

This arrangement of the Greek text and the English translation is in the **Public Domain**.

The Greek text is that of the Westcott and Hort, edition of 1893; New York: Harper & Brothers, Franklin Square (usually **WITHOUT the marginal readings** and their punctuation). Verse references are added before each Greek verse.

The English translation with three highlight colors: **first** **second** **third** plus **bold** and/or **bold underline** and/or **ALL CAPS underline** are used for various degrees of emphasis. **Red Font color** is used for emphasis in some notes. *Italics* are used for quotations. Bracketed Bible references will be supplied. For example Genesis 1:1 = [GEN 1:1] and 1 Kings 1:1 = [1KI 1:1]. Because of a conflict two references will differ from the ordinary first 3 digits for the name of the book (i.e.) Judges = [JDG 1:1] and Philemon = [PHM 1:1]. A one chapter book will be treated as other books for reference (i.e.) Jude = [JUD 1:1].

With its inconsistencies and errors, A. Allison Lewis, over several years ending in 2008, is totally responsible for English translations, references and selected quotes. Users bringing errors to my attention would be greatly appreciated.

[Differences of philosophy such as to text type(s); English or other version preference(s); "bible" code(s) or numerics of whatever kind **will NOT receive a "thank you" OR REPLY OF ANY KIND**].

NOTE: Some people in the Bible had more than one name **AND MANY different people** had the same name. Different people with the same name in the New Testament English translation will here be spelled the same way AND if possible the individual clearly identified.

Unicode FONTS: Arial & Times New Roman **almost always** have been used in this document.

JOH 3:36 ο πιστευων εις τον υιον εχει ζωην αιωνιον ο δε απειθων τω υιο ουκ οψεται ζωνη αλλ η οργη του θεου μενει επ αυτον. **Times New Roman** type has been chosen for the Greek text for its smooth clean beauty of the Greek letters.

The following is used for typing OR copying Greek:

to indicate the first word in a sentence, proper names, some pronouns, making corrections, etc.

EASY TYPING GREEK.

** To setup your Windows computer for using multiple languages please visit:
<http://www.microsoft.com/windowsxp/using/setup/winxp/yourlanguage.mspx>

Set up keyboard layout in **EL Mode**.

Set in **EL** code line 1: 1a, 1b, 1c. and 1d.

Set in **EL** code line 2: 1a, 1b, 1c, and 1d. **A TOTAL OF 8 LINES.**

THEN change each line **2 to EN Arial**.

To type ENGLISH LETTERS you **MUST** have EN Mode **ON**.

To type GREEK LETTERS you **MUST** have EL Mode **ON**.

LOWER CASE

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` 1 2 3 4 5 6 7 8 9 0 - = \
` 1 2 3 4 5 6 7 8 9 0 - = \
; ζ ε ρ τ υ θ ι ο π [ ]
q w e r t y u | o p [ ]
α σ δ φ γ η ξ κ λ ' '
a s d f g h j k l ; '
ζ χ ψ ω β ν μ , . /
z x c v b n m , . /
```

UPPER CASE

```
~ ! @ # $ % ^ & * ( ) _ + |
~ ! @ # $ % ^ & * ( ) _ + |
: " Ε Ρ Τ Υ Θ Ι Ο Π { }
Q W E R T Y U I O P { }
Α Σ Δ Φ Γ Η Ε Κ Λ " »
A S D F G H J K L : »
Ζ Χ Ψ Ω Β Ν Μ < > ?
Z X C V B N M < > ?
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P39LS TrueType Uncial Font. SAMPLE = al pha kai wmega.

Greek Uncials TrueType Font. SAMPLE = al pha kai wmega

1 2 3 4 5 6 7 8 9 0
` 1 2 3 4 5 6 7 8 9 0 - = \

w e r t y u i o p
q w e r t y u i o p

a s d f g h k l
a s d f g h j k l

z x c b n m /
z x c b n m , . /

(DO NOT USE EL Mode for either of these uncials)

Either of these two uncials may be used on this web site.

Punctuation marks frequently used for Greek text.

Period: .

Comma: ,

Semicolon: ;

Question mark: ?



ΠΡΟΣ ΓΑΛΑΤΑΣ

To the Assemblies of Galatia

Written by Paul 55-56 AD from Macedonia or Greece to the Assemblies of Galatia

GAL 1:1 παυλος αποστολος ουκ απ ανθρωπων ουδε δι ανθρωπου αλλα δια ιησου χριστου και θεου πατρος του εγειραντος αυτον εκ νεκρων

Paul, an apostle; not from men, neither through man, but through Jesus Christ AND God the Father, Who raised Him from the dead

GAL 1:2 και οι συν εμοι παντες αδελφοι ταις εκκλησιαις της γαλατιας and all the brothers with me, to the assemblies of Galatia.

GAL 1:3 χαρις υμιν και ειρηνη απο θεου πατρος ημων και κυριου ιησου χριστου

Grace to you and peace from God our Father and of the Lord Jesus Christ,

GAL 1:4 του δοντος εαυτον υπερ των αμαρτιων ημων οπως εξεληται ημας εκ του αιωνος του ενεστωτος πονηρου κατα το θελημα του θεου και πατρος ημων

The one Who gave Himself on behalf of our sins, that He might deliver us out of this present evil age, according to the will of God, even our Father:

GAL 1:5 ω η δοξα εις τους αιωνας των αιωνων αμην

to Whom be glory into the ages of the ages. Assuredly.

GAL 1:6 θαυμαζω οτι ουτως ταχεως μετατιθεσθε απο του καλεσαντος υμας εν χαριτι χριστου εις ετερον ευαγγελιον

I MARVEL THAT THUS QUICKLY YOU ARE REMOVED FROM THE ONE WHO CALLED YOU IN THE GRACE OF CHRIST INTO ANOTHER GOSPEL:

GAL 1:7 ο ουκ εστιν αλλο ει μη τινες εισιν οι ταρασσοντες υμας και θελοντες μεταστρεψαι το ευαγγελιον του χριστου

which is not another; except certain ones are troubling you, and wish to change the gospel of Christ.

GAL 1:8 αλλα και εαν ημεις η αγγελος εξ ουρανου ευαγγελισηται παρ ο ευηγγελισαμεθα υμιν αναθεμα εστω

BUT EVEN IF WE, OR AN ANGEL OUT OF HEAVEN, BRING GOOD NEWS ALONG SIDE THE GOOD NEWS WHICH WE BROUGHT TO YOU, LET HIM BE ACCURSED.

GAL 1:9 ως προειρηκαμεν και αρτι παλιν λεγω ει τις υμας ευαγγελιζεται παρ ο παρελαβετε αναθεμα εστω

As we have said before, and now again I say, if anyone bring good news apart from what you received, let him be accursed.

GAL 1:10 αρτι γαρ ανθρωπους πειθω η τον θεον η ζητω ανθρωποις αρεσκειν ει ετι ανθρωποις ηρεσκον χριστου δουλος ουκ αν ημην

For now do I persuade men or God? Or do I seek to please men? If I yet pleased men, I would not be a slave of Christ.

GAL 1:11 γνωρίζω γαρ υμιν αδελφοι το ευαγγελιον το ευαγγελισθεν υπ εμου οτι ουκ εστιν κατα ανθρωπον

For I make known to you, brothers, the good news — the good news by me — that it is not according to man.

GAL 1:12 ουδε γαρ εγω παρα ανθρωπου παρελαβον αυτο ουτε εδιδαχθην αλλα δι αποκαλυψεως ιησου χριστου

For I neither received it from man, neither was I taught, but through a revelation of Jesus Christ.

GAL 1:13 ηκουσατε γαρ την εμην αναστροφην ποτε εν τω ιουδαισμω οτι καθ υπερβολην εδιωκον την εκκλησιαν του θεου και επορθουν αυτην

For you heard my conduct then in Judaism, that according to excess I persecuted the assembly of God, and tried to destroy it:

GAL 1:14 και προεκοπτον εν τω ιουδαισμω υπερ πολλους συνηλικιωτας εν τω γενει μου περισσοτερωσ ζηλωτης υπαρχων των πατρικων μου παραδοσεων and progressed in Judaism beyond many contemporaries in my generation, being more extremely zealous of the of my fathers traditions.

GAL 1:15 οτε δε ευδοκησεν ο αφορισας με εκ κοιλιασ μητροσ μου και καλεσασ δια της χαριτοσ αυτου

But when it pleased God, who separated me from my mother's womb, and called me through His grace,

GAL 1:16 αποκαλυψαι τον υιον αυτου εν εμοι ινα ευαγγελιζωμαι αυτον εν τοισ εθνεσιν ευθεωσ ου προσανεθεμην σαρκι και αιματι to reveal His Son in me, in order that I might evangelize Him among the nations. I consulted not immediately with flesh and blood:

GAL 1:17 ουδε ανηλθον εις ιεροσολυμα προς τουσ προ εμου αποστολουσ αλλα απηλθον εις αραβιαν και παλιν υπεστρεψα εις δαμασκον neither did I go up to Jerusalem to those who were apostles **before me**; but I went away into Arabia, and returned again unto Damascus.

GAL 1:18 επειτα μετα τρια ετη ανηλθον εις ιεροσολυμα ιστορησαι κηφαν και επεμεινα προς αυτον ημερασ δεκαπεντε

Then after 3 years I went up into Jerusalem to see Peter, and remained with him 15 days.

GAL 1:19 ετερον δε των αποστολων ουκ ειδον ει μη ιακωβον τον αδελφον του κυριου

But other of the apostles I did not see except **James the Lord's brother**.

GAL 1:20 α δε γραφω υμιν ιδου ενωπιον του θεου οτι ου ψευδομαι

But what I write to you, behold, before God, that I am not lying.

GAL 1:21 επειτα ηλθον εις τα κλιματα της συριασ και κιλικιασ

Then I came into the regions of Syria and Cilicia;

GAL 1:22 ημην δε αγνοουμενοσ τω προσωπω ταισ εκκλησιαισ της ιουδαιασ ταισ εν χριστω

But I was unknown by face to the assemblies of Judea, those in Christ:

GAL 1:23 μονον δε ακουοντεσ ησαν οτι ο διωκων ημασ ποτε νυν ευαγγελιζεται την πιστιν ην ποτε επορθει

but they were only hearing that the one persecuting us formerly now he is bringing the good news — the faith which formerly he was destroying.

GAL 1:24 και εδοξαζον εν εμοι τον θεον

And they were glorifying God in me.

GAL 2:1 επειτα δια δεκατεσσαρων ετων παλιν ανεβην εις ιεροσολυμα μετα βαρναβα συμπαραλαβων και τιτον

Then 14 years later I went up again to Jerusalem with Barnabas, also taking Titus with me.

GAL 2:2 ανεβην δε κατα αποκαλυψιν και ανεθεμην αυτοις το ευαγγελιον ο κηρυσσω εν τοις εθνεσιν κατ ιδιαν δε τοις δοκουσιν μη πως εις κενον τρεχω η εδραμον

And I went up according to a revelation, and I put before them the good news which I preach into the nations, but privately to those seeming to be leaders, lest I run or had run, in vain.

GAL 2:3 αλλ ουδε τιτος ο συν εμοι ελληνων ηναγκασθη περιτμηθηναι

But Titus who was with me, being a Greek, was not compelled to be circumcised.

GAL 2:4 δια δε τους παρεισακτους ψευδαδελφους οιτινες παρεισηλθον κατασκοπησαι την ελευθεριαν ημων ην εχομεν εν χριστω ιησου ινα ημας καταδουλωσουσιν

But because of the **false brothers** brought in **secretly, who stole in** to spy on our freedom which we have in Christ Jesus, in order that they might make us slaves.

GAL 2:5 οις ουδε προς ωραν ειξαμεν τη υποταγη ινα η αληθεια του ευαγγελιου διαμεινη προς υμας

To whom we gave place by subjection, **no, not for an hour**; in order that the truth of the good news might remain with you.

GAL 2:6 απο δε των δοκουντων ειναι τι οποιοι ποτε ησαν ουδεν μοι διαφερει προσωπον θεος ανθρωπου ου λαμβανει εμοι γαρ οι δοκουντες ουδεν προσανεθεντο

But of the ones who seemed to be something, (whatever they were, it makes no matter to me: God accepts no man's person): for those who seemed to be something added nothing to me:

GAL 2:7 αλλα τουναντιον ιδοντες οτι πεπιστευμαι το ευαγγελιον της ακροβυστιας καθως πετρος της περιτομης

BUT WHEN THEY SAW THAT THE GOOD NEWS TO THE UNCIRCUMCISION WAS COMMITTED TO ME, EVEN AS THE GOOD NEWS TO THE CIRCUMCISION WAS TO PETER;

GAL 2:8 ο γαρ ενεργησας πετρω εις αποστολην της περιτομης ενηργησεν και εμοι εις τα εθνη

for He Who worked effectually in Peter to the apostleship of the circumcision, the Same was mighty in me toward the nations:

GAL 2:9 και γνωστες την χαριν την δοθεισαν μοι ιακωβος και κηφας και ιωαννης οι δοκουντες στυλοι ειναι δεξιας εδωκαν εμοι και βαρναβα κοινωνιας ινα ημεις εις τα εθνη αυτοι δε εις την περιτομην

and knowing the grace given to me, James, Cephas and John, the ones seeming to be pillars, gave to me and Barnabas the right hand of fellowship in order that we should go to the nations, but they to the circumcision.

GAL 2:10 μονον των πτωχων ινα μνημονευωμεν ο και εσπουδασα αυτο τουτο ποιησαι

Only they would that we should remember the poor; which also I was eager to do.

GAL 2:11 οτε δε ηλθεν κηφας εις αντιοχειαν κατα προσωπον αυτω αντεστην οτι κατεγνωσμενος ην

BUT WHEN PETER CAME TO ANTIOCH, I WITHSTOOD HIM TO THE FACE, BECAUSE HE WAS TO BE BLAMED.

GAL 2:12 προ του γαρ ελθειν τινας απο ιακωβου μετα των εθνων συνησθιεν οτε δε ηλθον υπεστελλεν και αφωριζεν εαυτον φοβουμενος τους εκ περιτομης

For before when certain came from James, he did eat with the nations: but when they were come, he withdrew and separated himself, fearing those who were of the circumcision.

GAL 2:13 και συνυπεκριθησαν αυτω οι λοιποι ιουδαιοι ωστε και βαρναβας συναπηχηθη αυτων τη υποκρισει

And the rest of the Jews joined in hypocrisy with him; so that Barnabas also was carried away with their hypocrisy.

GAL 2:14 αλλ οτε ειδον οτι ουκ ορθοδοουσιν προς την αληθειαν του ευαγγελιου ειπον τω κηφα εμπροσθεν παντων ει συ ιουδαιος υπαρχων εθνικως και ουκ ιουδαικως ζης πως τα εθνη αναγκαζεις ιουδαιζειν

But when I saw that they walked not straightforward with the truth of the good news, I said to Peter before them all, *If you, being a Jew, live like the nations, and not as do the Jews, why do you compel the nations to live as do the Jews?*

GAL 2:15 ημεις φυσει ιουδαιοι και ουκ εξ εθνων αμαρτωλοι

We who are Jews by nature, and not sinners of the nations,

GAL 2:16 ειδοτες δε οτι ου **δικαιουται** ανθρωπος εξ εργαων νομου εαν μη δια πιστεως χριστου ιησου και ημεις εις χριστον ιησουν επιστευσαμεν ινα **δικαιωθωμεν** εκ πιστεως χριστου και ουκ εξ εργαων νομου οτι εξ εργαων νομου ου **δικαιωθησεται** πασα σαρξ

But knowing that a man is not **made righteous by the **works of the law**, but through the **faith** of Jesus Christ, even we have believed in Jesus Christ, in order that we might be **made righteous** by the **faith** of Christ, and not by the works of the Law: for by the works of the law will no flesh **BE MADE RIGHTEOUS**.**

GAL 2:17 ει δε ζητουντες **δικαιωθηναι** εν χριστω ευρεθημεν και αυτοι αμαρτωλοι αρα χριστος αμαρτιας διακονος μη γενοιτο

But if we seek to be **made righteous** by Christ, we ourselves also are found sinners, is therefore Christ the servant of sin? **May it never be.**

GAL 2:18 ει γαρ α κατελυσα ταυτα παλιν οικοδομω παραβατην εμαυτον συνιστανω
For if I build again the things which I destroyed, I make myself a transgressor.

GAL 2:19 εγω γαρ δια νομου νομω απεθανον ινα θεω ζησω
For I through the Law am dead to the Law, in order that I might live to God.

GAL 2:20 χριστω συνεσταυρωμαι ζω δε ουκετι εγω ζη δε εν εμοι χριστος ο δε νυν ζω εν σαρκι εν πιστει ζω τη του υιου του θεου του αγαπησαντος με και παραδοντος εαυτον υπερ εμου

I am crucified with Christ: but I live; yet it is no longer I, but Christ lives in me: and now the life which I live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me.

GAL 2:21 ουκ αθετω την χαριν του θεου ει γαρ δια νομου δικαιοσυνη αρα χριστος δωρεαν απεθανεν

I do not set aside the grace of God: FOR IF RIGHTEOUSNESS COMES THROUGH THE LAW, THEN CHRIST DIED IN VAIN.

GAL 3:1 ω ανοητοι γαλαται τις υμας εβασκανεν οισ κατ οφθαλμους ιησους χριστος προεγραφη εσταυρωμενος

Oh, foolish Galatians, who has so charmed you, before whose eyes, Jesus Christ was before written as having been crucified?

GAL 3:2 τουτο μονον θελω μαθειν αφ υμων εξ εργων νομου το πνευμα ελαβετε η εξ ακοης πιστεως

This only I wish to learn from you, Did you receive the Spirit by the works of the Law, or by the hearing of the faith?

GAL 3:3 ουτως ανοητοι εστε εναρξαμενοι πνευματι νυν σαρκι επιτελεισθε

Are you so foolish, beginning in the Spirit, are you now finishing in the flesh?

GAL 3:4 τοσαντα επαθετε εικη ει γε και εικη

Did you suffer so much vainly? Even if indeed vainly.

GAL 3:5 ο ουν επιχορηγων υμιν το πνευμα και ενεργων δυναμεις εν υμιν εξ εργων νομου η εξ ακοης πιστεως

He then who supplies to you the Spirit, and works power in you, is it by the works of the law, or by the hearing of faith?

GAL 3:6 καθως αβρααμ επιστευσεν τω θεω και ελογισθη αυτω εις δικαιοσυνην

EVEN AS ABRAHAM BELIEVED GOD, AND IT WAS COUNTED TO HIM FOR RIGHTEOUSNESS [GEN 15:6].

GAL 3:7 γινωσκετε αρα οτι οι εκ πιστεως ουτοι υιοι εισιν αβρααμ

YOU KNOW THEREFORE THAT THOSE WHO ARE OF FAITH, THOSE ARE SONS OF ABRAHAM.

GAL 3:8 προιδουσα δε η γραφη οτι εκ πιστεως δικαιοι τα εθνη ο θεος

προευηγγελισατο τω αβρααμ οτι ενευλογηθησονται εν σοι παντα τα εθνη

But the Scripture; looking ahead, that God would make righteous the nations through faith; proclaimed before the good news to Abraham: THAT ALL THE NATIONS WILL BE BLESSED IN YOU [GEN 12:3].

GAL 3:9 ωστε οι εκ πιστεως ευλογουνται συν τω πιστω αβρααμ

So that those who are of faith are blessed with believing Abraham.

GAL 3:10 οσοι γαρ εξ εργαων νομου εισιν υπο καταραν εισιν γεγραπται γαρ οτι επικαταρατος πας ος ουκ εμμενει πασιν τοις γεγραμμενοις εν τω βιβλιω του νομου του ποιησαι αυτα

For as many as are of the works of the law are under the curse: for it has been written that, **Cursed is every one who remains not in all things having been written in the book of the law to do them** [DEU 27:26 **a REFERENCE to the passage NOT a quotation**].

GAL 3:11 οτι δε εν νομω ουδεις δικαιουται παρα τω θεω δηλον οτι ο δικαιος εκ πιστεως ζησεται

But that no man is made righteous by the law before God is clear because: The righteous by faith he will live [HAB 2:4].

GAL 3:12 ο δε νομος ουκ εστιν εκ πιστεως αλλ ο ποιησας αυτα ζησεται εν αυτοις

But the law is not of faith: but, **The one who does them will live in them** [LEV 18:5].

GAL 3:13 χριστος ημας εξηγορασεν εκ της καταρας του νομου γενομενος υπερ ημων καταρα οτι γεγραπται επικαταρατος πας ο κρεμαμενος επι ξυλου
Christ has redeemed us from the curse of the law, being made a curse on behalf of us: because it is has been written, **Cursed is every one who hangs on a tree** [DEU 21:23 is a reference to the passage **NOT** a quote]:

GAL 3:14 ινα εις τα εθνη η ευλογια του αβρααμ γενηται εν ιησου χριστω ινα την επαγγελιαν του πνευματος λαβωμεν δια της πιστεως

In order that the blessing of Abraham might come onto the nations through Jesus Christ; **in order that we might receive the promise of the Spirit through faith.**

GAL 3:15 αδελφοι κατα ανθρωπον λεγω ομως ανθρωπου κεκυρωμενην διαθηκην ουδεις αθετει η επιδιατασσειται

Brothers, I speak according to the practice of man. Though it be but a man's testament, yet if it be confirmed [found to be a true "last will and testament"], **NO ONE REJECTS OR ADDS A PROVISION.**

GAL 3:16 τω δε αβρααμ ερρεθησαν αι επαγγελιαι και τω σπερματι αυτου ου λεγει και τοις σπερμασιν ως επι πολλων αλλ ως εφ ενος και τω σπερματι σου ος εστιν χριστος

Now to Abraham were said the **promises** and to his seed. He says not, **And to the SEED** [plural], **as of many; but as upon One, even to your SEED** [**singular** – GEN 13:15 - זרעו noun common masculine singular construct suffix 2nd person masculine **singular**], Who is Christ.

GAL 3:17 τουτο δε λεγω **διαθηκην** προκεκυρωμενην υπο του θεου ο μετα τετρακοσια και τριακοντα ετη γεγωνος νομος ουκ ακυροι εις το καταργησαι την επαγγελιαν

And this I say, that the **TESTAMENT, that was confirmed before by God [the Father] in Christ, the Law; which was 430 years after, does not annul, so as to abolish the promise.**

GAL 3:18 ει γαρ εκ νομου η κληρονομια ουκετι εξ επαγγελιας τω δε αβρααμ δι επαγγελιας κεχαρισται ο θεος

For if the inheritance be of the Law, it is no more of promise: BUT GOD HAS GIVEN IT TO ABRAHAM BY PROMISE.

GAL 3:19 τι ουν ο νομος των παραβασεων χαριν προσετεθη αχρις αν ελθη το σπερμα ω επηγγελται διαταγεις δι αγγελων εν χειρι μεσιτου
Why then the Law? It was added because of transgressions, until the **Seed** should come to whom the **promise** was made. It was arranged through angels in the hand of a Mediator.

GAL 3:20 ο δε μεσιτης ενος ουκ εστιν ο δε θεος εις εστιν

Now a mediator is not a mediator of one, but God is one.

GAL 3:21 ο ουν νομος κατα των επαγγελιων μη γενοιτο ει γαρ εδοθη νομος ο δυναμενος ζωοποιησαι οντως εν νομω αν ην η **δικαιοσυνη**

IS THE LAW THEN AGAINST THE PROMISES? MAY IT NOT BE: FOR IF A LAW HAD BEEN GIVEN WHICH WAS ABLE TO MAKE ALIVE, INDEED **RIGHTEOUSNESS WOULD HAVE BEEN BY THE LAW.**

GAL 3:22 αλλα συνεκλεισεν η γραφη τα παντα υπο αμαρτιαν ινα η επαγγελια εκ πιστεως ιησου χριστου δοθη τοις πιστευουσιν

But the Scripture shut up all all under sin, in order **THAT THE PROMISE BY FAITH IN JESUS CHRIST MIGHT BE GIVEN TO THOSE WHO BELIEVE.**

GAL 3:23 προ του δε ελθειν την πιστιν υπο νομον εφρουρουμεθα συγκλειομενοι εις την μελλουσαν πιστιν αποκαλυφθησαι

But before faith came, we were kept under the Law, **SHUT UP TO THE FAITH ABOUT TO BE REVEALED.**

GAL 3:24 ωστε ο νομος παιδαγωγος ημων γεγωνεν εις χριστον ινα εκ πιστεως **δικαιωθωμεν**

SO THAT THE LAW BECAME A TEACHER TO HAVE BROUGHT US UNTO CHRIST, IN ORDER THAT BY FAITH WE MIGHT BE **MADE RIGHTEOUS.**

GAL 3:25 ελθουσης δε της πιστεως ουκετι υπο παιδαγωγον εσμεν

But having come of the faith we are no longer under a teacher.

GAL 3:26 παντες γαρ υιοι θεου εστε δια της πιστεως εν χριστω ιησου

FOR YOU ARE ALL SONS OF GOD THROUGH FAITH IN CHRIST JESUS.

GAL 3:27 οσοι γαρ εις χριστον εβαπτισθητε χριστον ενεδυσασθε

For as many as were baptized into Christ [ROM 8:9 - Spirit baptism NOT water baptism] have put on Christ.

GAL 3:28 ουκ ενι ιουδαιος ουδε ελληνη ουκ ενι δουλος ουδε ελευθερος ουκ ενι αρσεν και θηλυ παντες γαρ υμεις εις εστε εν χριστω ιησου

Not Jew nor Greek, not slave nor free, not male and female [No marriage in the life to come – MAT 22:30; MAR 12:25; LUK 20:34-35]: for you are all one in Christ Jesus.

GAL 3:29 ει δε υμεις χριστου αρα του αβρααμ σπερμα εστε κατ επαγγελιαν κληρονομοι

And if you are of Christ, then you are a seed [singular] of Abraham — heirs according to PROMISE.

GAL 4:1 λεγω δε εφ οσον χρονον ο κληρονομος νηπιος εστιν ουδεν διαφερει δουλου κυριος παντων ων

Now I say, That the heir, as long as he is a child, differs in nothing from a **slave**, though he be **lord** of all;

GAL 4:2 αλλα υπο επιτροπους εστιν και οικονομους αχρι της προθεσμιας του πατρος

but is under guardians and household managrs until the time appointed of the father.

GAL 4:3 ουτως και ημεις οτε ημεν νηπιοι υπο τα στοιχεια του κοσμου ημεθα δεδουλωμενοι

Thus we also, when we were children, were brought under subjection of the elementary principles of the world:

GAL 4:4 οτε δε ηλθεν το πληρωμα του χρονου εξαπεστειλεν ο θεος τον υιον αυτου γενομενον εκ γυναικος γενομενον υπο νομον

but when the fullness of the time was come, God sent forth His Son, made of a woman, made under the Law,

GAL 4:5 ινα τους υπο νομον εξαγοραση ινα την υιοθεσιαν απολαβωμεν

In order that those under the Law might be redeemed, in order that we might receive the adoption of sons.

GAL 4:6 οτι δε εστε υιοι εξαπεστειλεν ο θεος το πνευμα του υιου αυτου εις τας καρδιας ημων κραζον αββα ο πατηρ

And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father [ROM 5:5; 8:15].

GAL 4:7 ωστε ουκετι ει δουλος αλλα υιος ει δε υιος και κληρονομος δια θεου

So that we are no longer a slave but a son; but if a son also an heir through God.

GAL 4:8 αλλα τοτε μεν ουκ ειδοτες θεον εδουλευσατε τοις φυσει μη ουσιν θεοις But then, not knowing God, you did serve those who by nature are no gods.

GAL 4:9 νυν δε γνοντες θεον μαλλον δε γνωσθεντες υπο θεου πως επιστρεφετε παλιν επι τα ασθενη και πτωχα στοιχεια οις παλιν ανωθεν δουλευσαι θελετε

But now, knowing God, but rather known by God, how do you turn again to the weak and poor elements, which again you wish to be in bondage again?

GAL 4:10 ημερας παρατηρεισθε και μηνας και καιρους και ενιαυτους

You watch carefully days, and months, and seasons, and years.

GAL 4:11 φοβουμαι υμας μη πως εικη κεκοπιακα εις υμας

I am afraid for you, lest I have labored in vain unto you.

GAL 4:12 γινεσθε ως εγω οτι καγω ως υμεις αδελφοι δεομαι υμων ουδεν με ηδικησατε

Brothers, I beseech you, be as I am; because I am also as you: you have not harmed me.

GAL 4:13 οιδατε δε οτι δι ασθeneian της σαρκος ευηγγελισαμην υμιν το προτερον

But you know that through weakness of the flesh I brought the good news to you the first time.

GAL 4:14 και τον πειρασμον υμων εν τη σαρκι μου ουκ εξουθενησατε ουδε εξεπτυσσατε αλλα ως αγγελον θεου εδεξασθε με ως χριστον ιησουν

And the weakness in my flesh, though a trial, you despised not, nor scorned; but received me as a messenger of God, as Christ Jesus.

GAL 4:15 που ουν ο μακαρισμος υμων μαρτυρω γαρ υμιν οτι ει δυνατον τους οφθαλμους υμων εξορυξαντες εδωκατε μοι

Where then is your blessedness? For I bear witness to you, that if able, you would have dug out your eyes, and have given to me.

GAL 4:16 ωστε εχθρος υμων γεγονα αληθευον υμιν

So that telling you the truth I have become your enemy?

GAL 4:17 ζηλουσιν υμας ου καλως αλλα εκκλεισαι υμας θελουσιν ινα αυτους ζηλουτε

They are zealous about you, not well; but wish to shut you out, in order that you might be zealous about them.

GAL 4:18 καλον δε ζηλουσθαι εν καλω παντοτε και μη μονον εν τω παρειναι με προς υμας

But it is always good to be zealous in good, and not only when I am present with you.

GAL 4:19 τεκνια μου ους παλιν ωδινω μεχρις ου μορφωθη χριστος εν υμιν

My little children, of whom I travail again until Christ be formed in you,

GAL 4:20 ηθελον δε παρειναι προς υμας αρτι και αλλαξαι την φωνην μου οτι απορουμαι εν υμιν

I desire to be present with you now, and to change my voice; **because I am perplexed in you.**

GAL 4:21 λεγετε μοι οι υπο νομον θελοντες εινα τον νομον ουκ ακουετε

Tell me, you who wish to be under Law, do you not hear the Law?

GAL 4:22 γεγραπται γαρ οτι αβρααμ δυο υιους εσχεν ενα εκ της παιδισκης και ενα εκ της ελευθερας

For it has been written, that Abraham had two sons, the one by the maid servant, the other by a free-woman [GEN 16:1-21:21 NOT A QUOTE BUT A REFERENCE TO THIS PASSAGE].

GAL 4:23 αλλ ο εκ της παιδισκης κατα σαρκα γεγεννηται ο δε εκ της ελευθερας δι επαγγελιας

But he who was of the maid servant was born after the flesh; but he of the free-woman through **promise**.

GAL 4:24 ατινα εστιν αλληγορουμενα αυται γαρ εισιν δυο **διαθηκαι** μια μεν απο ορους σινα εις δουλειαν γεννωσα ητις εστιν αγαρ

Which things are an allegory: for these are the two **testaments**; the one from Mount Sinai, which brings to bondage, which is Hagar.

GAL 4:25 το δε αγαρ σινα ορος εστιν εν τη αραβια συστοιχει δε τη νυν ιερουσαλημ δουλευει γαρ μετα των τεκνων αυτης

But Hagar is Mount Sinai in Arabia, but corresponds now to Jerusalem which is in bondage with her children.

GAL 4:26 η δε ανω ιερουσαλημ ελευθερα εστιν ητις εστιν μητηρ ημων

But Jerusalem above is free, which is the mother of us.

GAL 4:27 γεγραπται γαρ ευφρανθητι στειρα η ου τικτουσα ρηξον και βοησον η ουκ ωδινουσα οτι πολλα τα τεκνα της ερημου μαλλον η της εχουσης τον ανδρα
For it has been written, *Rejoice, you barren who bear not; break forth and cry, you who travail not: for the desolate have many more children than she who has a husband* [ISA 54:1].

GAL 4:28 ημεις δε αδελφοι κατα ισαακ επαγγελιας τεκνα εσμεν

But we, brothers, according as Isaac was, are the children of promise.

GAL 4:29 αλλ ωσπερ τοτε ο κατα σαρκα γεννηθεις εδιωκεν τον κατα πνευμα ουτως και νυν

But just as then he who **was born after the flesh** persecuted he who **was born after the Spirit**, even thus it is now.

GAL 4:30 αλλα τι λεγει η γραφη εκβαλε την παιδισκην και τον υιον αυτης ου γαρ μη κληρονομησει ο υιος της παιδισκης μετα του υιου της ελευθερας

But what says the scripture? *Cast out the maid servant and her son: for the son of the maid servant will not inherit with the son of the free-woman* [GEN 21:10].

GAL 4:31 διο αδελφοι ουκ εσμεν παιδισκης τεκνα αλλα της ελευθερας

Wherefore, brothers, we are not children of the maid servant, but of the free-woman.

GAL 5:1 τη ελευθερια ημας χριστος ηλευθερωσεν στηκετε ουν και μη παλιν ζυγω δουλειας ενεχεσθε

To freedom Christ set us free. Stand fast therefore and be not subjected again to the yoke of slavery.

GAL 5:2 ιδε εγω παυλος λεγω υμιν οτι εαν περιτεμνησθε χριστος υμας ουδεν ωφελησει

Behold, I Paul say to you, that if you depend on circumcision, Christ will be of no profit to you.

GAL 5:3 μαρτυρομαι δε παλιν παντι ανθρωπω περιτεμνομενω οτι οφειλετης εστιν ολον τον νομον ποιησαι
But I bear witness again to every man who receives circumcision, that he is obligated to do the whole Law.

GAL 5:4 καταργηθητε απο χριστου οτινες εν νομω **δικαιουσθε** της χαριτος εξεπεσατε

You are severed from Christ, whoever seeks to be **made righteous by the Law; you have fallen away from grace.**

GAL 5:5 ημεις γαρ πνευματι εκ πιστεως ελπιδα **δικαιοσυνης** απεκδεχομεθα

For we by the Spirit wait eagerly for the hope of **righteousness by faith.**

GAL 5:6 εν γαρ χριστω ουτε περιτομη τι ισχυει ουτε ακροβυστια αλλα πιστις δι αγαπης ενεργουμενη

For in Christ neither circumcision is able to profit anything, nor uncircumcision; but faith working through love.

GAL 5:7 ετρεχετε καλως τις υμας ενεκοψεν αληθεια μη πειθεσθαι

You were running well; who hindered you to persuade you against the truth?

GAL 5:8 η πεισμονη ουκ εκ του καλουντος υμας

The persuasion comes not of Him Who calls you.

GAL 5:9 μικρα ζυμη ολον το φυραμα ζυμοι

A little leaven leavens the whole lump.

GAL 5:10 εγω πεποιθα εις υμας εν κυριω οτι ουδεν αλλο φρονησετε ο δε ταρασσω υμας βαστασει το κριμα οστις εαν η

I have confidence in you through the Lord, that you will be none otherwise minded: but the one who troubles you shall bear his judgment, whoever he be.

GAL 5:11 εγω δε αδελφοι ει περιτομην ετι κηρυσσω τι ετι διωκομαι αρα καταργηται το σκανδαλον του σταυρου

And I, brothers, if I yet preach circumcision, why do I yet suffer persecution? Then is the offense of the cross ceased.

GAL 5:12 οφελον και αποκοπονται οι αναστατοντες υμας

I would they were even cut off who trouble you.

GAL 5:13 υμεις γαρ επ ελευθερια εκληθητε αδελφοι μονον μη την ελευθεριαν εις αφορμην τη σαρκι αλλα δια της αγαπης δουλευετε αλληλοις

For, brothers, you have been called to liberty; only use not liberty for an occasion to the flesh, but through love serve one another.

GAL 5:14 ο γαρ πας νομος εν ενι λογω πεπληρωται εν τω αγαπησεις τον πλησιον σου ως σεαυτον

For all the Law is fulfilled in one word, even in this; **You shall love your neighbor as yourself.**

GAL 5:15 ει δε αλληλους δακνετε και κατεσθιετε βλεπετε μη υπ αλληλων αναλωθητε

But if you bite and eat up one another, take heed that you should be not destroyed of one another.

GAL 5:16 λεγω δε πνευματι περιπατειτε και επιθυμιαν σαρκος ου μη τελεσητε

But I say, Walk in the Spirit and you will not fulfill the perverted desires of the flesh.

GAL 5:17 η γαρ σαρξ επιθυμει κατα του πνευματος το δε πνευμα κατα της σαρκος ταυτα γαρ αλληλοις αντικειται ινα μη α εαν θελητε ταυτα ποιητε

For the flesh lusts against the Spirit, and the Spirit against the flesh: and these oppose one another: in order that you cannot do the things that you wish.

GAL 5:18 ει δε πνευματι αγεσθε ουκ εστε υπο νομον

But if you be led of the Spirit, you are not under the Law.

GAL 5:19 φανερα δε εστιν τα εργα της σαρκος ατινα εστιν πορνεια ακαθαρσια ασελγεια

But the works of the flesh are clear, which are; fornication, uncleanness, sensuality,

GAL 5:20 ειδωλολατρια φαρμακεια εχθραι ερις ζηλος θυμοι εριθειαι διχοστασιαι αιρεσεις

idolatry, sorcery, hatred, strife, jealousy, wrath, rivalries, divisions, heresies,

GAL 5:21 φθονοι μεθαι κωμοι και τα ομοια τουτοις α προλεγω υμιν καθως προειπον οτι οι τα τοιαυτα πρασσοντες βασιλειαν θεου ου κληρονομησουσιν

envying, drunkenness, orgies and such like: of the which I forewarn you, even as I told you before, THAT THOSE WHO PRACTICE SUCH THINGS SHALL NOT INHERIT THE KINGDOM OF GOD.

GAL 5:22 ο δε καρπος του πνευματος εστιν αγαπη χαρα ειρηνη μακροθυμια χρηστοτης αγαθωσυνη πιστις

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith,

GAL 5:23 πραυτης εγκρατεια κατα των τοιουτων ουκ εστιν νομος

meekness, self control: against such there is no law.

GAL 5:24 οι δε του χριστου ιησου την σαρκα εσταυρωσαν συν τοις παθημασιν και ταις επιθυμιας

But those who are of Christ Jesus have crucified the flesh with the passions and perverted desires.

GAL 5:25 ει ζωμεν πνευματι πνευματι και στοιχωμεν

If we live in the Spirit, also follow in the Spirit.

GAL 5:26 μη γινωμεθα κενοδοξοι αλληλους προκαλουμενοι αλληλοις φθονουντες

Let us not become boastful, provoking one another, envying one another.

GAL 6:1 αδελφοι εαν και προλημφθη ανθρωπος εν τινι παραπτωματι υμεις οι πνευματικοι καταρτιζετε τον τοιουτον εν πνευματι πραυτητος σκοπων σεαυτον μη και συ πειρασθης

And brothers, if a man be overtaken in some sin, you who are spiritual, restore such a one in a spirit of humility; considering yourself, lest you also should be tempted.

GAL 6:2 αλληλων τα βαρη βασταζετε και ουτως αναπληρωσατε τον νομον του χριστου

Bear one another's burdens and thus you will fulfill the Law of Christ.

GAL 6:3 ει γαρ δοκει τις ειναι τι μηδεν ων φρεναπατα εαυτον

For if anyone thinks himself to be something, being nothing, he deceives himself.

GAL 6:4 το δε εργον εαυτου δοκιμαζετω και τοτε εις εαυτον μονον το καυχημα εξει και ουκ εις τον ετερον

But let each one test his own work, and then in himself alone will he boast and not in another.

GAL 6:5 εκαστος γαρ το ιδιον φορτιον βαστασει

For each will bear his own burden.

GAL 6:6 κοινωνειτω δε ο κατηχουμενος τον λογον τω κατηχουντι εν πασιν αγαθοις

But let the one who is instructed in the word share all good things.

GAL 6:7 μη πλανασθε θεος ου μυκτηριζεται ο γαρ εαν σπειρη ανθρωπος τουτο και θερισει

Be not deceived; God is not mocked: for whatever a man sows, this also will he reap.

GAL 6:8 οτι ο σπειρων εις την σαρκα εαυτου εκ της σαρκος θερισει φθοραν ο δε σπειρων εις το πνευμα εκ του πνευματος θερισει ζωην αιωνιον

Because the one who sows to his flesh shall of the flesh reap corruption; but the one who sows to the Spirit shall of the Spirit reap eternal life.

GAL 6:9 το δε καλον ποιουντες μη εγκακωμεν καιρω γαρ ιδιω θερισομεν μη εκλυομενοι

And let us not be weary in well doing: for in ones own time we shall reap, if we faint not.

GAL 6:10 αρα ουν ως καιρον εχωμεν εργαζομεθα το αγαθον προς παντας μαλιστα δε προς τους οικειους της πιστεως

Therefore then as we have time, let us do good to all, but especially to those who are of the household of faith.

GAL 6:11 ιδετε πηλικοις υμιν γραμμασιν εγραψα τη εμη χειρι

You see how large letters I wrote to you with my own hand.

GAL 6:12 οσοι θελουσιν ευπροσωπησαι εν σαρκι ουτοι αναγκαζουσιν υμας περιτεμεσθαι μονον ινα τω σταυρω του χριστου μη διωκωνται

As many as wish to look well in the flesh, these compel you to be circumcised; only in order that they not be persecuted for the cross of Christ.

GAL 6:13 ουδε γαρ οι περιτεμομενοι αυτοι νομον φυλασσουν αλλα θελουσιν υμας περιτεμεσθαι ινα εν τη υμετερα σαρκι καυχησωνται

For neither they themselves who are circumcised keep the Law; but wish to have you circumcised, in order that they may boast in your flesh.

GAL 6:14 εμοι δε μη γενοιτο καυχασθαι ει μη εν τω σταυρω του κυριου ημων ιησου χριστου δι ου εμοι κοσμος εσταυρωται καγω κοσμω

But may it not be to me that I should boast except in the cross of our Lord Jesus Christ, through Whom to me the world has been crucified, and I to the world.

GAL 6:15 ουτε γαρ περιτομη τι εστιν ουτε ακροβυστια αλλα καινη κτισις

For neither is circumcision anything, nor uncircumcision, but a new creation [NEW BIRTH].

GAL 6:16 και οσοι τω κανονι τουτω στοιχησουσιν ειρηνη επ αυτους και ελεος και επι τον ισραηλ του θεου

And AS MANY as will walk by this rule, peace be on them and mercy, even upon THE ISRAEL OF GOD [JEW and GREEK].

GAL 6:17 του λοιπου κοπους μοι μηδεις παρεχετω εγω γαρ τα στιγματα του ιησου εν τω σωματι μου βασταζω

From now on let no one offer trouble to me: for I bear in my body the marks of the Lord Jesus.

GAL 6:18 η χαρις του κυριου ιησου χριστου μετα του πνευματος υμων αδελφοι αμην

Brothers, the grace of our Lord Jesus Christ be with your spirit. Assuredly.