

PAUL'S LETTER TO THE CHURCH IN GALATIA

{*Galatia was located in Asia Minor (present day Turkey). The name describes a political province but also is descriptive of a geographical area. While not mutually exclusive there is no clear agreement among scholars as to the location that was to receive this Epistle from Paul.*}

CHAPTER 1 **SALUTATION**

<Galatians 1:1-5>

¹ Paul, the apostle who was sent, not from men nor on behalf of men but through Jesus Christ and God the Father who raised Him from the dead, ² and all the believers (*literally, brothers*) who are with me: <*i.e. who join in sending greetings*> to the Churches in Galatia: ³ Grace to you and peace from God [our Father and our Lord]¹ Jesus Christ ⁴ who gave Himself because of our sins for the purpose of rescuing us from this present evil world, for this was the will of our God and Father. ⁵ To Him be glory for ever and ever. Amen. <*In Greek this is one sentence. Such a salutation was customary in Paul's day.*>

THERE IS NO OTHER GOSPEL

<Galatians 1:6-10>

⁶ I am amazed that you are so quickly turning to good news that is at variance with that to which you were called by the grace [of Christ].² ⁷ There is no other Good News! There are some people who are bewildering you and seeking to distort Christ's Good News. ⁸ However, even if we, or if an angel from heaven, should proclaim (*or, preach*) Good News to [you]³ that is different (*or, contrary*) to what we have proclaimed, let that person be cursed (*literally, be anathema*). ⁹ I repeat what I have previously said: If anyone proclaims good news that is at variance (*or, contrary*) to that which you have heard (*literally, received*), let that person be cursed (*or, be anathema*).

¹⁰ Am I trying to gain the favor of people or of God? Or: am I seeking to please persons? If I were a 'people pleaser' I would not be the servant (*literally, slave*) of Christ.

HOW PAUL BECAME AN APOSTLE

<Galatians 1:11-24>

¹¹ I declare to you, my friends, (*literally, brothers*) that the Good News I have proclaimed is not of human devising. ¹² In fact, I did not receive nor learn it from people, but through revelation from Jesus Christ.

¹³ You have heard how early in my career in Judaism I persecuted the Church of God with boundless enthusiasm and devastated it. ¹⁴ In my devotion to Judaism I surpassed many of my age among my people. I was so fanatic for the traditions of my ancestors! ¹⁵ He who [considered (*or, in*

¹ {C} So: Aleph, A, P, Psi and several minuscules. "God the Father and our Lord" P46, P51, B, D, G, H, K, many minuscules, several Old Latin, Peshitta, Harclean & Palestinian Syriac, Sahidic & some Bohairic Coptic, "Our Father and our Lord" other Bohairic Coptic & Ethiopic.

² {D} So: P61, Aleph, A, B, K, P, Psi, many minuscules, a few Old Latin, Peshitta, Harclean & Palestinian Syriac, Bohairic Coptic & Armenian. "Jesus Christ" D and two minuscules. "Christ Jesus" Sahidic Coptic. "God" several minuscules. It is omitted by P46, G & H.

³ {D} The word order is not the same in all manuscripts. There are also other insignificant differences.

*His divine purpose)]*⁴ setting me apart from my birth, called me by His grace ¹⁶ to reveal His Son in me, for the purpose that I might proclaim Him among the Gentiles. I did not hastily confer with any human being. ¹⁷ I also did not go up to Jerusalem to those who were apostles prior to me. Immediately I went away to Arabia and when I returned it was to Damascus. (*Cf. Acts 9:1-19; 22:4-16; 26:8-19*)

¹⁸ Then, after three years I went to Jerusalem to become acquainted with Cephas *< i.e. Peter >* and remained with him for fifteen days. ¹⁹ I did not see any other apostles with the exception of James, the Lord's brother. ²⁰ Before God, what I am writing to you is the truth. I do not lie! ²¹ Later I visited the region of Syria. *<The general area of the present day country of Syria. >* and Cilicia *< A Roman province at the Northeast corner of the Mediterranean. >* but personally, ²² I was unknown to Christ's congregations (*so, literally*) in Judea. ²³ They only knew from hearsay. 'He who used to persecute us is now proclaiming the faith which he once tried to devastate' ²⁴ and they gave glory to God (*or, praised God*) because of me.

CHAPTER II

PAUL ACCEPTED BY THE OTHER APOSTLES

<Galatians 2:1-10>

¹ Later on, after an interval of fourteen years I again [went up]⁵ to Jerusalem accompanied by Barnabas *< Cf. Acts 1:1-3. The name means, "son of encouragement". >* also taking Titus, *< Titus was perhaps born in Antioch, the son of Gentile parents. Cf. Titus 1:4, Acts 15, II Corinthians 2:13. Some scholars equate Titus with Silas. >* ² I went up in obedience to a revelation I had received that I should go. I laid before them *< i.e. the apostles in Jerusalem >* the Good News that I proclaim to the Gentiles, doing this privately before the elders (*or, leaders*) so that having run I might not have run my course in vain or that by my proclaiming the Good News in the past or now, might not be of any great benefit. ³ Even though my companion, Titus, was a Greek, he was not compelled to be circumcised in order to gratify ⁴ certain false people who were smuggled in (*or, furtively crept in*) to spy on the freedom which is ours through Jesus Christ, their purpose being to enslave us again. ⁵ We did not yield, even for a moment (*literally, for an hour*) in submitting to them, so that the truth of the Good News might continue coming to you. ⁶ In addition, from those who were reputed to be of importance, it makes no difference to me whether they were truly important or not, for God does not recognize status. I did not receive any new suggestions. ⁷ On the contrary, they realized (*literally, saw*) that I had been entrusted with the proclamation of the Good News to the Gentiles, just as Peter had been entrusted to proclamation of the Good News to the Jews. ⁸ He who was at work in Peter, making him an apostle to the Jews, was also working in me on behalf of the Gentiles. *< The words translated "Jew" and "Gentile" are "circumcised" and "uncircumcised". >* ⁹ When they realized the grace which had been given me, those who were reputed to be pillars of the church, James, Peter and John, welcomed Barnabas and myself into their fellowship, *< i.e. extended the right hand of fellowship >* for we serve the Gentiles *< i.e. that is the area of our labor >* and they, themselves serve the Jews. ¹⁰ The only thing they did request was that we should remember their poor, which, in fact, I was eager to do (*or, had resolved to do*).

PAUL REBUKES PETER AT ANTIOPH

<Galatians 2:11-14>

¹¹ Now, when Peter visited in Antioch I opposed him publicly because he deserved

⁴ {B} So: P46, B, G, 629 & 2495. "God who considered" Aleph, A, D, K, P, Psi & many minuscules.

⁵ {B} Manuscripts use three different words for "went up".

condemnation (*literally, he was himself condemned*). ¹² Up to the time when some people arrived from James he ate with the Gentiles but when they came he withdrew and separated himself because he feared the circumcision party (*i.e. the advocates of circumcision*). ¹³ Thus others of the Jews acted in a hypocritical manner along with Peter, with the result that even Barnabas was carried away by their hypocrisy. ¹⁴ When I saw that they were not maintaining the straight line of the Good News (*or, the true Good News*) I said to Peter, in the presence of everyone, 'Even if you are a Jew, you live after the manner of the Gentiles and not as the Jews. How are you able to compel Gentiles to live like Jews?'

JEWS LIKE GENTILES ARE SAVED BY FAITH

<Galatians 2:15-21>

¹⁵ We are Jews by birth, we are not Gentile sinners. ¹⁶ Since we know that a person (*literally, a man*) is justified, not by keeping the Law (*literally, works of the Law*), but only through faith in Jesus Christ we have believed in Christ Jesus, that we might be justified through faith in Christ and not through keeping the Law (*literally, works of the Law*). Through keeping the Law no one (*literally, no flesh*) will be justified. ¹⁷ If, however, while we are seeking to be justified in Christ, we are also found to be sinners. Is Christ then a minister to sin? <*i.e. Does He aid or abet sin?*> Never under any circumstance!! ¹⁸ Why would I seek to rebuild the exact thing I have demolished? Then I would be proving myself to be a transgressor. ¹⁹ Through the Law I am dead to the Law in order that I might live to God. ²⁰ I am crucified with Christ. Yet it is no longer I who is living, it is Christ who is now living within me. This life which I now am living in the body I am living by faith in the [Son of God] ⁶ who has loved me and has given Himself for me. ²¹ I do not cause the grace of God to be nullified. If the law is the means by which righteousness is attained, Christ died in vain!

CHAPTER III LAW AND FAITH

<Galatians 3:1-14>

¹ You senseless Galatians! Who has cast a spell on you? Jesus Christ was vividly presented (*or, portrayed*) before your very eyes as one who was crucified. ² Answer this question which I am asking: Did you receive the Spirit based on the Law, or was it simply because you heard and believed? ³ Are you so senseless that you who have begun with that which is spiritual now want to come to salvation with outward deeds (*literally, of the flesh*) <*i.e. do you want to earn salvation by your own deeds?*> ⁴ Have you experienced so much for no purpose (*or, advantage*)? It certainly must have some significance. ⁵ He who endured for you with His spirit and works miracles in your midst, did He do this because you are observers of the Law or because of your faith in the message, ⁶ just as Abraham believed in God and it was accounted to him for righteousness. (*Genesis 15:6*) ⁷ You see, everyone who is a true descendant of Abraham relies on faith. ⁸ The Writings (*or, Scripture*) foresaw that God would justify the Gentiles as a result of their faith. Because of this the Writings (*or, Scriptures*) foretold the Good News to Abraham, saying, 'Through you all the nations of the earth will be blessed.' (*Genesis 12:3, 18:18; 22:18*) ⁹ Thus we learn that those who rely on faith are blessed along with believing Abraham. ¹⁰ As a result we see that all who rely on obedience to the Law live under the curse of the law, for it is written: 'Cursed is everyone who does not adhere to all that is written in the Book of the Law and consistently practices this.' (*Deuteronomy 27:26*) ¹¹ It is also apparent that no one can be in a right relationship with God by obedience to the Law because

⁶ {B} So: Aleph, A, C, D in the third corrective hand, K, P, Psi, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidiic & Bohairic Coptic, Armenian & Ethiopic. "God the Son" 1985. "God and Christ" P46, B, D in the original hand & G. "God" 330.

'The righteous shall live by faith' (*Habakkuk 2:4*) ¹² and the Law does not rest on faith but 'The one who does all these things shall live.' (*Leviticus 18:5*) ¹³ Christ has purchased our freedom (*or, ransomed us*) from the curse of the Law by Himself becoming accursed for us, as it is written: 'Everyone who is hanged on a tree is accursed.' (*Deuteronomy 21:23*) ¹⁴ in order that, in Christ Jesus, the blessing of Abraham might come to the Gentiles so that through faith we might be recipients of the Spirit as He has [promised.]⁷

THE LAW AND THE PROMISE

<Galatians 3:15-20>

¹⁵ My friends (*literally, brothers*), speaking in human terms (*or, let me illustrate from life*): even in a legal contract (*literally, human relationship*) once it is ratified, it is unable to be disregarded (*literally, set apart*) or amplified. ¹⁶ Now: the promises were given to Abraham and to his descendant. It did not say, 'and to his descendants' (*literally, seed i.e. descendants in the usual sense*), referring to many but 'to your descendant' referring to the one, that is, Christ. (*Genesis 12:17*) ¹⁷ This is what I mean: the Law that came into existence four hundred and thirty years later is unable to invalidate the agreement (*or, covenant*) that had been ratified by [God]. ⁸ ¹⁸ If the inheritance comes by means of the Law it no longer depends on the promise. God has shown His grace to Abraham by means of the promise. ¹⁹ That being the case, where does the Law fit in? It was dovetailed in to make our sins apparent until the time of the 'descendant' should come, to whom the promise was given. It was transmitted through angels, by means of a mediator (*or, intermediary*). ²⁰ But: there can be no such thing as a mediator when there is only one person. God is one.

SLAVES AND SONS

<Galatians 3:21-4:7>

²¹ Now then, is the Law in opposition to the promises [of God?] ⁹ Never under any circumstances! If a Law had been given which would have been able to produce life, then righteousness would certainly have come by means of that Law. ²² However, the Writings (*or Scripture*) has imprisoned everyone under sin <*i.e. declared that no one has kept the Law and therefore that all have sinned*> so that the promise might be given to believers by virtue of their faith in Jesus Christ.

²³ Before faith came, we were imprisoned, due to the Law, waiting in custody until faith was to be revealed. ²⁴ Thus the Law served as our tutor to discipline us for Christ, so that as a result of faith we might be justified. ²⁵ With the arrival of faith we no longer had need for such a tutor. <*The word tutor, "παιδαγωγος," in Greek, means a slave who had been in the family for a long time and who was in charge of the child's moral welfare. Such a slave also took (or, led) the child to school but was not responsible for the formal education of the child. Similarly, the Law leads us to Christ.*>

²⁶ You are all children (*literally, sons*) of God through your faith in Christ Jesus. ²⁷ As many of you as have been baptized into Christ you have clothed yourselves with Christ <*therefore are in union with Him*>. ²⁸ There is no Jew or Greek, no servant (*literally, slave*) or free, male or female! You are all one in Christ Jesus. ²⁰ Now: if you are Christ's you are a descendant of Abraham. You are an heir of the fulfillment of the promise!

⁷ {B} So: Aleph, A, B, C, D in the third corrective hand, K, P, Psi & many minuscules, Old Latin, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian. "blessing": P46, D in the original hand, G, 88 & Old Latin.

⁸ {B} So: P46, Aleph, A, B, C, P, Psi, a number of minuscules and some Old Latin, Sahidic & Bohairic Coptic & Ethiopic. "God in Christ": D, G, I, K, 0176, a number of minuscules, Old Latin, Peshitta & Harclean Syriac. A different word for "in" is used in other manuscripts.

⁹ {C} So: Aleph, A, C, D, K, P, Psi, many minuscules, Old Latin, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian. "of Christ" 104. It is omitted by P46 & B.

CHAPTER IV

¹ I tell you, as long as an heir is a child (*or, a minor*) that person is not different from a servant (*or, slave*) even though everything belongs to him. ² He is under the control of guardians and trustees until the time fixed by his father for his coming of age. <*Greek law permitted the father to determine at what age the child could receive the inheritance. It was the father's not the law's decision.*> ³ In our situation, we were also children (*or, minors*) and were kept, like servants (*or, slaves*) under the world's rudimentary teachings. ⁴ However, when the time was fulfilled, God sent His Son, born of a woman, born subject to the Law, ⁵ in order to purchase (*or, ransom*) those who were subject to the Law, that these might receive the status of children (*literally, sons*). ⁶ Because of this you are the children of God. God has sent the Spirit of His Son into our hearts, crying, 'Father, (*literally, Αββα, an intimate term for "father"*) Father.' ⁷ You, therefore, are no longer a servant (*or, a slave*). You are a child (*literally, a son*), therefore you are also an heir through the action [of God]¹⁰

PAUL'S CONCERN FOR THE GALATIANS

<Galatians 4:8-20>

⁸ At any one time you had no knowledge of God for you willingly became enslaved by other gods who, in fact, are not gods. ⁹ Now that you have come to know God, or, rather, have become known by God, how is it possible that you are turning back to those weak and miserable rudimentary principles to which you were enslaved? How can you, once more, willingly be enslaved all over again? ¹⁰ You observe days, months, special seasons,<*i.e. festivals*> and years. ¹¹ I am upset for I am unable to prevent having the fear that after all the toil in which I was engaged on your behalf this might become a waste of my efforts.

¹² I beg you, my friends (*literally, brothers*), come to be like me, for I became like you <*i.e. I put myself in your place. You ought to put yourselves in my place.*> I do not feel that you have treated me wrongly. ¹³ As you know, on my first visit I proclaimed the Good News to you, ¹⁴ by reason of having a bodily ailment and yet, my physical condition was a [trial (*or, difficulty*) for you,] ¹¹ you did not consider me with contempt nor did you spurn me but rather, welcomed me as an angel of God, or as Christ Himself. ¹⁵ What has become of that state of mind in which you consider yourselves to be blessed? I bear witness that, had it been possible you would have plucked out your eyes to give them to me. <*This comment hints that Paul's bodily ailment might have been one dealing with his eyes. There are a number of other theories about what Paul's bodily ailment might have been.*> ¹⁶ Have I become your enemy by speaking the truth to you? ¹⁷ The others pay a great deal of attention to you but it is not for a good purpose. They want to isolate you from us so that you might become infatuated with them. ¹⁸ To be paid attention to for an honorable purpose (*or, cause*) is always an honorable thing, <*referring to the Good News*> not simply when I am present with you. ¹⁹ My friends (*literally, children*), you are the ones for whom I am suffering birth pains until Christ is fully formed in you. I wish I were able to be present with you at this time and I could speak to you in a different tone <*perhaps, try another approach to my ministry*> for I am bewildered about you.

THE ALLEGORY OF HAGAR AND SARAH

<Galatians 4:21-5:1>

²¹ Do you want to be subject to the Law? Tell me! Won't you listen to what the Law says?²² It

¹⁰ {B} So: P46, A in the original hand, B, C, 33, some Old Latin & Bohairic Coptic. "through Christ" 81 & 630. "through Jesus Christ" 1739. "God though Christ" Aleph in the third corrective hand, C in the second corrective hand, D, K, P & many minuscules. "God through Jesus Christ" a number of minuscules, Peshitta & Harclean Syriac & Ethiopic (Pell Platt). "through God in Christ Jesus" Bohairic Coptic (margin). "God as a joint heir of Christ" Psi, 1984 & 1985.

¹¹ {B} So: Aleph in the original hand, 33, Old Latin & Bohairic Coptic translations. "a trial for me" P46.

is recorded that Abraham had two sons, one by a slave-woman and one by a free woman. (*Genesis 17, 17, 18*)²³ While the one from the slave-woman was born in the normal manner, the one born to the free woman was born as the result of the promise of God.²⁴ This is all allegorical. The women represent two covenants.²⁵ The one, Hagar, <*The name means "flight"*> represents the covenant that generates slavery, having been made at Mount Sinai in Arabia and corresponds to the present Jerusalem which is enslaved along with her children.²⁶ Now, the heavenly Jerusalem is free and she is our mother,²⁷ for it is written:

'Rejoice, you barren woman who has not given birth to a child.

Break out and shout for joy, you who have not given birth,

For the children of the forsaken woman are more numerous.' (*Isaiah 54:1*)

²⁸ You, my friends (*literally, brothers*), are God's children because of the promise to Isaac.²⁹ Just as at that time the one born in the normal manner has persecuted the child born under the spirit's guidance, so it is -- even now.³⁰ What do the Writings (*or, Scriptures*) say, 'Expel the slave-girl and her son. The son of the slave-girl will not receive a share in the inheritance with the son of the free woman.' (*Genesis 21:10, 12*)³¹ Therefore, my friends (*literally, brothers*), we are not the children of the slave-woman. We are the children of the free woman.

CHAPTER V

¹ [Christ has liberated us. Stand firm! Do not]¹² be caught again in the yoke of slavery!

CHRISTIAN FREEDOM

<*Galatians 5:2-15*>

² Pay attention to what I, Paul, say to you. If you permit yourselves to be circumcised, Christ does not benefit you. ³ Once more I solemnly declare that every person who permits himself to become circumcised ought to practice every detail of (*literally, keep the entire*) the Law. ⁴ Everyone who tries to get right with God (*or, to be justified*) by means of the Law has severed connections with Christ and has fallen away from grace <*i.e. God's grace*>.⁵ It is by means of the help of the Spirit that we by faith eagerly await attaining the righteousness for which we hope.⁶ In Christ Jesus the fact of being circumcised or not being circumcised has no meaning but it is only loving faith working through us that matters.

⁷ You have been making progress (*literally, you have run well*). Who interfered with you so that you have not obeyed the truth?⁸ Such persuasion is not from Him who has called you <*i.e. not from God*>.⁹ A small amount of yeast is able to cause the entire amount of dough to rise. <*A warning to rid ones self of those who interfere with spiritual growth.*>¹⁰ As for me, I am certain (*or, I have the confidence*), as one who is united in faith with you, that you will not take a different view and that whoever is upsetting you will have to undergo punishment (*or, pay the penalty*).¹¹ As for me, my friends (*literally, brothers*), if I still proclaim circumcision, why am I being persecuted? If that is the case, the cross surely is no longer a stumbling block (*or, is no longer a concern*).¹² I wish that those who upset (*or, unsettled*) you would mutilate (*literally, castrate*) themselves. <*i.e. make themselves eunuchs.*>

¹³ You have been called to freedom, my friends (*literally, brothers*) but you must beware lest you make your freedom an excuse for freeing the cravings of your lower nature. Instead, serve one another in a loving manner.¹⁴ The entire law is summed up in one statement, 'Love your neighbor as you love yourself.' (*Leviticus 19:18*)¹⁵ If you go about biting at one another and consuming one

¹² {C} There are many variants in the manuscripts. They all present the same thought. The variants are mainly in word order or emphasis by repetition of words.

another, beware or you will be destroyed by one another.

THE FRUIT OF THE SPIRIT AND THE WORKS OF THE FLESH

<Galatians 5:16-26>

16 This is my meaning: Let the Spirit direct your lives and then you will not be permitting the cravings of your lower nature to be fulfilled. 17 The cravings of the lower nature are in opposition to the Spirit and those of the Spirit are opposed to the lower nature. They are in opposition to one another. Because of this you will not simply do as you please. 18 If you are being guided by the Spirit you are not subject to the Law. 19 The works of the lower nature are obvious (*literally, visible*). Whoever does the following: immorality, viciousness, impurity, open indecency,²⁰ idolatry, magic (*or, sorcery*), animosity, hatred, jealousy, vile temper, intrigues, sectarianism (*literally, factions*),²¹ [envy,]¹³ drunkenness, carousing (*or, orgy*) and the like, I warn you, as I have previously done, that those who practice such things will not receive the Kingdom of God!

22 The harvest of the Spirit produces love, joy, peace, patience (*literally, even temper*), kindness, goodness, faithfulness,²³ gentleness and self control. There is no law against these!²⁴ Those who belong to Christ [Jesus]¹⁴ have crucified <*i.e. put to death*> their own lower nature with its passions and desires.²⁵ If we are to live by the Spirit let us be guided by the Spirit. 26 Let us not become conceited so as to compete with one another or envy one another.

CHAPTER VI BEAR ONE ANOTHER'S BURDENS

<Galatians 6:1-10>

1 My friends (*literally, brothers*), if anyone is detected in any transgression you who are spiritual must correct him, doing so in a spirit of gentleness, keeping an eye on yourselves, lest you also fall into temptation. 2 Help one another by carrying one another's burdens and thus you will [fulfill]¹⁵ the Law of Christ. 3 Whoever thinks himself to be important and in fact is nothing, is deluding himself. 4 Let everyone examine his own character. Then he will be able to have a reason for boasting, not by comparison but with regard to having judged himself (*or, based on his own accomplishments or abilities*). 5 Everyone must carry his own load. <*The Greek word, φορτίον is used for the cargo of a ship, a back pack or a soldier's knapsack.*> 6 Let the person who is receiving instruction in the word (*i.e. the Christian faith*) share all his temporal blessings with his teachers. 7 Do not be deluded. You are unable to mock God (*or, make a fool of God*). 8 Whatever a person sows is what that same person will harvest. The one who sows for his lower nature will reap destruction. Whoever sows for the Spirit will harvest eternal life from the Spirit. 9 Let us not become tired of doing good, for if we do not relax in our efforts we will reap the harvest.¹⁰ Therefore, as often as we have the opportunity we must do that which is good, doing this especially for our fellow believers (*literally, the household of faith*).

FINAL WARNING AND BENEDICTION

<Galatians 6:11-18>

11 Notice how large the letters are as I am writing to you with my own hand. <*Is this a*

13 {D} So: P46, Aleph, B, a few minuscules & Sahidic Coptic. "jealous envy" A, C, D, G, K, P, Psi, 0122 & many minuscules. "heretical jealous envy" many minuscules, Old Latin, Peshitta & Harclean Syriac, Bohairic Coptic, Armenian & Ethiopic.

14 {B} Added by P46, D, F, G & 0122 in the original hand. Omitted by Aleph, A, B, C, P, Psi, 0122 in the first corrective hand, 0278 & many minuscules.

15 {C} P46 says, "depart from". Surely an error of sound or spelling for in the Greek words there is a change of only two letters."fulfill" = αναπληρώσετε "depart from" = αποπληρώσετε.

reference to the eyesight mentioned in 4:14-16?> ¹² All who are desirous of making a good outward display of their faith try to force you to become circumcised for the sole reason that they might escape persecution because of the cross of Christ. ¹³ Those who are the advocates of circumcision themselves do not obey the Law but still they want you to be circumcised so that they might boast because you have been subjected to an outward physical mark. ¹⁴ Let it never be that I should boast, except as I boast about the cross of our Lord Jesus Christ. Through His cross the world has been crucified to me and I have been crucified to the world. ¹⁵ Circumcision or not being circumcised is of no importance. The only important thing is having a new nature. ¹⁶ Those who live by this rule will have peace and mercy bestowed upon them and on those who comprise the true Israel of God.

¹⁷ From now on, let no one make any trouble for me, for I bear on my body the marks (*or, brands*) of [Jesus]. ¹⁶ *<The Greek word, στιγματα, is reminiscent of the brand on the slave for identification purposes. So too, Paul has the identifying marks, whether physical or identifiable by his dealings with others. cf. 5:22-24.>*

¹⁸ The grace of our Lord Jesus Christ be with your spirit, my friends (*literally, brothers*).
AMEN.

SUBSCRIPTION

{ "To the Galatians" Aleph, A, B in the original hand, C, Psi. D, F & G have minor variants. "The Epistle of Paul the Apostle to the Galatians" 0278. "To the Galatians, written in Rome" B in the first corrective hand, 1739, 1881 & 0278 which has minor variants along with the Majority Text. Alternate readings are found in P46, 323, 365, 269, & 2465. Manuscript 81 says, "To the Galatians, written in Rome by Paul and the brothers." }

16 {C} So: P46, A, B, C in the original hand & a few minuscules. "Christ" P, Psi, 0278 and a number of minuscules. "Christ Jesus" C in the third corrective hand, D in the second corrective hand, 1881, 33 & the Majority Text & Peshitta Syriac. "our Lord" Aleph & D in the first corrective hand. "Jesus Christ" Aleph, D in the original hand, F & G.