given me for edification and not for destruction.
11. In conclusion, brethren, rejoice! Be perfected; be encouraged; be of the same mind; be at peace; and the God of love and peace shall be with you.
12. Greet one another with a holy kiss. All the saints send salutations to you.

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. Amen.

The second epistle to the Corinthians, written from Philippi of Macedonia by Titus and Luke
17. Nor did I go up to Jerusalem to those who were apostles before me; but I went away into Arabia, and returned again to Damascus.
18. Then after three years, I went up to Jerusalem to become acquainted with Peter, and I remained with him fifteen days.
19. But I did not see any of the other apostles, except James the brother of the Lord.
20. (Now the things that I am writing to you, behold, before God, I am not lying.)
21. Then I came into the regions of Syria and Cilicia.
22. But I was unknown by face to the churches in Judea which are in Christ;
23. They only heard, “The one who once persecuted us is now preaching the gospel—the faith which he once destroyed.”
24. And they glorified God in me.

CHAPTER TWO

1. Then after fourteen years I again went up to Jerusalem with Barnabas, taking Titus with me also.
2. And I went up according to revelation, and laid before them the gospel that I preach among the Gentiles, but privately to those of repute, lest by any means I should be running, or had run in vain.
3. (But indeed, Titus, who was with me, being a Greek, was not compelled to be circumcised.)
4. Now this meeting was private because of false brethren brought in secretly, who came in by stealth to spy out our freedom which we have in Christ Jesus, in order that they might bring us into bondage;
5. To whom we did not yield in subjection, not even for one hour, so that the truth of the gospel might continue with you.
6. But the gospel that I preach did not come from those reputed to be something. (Whatever they were does not make any difference to me; God does not accept the person of a man.) For those who are of repute conferred nothing upon me.
7. But on the contrary, after seeing that I had been entrusted with the gospel of the uncircumcision, exactly as Peter had been entrusted with the gospel of the circumcision;
8. (For He Who wrought in Peter for the apostleship of the circumcision wrought in me also toward the Gentiles;)
9. And after recognizing the grace that was given to me, James and Cephas and John—those reputed to be pillars—gave to me and Barnabas the right hands of fellowship, affirming that we should go to the Gentiles, and they to the circumcision.
10. Their only request was that we remember the poor, which very thing I was also diligent to do.
11. But when Peter came to Antioch, I withstood him to his face because he was to be condemned;
12. For before certain ones came from James, he was eating with the Gentiles. However, when they came, he drew back and separated himself from the Gentiles, being afraid of those of the circumcision party.
13. And the rest of the Jews joined him in this hypocritical act, insomuch that even Barnabas was carried away with their hypocrisy.
14. But when I saw that they did not walk uprightly according to the truth of the gospel, I said to Peter in the presence of them all, “If you, being a Jew, are living like the Gentiles, and not according to Judaism, why do you compel the Gentiles to Judaize?*
15. We who are Jews by nature—and not sinners of the Gentiles—
16. Knowing that a man is not justi-
fied by works of law*, but through the faith of Jesus Christ, we also have believed in Christ Jesus in order that we might be justified by the faith of Christ, and not by works of law; because by works of law shall no flesh be justified.

17. Now then, if we are seeking to be justified in Christ, and we ourselves are found to be sinners, is Christ then the minister of sin? MAY IT NEVER BE!

18. For if I build again those things that I destroyed, I am making myself a transgressor.

19. For I through law died to law, in order that I may live to God.

20. I have been crucified with Christ, yet I live. Indeed, it is no longer I; but Christ lives in me. For the life that I am now living in the flesh, I live by faith—that very faith of the Son of God, Who loved me and gave Himself for me.

21. I do not nullify the grace of God; for if righteousness is through works of law*, then Christ died in vain.”

CHAPTER THREE

1. O foolish Galatians, who has bewitched you into not obeying the truth, before whose eyes Jesus Christ, crucified, was set forth in a written public proclamation?

2. This only I desire to learn from you: did you receive the Spirit of God by works of law*, or by the hearing of faith?

3. Are you so foolish? Having begun in the Spirit, are you now being perfected in the flesh?

4. Have you suffered so many things in vain, if indeed it has been in vain?

5. Therefore consider this: He Who is supplying the Spirit to you, and Who is working deeds of power among you, is He doing it by works of law or by the hearing of faith?

6. It is exactly as it is written: “Abraham believed God, and it was reckoned to him for righteousness.”

7. Because of this, you should understand that those who are of faith are the true sons of Abraham.

8. Now in the Scriptures, God, seeing in advance that He would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.”

9. It is for this reason that those who are of faith are being blessed with the believing Abraham.

10. For as many as are relying on works of law* are under a curse, because it is written, “Cursed is everyone who does not continue in all things that have been written in the book of the law to do them.”

11. Therefore, it is evident that no one is being justified before God by means of law; because it is written, “The just shall live by faith.”

12. Now then, the law is not based on faith; but, “The man who practices these things shall live in them.”

13. Christ has 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”)

14. In order that the blessing of Abraham might come to the Gentiles by Christ Jesus, and that we might receive the promise of the Spirit through faith.

15. Brethren (I am speaking from a human perspective), even when a man’s covenant has been ratified, no one nullifies it, or adds a codicil to it.

16. Now to Abraham and to his Seed were the promises spoken. He does not say, “and to your seeds,” as of many; but as of one, “and to your Seed,” which is Christ.

17. Now this I say, that the covenant ratified beforehand by God to Christ cannot be annulled by the law, which

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was *given* four hundred and thirty years later, so as to make the promise of no effect.

18. For if the inheritance *is* by law, *it is* no longer by promise. But God granted *it* to Abraham by promise.

19. Why then the law? *It was placed alongside the promises* for the purpose of *defining* transgressions, until the Seed should come to whom the promise was made, having been ordained through angels in the hand of a mediator.

20. Now then, a mediator does not act *on behalf* of one; but God is one.*

21. *Is* the law then contrary to the promises of God? *MAY IT NEVER BE!* For if a law had been given that had the power to give life, *then* righteousness would indeed have been by law.

22. But the Scriptures have shut up all things under sin, so that by the faith of Jesus Christ the promise might be given to those who believe.

23. Now before faith came, we were guarded under law, having been shut up unto the faith that was yet to be revealed.

24. In this way, the law was our tutor to lead us to Christ that we might be justified by faith.

25. But since faith has come, we are no longer under a tutor

26. Because you are all sons of God through faith in Christ Jesus.

27. For as many of you as were baptized into Christ did put on Christ.

28. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for you are all one in Christ Jesus.

29. And if you *are* Christ’s, then you are Abraham’s seed, and heirs according to the promise.

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*The full meaning of Verse 20 is as follows: “Now then, a mediator does not act on behalf of one [that is, a mediator negotiates terms between two parties]; but [in respect to the promise of grace] God is one [that is, God acted unilaterally when He made His covenant with Abraham].” In contrast, the covenant of law that He established with Israel was ordained through angels in the hand of a mediator, Moses.*
trial in my flesh—you despised not, nor rejected with contempt; rather, you received me as a messenger of God, even as Christ Jesus Himself.
15. What then was your blessedness? For I bear you witness that, if it were possible, you would have plucked out your eyes and given them to me.
16. Now then, in speaking the truth to you, have I become your enemy?
17. They are zealous after you, but not for good; rather, they desire to exclude you, in order that you may be zealous after them.
18. Now it is right to be zealous in a right thing at all times, and not only when I am present with you.
19. My little children, for whom I am again laboring in pain until Christ has been formed in you,
20. I desire to be with you now, and to change my voice, because I am at a loss concerning you.
21. Tell me, you who desire to be under law, do you not hear the law?
22. For it is written that Abraham had two sons: one by the maidservant, and one by the free woman.
23. Now on the one hand, he who came from the maidservant was born according to the flesh; but on the other hand, he who came from the free woman was born according to the promise;
24. Which things are allegorical, because these are the two covenants. The one from Mount Sinai, which is Hagar, is engendering bondage;
25. Because Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem; and she is in bondage with her children.
26. But the Jerusalem above is free, which is the mother of us all;
27. For it is written, “Rejoice, O barren who did not bear! Break forth and cry, you who were not traveling, because many more are the children of the desolate than of her who has the husband.”

28. Now we, brethren, like Isaac, are the children of promise.
29. But as it was then, so also it is now: he who was born according to the flesh persecuted him who was born according to the Spirit.
30. Nevertheless, what does the scripture say? “Cast out the maidservant and her son; for in no way shall the son of the maidservant inherit the promise with the son of the free woman.”
31. So then, brethren, we are not children of the maidservant, but of the free woman.

CHAPTER FIVE

1. Therefore, stand fast in the liberty wherewith Christ has made us free, and do not be held again in a yoke of bondage.
2. Behold, I, Paul, tell you that if you become circumcised, Christ shall profit you nothing!
3. Again, I am personally testifying to every man who is being circumcised that he is a debtor to do the whole law.
4. You who are attempting to be justified by works of law*, you are being deprived of any spiritual effect from Christ. You have fallen from grace!
5. For we through the Spirit are waiting for the hope of righteousness by faith;
6. Because in Christ Jesus neither is circumcision of any force, nor uncircumcision; rather, it is the inner working of faith through love.
7. You were running well. Who hindered you, persuading you not to obey the truth?
8. This persuasion is not coming from Him who calls you.
9. A little leaven leavens the whole lump.
10. I am persuaded concerning you in the Lord that you will be otherwise minded; and he who troubles you shall bear the judgment, whoever he may be.
11. But I, brethren, if I still proclaim

circumcision, why am I yet being persecuted? Then the offense of the cross has been taken away.
12. I would that they would even make themselves eunuchs—those who are throwing you into confusion.
13. For you have been called unto freedom, brethren; only do not use this freedom for an occasion to the flesh; rather, serve one another with love.
14. For the whole law is fulfilled in this *commandment*: “You shall love your neighbor as yourself.”
15. But if you bite and devour one another, watch out lest you be consumed by one another.
16. Now *this* I say, walk by the Spirit, and you will not fulfill the lust of the flesh.
17. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these things are opposed to each other, so that you cannot do those things you wish to do.
18. But if you are led by the Spirit, you are not under law.
19. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, licentiousness,
20. Idolatry, witchcraft, hatred, strifes, jealousies, indignations, contentions, divisions, sects,
21. Envyings, murders, drunkenness, revelings, and such things as these; concerning which I am telling you in the past, that those who do such things shall not inherit the kingdom of God.
22. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faith,
23. Meekness, self-control; against such things there is no law.
24. But those who are Christ’s have crucified the flesh with its passions and lusts.
25. If we live by the Spirit, we should also be walking by the Spirit.
26. We should not become vain-glorious, provoking one another and envying one another.

CHAPTER SIX

1. Brethren, even if a man be overtaken in some offense, you who are spiritual, restore such a one in a spirit of meekness, considering yourself, lest you also be tempted.
2. Bear one another’s burdens, and so fulfill the law of Christ.
3. For if anyone thinks himself to be something, when he is nothing, he is deceiving himself.
4. But let each one prove his own work, and then he will have rejoicing in himself alone, and not in another;
5. For each one shall bear his own burden.
6. Let the one who is being taught in the Word share all his good things with the one who is teaching him.
7. Do not be deceived. God is not mocked; for whatever a man sows, that shall he also reap.
8. For the one who sows to his own flesh shall reap corruption from the flesh. But the one who sows to the Spirit shall reap eternal life from the Spirit.
9. Now we should not lose heart in doing well because we who do not faint will reap in due time.
10. So then, as we have opportunity, we should do good to all, and especially to those who are of the household of faith.
11. See with what large letters I have written to you with my own hand.
12. As many as desire to make a good impression in the flesh, these are the ones who compel you to be circumcised, and only in order that they may not be persecuted for the cross of Christ;
13. For those who are circumcised, nei-
1. Paul, an apostle of Jesus Christ by the will of God, to the saints who are in Ephesus and to the faithful in Christ Jesus:
2. Grace and peace be to you from God our Father and the Lord Jesus Christ.
3. Blessed be the God and Father of our Lord Jesus Christ, Who has blessed us with every spiritual blessing in the heavenly things with Christ;
4. According as He has personally chosen us for Himself before the foundation of the world in order that we might be holy and blameless before Him in love;
5. Having predestinated us for sonship to Himself through Jesus Christ, according to the good pleasure of His own will,
6. To the praise of the glory of His grace, wherein He has made us objects of His grace in the Beloved Son;
7. In Whom we have redemption through His blood, even the remission of sins, according to the riches of His grace,
8. Which He has made to abound toward us in all wisdom and intelligence;
9. Having made known to us the mystery of His own will, according to His good pleasure, which He purposed in Himself;
10. That in the divine plan for the fulfilling of the times, He might bring all things together in Christ, both the things in the heavens and the things upon the earth;
11. Yes, in Him, in Whom we also have obtained an inheritance, having been predestinated according to His purpose, Who is working out all things according to the counsel of His own will;
12. That we might be to the praise of His glory, who first trusted in the Christ;

* The notation at the end of Galatians indicating that Paul wrote this epistle from Rome conflicts with the chronological evidence as found in Appendix Q, pages 846 through 849. Therefore, the notation at the end of this epistle designating Rome as the city of origin, which was a later addition to the Greek text, is apparently incorrect. All the evidence points to the fact that Paul wrote Galatians from the city of Antioch in 53 AD.