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 υιω ουκ οψεται ζωην 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**

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

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**UPPER CASE**

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

**Greek Uncials** TrueType Font. SAMPLE = alpha kai wmega

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1 2 3 4 5 6 7 8 9 0
` 1 2 3 4 5 6 7 8 9 0 - = \n
w e r t y u l o p
q w e r t y u l 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 , . /
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(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:** ;

==============================================================================
To the Assemblies of Galatia

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

Paul, an apostle; not from men, neither through man, but through Jesus Christ and God the Father, Who raised Him from the dead and all the brothers with me, to the assemblies of Galatia.

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

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

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

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.

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

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

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

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

and progressed in Judaism beyond many contemporaries in my generation, being more extremely zealous of the of my fathers traditions.

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

to reveal His Son in me, in order that I might evangelize Him among the nations. I consulted not immediately with flesh and blood:

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.

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

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

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

Then I came into the regions of Syria and Cilicia;

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

barναβας συμπαραλαβων και τιτον

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

GAL 2:1 απειτα δια δεκατεσσαρων ετων παλιν ανεβην εις ιεροσολυμα μετα

και 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:
και γνοντες την χαριν την δοθειαν μοι ιακωβος και κηφας και ιωαννης οι 
dοκουντες στυλοι ειναι δεξιας εδωκαν εμοι και βαρναβα κοινωνιας 
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.

μονον των πτωχων ινα μνημονευωμεν ο και εσπουδασα αυτο touto 
poiesai
Only they would that we should remember the poor; which also I was 
eager to do.

οτα δε ηλθεν κηφας εις αντιοχειαν κατα προσωπον αυτω αντεστην 
that Peter came to Antioch, I withstood him to the 
face, BECAUSE HE WAS TO BE BLAMED.

κατα προσωπον αυτω αντεστην οτι κατεγνωσμενοι ην 
BUT WHEN PETER CAME TO ANTIOCH, I WITHSTOOD HIM TO THE 
FACE, BECAUSE HE WAS TO BE BLAMED.

οτα δε ηλθον υπεστελλεν και αφωριζεν εαυτον 
κατεγνωσμενοι ην 
BUT WHEN PETER CAME TO ANTIOCH, I WITHSTOOD HIM TO THE 
FACE, BECAUSE HE WAS TO BE BLAMED.

οι λοιποι ιουδαιοι ωστε και βαρναβας 
synaphe the auton ti upokrisei
And the rest of the Jews joined in hypocrisy with him; so that 
Barnabas also was carried away with their hypocrisy.

ειπον τω κηφα εμπροσθεν παντων ει 
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?

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

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

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

εις εθνων αμαρτωλοι 
We who are Jews by nature, and not sinners of the nations,
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 ο 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 2:19

χριστω συνεσταυρωμαι ζω δε ουκετι εγω ζη δεν 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 2:20

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

οι 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

οι 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

τοσαυτα επαθετε εικη ει γε και εικη

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

GAL 3:5

οι εκ επιχορηγιων 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 δικαιου τα εθνη ο θεος προευηγελισατο το αβρααμ οτι ενυλογηθησονται 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].

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

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

GAL 3:9

GAL 3:10

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].

Because it is has been written, 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].

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.

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 - ΖΩ margin noun common masculine singular construct suffix 2nd person masculine singular, Who is Christ.
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.

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

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.

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

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.

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.

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

So that the law became a teacher to have brought us unto Christ, in order that by faith we might be made righteous.

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

For you are all sons of God through faith in Christ Jesus.
For as many as were baptized into Christ [ROM 8:9 - Spirit baptism NOT water baptism] have put on Christ.

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.

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

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;

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

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

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

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

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].

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

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.

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

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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].

So that we are no longer a slave but a son; but if a son also an heir through God.
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 και ως υμεις αδελφοι δεομαι υμων ουδεν με

ηδικασατε
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 ασθενειαν 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 υμον εν τη σαρκι μου ουκ εξουθενησατε ουδεν 
εξεπτυσσε τον εαυτον θεου εδεξασθε με εος χριστον ησουν
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 υμον μαρτυρεσθαι αληθους ης απεραυνως ημων 
εξερυθαντες εδοκατε 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 οστε εχθρος υμον γεγονα αληθεως υμιν 
So that telling you the truth I have become your enemy?

GAL 4:17 ζηλουσιν υμας ου και αλλα εκκλεισσαι υμας θελουσιν ινα αυτος 
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 καιλω 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 οδινω μεχρις αυ 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 ειναι 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  ἀλλ’ ὁ ἐκ τῆς παιδισκῆς κατὰ σαρκὰ γεγεννηται ὁ δὲ ἐκ τῆς ἐλευθερᾶς διὰ επαγγελίας

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

GAL 4:24  ἀτινα ἐστιν ἀλληγορούμενα αὐταὶ γαρ εἰσὶν διὸ διαθηκῆς μια μὲν ἀπὸ ὀροὺς σινὰ εἰς δουλείαν γεγεννοῦσα ἡτὶς ἐστὶν 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 δὲ αγαρ σινὰ ἐστὶν αὐτᾷ γαρ μετὰ τῶν τεκνῶν αὐτῆς

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

GAL 4:26  η δὲ ανω ιερουσαλημ ελευθερα ἐστιν ὑπὸ τῆς μητῆρος ἡμῶν

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

GAL 4:27  γεγραπται γαρ εὐφρανθῆτι στειρᾶ τὴν οὐ τικτοῦσα φηγένει καὶ βοησον ὡς ὁ κατὰ φρονήματος λογικὸς ὁ κατὰ προθυσίαν νῦν ἑλπίζειν ὑπὸ τοῦ ἁγίου πνεύματος διὰ τῆς βασιλείας τῆς εὐαγγελίας εἰς τὸν κατὰ καθοδὸν ἐλευθεροῦσαν

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

GAL 4:28  ἡμεῖς δὲ αδέλφοι κατὰ Ἰσαὰκ επαγγελίας τεκνα ἐσμεν

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  ἀλλὰ τι λέγει ἡ γραφή εκβάλε τὴν παιδισκήν καὶ τὸν υἱὸν αὐτῆς οὐ γαρ μὴ κληρονομησέ ὁ υἱὸς τῆς παιδισκῆς μετὰ τοῦ υἱοῦ τῆς εὐαγγελίας

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  διὸ αδέλφοι οὐκ ἐσμεν παιδισκῆς τεκνα ἀλλὰ τῆς εὐαγγελίας

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

GAL 5:1  τῇ εὐαγγελίᾳ ημᾶς χριστός ηλευθερώσεν στηκέτε σοι καὶ μὴ πάλιν ξυγὼ δουλείας ενεχεσθέ

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

GAL 5:2  ἵδε εγὼ παύλος λέγω υμῖν ὅτι εἰ μὴν περιτεμνήσητε χριστός υμᾶς οὐδὲν ωφελησί

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 στιν 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   κατηργηθητε απο χριστου οιτινες εν νομω δικαιουσθε της χαριτος
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 δικαιουσυνης απεκδεχομεθα
For we by the Spirit wait eagerly for the hope of righteousness by faith.
GAL 5:6   εν γαρ χριστω οτι ισχυει εντε συνοτια 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 ταρασσων 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 ετι διωκομαι αρα κατηργηται
to scandalon ton staurou
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 αποκοψονται οι αναστατουντες 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
For, brothers, you have been called to liberty; only use not liberty
aformin tη σαρκι αλα δια της αγαπης δουλευετε αλληλους
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
sou wσ seastou
For all the Law is fulfilled in one word, even in this; You shall love your
GAL 5:15  ει δε αλληλους δακνυντε και κατεσθιετε βλεπετε μη υπ αλληλων
neighbor as yourself.
But if you bite and eat up one another, take heed that you should be not destroyed of one another.

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

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.

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

But the works of the flesh are clear, which are; fornication, uncleanness, sensuality, idolatry, sorcery, hatred, strife, jealousy, wrath, rivalries, divisions, heresies, envyng, 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.

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, meekness, self control: against such there is no law.

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

If we live in the Spirit, also follow in the Spirit.
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  
ιδετε πιθαινοις υμιν γραμμαται 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

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 περιτεμνομενοι αυτοι νομον φυλασσουσιν αλλα θελουσιν υμας περιτεμνεσθαι ινα εν τη υμετερα σαρκι καυχησονται
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

epi ton israηl tou theou

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

tou loipou kopous mou mi deis parocheito eγω γαρ ta stigma ιησου
en to sωmati mou 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 ιησου αδελφοι

amηn

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