the Spirit shall reap eternal life:  
because he who is sowing to his own flesh, of the flesh shall reap corruption; and he who is sowing to the Spirit, of the Spirit shall reap life age-  
during;
- 9** And let us not be weary in well-doing: for in due season we shall reap, if we faint not.  
but let us not lose heart in doing good; for in due time, if we do not faint, we shall reap.  
and in the doing good we may not be faint-hearted, for at the proper time we shall reap -- not desponding;
- 10** As we have therefore opportunity, let us do good to all men, especially to them who are of the household of faith.  
So then, as we have occasion, let us do good towards all, and specially towards those of the household of faith.  
therefore, then, as we have opportunity, may we work the good to all, and especially unto those of the household of the faith.
- 11** Ye see how large a letter I have written to you with my own hand.  
See how long a letter I have written to you with my own hand.  
Ye see in how large letters I have written to you with my own hand;



- 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.  
As many as desire to have a fair appearance in [the] flesh, these compel you to be circumcised, only that they may not be persecuted because of the cross of Christ.  
as many as are willing to make a good appearance in the flesh, these constrain you to be circumcised -- only that for the cross of the Christ they may not be persecuted,
- 13** For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.  
For neither do they that are circumcised themselves keep the law; but they wish you to be circumcised, that they may boast in your flesh.  
for neither do those circumcised themselves keep the law, but they wish you to be circumcised, that in your flesh they may glory.
- 14** But may it never be that I should glory, save in the cross of our Lord Jesus [Yashua] Christ, by whom the world is crucified to me, and I to the world.  
But far be it from me to boast save in the cross of our Lord Jesus [Yashua] Christ, through whom [the] world is crucified to me, and I to the world.  
And for me, let it not be -- to glory, except in the cross of our Lord Jesus [Yashua] Christ, through which to me the world hath been crucified, and I to the world;
- 15** For in Christ Jesus [Yashua] neither circumcision availeth any thing, nor uncircumcision, but a new creature.  
For [in Christ Jesus [Yashua]] neither is circumcision anything, nor uncircumcision; but new creation.  
for in Christ Jesus [Yashua] neither circumcision availeth anything, nor uncircumcision, but a new creation;
- 16** And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.  
And as many as shall walk by this rule, peace upon them and mercy, and upon the Israel of God.  
and as many as by this rule do walk -- peace upon them, and kindness, and on the Israel of God!
- 17** From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus [Yashua].  
For the rest let no one trouble me, for \*I\* bear in my body the brands of the Lord Jesus [Yashua].  
Henceforth, let no one give me trouble, for I the scars of the Lord Jesus [Yashua] in my body do bear.
- 18** Brethren, the favor of our Lord Jesus [Yashua] Christ be with your spirit. Amen.  
The favor of our Lord Jesus [Yashua] Christ [be] with your spirit, brethren. Amen.  
The favor of our Lord Jesus [Yashua] Christ [is] with your spirit, brethren! Amen.