

EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

Paul explains his Apostolic Appointment.

1 PAUL, an apostle—not from man or
through man, but appointed by
Jesus Christ, and God the
2 Father, Who raised Him from
the dead—and all the brethren
3 with me, to the assemblies of
Galatia: Grace and peace to you,
4 from God the Father, and our
Lord Jesus Christ, Who gave
Himself for our sins, so that He
might lead us out of the present
wicked age, according to the
5 will of our God and Father: to
Whom be the honour for ever
and ever. Amen.

6 I wonder that you are turned so
soon from Him Who called you into
the gift of Christ, to another gospel:
7 which, however, is not another; but
simply a contrivance of some people
to disturb you, and who wish to over-
8 turn the gospel of the Messiah. But
if even we, or a messenger from
heaven, should promise you contrary
to what we have promised you, let
9 him be accursed. As we said before,
and I say yet again, if any announce
a gospel different to what you re-
ceived, let him be accursed.

10 For do I now obey men, or God?
Or do I want to please men? If I
yet pleased men, I should not be a
11 servant of Christ. And I wish you to
know, brothers, the gospel preached
12 by me, that it is not human; neither
did I receive it from a man, nor did I
learn it otherwise than through reve-
lation from Jesus Christ.

13 For you have heard of my way of
life when in Judaism, that I exces-
sively persecuted and abused the
14 church of God; and outran in that
Judaism all my contemporaries in
my nation, possessed by an excessive
15 zeal for my ancestral traditions. But
when it seemed good, God, Who
gave me birth from my mother, and
16 called me through His favour, to
reveal His Son in me, so that I
might preach Him among the hea-

then, I did not consult then with
flesh and blood; neither did I go 17
up to Jerusalem to those who were
apostles before me: but at once
I went away into Arabia, and again
returned to Damascus. Then, three 18
years after, I went up to Jerusalem to
question Kephas, and stayed fifteen
19 days with him; but I did not see
another of the apostles, except James
the Lord's brother. And note what I 20
write to you; before God I lie not.
Then I went into the countries of 21
Syria and Cilicia; but I was unknown 22
by presentation to the assemblies in
Christ of Judea; and they only heard 23
that "Our own persecutor now
preaches the gospel which he then re- 24
viled!"—and they praised God for me.

Then passing over fourteen years, I 2
again went up to Jerusalem with
Barnabas, and took Titus as well.
But I went up for an explanation; 2
and explained to them the gospel
which I preached among the heathen,
but privately to the thoughtful, for
fear I should run, or had run, in vain.
Titus, however, a Greek-Jew, who was 3
with me, was never compelled to be
circumcised. But as for the false breth- 4
ren, introduced by a mistake, who had
crept in to spy out the freedom which
we have in Christ Jesus, so that they
might enslave us, I never subjected 5
myself to them for an hour; so that
the truth of the gospel might continue 6
with you. But about those regarded
as reflective—whatever they were, it 6
makes no difference to me; I do not
receive a man in preference to God—
those reflective men never objected to
me; but, on the contrary, seeing that 7
the gospel for the uncircumcised was
entrusted to me, as it was to Peter for
the circumcised (for He Who ener- 8
gized Peter in an apostleship for the
circumcision also energized me to the
heathen): James and Kephas and 9
John, who were regarded as pillars,
knowing the gift bestowed upon me,
gave the right hand of fellowship to
Barnabas and me, so that we should
go to the heathen; but they to the

10 circumcision. Only stipulating that we should remember the poor; and I am always ready to do that.

The Controversy regarding Legalism.

11 But when Cephas came to Antioch, I resisted him face to face, because he
12 was blameable. For before some came from James, he ate with the heathen; but when they came, he shrank back and separated himself, fearing some
13 of the circumcision. And the rest of the Jews played the hypocrite with him, so that even Barnabas also was led away by their hypocrisy.

14 But when I saw that they did not walk straight towards the truth of the gospel, I said to Cephas before them all: "If you, who are a Jew by nation, live like a foreigner and not like a Jew, how can you urge the
15 foreigners to Judaize? We are natural Jews, and not sinners from among the
16 heathen; but we know that a man is not made righteous by ritualism, except through a faith of Jesus Christ; and we believe in Christ Jesus, so that we may be made righteous from a faith of Christ, and not from legal rituals, because by legal rituals no person
17 will ever become righteous. But, if, desiring to become righteous in Christ, we ourselves are found to be sinners, would Christ then be a minister
18 of sin? Never! For if I reconstruct what I had pulled down, I prove myself foolish; for through a law I died
19 to law, so that I might live with God. I have been crucified with Christ: but I live; yet still not I, but Christ lives in me. But the bodily life I now live, I live for the faith of the Son of God
20 Who loved me, and gave Himself up
21 for me. I do not set aside the gift of God; for if righteousness were through a ritual, then Christ died to no purpose."

Faith contrasted with the Law.

3 Silly Galatians! who has fascinated you, before whose eyes Jesus Christ
2 was plainly depicted, crucified? I only want to learn this from you: Did you receive the Spirit from a law of rituals, or from communication of
3 a faith? Are you so senseless, that having begun spiritually, you would
4 now end in flesh? Have you suffered so much for nothing?—if it is really for
5 nothing! Then did He Who brought the Spirit to you, and worked powerfully in you, do so by a law of rituals,

or by communication of a faith?—as
ABRAHAM TRUSTED IN GOD, AND IT 6
WAS PAID TO HIM IN RIGHTEOUS-
NESS.¹

Therefore, you should know that 7
those from faith are themselves sons
of Abraham. And the Scripture, fore- 8
seeing that God would make the
heathen righteous by means of a faith
promised from the first to Abraham,
that ALL THE HEATHEN SHALL BE
BLESSED IN YOU.² So those from a 9
faith are blessed with the faith of
Abraham. For whoever are dependent 10
on a law of rituals, are under a curse;
for it is written, THAT ALL WHO DO
NOT CONTINUE IN ALL THE WRITINGS
OF THE BOOK OF THE LAW TO DO
THEM, ARE UNDER A CURSE.³ But it 11
is clear that none in law are righteous
with God; because, THE RIGHTEOUS
SHALL LIVE BY FAITH.⁴ But the ritual 12
did not come from faith; on the
contrary, THE PERFORMER OF THEM
MUST LIVE IN THEM.⁵ Christ pur- 13
chased us from the curse of the law,
becoming a curse for us; for it is
written: CURSED BEYOND MEASURE
IS ANY ONE HANGING UPON A TREE;⁶
so that the blessing of Abraham might 14
come to the heathen by Christ Jesus,
that we might receive the promise of
the Spirit through faith.

Brothers, (I speak humanly) even a 15
testament made by a man, no one sets
aside or adds to. And to Abraham 16
and to his heir the promises were de-
creed. He does not say, "and to your
heirs," as of many; but concerning
an individual, "and to your Heir,"
Who is Christ. And I assert this— 17
the rituals, beginning four hundred
and thirty years after, could not cancel
a Settlement previously established by
God, so as to abolish the promise.
For if the inheritance comes from 18
a ritual, it is no more from a pro-
mise; yet God granted it to Abraham
through a promise. Why, then, the 19
law? It was established because of
sins, until the Heir should come in
Whom were the promises—arranged
through messengers in the hand of an 20
intermediary. But an intermediary
between a single individual cannot
be—but God is One. Is the law 21
therefore contrary to the promises?
Never! Yet if to a law were given

¹ Gen. xv. 6.

² Gen. xii. 3; xviii. 18.

³ Deut. xxvii. 26.

⁴ Hab. ii. 4.

⁵ Lev. xviii. 5.

⁶ Deut. xxi. 23.

the power to restore to life, righteousness would then be from a law. But the Scripture includes all sinners, so that the promise from a faith of Jesus Christ might be given to all believers.

23 But before the faith came, we were anchored, sheltered under a law, until the revelation of that future faith. So that the law became a leader of our childhood to Christ, in order that we might be made righteous from faith.

25 But the faith having come, we are no longer under the leader of our childhood. For you are all sons of God through the faith in Christ Jesus. For whoever of you were baptized into Christ have put on Christ.

28 Not one a Jew and another a Greek; nor one a slave and another free; nor one male and another female: for you all are united in Christ Jesus. But if you are of Christ, then you are of Abraham's race, inheritors by the promise.

4 But I say the inheritor, during the time he is under age, differs little from a slave, although he is master of all.

2 He is under guardians and administrators until the period fixed by his father. And thus we, while we were infants, were trained under the former

3 rules of the Hebrew ritual. But when the completion of the time came, God sent His own Son, born of a woman,

4 born under a ritual; so that He might buy out those under a ritual, and that we might receive the sonship. And therefore you are sons, God having sent the Spirit of His own Son into your hearts, crying, Abba, Father.

5 So that no one is now a slave, but a son; if a son, also an inheritor through the favour of God. But then, when you knew not God, you slaved to what

6 are not gods by nature. But now, knowing God—nay, rather being acknowledged by God—how can you turn again to these weak and poor ideas, to which you wish to be enslaved again? You observe days, and months, and seasons, and particular

7 years. I fear for you, that I have worked among you in vain.

8 I beg of you, brothers, become like me, so that I may be like you. You never injured me. And you know I preached to you formerly in bodily weakness; and you did not despise your trial in my body, nor reject me: on the contrary, you received me as a messenger of God—as Christ Jesus.

9 How great then was your delight! For I witness to you, that if possible, pulling out your eyes, you would have given them to me! Am I become like an enemy, by speaking the truth to you? They court you, but not honourably: on the contrary, they wish to dazzle you, so that you may court them. But it is always noble to be honourably courted, and not only in my presence with you.

10 My little children, for whom I am again in agony until Christ be moulded in you, I wish I were now present with you, and coaxing you by my voice; because I fear for you. Tell me, you who wish to be under a ritual, Do you not hear The Law, where it is written, that Abraham had two sons, one from the slave girl, and one from the free woman? But that from the slave girl was born naturally, and that from the free woman through a promise. Which can be allegorized, for they are two covenants: one indeed, from Sinai Rock, born in slavery, which is Hagar;¹ for Sinai Rock is a mountain in Arabia, and represents the present Jerusalem, for she is enslaved with her children. But the supreme Jerusalem is a free woman, who is the mother of us all. For it is written:

LET THE BARREN WHO HAS NOT GIVEN BIRTH TO CHILDREN REJOICE,

SHRIEK AND SHOUT, SHE WHO HAS NOT LABOURED;

BECAUSE THE CHILDREN OF THE DESERTED ARE MORE THAN HERS WHO HAD THE HUSBAND.²

And we, brethren, are children according to the promise through Isaac. But, as then, he who was born naturally despised him who was by the Spirit—so it is now. But what says the Scripture? SEND AWAY THE SLAVE GIRL WITH HER SON; FOR THE SON OF THE SLAVE GIRL SHALL NOT INHERIT WITH THE SON OF THE FREE WOMAN.³ Therefore, brethren, we are not children of the slave, but of the free.

Stand, therefore, on the freedom with which Christ has freed us, and submit not again to a yoke of slavery.

Listen to what I, Paul, tell you: that if you be circumcised, Christ profits you nothing. And I assert

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¹ Hagar signifies Rock in Hebrew.

² Isa. liv. 1.

³ Gen. xxi. 10.

again, to every circumcised man, that he is bound to practise the whole ritual. Whoever of you are made righteous by a ritual, you are detached from Christ—you are fallen from the gift. For we received hope of righteousness from a spirit of faith. For in Christ neither circumcision, nor uncircumcision strengthens; but faith energized by love.

You were running well: who tripped you into not going true? That signal was not given from your Leader. A little ferment ferments the whole mass. But I trust to you in the Lord that you do not intend differently; but your disturber shall be punished for his fault, whoever he may be.

But I, brethren, if I still preach circumcision, why am I still persecuted? for then the offence of the cross would be destroyed. And I wish those who mutilate you would maim themselves. For you were called to freedom, brethren: only use not that freedom as an excuse for sensuality; but through love you should serve one another. For all the law is completed in one expression—in this: **YOU SHALL LOVE YOUR NEIGHBOUR AS YOURSELF.**¹ But if you bite and devour one another, take care that you are not mutually exterminated. However, I say, Walk spiritually, and do not gratify sensual passion. For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose one another, so that you do not what you would wish. But if you are led by the Spirit, you are not under a ritual. And the works of the flesh are plain; they are these: fornication, uncleanness, excess, idolatry, poisoning, hatred, strife, rage, lusts, contentions, discussions, sectarianism, envy, murder, drunkenness, revelling—and all such like. What I said formerly to you I also say now, that those who practise these will not inherit the Kingdom of God.

But the fruit of the Spirit is love, gladness, peace, patience, gentleness, purity, faith, mildness, continence; there is no law against these. And the men of Christ have crucified the body, together with its passions and lusts. If we live spiritually, we should also drill ourselves spiritually. Let us not become vain-glorious, provoking one another, irritating one another.

¹ Lev. xix. 18.

Brotherly Exhortations.

Brethren, if a man among you should fall into some sin, you who are spiritual restore him in a spirit of mildness; looking to yourself, for fear you also should be tempted. Support one another's burdens, and so perfect the law of Christ. For if a person thinks himself to be something when he is nothing, he deceives himself. But let every one examine his own work, and then he has the boast in himself alone, and not in another; for every one must carry his own load.

Let the taught communicate to the teacher of the message, in all benefits.

Do not err; God cannot be deluded: for what a man sows, that he will also reap. If he sows for his sensuality, from that sensuality he will reap perdition; but sowing for the Spirit, from the Spirit he will reap eternal life. And acting nobly, we shall not suffer; for if we faint not, we shall reap at the right season. So then, as we have opportunity, let us do good to all; but especially to the citizens of the faith.

You see how large a letter I have written to you with my own hand.

Postscript.

Those who wish to show well externally would force you to be circumcised; solely that they may not be persecuted for the cross of Christ. For the circumcisers themselves never observe the ritual; but they wish you to be circumcised, so that they may boast about your body. But I myself will not become boastful, except in the cross of our Lord Jesus Christ, by which a world was crucified to me, and I to a world! For neither circumcision nor uncircumcision is anything; but a new creation is. And as many as discipline themselves by this rule, on them peace and mercy, and on the Israel of God. But from now let none of them trouble me; for I carry in my body the brand marks of Jesus.

The blessing of our Lord Jesus Christ be with your spirit, brethren. Amen.

(Written to the Galatians, from Rome, about 57 or 58 A.D.)