

# Galatians.

A translation.





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The cover exhibits an ancient flint knife. This knife was manufactured in Egypt in the first millenium BC. The original is located at the Science Museum in South Kensington, London, England, reference number A634909.

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## Galatians.

*Paul writes the Galatian churches (1:1-2).*

<sup>1</sup>From Paul, the representative. I was not appointed by men or a particular person. I was selected by Jesus the messiah and God the father. He raised him from the dead. <sup>2</sup>And from all the brothers with me.

To the churches in Galatia.

<sup>3</sup>May God the father and our lord, Jesus the messiah, grant you favor and peace.

*Jesus rescues us (1:3-5).*

<sup>4</sup>He gave himself for our sins. He rescued us from the current evil of the times. This was the plan of God, our father. <sup>5</sup>May he receive honor to the end of time. Let it be so.

*Some distort the good news (1:6-12).*

<sup>6</sup>I am amazed: You have suddenly deserted the one who invited you by the favor of the messiah for another 'good news'. <sup>7</sup>It actually is not. They are only disturbing you. They are trying to distort the good news about the messiah.

<sup>8</sup>Even if we or a heavenly angel proclaim a message other than the one you already proclaimed, he is *cursed*. <sup>9</sup>Just like I said, I repeat: If someone proclaims a message other than the one you received, he is *cursed*.

<sup>10</sup>Should I seek approval from men, or God? Am I trying to please men? If I please men, I am not a slave of the messiah.

<sup>11</sup>Brothers, I showed you the good news proclaimed to me. It is not from a person. <sup>12</sup>I did not receive it from a person. No one taught me. It was a revelation directly from Jesus the messiah.

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*Some distort the good news (1:6-12).*

*The Galatians know Paul's reputation (1:13-24).*

<sup>13</sup>You heard about my former reputation within Judaism. I zealously persecuted the church of God. I was trying to destroy it. <sup>14</sup>I was progressing faster within Judaism than the others in my class. I was far more zealous about the traditions of my ancestors.

<sup>15</sup>However, the director preferred to choose me from my mother's womb. He invited me by his favor. <sup>16</sup>He revealed his son to me so that I could proclaim him to the gentiles.

At that time, I consulted with no flesh or blood. <sup>17</sup>I did not travel up to Jerusalem to meet with those who were representatives before me. Instead, I went to Arabia. Then I came back to Damascus.

<sup>18</sup>After three years, I went up to Jerusalem to visit with Cephas. I stayed with him for fifteen days. <sup>19</sup>I did not see the other representatives, except for James, the lord's brother. <sup>20</sup>Before God, I am not lying about what I am writing.

<sup>21</sup>Then I returned to the regions of Syria and Cilicia.

<sup>22</sup>I was physically unknown to the churches of Judea that are in the messiah. <sup>23</sup>They only heard, "The man who persecuted us now proclaims the faith he tried to destroy." <sup>24</sup>They praised God because of me.

*Paul confronts Cephas (2:1-21).*

<sup>2</sup>After fourteen years, I returned to Jerusalem with Barnabas. We brought Titus. <sup>2</sup>I went because of a revelation. I presented the good news which I was preaching to the gentiles. I did this privately for their consideration. I did not want to run either now or in the past for nothing. <sup>3</sup>Titus was with me. He was not required to be circumcised, even though he was a Greek.

<sup>4</sup>Some false brothers snuck in. They arrived secretly to spy on the freedom we have in the messiah. They wanted to make us slaves. <sup>5</sup>We did not give in to them at all. That way, the truth of the good news can remain with you.

<sup>6</sup>Some of them may appear to be something. Whatever they are means nothing to me. God does not consider a person's appearance. They appeared to add nothing to me.

<sup>7</sup>On the other hand, others saw that I was trusted with the good news to the uncircumcised, and Peter with the circumcised. <sup>8</sup>He made Peter



the representative for circumcision. He made me the same for the gentiles.

<sup>9</sup>James, Cephas, and John recognize the mercy he gave me. They seem to be the pillars. They gave both me and Barnabas the right hand of fellowship. We go to the gentiles. They go to circumcision. <sup>10</sup>We just have to remember the poor. We were eager to do this, anyway.

<sup>11</sup>However, when Cephas came to Antioch, I confronted him to his face. He was guilty. <sup>12</sup>Before some of James's people arrived, he used to eat with the gentiles. After they came, he avoided them and stayed away. He was afraid of those circumcision people. <sup>13</sup>Some of the Jews joined him in this hypocrisy. Even Barnabas participated in their hypocrisy.

<sup>14</sup>I observed that they were not right according the truth of the good news. I told Cephas in front of everyone, "Even though you are a Jew, you live like a gentile and not a Jew. How can you demand that the gentiles live like Jews?"

<sup>15</sup>"We are ethnic Jews. We are not gentiles sinners. <sup>16</sup>But we discovered that a person is not justified by the works of the law. Instead, it is from faith in Jesus the messiah. We believe in Jesus the messiah. We are justified by faith in the messiah, and not from the works of the law. No flesh is justified by works of the law."

<sup>17</sup>"Suppose that we seek to be justified in the messiah. If it is discovered that we are sinners, does that make the messiah a servant of sin? Absolutely not."

<sup>18</sup>"If I rebuild what I destroyed, I prove myself a violator. <sup>19</sup>By the law, I died to the law. Now I live for God. I have been crucified with the messiah. <sup>20</sup>I am not alive any more. Jesus lives in me. The way that I live now is by faith in the son of God. He loves me. He gave himself up for me. <sup>21</sup>I am not going to reject God's favor. If righteousness comes through the law, the messiah died in vain."

### *Circumcision means nothing (3:1-5:12).*

<sup>3</sup>You ignorant Galatians, who gave you the evil eye? Wasn't Jesus crucified right in front of your very eyes? <sup>2</sup>I want to learn one thing from you: Did you receive the spirit by works of the law or a message of faith? <sup>3</sup>Are you this ignorant? Are you going to finish by the flesh what was started by the spirit? <sup>4</sup>Have you suffered so much for nothing? Then it is

for nothing.<sup>5</sup> Did he give you the spirit and work wonders among you by works of the law or the message of faith?

<sup>6</sup>Similarly, Abraham “believed God. This counted as righteousness for him.”<sup>a</sup> <sup>7</sup>So, you know that those who are faithful are sons of Abraham.

<sup>8</sup>The scriptures predicted that God would make the gentiles righteous by faith. He proclaimed to Abraham, “All the gentiles are blessed by you.”<sup>b</sup>

<sup>9</sup>So, they are blessed by faith together with the faith of Abraham.

<sup>10</sup>Everyone who lives by works of the law is under a curse. It is written, “Everyone is cursed who fails to do the things written in the book of the law.”<sup>c</sup> <sup>11</sup>Obviously, no one is justified before God by the law, “The righteous must live by faith.”<sup>d</sup> <sup>12</sup>The law is not by faith, “The one who lives by these things must keep them.”<sup>e</sup> <sup>13</sup>The messiah redeemed us from the curse of the law. He became cursed instead of us. It is written, “Everyone hung on a tree is cursed.”<sup>f</sup> <sup>14</sup>Abraham’s blessing came to the gentiles through the messiah, Jesus. So, we received the promise of the spirit through faith.

<sup>15</sup>Brothers, I talk like a man. After someone ratifies a will, it cannot be canceled or modified. <sup>16</sup>The promises were given to Abraham and his descendant. It does not say, “his descendants” plural. It says, “his descendant”<sup>g</sup> singular. This means “the messiah.” <sup>17</sup>I tell you this: The will was ratified in advance by God. After 430 years, the law did not become void. It did not cancel the promise. <sup>18</sup>If the inheritance was by the law, it was not a promise. God showed mercy to Abraham because of a promise.

<sup>19</sup>What is the law? It was available because of violations until the promised seed arrived. Angels effected the law through a mediator. <sup>20</sup>A mediator does not represent only one person, even though God is one. <sup>21</sup>Did the law oppose the promise? Definitely not. If the law was capable of giving life, righteousness could come from the law. <sup>22</sup>But scripture imprisoned everything under sin. He gave the promise of faith in Jesus the messiah to those who believe.

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a) Genesis 15:6.

b) Genesis 12:3, 18:18.

c) Deuteronomy 27:26.

d) Habakkuk 2:4.

e) Leviticus 18:5.

f) Deuteronomy 21:23.

g) Genesis 13:15, 17:8, 24:7.

<sup>23</sup>Before faith came, the law guarded us. It imprisoned us until he revealed the future faith. <sup>24</sup>The law was our tutor. It lead us to the messiah. Then we were justified by faith. <sup>25</sup>After faith came, we do not need a tutor anymore. <sup>26</sup>You are all sons of God through faith in the messiah, Jesus. <sup>27</sup>All of you who are immersed into the messiah are clothed with the messiah. <sup>28</sup>There is no Jew nor Greek. There is no slave nor freeperson. There is no male nor female. You are all united in the messiah, Jesus. <sup>29</sup>If you belong to the messiah, then you belong to the seed of Abraham. You are heirs of the promise.

<sup>4</sup>Now I say: While the heir is still quite young in age, he is no different than a slave, even though he is master of everything. <sup>2</sup>He is under guardians and managers until the age his father sets.

<sup>3</sup>In the same way, while we were still young, we were slaves while under the principles of the world. <sup>4</sup>When the time came, God sent his son. He was born from a woman. He was born under the law. <sup>5</sup>He redeemed those under the law. We are adopted. <sup>6</sup>Since you are sons, God sent the spirit of his son into our hearts. It cries out, "Abba," that is, "Father. <sup>7</sup>So, we are not slaves any more. We are sons. Not only are we sons. We are heirs through God.

<sup>8</sup>Previously, we we did not know God. We were slaves to those who were not actually gods. <sup>9</sup>Now we do know God, or rather, God knows us. Why would you go back to those weak and poor principles? Do you want to become a slave again? <sup>10</sup>You observe days, months, seasons, and years. <sup>11</sup>I fear that I have worked in vain for you.

<sup>12</sup>Become like me. I became like you. I urge you. You did nothing wrong to me. <sup>13</sup>You know that previously I proclaimed to you because of a physical problem. <sup>14</sup>My ailment was some trouble for you. However, you did not despise nor neglect me. You accepted me like God's angel, even like the messiah, Jesus. <sup>15</sup>What happened to your joy? I admit: You would have torn out your eyes, and gave them to me, if necessary. <sup>16</sup>How have I become your enemy by telling you the truth?

<sup>17</sup>Their enthusiasm about you is not good. They want to isolate you so that you will have enthusiasm for them. <sup>18</sup>It is always good to be enthusiastic for good things. But that does not apply just when I am with you.

<sup>19</sup>My children, I am having labor pains again until the messiah is formed in you. <sup>20</sup>I wish I could be with with you right now. I want to change my tone, but I am troubled about you.

<sup>21</sup>You tell me. You want to be under the law. Are you listening to the law? <sup>22</sup>It is written, "Abraham had two sons. One was from a slave-woman and one from his free wife. <sup>23</sup>The one from the slave was born from the flesh. The one from the free-woman came from a promise."<sup>a</sup>

<sup>24</sup>I want to make an analogy. These things are like two contracts. One is like Mount Sinai. It gives birth to slavery. This corresponds to Hagar. <sup>25</sup>Hagar, or Mount Sinai, is in Arabia. This corresponds to what is now Jerusalem. She is a slave along with her children.

<sup>26</sup>However, the Jerusalem above is free. She is our mother. <sup>27</sup>It is written, Rejoice, barren and impotent.

Throw yourself down and cry out.

You have no labor pains.

The children of the desolate one are more numerous

Than the one with a husband.<sup>b</sup>

<sup>28</sup>You, brothers, are the children of the promise, like Isaac. <sup>29</sup>At that time, the child born of the flesh persecuted the one born of the spirit. It is the same way now. <sup>30</sup>What does the scripture say? "Throw the slave-woman out with her son. The slave-woman's son will not receive an inheritance like the free son."<sup>c</sup>

<sup>31</sup>So, brothers, we are not children of the slave-woman. We are children of the free-woman.

<sup>5</sup>The messiah set you free so that you can be free. Stand firm. Do not be burdened again by a yoke of slavery.

<sup>2</sup>Look, this is Paul speaking to you. If you must be circumcised, the messiah does not benefit you at all. <sup>3</sup>I admit again: Every circumcised man must obey the entire law. <sup>4</sup>Those who are justified by the law are separate from the messiah. They lost favor. <sup>5</sup>We wait for the hope of righteousness by the spirit of faith. <sup>6</sup>Neither circumcision nor uncircumcision mean anything in the messiah, Jesus. However, faith operates through love.

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a) Genesis 16:1-2, 16:15, 21:1-2.

b) Isaiah 54:1.

c) Genesis 21:10.

<sup>7</sup>You were running well. Who hindered you so that you do not trust the truth? <sup>8</sup>This argument did not come from the one who invited you. <sup>9</sup>“A little bit of leaven makes the whole dough rise.”<sup>a</sup> <sup>10</sup>I am confident in the lord that you will consider nothing else. The one troubling you will receive a judgment, whoever he is. <sup>11</sup>Brothers, if I still proclaim circumcision, why am I still persecuted? This would cancel the scandal of the cross. <sup>12</sup>May those who trouble you be castrated!

*Live by the spirit (5:13-26).*

<sup>13</sup>You were invited to freedom, brothers. Just do not let your freedom be an opportunity for the flesh. Serve each other with love. <sup>14</sup>The law is fulfilled in one statement, which is, “Love your neighbor like yourself.”<sup>b</sup> <sup>15</sup>If you bite and devour each other, look out. Do not consume each other.

<sup>16</sup>I tell you: Live by the spirit. Never fulfill the lust of the flesh. <sup>17</sup>The flesh desires against the spirit, and the spirit against the flesh. They oppose each other. You must do what you do not want to do. <sup>18</sup>If you are led by the spirit, you are not under the law.

<sup>19</sup>The conduct of the flesh is obvious, for example, sexual misconduct, impurity, lewdness, <sup>20</sup>idolatry, magic, hatred, hostility, jealousy, rage, selfishness, dissension, factions, <sup>21</sup>envy, drunkenness, wild partying, and similar things. I warned you before. Those who conduct themselves like this will not inherit God's kingdom.

<sup>22</sup>The fruits of the spirit include love, joy, peace, patience, kindness, goodness, faith, <sup>23</sup>humility, and self-control. There is no law against these things. <sup>24</sup>Those who belong to the messiah have crucified the flesh along with passions and lusts. <sup>25</sup>We live by the spirit. We must conform to the spirit.

<sup>26</sup>Do not be boastful. Do not provoke each other. Do not envy each other.

*A man will reap what he sows (6:1-18).*

<sup>6</sup>Brothers, suppose you discover someone in a particular sin. A spiritual person must restore him gently. Watch yourself. Make sure that you are not tempted. <sup>2</sup>Carry each other's burdens. Then you complete the law

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a) 1 Corinthians 5:6.

b) Leviticus 19:18.

of the messiah. <sup>3</sup>If someone thinks he is something that he is not, he deceives himself. <sup>4</sup>Each man must test his own conduct. <sup>5</sup>Then he can boast in himself, and not in someone else. Each person must carry his own load.

<sup>6</sup>Share everything good with your teacher of the word.

<sup>7</sup>Do not be deceived. God will not be mocked. A man will reap whatever he sows. <sup>8</sup>The man who sows in the flesh will reap destruction by the flesh. The man who sows in the spirit will reap eternal life by the spirit. <sup>9</sup>We will not be discouraged from doing good. At the right time, we will reap. We are not discouraged. <sup>10</sup>As we have the opportunity, we do good for everyone, but especially for the household of faith.

<sup>11</sup>Notice how big these letters are. I wrote them with my own hand.

<sup>12</sup>Some want to appear impressive in the flesh. They demand that you become circumcised, merely to avoid persecution for the cross of the messiah. <sup>13</sup>The circumcisers do not keep the law themselves. They want to circumcise you so they can boast about your flesh.

<sup>14</sup>I have no reason to boast, except because of the cross of our lord, Jesus the messiah. The world has been crucified to me because of him. I am crucified to the world. <sup>15</sup>Neither circumcision nor uncircumcision is anything. A new creation is what matters.

<sup>16</sup>May he grant peace and mercy to everyone who conforms to this rule, and also to the Israel of God.

<sup>17</sup>From now on, no one should cause me any trouble. I have the marks of Jesus on my body.

<sup>18</sup>May he grant the favor of our lord, Jesus the messiah, with your spirit, brothers. May it be so.