



# **unfoldingWord® Literal Text**

**Galatians**

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# Table of Contents

<b>Galatians</b> .....	<b>4</b>
Chapter 1 .....	4
Chapter 2 .....	4
Chapter 3 .....	5
Chapter 4 .....	6
Chapter 5 .....	6
Chapter 6 .....	7
<b>Contributors</b> .....	<b>8</b>
unfoldingWord® Literal Text Contributors .....	8

# Galatians

## Chapter 1

<sup>1</sup>Paul, an apostle—not from men nor by man, but through Jesus Christ and God the Father, the one who raised him from the dead— <sup>2</sup>and all the brothers with me, to the churches of Galatia: <sup>3</sup>Grace to you and peace from God the Father and our Lord Jesus Christ, <sup>4</sup>the one who gave himself for our sins so that he might deliver us from this present evil age, according to the will of our God and Father, <sup>5</sup>to him {be} the glory forever {and} ever. Amen.

<sup>6</sup>I am amazed that you are turning away so quickly to a different gospel from the one who called you by the grace of Christ, <sup>7</sup>which is not another, except certain ones are causing you trouble and want to pervert the gospel of Christ. <sup>8</sup>But even if we or an angel from heaven might proclaim to you a gospel other than the one we proclaimed to you, let him be cursed. <sup>9</sup>As we have said before, and now I say again, “If someone proclaims to you a gospel other than the one you received, let him be cursed.” <sup>10</sup>For do I now persuade men, or God? Or do I seek to please men? If I were still pleasing men, I would not be a servant of Christ.

<sup>11</sup>For I make known to you, brothers, that the gospel which was proclaimed by me is not according to man. <sup>12</sup>For I did not receive it from man, nor was I taught it, but by revelation of Jesus Christ. <sup>13</sup>For you have heard about my former life in Judaism, that I was persecuting the church of God beyond measure, and I was destroying it. <sup>14</sup>And I was advancing in Judaism beyond many of the same age among my race, being extremely zealous for the traditions of my fathers. <sup>15</sup>But when the one who had set me apart from the womb of my mother and called me through his grace was pleased <sup>16</sup>to reveal his Son in me, so that I might preach him among the Gentiles, I did not immediately consult with flesh and blood, <sup>17</sup>nor I did go up to Jerusalem to those {who were} apostles before me. Instead, I went to Arabia and again returned to Damascus.

<sup>18</sup>Then after three years I went up to Jerusalem to visit Cephas and I stayed with him 15 days. <sup>19</sup>But I did not see another of the apostles except James, the brother of the Lord. <sup>20</sup>Now what I write to you, behold, before God, I am not lying. <sup>21</sup>Then I went to the regions of Syria and Cilicia. <sup>22</sup>Now I was unknown by face to the churches of Judea that {are} in Christ. <sup>23</sup>But they were only hearing, “The one formerly persecuting us is now proclaiming the faith which he formerly was destroying,” <sup>24</sup>and they glorified God in me.

## Chapter 2

<sup>1</sup>Then after 14 years I went up again to Jerusalem with Barnabas, also taking Titus along with me. <sup>2</sup>Now I went up according to a revelation and set before them the gospel that I proclaim among the Gentiles, but privately to those who seemed to be important, lest I might run—or had run—in vain. <sup>3</sup>But not even Titus, who {was} with me, who was a Greek, was forced to be circumcised. <sup>4</sup>But it was because of the false brothers who came in secretly, who came in secretly to spy on our freedom that we have in Christ Jesus so that they will enslave us, <sup>5</sup>we did not even yield in submission to them for an hour, so that the truth of the gospel might remain with you. <sup>6</sup>Now from those seeming to be something (what sort they were formerly matters nothing to me; God does not accept the face of man)—indeed, those seeming important added nothing to me. <sup>7</sup>But on the contrary, having seen that I had been entrusted with the gospel to the uncircumcision, just as Peter to the circumcision <sup>8</sup>(for the one who worked in Peter for the apostleship to the circumcision also worked in me to the Gentiles), <sup>9</sup>and having understood the grace that had been given to me, James and Cephas and John, those seeming to be pillars, gave the right hand of fellowship to Barnabas and me, so that we would be to the Gentiles, and they to the circumcision, <sup>10</sup>only that we might remember the poor, the same thing that I was also eager to do.

<sup>11</sup>Now when Cephas came to Antioch, I opposed him to his face, because he stood condemned. <sup>12</sup>For before certain ones came from James, he was eating with the Gentiles. But when they came, he withdrew and separated himself, being afraid of those from the circumcision. <sup>13</sup>And the rest of the Jews also joined with him, so that even Barnabas was led astray by their hypocrisy. <sup>14</sup>But when I saw that they were not walking correctly according to the truth of the gospel, I said to Cephas in front of all of them, "If you, being a Jew, live like a Gentile, and not like a Jew, how can you force the Gentiles to live like Jews?" <sup>15</sup>We {are} Jews by birth, and not sinners from the Gentiles; <sup>16</sup>but knowing that no man is justified by the works of the law except through faith in Jesus Christ, we also believed in Christ Jesus, so that we might be justified by faith in Christ and not by works of the law. For by works of the law no flesh will be justified. <sup>17</sup>But if, seeking to be justified in Christ, we ourselves were also found {to be} sinners, {is} Christ then a minister of sin? May it never be! <sup>18</sup>For if I again rebuild those things which I destroyed, I prove myself to be a transgressor. <sup>19</sup>For I, through the law, died to the law so that I might live to God. I have been crucified with Christ, <sup>20</sup>and I no longer live, but Christ lives in me. But that which I now live in the flesh, I live in faith that {is} of the Son of God, the one who loved me and gave himself for me. <sup>21</sup>I do not set aside the grace of God, for if righteousness {is} through the law, then Christ died for nothing!

## Chapter 3

<sup>1</sup>O foolish Galatians! Who bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? <sup>2</sup>I want to learn only this from you: Did you receive the Spirit by works of the law or by hearing of faith? <sup>3</sup>Are you so foolish? Having begun by Spirit, are you now finishing by flesh? <sup>4</sup>Have you suffered so many things for nothing—if indeed it was really for nothing? <sup>5</sup>Therefore, the one providing the Spirit to you and working miracles among you, {is it} by works of the law, or by hearing of faith? <sup>6</sup>Just as Abraham "believed God and it was credited to him as righteousness," <sup>7</sup>know, then, that those by faith, these are sons of Abraham. <sup>8</sup>But the scripture, having foreseen that God justifies the Gentiles by faith, preached the gospel beforehand to Abraham, "In you all the nations will be blessed." <sup>9</sup>So then, those by faith are blessed along with the faithful Abraham. <sup>10</sup>For as many as are of works of the law are under a curse; for it is written, "Cursed {is} everyone who does not abide by all the things written in the book of the law to do them." <sup>11</sup>Now, that no one is justified before God by the law {is} clear, because, "The righteous will live by faith." <sup>12</sup>Now the law is not by faith, but, "The one who does these things will live in them." <sup>13</sup>Christ redeemed us from the curse of the law, having become a curse for us—for it is written, "Cursed {is} everyone who hangs on a tree"— <sup>14</sup>so that the blessing of Abraham might come to the Gentiles in Christ Jesus, so that through faith we might receive the promise of the Spirit.

<sup>15</sup>Brothers, I speak according to man. Nevertheless, no one sets aside or adds to a covenant established by man. <sup>16</sup>Now the promises were spoken to Abraham and to his seed. It does not say, "and to seeds," as to many, but as to one, "and to your seed," who is Christ. <sup>17</sup>Now I say this: The law, having come after 430 years, does not set aside the covenant previously established by God to nullify the promise. <sup>18</sup>For if the inheritance {is} from the law, {it is} no longer from promise. But God has shown kindness to Abraham through a promise. <sup>19</sup>What, then, {is} the law? It was added because of transgressions, having been put into effect through angels by the hand of a mediator until the seed would come to whom the promise had been made. <sup>20</sup>Now a mediator is not for one, but God is one. <sup>21</sup>Therefore {is} the law against the promises? May it never be! For if a law was given that was able to make alive, then righteousness would have come by the law. <sup>22</sup>But the scripture imprisoned all things under sin so that the promise by faith in Jesus Christ might be given to those believing.

<sup>23</sup>Now before faith came, we were held captive under the law, imprisoned to the faith about to be revealed. <sup>24</sup>So then the law became our guardian until Christ, so that we might be justified by faith. <sup>25</sup>But faith having come, we are no longer under a guardian. <sup>26</sup>For you are all sons of God through faith in Christ Jesus. <sup>27</sup>For as many as have been baptized into Christ put on Christ. <sup>28</sup>There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. <sup>29</sup>Now if you {are} of Christ, then you are seed of Abraham, heirs according to promise.

## Chapter 4

<sup>1</sup>Now I say, for as much time as the heir is a child, he is no different from a slave, being master of all. <sup>2</sup>But he is under guardians and stewards until the date appointed by {his} father. <sup>3</sup>So also, when we were children, we were being enslaved by the elemental principles of the world. <sup>4</sup>But when the fullness of time came, God sent forth his Son, having been born from a woman, having been born under the law, <sup>5</sup>in order that he might redeem those under the law, so that we might receive the adoption as sons. <sup>6</sup>Now because you are sons, God sent the Spirit of his Son into our hearts, crying out, "Abba, Father." <sup>7</sup>So then, you are no longer a slave, but a son, and if a son, also an heir through God.

<sup>8</sup>But at that time, not having known God, you were enslaved to those by nature not being gods. <sup>9</sup>But now, having come to know God, or rather, having come to be known by God, how are you turning again to the weak and worthless elemental principles, to which once more you want to be enslaved again? <sup>10</sup>You observe days and months and seasons and years! <sup>11</sup>I am afraid for you lest I have labored among you for nothing.

<sup>12</sup>I beg you, brothers, become as I am, for I also {am} as you. You did me no harm. <sup>13</sup>Now you know that because of a weakness of the flesh I proclaimed the gospel to you the first time. <sup>14</sup>And you did not despise your trial in my flesh nor reject me, but you welcomed me as an angel of God, as Christ Jesus. <sup>15</sup>Where, then, {is} your blessing? For I testify to you that, if possible, having torn out your eyes, you would have given them to me. <sup>16</sup>So then, speaking truth to you, have I become your enemy? <sup>17</sup>They are zealous for you, not rightly, but they desire to separate you, so that you would be zealous for them. <sup>18</sup>Now {it is} always good to be zealous for good, and not only when I am present with you. <sup>19</sup>My little children, with whom I am in labor again until Christ would be formed in you— <sup>20</sup>but I am desiring to be present with you now and to change my tone, because I am perplexed about you.

<sup>21</sup>Tell me, you who desire to be under law, do you not listen to the law? <sup>22</sup>For it is written that Abraham had two sons, one by the slave girl and one by the free woman. <sup>23</sup>And the one was born from the slave girl according to flesh, but the other, from the free woman, through promise. <sup>24</sup>These are being spoken as an allegory, for they are two covenants. One {is} from Mount Sinai, giving birth to slavery; this is Hagar. <sup>25</sup>Now Hagar is Mount Sinai in Arabia, and corresponding to the present Jerusalem, for she is in slavery with her children. <sup>26</sup>But the Jerusalem above is free, which is our mother. <sup>27</sup>For it is written,

"Rejoice, you barren one who does not give birth;

break forth and shout, you who are not suffering the pains of childbirth;

because the children of the desolate one {are} more

than those of the one having a husband."

<sup>28</sup>Now you, brothers, like Isaac, are children of promise. <sup>29</sup>But just as then, the one who was born according to flesh was persecuting the one according to Spirit, so {it} also {is} now. <sup>30</sup>But what does the scripture say? "Throw out the slave girl and her son. For the son of the slave girl will certainly not inherit with the son of the free woman."

<sup>31</sup>Therefore, brothers, we are not children of a slave girl, but of the free woman.

## Chapter 5

<sup>1</sup>For freedom Christ set us free. Stand firm, therefore, and do not again be subjected to a yoke of slavery.

<sup>2</sup>Behold, I, Paul, say to you that if you would be circumcised, Christ will benefit you nothing. <sup>3</sup>Now I testify again to every man being circumcised that he is obligated to do the whole law. <sup>4</sup>You were cut off from Christ, whoever is being justified by law; you fell from grace. <sup>5</sup>For through the Spirit, by faith, we eagerly wait for the hope of righteousness. <sup>6</sup>For in Christ Jesus neither circumcision nor uncircumcision is capable of anything, but {only} faith

working through love. <sup>7</sup>You were running well. Who hindered you, not to be persuaded by truth? <sup>8</sup>This persuasion {is} not from the one calling you! <sup>9</sup>A little leaven leavens the whole lump. <sup>10</sup>I am confident in you in the Lord that you will think nothing otherwise. But the one troubling you will bear the judgment, whoever he may be. <sup>11</sup>But brothers, if I still proclaim circumcision, why am I still being persecuted? In that case the stumbling block of the cross has been removed. <sup>12</sup>I wish those disturbing you will even castrate themselves!

<sup>13</sup>For you have been called to freedom, brothers, only not the freedom for an opportunity for the flesh; rather, through love serve one another. <sup>14</sup>For all the law has been fulfilled in one command, in this, "Love your neighbor as yourself." <sup>15</sup>But if you are biting and devouring one another, watch out that you might not be consumed by one another.

<sup>16</sup>Now I say, walk by the Spirit and you would certainly not fulfill the desires of the flesh. <sup>17</sup>For the flesh desires against the Spirit, and the Spirit against the flesh. For these oppose each other, so that you are not doing these things that you would desire. <sup>18</sup>But if you are led by the Spirit, you are not under the law. <sup>19</sup>Now the works of the flesh are evident, which are: sexual immorality, impurity, depravity, <sup>20</sup>idolatry, sorcery, hostilities, strife, jealousy, outbursts of anger, rivalry, dissension, divisions, <sup>21</sup>envy, drunkenness, carousing, and things like these, about which I warn you, just as I warned you before, that those practicing such things will not inherit the kingdom of God. <sup>22</sup>But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup>gentleness, {and} self-control; against such things there is no law. <sup>24</sup>But those of Christ Jesus have crucified the flesh with the passions and the desires.

<sup>25</sup>If we live by the Spirit, let us also walk by the Spirit. <sup>26</sup>Let us not become boastful, provoking one another, envying one another.

## Chapter 6

<sup>1</sup>Brothers, even if a man might be caught in any trespass, let you, the spiritual, restore such a one in a spirit of gentleness, considering yourself, lest you also might be tempted. <sup>2</sup>Carry one the burdens of another, and thus you will fulfill the law of Christ. <sup>3</sup>For if anyone thinks himself to be something, being nothing, he deceives himself. <sup>4</sup>But let each one examine {his} own work, and then he will have reason to boast in himself alone and not in someone else. <sup>5</sup>For each one will carry {his} own burden.

<sup>6</sup>But let the one being taught the word share in all good things with the one teaching. <sup>7</sup>Do not be deceived. God is not mocked, for whatever a man may sow, that he will also reap. <sup>8</sup>For the one sowing to {his} own flesh, from the flesh will reap destruction. But the one sowing to the Spirit, from the Spirit will reap eternal life. <sup>9</sup>But we should not become discouraged in doing good, for in due time, not becoming weary, we will reap. <sup>10</sup>So then, as we have time, we should do good to all, but especially to those of the household of the faith.

<sup>11</sup>See what large letters I wrote to you with my own hand. <sup>12</sup>As many as desire to make a good impression in the flesh, they compel you to be circumcised, only so that they might not be persecuted for the cross of Christ Jesus. <sup>13</sup>For not even those who have been circumcised keep the law themselves, but they want you to be circumcised so that they may boast in your flesh. <sup>14</sup>But may it never be to me to boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. <sup>15</sup>For neither circumcision is anything, nor uncircumcision, but a new creation. <sup>16</sup>And as many as will walk in this standard, peace and mercy upon them and upon the Israel of God.

<sup>17</sup>From now on let no one cause me trouble, for I carry in my body the marks of Jesus.

<sup>18</sup>The grace of our Lord Jesus Christ {be} with your spirit, brothers. Amen.

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