

English Texts and New Testament Greek Sources For Comparative Study

Galatians

- 1 Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead),
παυλος αποστολος ουκ απ ανθρωπων ουδε δι ανθρωπου αλλα δια ιησου χριστου και θεου πατρος του εγειραντος αυτον εκ νεκρων

Versus

Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

παυλος αποστολος ουκ απ ανθρωπων ουδε δι ανθρωπου αλλα δια ιησου χριστου και θεου πατρος του εγειραντος αυτον εκ νεκρων

-
- 2 and all the brethren that are with me, unto the churches of Galatia:

και οι συν εμοι παντες αδελφοι ταις εκκλησιαις της γαλατιας

Versus

And all the brethren which are with me, unto the churches of Galatia:

και οι συν εμοι παντες αδελφοι ταις εκκλησιαις της γαλατιας

-
- 3 Grace to you and peace from God the Father, and our Lord Jesus Christ,

χαρις υμιν και ειρηνη απο θεου πατρος ημων και κυριου ιησου χριστου

Versus

Grace [be] to you and peace from God the Father, and [from] our Lord Jesus Christ,

χαρις υμιν και ειρηνη απο θεου πατρος και κυριου ημων ιησου χριστου

- 4 who gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father:
του δοντος εαυτον υπερ των αμαρτιων ημων οπως εξεληται ημας εκ του αιωνος του ενεστωτος πονηρου κατα το θελημα του θεου και πατρος ημων

Versus

Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

του δοντος εαυτον υπερ των αμαρτιων ημων οπως εξεληται ημας εκ του ενεστωτος αιωνος πονηρου κατα το θελημα του θεου και πατρος ημων

- 5 to whom [be] the glory for ever and ever. Amen.

ω η δοξα εις τους αιωνας των αιωνων αμην

Versus

To whom [be] glory for ever and ever. Amen.

ω η δοξα εις τους αιωνας των αιωνων αμην

- 6 I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel;

θαυμαζω οτι ουτως ταχεως μετατιθεσθε απο του καλεσαντος υμας εν χαριτι χριστου εις ετερον ευαγγελιον

Versus

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

θαυμαζω οτι ουτως ταχεως μετατιθεσθε απο του καλεσαντος υμας εν χαριτι χριστου εις ετερον ευαγγελιον

- 7 which is not another [gospel] only there are some that trouble you, and would pervert the gospel of Christ.

ο ουκ εστιν αλλο ει μη τινες εισιν οι ταρασσοντες υμας και θελοντες μεταστρεψαι το ευαγγελιον του χριστου

Versus

Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

ο ουκ εστιν αλλο ει μη τινες εισιν οι ταρασσοντες υμας και θελοντες μεταστρεψαι το ευαγγελιον του χριστου

- 8 But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema.
αλλα και εαν ημεις η αγγελος εξ ουρανου ευαγγελισηται [υμιν] παρ ο ευηγγελισαμεθα υμιν αναθεμα εστω

Versus

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.
αλλα και εαν ημεις η αγγελος εξ ουρανου ευαγγελιζηται υμιν παρ ο ευηγγελισαμεθα υμιν αναθεμα εστω

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- 9 As we have said before, so say I now again, if any man preacheth unto you any gospel other than that which ye received, let him be anathema.
ως προειρηκαμεν και αρτι παλιν λεγω ει τις υμας ευαγγελιζεται παρ ο παρελαβετε αναθεμα εστω

Versus

As we said before, so say I now again, If any [man] preach any other gospel unto you than that ye have received, let him be accursed.
ως προειρηκαμεν και αρτι παλιν λεγω ει τις υμας ευαγγελιζεται παρ ο παρελαβετε αναθεμα εστω

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- 10 For am I now seeking the favor of men, or of God? or am I striving to please men? if I were still pleasing men, I should not be a servant of Christ.
αρτι γαρ ανθρωπους πειθω η τον θεον η ζητω ανθρωποις αρεσκειν ει ετι ανθρωποις ηρεσκον χριστου δουλος ουκ αν ημην

Versus

For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.
αρτι γαρ ανθρωπους πειθω η τον θεον η ζητω ανθρωποις αρεσκειν ει γαρ ετι ανθρωποις ηρεσκον χριστου δουλος ουκ αν ημην

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- 11 For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man.
γνωριζω γαρ υμιν αδελφοι το ευαγγελιον το ευαγγελισθεν υπ εμου οτι ουκ εστιν κατα ανθρωπον

Versus

But I certify you, brethren, that the gospel which was preached of me is not after man.
γνωριζω δε υμιν αδελφοι το ευαγγελιον το ευαγγελισθεν υπ εμου οτι ουκ εστιν κατα ανθρωπον

12 For neither did I receive it from man, nor was I taught it, but [it came to me] through revelation of Jesus Christ.

ουδε γαρ εγω παρα ανθρωπου παρελαβον αυτο ουτε εδιδαχθην αλλα δι αποκαλυψεως ιησου χριστου

Versus

For I neither received it of man, neither was I taught [it], but by the revelation of Jesus Christ.

ουδε γαρ εγω παρα ανθρωπου παρελαβον αυτο ουτε εδιδαχθην αλλα δι αποκαλυψεως ιησου χριστου

13 For ye have heard of my manner of life in time past in the Jews` religion, how that beyond measure I persecuted the church of God, and made havoc of it:

ηκουσατε γαρ την εμην αναστροφην ποτε εν τω ιουδαισμο οτι καθ υπερβολην εδιωκον την εκκλησιαν του θεου και επορθουν αυτην

Versus

For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

ηκουσατε γαρ την εμην αναστροφην ποτε εν τω ιουδαισμο οτι καθ υπερβολην εδιωκον την εκκλησιαν του θεου και επορθουν αυτην

14 and I advanced in the Jews` religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers.

και προεκοπτον εν τω ιουδαισμο υπερ πολλους συνηλικιωτας εν τω γενει μου περισσοτερος ζηλωτης υπαρχων των πατρικων μου παραδοσεων

Versus

And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

και προεκοπτον εν τω ιουδαισμο υπερ πολλους συνηλικιωτας εν τω γενει μου περισσοτερος ζηλωτης υπαρχων των πατρικων μου παραδοσεων

15 But when it was the good pleasure of God, who separated me, [even] from my mother`s womb, and called me through his grace,

οτε δε ευδοκησεν [ο θεος] ο αφορισας με εκ κοιλιας μητρος μου και καλεσας δια της χαριτος αυτου

Versus

But when it pleased God, who separated me from my mother's womb, and called [me] by his grace,

οτε δε ευδοκησεν ο θεος ο αφορισας με εκ κοιλιας μητρος μου και καλεσας δια της χαριτος αυτου

16 to reveal his Son in me, that I might preach him among the Gentiles; straightway I conferred not with flesh and blood:
αποκαλυψαι τον υιον αυτου εν εμοι ινα ευαγγελιζωμαι αυτον εν τοις εθνεσιν ευθεως ου προσανεθεμην σαρκι και αιματι

Versus

To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:
αποκαλυψαι τον υιον αυτου εν εμοι ινα ευαγγελιζωμαι αυτον εν τοις εθνεσιν ευθεως ου προσανεθεμην σαρκι και αιματι

17 neither went I up to Jerusalem to them that were apostles before me: but I went away into Arabia; and again I returned unto Damascus.
ουδε ανηλθον εις ιεροσολυμα προς τους προ εμου αποστολους αλλα απηλθον εις αραβιαν και παλιν υπεστρεψα εις δαμασκον

Versus

Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.
ουδε ανηλθον εις ιεροσολυμα προς τους προ εμου αποστολους αλλ απηλθον εις αραβιαν και παλιν υπεστρεψα εις δαμασκον

18 Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days.
επειτα μετα τρια ετη ανηλθον εις ιεροσολυμα ιστορησαι κηφαν και επεμεινα προς αυτον ημερας δεκαπεντε

Versus

Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.
επειτα μετα ετη τρια ανηλθον εις ιεροσολυμα ιστορησαι πετρον και επεμεινα προς αυτον ημερας δεκαπεντε

19 But other of the apostles saw I none, save James the Lord's brother.
ετερον δε των αποστολων ουκ ειδον ει μη ιακωβον τον αδελφον του κυριου

Versus

But other of the apostles saw I none, save James the Lord's brother.
ετερον δε των αποστολων ουκ ειδον ει μη ιακωβον τον αδελφον του κυριου

20 Now touching the things which I write unto you, behold, before God, I lie not.

α δε γραφω υμιν ιδου ενωπιον του θεου οτι ου ψευδομαι

Versus

Now the things which I write unto you, behold, before God, I lie not.

α δε γραφω υμιν ιδου ενωπιον του θεου οτι ου ψευδομαι

21 Then I came unto the regions of Syria and Cilicia.

επειτα ηλθον εις τα κλιματα της συριας και [της] κιλικιας

Versus

Afterwards I came into the regions of Syria and Cilicia;

επειτα ηλθον εις τα κλιματα της συριας και της κιλικιας

22 And I was still unknown by face unto the churches of Judaea which were in Christ:

ημην δε αγνοουμενος τω προσωπω ταις εκκλησαις της ιουδαιας ταις εν χριστω

Versus

And was unknown by face unto the churches of Judaea which were in Christ:

ημην δε αγνοουμενος τω προσωπω ταις εκκλησαις της ιουδαιας ταις εν χριστω

23 but they only heard say, He that once persecuted us now preacheth the faith of which he once made havoc;

μονον δε ακουοντες ησαν οτι ο διωκων ημας ποτε νυν ευαγγελιζεται την πιστιν ην ποτε επορθει

Versus

But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

μονον δε ακουοντες ησαν οτι ο διωκων ημας ποτε νυν ευαγγελιζεται την πιστιν ην ποτε επορθει

24 and they glorified God in me.
και εδοξαζον εν εμοι τον θεον

Versus

And they glorified God in me.
και εδοξαζον εν εμοι τον θεον

1 Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me.
επειτα δια δεκατεσσαρων ετων παλιν ανεβην εις ιεροσολυμα μετα βαρναβα συμπαραλαβων και τιτον

Versus

Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with [me] also.
επειτα δια δεκατεσσαρων ετων παλιν ανεβην εις ιεροσολυμα μετα βαρναβα συμπαραλαβων και τιτον

2 And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles but privately before them who were of repute, lest by any means I should be running, or had run, in vain.

ανεβην δε κατα αποκαλυψιν και ανεθεμην αυτοις το ευαγγελιον ο κηρυσσω εν τοις εθνεσιν κατ ιδιαν δε τοις δοκουσιν μη πως εις κενον τρεχω η εδρ

Versus

And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

ανεβην δε κατα αποκαλυψιν και ανεθεμην αυτοις το ευαγγελιον ο κηρυσσω εν τοις εθνεσιν κατ ιδιαν δε τοις δοκουσιν μηπως εις κενον τρεχω η εδρ
αμον

3 But not even Titus who was with me, being a Greek, was compelled to be circumcised:

αλλ ουδε τιτος ο συν εμοι ελλην ων ηναγκασθη περιτμηθηναι

Versus

But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

αλλ ουδε τιτος ο συν εμοι ελλην ων ηναγκασθη περιτμηθηναι

- 4 and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

δια δε τους παρεισακτους ψευδαδελφους οιτινες παρεισηλθον κατασκοπησαι την ελευθεριαν ημων ην εχομεν εν χριστω ιησου ινα ημας καταδουλω

Versus

And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

δια δε τους παρεισακτους ψευδαδελφους οιτινες παρεισηλθον κατασκοπησαι την ελευθεριαν ημων ην εχομεν εν χριστω ιησου ινα ημας καταδουλωσονται

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- 5 to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you.

οις ουδε προς ωραν ειξαμεν τη υποταγη ινα η αληθεια του ευαγγελιου διαμεινη προς υμας

Versus

To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

οις ουδε προς ωραν ειξαμεν τη υποταγη ινα η αληθεια του ευαγγελιου διαμεινη προς υμας

-
- 6 But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth not man`s person)-- they, I say, who were of repute imparted nothing to me:

απο δε των δοκουντων ειναι τι οιοι ποτε ησαν ουδεν μοι διαφερει προσωπον [ο] θεος ανθρωπου ου λαμβανει εμοι γαρ οι δοκουντες ουδεν προσαν

Versus

But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed [to be somewhat] in conference added nothing to me:

απο δε των δοκουντων ειναι τι οιοι ποτε ησαν ουδεν μοι διαφερει προσωπον θεος ανθρωπου ου λαμβανει εμοι γαρ οι δοκουντες ουδεν προσανεθεντο

-
- 7 but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with [the gospel] of the circumcision
αλλα τουναντιον ιδοντες οτι πεπιστευμαι το ευαγγελιον της ακροβυστιας καθως πετρος της περιτομης

Versus

But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as [the gospel] of the circumcision [was] unto Peter;

αλλα τουναντιον ιδοντες οτι πεπιστευμαι το ευαγγελιον της ακροβυστιας καθως πετρος της περιτομης

8 (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles);

ο γαρ ενεργησας πετρω εις αποστολην της περιτομης ενηργησεν και εμοι εις τα εθνη

Versus

(For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

ο γαρ ενεργησας πετρω εις αποστολην της περιτομης ενηργησεν και εμοι εις τα εθνη

9 and when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision;

και γνοντες την χαριν την δοθεισαν μοι ιακωβος και κηφας και ιωαννης οι δοκουντες στυλοι ειναι δεξιας εδωκαν εμοι και βαρναβα κοινωνιας ινα η

Versus

And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we [should go] unto the heathen, and they unto the circumcision.

και γνοντες την χαριν την δοθεισαν μοι ιακωβος και κηφας και ιωαννης οι δοκουντες στυλοι ειναι δεξιας εδωκαν εμοι και βαρναβα κοινωνιας ινα η
μεις εις τα εθνη αυτοι δε εις την περιτομην

10 only [they would] that we should remember the poor; which very thing I was also zealous to do.

μονον των πτωχων ινα μνημονευωμεν ο και εσπουδασα αυτο τουτο ποιησαι

Versus

Only [they would] that we should remember the poor; the same which I also was forward to do.

μονον των πτωχων ινα μνημονευωμεν ο και εσπουδασα αυτο τουτο ποιησαι

11 But when Cephas came to Antioch, I resisted him to the face, because he stood condemned.

στε δε ηλθεν κηφας εις αντιοχειαν κατα προσωπον αυτω αντεστην οτι κατεγνωσμενος ην

Versus

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

στε δε ηλθεν πετρος εις αντιοχειαν κατα προσωπον αυτω αντεστην οτι κατεγνωσμενος ην

- 12 For before that certain came from James, he ate with the Gentiles; but when they came, he drew back and separated himself, fearing them that were of the circumcision.

προ του γαρ ελθειν τινας απο ιακωβου μετα των εθνων συνησθιεν οτε δε ηλθον υπεστειλλεν και αφωριζεν εαυτον φοβουμενος τους εκ περιτομης

Versus

For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

προ του γαρ ελθειν τινας απο ιακωβου μετα των εθνων συνησθιεν οτε δε ηλθον υπεστειλλεν και αφωριζεν εαυτον φοβουμενος τους εκ περιτομης

-
- 13 And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation.

και συνυπεκριθησαν αυτω [και] οι λοιποι ιουδαιοι ωστε και βαρναβας συναπηχθη αυτων τη υποκρισει

Versus

And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

και συνυπεκριθησαν αυτω και οι λοιποι ιουδαιοι ωστε και βαρναβας συναπηχθη αυτων τη υποκρισει

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- 14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before [them] all, If thou, being a Jew, livest do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews?

αλλ οτε ειδον οτι ουκ ορθοδοδουσιν προς την αληθειαν του ευαγγελιου ειπον τω κηφα εμπροσθεν παντων ει συ ιουδαιος υπαρχων εθνικως και ουκ ι

Versus

But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before [them] all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

αλλ οτε ειδον οτι ουκ ορθοδοδουσιν προς την αληθειαν του ευαγγελιου ειπον τω πετρω εμπροσθεν παντων ει συ ιουδαιος υπαρχων εθνικως ζης και ουκ ιουδαιικως τι τα εθνη αναγκαζεις ιουδαιζειν

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- 15 We being Jews by nature, and not sinners of the Gentiles,

ημεις φυσει ιουδαιοι και ουκ εξ εθνων αμαρτωλοι

Versus

We [who are] Jews by nature, and not sinners of the Gentiles,

ημεις φυσει ιουδαιοι και ουκ εξ εθνων αμαρτωλοι

- 16 yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified.

ειδοτες δε οτι ου δικαιουται ανθρωπος εξ εργαων νομου εαν μη δια πιστεως χριστου ιησου και ημεις εις χριστον ιησουν επιστευσαμεν ινα δικαιωθω

Versus

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

ειδοτες οτι ου δικαιουται ανθρωπος εξ εργαων νομου εαν μη δια πιστεως ιησου χριστου και ημεις εις χριστον ιησουν επιστευσαμεν ινα δικαιωθωμεν εκ πιστεως χριστου και ουκ εξ εργαων νομου διοτι ου δικαιωθησεται εξ εργαων νομου πασα σαρξ

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- 17 But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid.

ει δε ζητουντες δικαιωθηναι εν χριστω ευρεθημεν και αυτοι αμαρτωλοι αρα χριστος αμαρτιας διακονος μη γενοιτο

Versus

But if, while we seek to be justified by Christ, we ourselves also are found sinners, [is] therefore Christ the minister of sin? God forbid.

ει δε ζητουντες δικαιωθηναι εν χριστω ευρεθημεν και αυτοι αμαρτωλοι αρα χριστος αμαρτιας διακονος μη γενοιτο

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- 18 For if I build up again those things which I destroyed, I prove myself a transgressor.

ει γαρ α κατελυσα ταυτα παλιν οικοδομω παραβατην εμαυτον συνιστανω

Versus

For if I build again the things which I destroyed, I make myself a transgressor.

ει γαρ α κατελυσα ταυτα παλιν οικοδομω παραβατην εμαυτον συνιστημι

-
- 19 For I through the law died unto the law, that I might live unto God.

εγω γαρ δια νομου νομω απεθανον ινα θεω ζησω

Versus

For I through the law am dead to the law, that I might live unto God.

εγω γαρ δια νομου νομω απεθανον ινα θεω ζησω

- 20 I have been crucified with Christ; and it is no longer I that live, but Christ living in me: and that [life] which I now live in the flesh I live in faith, [th faith] which is in the Son of God, who loved me, and gave himself up for me.

χριστω συνεσταυρωμαι ζω δε ουκετι εγω ζη δε εν εμοι χριστος ο δε νυν ζω εν σαρκι εν πιστει ζω τη του υιου του θεου του αγαπησαντος με και παρ

Versus

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

χριστω συνεσταυρωμαι ζω δε ουκετι εγω ζη δε εν εμοι χριστος ο δε νυν ζω εν σαρκι εν πιστει ζω τη του υιου του θεου του αγαπησαντος με και παρ
αδοντος εαυτον υπερ εμου

-
- 21 I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought.

ουκ αθετω την χαριν του θεου ει γαρ δια νομου δικαιοσυνη αρα χριστος δωρεαν απεθανεν

Versus

I do not frustrate the grace of God: for if righteousness [come] by the law, then Christ is dead in vain.

ουκ αθετω την χαριν του θεου ει γαρ δια νομου δικαιοσυνη αρα χριστος δωρεαν απεθανεν

-
- 1 O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified?

ω ανοητοι γαλαται τις υμας εβασκανεν οις κατ οφθαλμους ιησους χριστος προεγραφη εσταυρωμενος

Versus

O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

ω ανοητοι γαλαται τις υμας εβασκανεν τη αληθεια μη πειθεσθαι οις κατ οφθαλμους ιησους χριστος προεγραφη εν υμιν εσταυρωμενος

-
- 2 This only would I learn from you. Received ye the Spirit by the works of the law, or by the hearing of faith?

τουτο μονον θελω μαθειν αφ υμων εξ εργαων νομου το πνευμα ελαβετε η εξ ακοης πιστεως

Versus

This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

τουτο μονον θελω μαθειν αφ υμων εξ εργαων νομου το πνευμα ελαβετε η εξ ακοης πιστεως

3 Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh?

ουτως ανοητοι εστε εναρξαμενοι πνευματι νυν σαρκι επιτελεισθε

Versus

Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

ουτως ανοητοι εστε εναρξαμενοι πνευματι νυν σαρκι επιτελεισθε

4 Did ye suffer so many things in vain? if it be indeed in vain.

τοσαυτα επαθετε εικη ει γε και εικη

Versus

Have ye suffered so many things in vain? if [it be] yet in vain.

τοσαυτα επαθετε εικη ειγε και εικη

5 He therefore that supplieth to you the Spirit, and worketh miracles among you, [doeth he it] by the works of the law, or by the hearing of faith?

ο ουν επιχορηγων υμιν το πνευμα και ενεργων δυναμεις εν υμιν εξ εργων νομου η εξ ακοης πιστεως

Versus

He therefore that ministereth to you the Spirit, and worketh miracles among you, [doeth he it] by the works of the law, or by the hearing of faith?

ο ουν επιχορηγων υμιν το πνευμα και ενεργων δυναμεις εν υμιν εξ εργων νομου η εξ ακοης πιστεως

6 Even as Abraham believed God, and it was reckoned unto him for righteousness.

καθως αβρααμ επιστευσεν τω θεω και ελογισθη αυτω εις δικαιοσυνην

Versus

Even as Abraham believed God, and it was accounted to him for righteousness.

καθως αβρααμ επιστευσεν τω θεω και ελογισθη αυτω εις δικαιοσυνην

7 Know therefore that they that are of faith, the same are sons of Abraham.

γινωσκετε αρα οτι οι εκ πιστεως ουτοι υιοι εισιν αβρααμ

Versus

Know ye therefore that they which are of faith, the same are the children of Abraham.

γινωσκετε αρα οτι οι εκ πιστεως ουτοι εισιν υιοι αβρααμ

8 And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, [saying,] In thee shall all the nations be blessed.

προιδουσα δε η γραφη οτι εκ πιστεως δικαιοι τα εθνη ο θεος προευηγγελισατο τω αβρααμ οτι ενευλογηθησονται εν σοι παντα τα εθνη

Versus

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, [saying,] In thee shall all nations be blessed.

προιδουσα δε η γραφη οτι εκ πιστεως δικαιοι τα εθνη ο θεος προευηγγελισατο τω αβρααμ οτι ενευλογηθησονται εν σοι παντα τα εθνη

9 So then they that are of faith are blessed with the faithful Abraham.

ωστε οι εκ πιστεως ευλογουνται συν τω πιστω αβρααμ

Versus

So then they which be of faith are blessed with faithful Abraham.

ωστε οι εκ πιστεως ευλογουνται συν τω πιστω αβρααμ

10 For as many as are of the works of the law are under a curse: for it is written, Cursed is every one who continueth not in all things that are written in the book of the law, to do them.

οσοι γαρ εξ εργαων νομου εισιν υπο καταραν εισιν γεγραπται γαρ οτι επικαταρατος πας ος ουκ εμμενει πασιν τοις γεγραμμενοις εν τω βιβλιω του νομου

Versus

For as many as are of the works of the law are under the curse: for it is written, Cursed [is] every one that continueth not in all things which are written in the book of the law to do them.

οσοι γαρ εξ εργαων νομου εισιν υπο καταραν εισιν γεγραπται γαρ επικαταρατος πας ος ουκ εμμενει εν πασιν τοις γεγραμμενοις εν τω βιβλιω του νομου του ποιησαι αυτα

11 Now that no man is justified by the law before God, is evident: for, The righteous shall live by faith;
οτι δε εν νομω ουδεις δικαιουται παρα τω θεω δηλον οτι ο δικαιος εκ πιστεως ζησεται

Versus

But that no man is justified by the law in the sight of God, [it is] evident: for, The just shall live by faith.
οτι δε εν νομω ουδεις δικαιουται παρα τω θεω δηλον οτι ο δικαιος εκ πιστεως ζησεται

12 and the law is not of faith; but, He that doeth them shall live in them.
ο δε νομος ουκ εστιν εκ πιστεως αλλ ο ποιησας αυτα ζησεται εν αυτοις

Versus

And the law is not of faith: but, The man that doeth them shall live in them.
ο δε νομος ουκ εστιν εκ πιστεως αλλ ο ποιησας αυτα ανθρωπος ζησεται εν αυτοις

13 Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree:
χριστος ημας εξηγορασεν εκ της καταρας του νομου γενομενος υπερ ημων καταρα οτι γεγραπται επικαταρατος πας ο κρεμαμενος επι ξυλου

Versus

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree:
χριστος ημας εξηγορασεν εκ της καταρας του νομου γενομενος υπερ ημων καταρα γεγραπται γαρ επικαταρατος πας ο κρεμαμενος επι ξυλου

14 that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.
ινα εις τα εθνη η ευλογια του αβρααμ γενηται εν ιησου χριστω ινα την επαγγελιαν του πνευματος λαβωμεν δια της πιστεως

Versus

That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.
ινα εις τα εθνη η ευλογια του αβρααμ γενηται εν χριστω ιησου ινα την επαγγελιαν του πνευματος λαβωμεν δια της πιστεως

- 15 Brethren, I speak after the manner of men: Though it be but a man`s covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto.

αδελφοι κατα ανθρωπον λεγω ομως ανθρωπου κεκυρωμενην διαθηκην ουδεις αθετει η επιδιατασσεται

Versus

Brethren, I speak after the manner of men; Though [it be] but a man's covenant, yet [if it be] confirmed, no man disannulleth, or addeth thereto.

αδελφοι κατα ανθρωπον λεγω ομως ανθρωπου κεκυρωμενην διαθηκην ουδεις αθετει η επιδιατασσεται

-
- 16 Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. τω δε αβρααμ ερρεθησαν αι επαγγελιαι και τω σπερματι αυτου ου λεγει και τοις σπερμασιν ως επι πολλων αλλ ως εφ ενος και τω σπερματι σου ος ε

Versus

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

τω δε αβρααμ ερρηθησαν αι επαγγελιαι και τω σπερματι αυτου ου λεγει και τοις σπερμασιν ως επι πολλων αλλ ως εφ ενος και τω σπερματι σου ος εστιν χριστος

-
- 17 Now this I say: A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to mak the promise of none effect.

τουτο δε λεγω διαθηκην προκεκυρωμενην υπο του θεου ο μετα τετρακοσια και τριακοντα ετη γεγονως νομος ουκ ακυροι εις το καταργησαι την επ

Versus

And this I say, [that] the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

τουτο δε λεγω διαθηκην προκεκυρωμενην υπο του θεου εις χριστον ο μετα ετη τετρακοσια και τριακοντα γεγονως νομος ουκ ακυροι εις το καταργησαι την επαγγελιαν

-
- 18 For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise.

ει γαρ εκ νομου η κληρονομια ουκετι εξ επαγγελιας τω δε αβρααμ δι επαγγελιας κεχαρισται ο θεος

Versus

For if the inheritance [be] of the law, [it is] no more of promise: but God gave [it] to Abraham by promise.

ει γαρ εκ νομου η κληρονομια ουκετι εξ επαγγελιας τω δε αβρααμ δι επαγγελιας κεχαρισται ο θεος

- 19 What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; [and it was] ordained through angels by the hand of a mediator.

τι ουν ο νομος των παραβασεων χαριν προσετεθη αχρις αν ελθη το σπερμα ω επιγγελται διαταγεις δι αγγελων εν χειρι μεσιτου

Versus

Wherefore then [serveth] the law? It was added because of transgressions, till the seed should come to whom the promise was made; [and it was] ordained by angels in the hand of a mediator.

τι ουν ο νομος των παραβασεων χαριν προσετεθη αχρις ου ελθη το σπερμα ω επιγγελται διαταγεις δι αγγελων εν χειρι μεσιτου

-
- 20 Now a mediator is not [a mediator] of one; but God is one.

ο δε μεσιτης ενος ουκ εστιν ο δε θεος εις εστιν

Versus

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

ο δε μεσιτης ενος ουκ εστιν ο δε θεος εις εστιν

-
- 21 Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law.

ο ουν νομος κατα των επαγγελιων [του θεου] μη γενοιτο ει γαρ εδοθη νομος ο δυναμενος ζωοποιησαι οντως εν νομω αν ην η δικαιοσυνη

Versus

[Is] the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

ο ουν νομος κατα των επαγγελιων του θεου μη γενοιτο ει γαρ εδοθη νομος ο δυναμενος ζωοποιησαι οντως αν εκ νομου ην η δικαιοσυνη

-
- 22 But the scriptures shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

αλλα συνεκλεισεν η γραφη τα παντα υπο αμαρτιαν ινα η επαγγελια εκ πιστεως ιησου χριστου δοθη τοις πιστευουσιν

Versus

But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

αλλα συνεκλεισεν η γραφη τα παντα υπο αμαρτιαν ινα η επαγγελια εκ πιστεως ιησου χριστου δοθη τοις πιστευουσιν

23 But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed.
προ του δε ελθειν την πιστιν υπο νομον εφρουρουμεθα συγκλειομενοι εις την μελλουσαν πιστιν αποκαλυφθηναι

Versus

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.
προ του δε ελθειν την πιστιν υπο νομον εφρουρουμεθα συγκεκλεισμενοι εις την μελλουσαν πιστιν αποκαλυφθηναι

24 So that the law is become our tutor [to bring us] unto Christ, that we might be justified by faith.

ωστε ο νομος παιδαγωγος ημων γεγονεν εις χριστον ινα εκ πιστεως δικαιωθωμεν

Versus

Wherefore the law was our schoolmaster [to bring us] unto Christ, that we might be justified by faith.
ωστε ο νομος παιδαγωγος ημων γεγονεν εις χριστον ινα εκ πιστεως δικαιωθωμεν

25 But now faith that is come, we are no longer under a tutor.

ελθουσης δε της πιστεως ουκετι υπο παιδαγωγον εσμεν

Versus

But after that faith is come, we are no longer under a schoolmaster.
ελθουσης δε της πιστεως ουκετι υπο παιδαγωγον εσμεν

26 For ye are all sons of God, through faith, in Christ Jesus.

παντες γαρ υιοι θεου εστε δια της πιστεως εν χριστω ιησου

Versus

For ye are all the children of God by faith in Christ Jesus.
παντες γαρ υιοι θεου εστε δια της πιστεως εν χριστω ιησου

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

οσοι γαρ εις χριστον εβαπτισθητε χριστον ενεδυσασθε

Versus

For as many of you as have been baptized into Christ have put on Christ.

οσοι γαρ εις χριστον εβαπτισθητε χριστον ενεδυσασθε

28 There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one [man] in Christ Jesus.

ουκ ενι ιουδαιος ουδε ελλην ουκ ενι δουλος ουδε ελευθερος ουκ ενι αρσεν και θηλυ παντες γαρ υμεις εις εστε εν χριστω ιησου

Versus

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

ουκ ενι ιουδαιος ουδε ελλην ουκ ενι δουλος ουδε ελευθερος ουκ ενι αρσεν και θηλυ παντες γαρ υμεις εις εστε εν χριστω ιησου

29 And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

ει δε υμεις χριστου αρα του αβρααμ σπερμα εστε κατ επαγγελιαν κληρονομοι

Versus

And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise.

ει δε υμεις χριστου αρα του αβρααμ σπερμα εστε και κατ επαγγελιαν κληρονομοι

1 But I say that so long as the heir is a child, he differeth nothing from a bondservant though he is lord of all;

λεγω δε εφ οσον χρονον ο κληρονομος νηπιος εστιν ουδεν διαφερει δουλου κυριος παντων ων

Versus

Now I say, [That] the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

λεγω δε εφ οσον χρονον ο κληρονομος νηπιος εστιν ουδεν διαφερει δουλου κυριος παντων ων

2 but is under guardians and stewards until the day appointed of the father.
αλλα υπο επιτροπους εστιν και οικονομους αχρι της προθεσμιας του πατρος

Versus

But is under tutors and governors until the time appointed of the father.
αλλα υπο επιτροπους εστιν και οικονομους αχρι της προθεσμιας του πατρος

3 So we also, when we were children, were held in bondage under the rudiments of the world:
ουτως και ημεις οτε ημεν νηπιοι υπο τα στοιχεια του κοσμου ημεθα δεδουλωμενοι

Versus

Even so we, when we were children, were in bondage under the elements of the world:
ουτως και ημεις οτε ημεν νηπιοι υπο τα στοιχεια του κοσμου ημεν δεδουλωμενοι

4 but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law,
οτε δε ηλθεν το πληρωμα του χρονου εξαπεστειλεν ο θεος τον υιον αυτου γενομενον εκ γυναικος γενομενον υπο νομον

Versus

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
οτε δε ηλθεν το πληρωμα του χρονου εξαπεστειλεν ο θεος τον υιον αυτου γενομενον εκ γυναικος γενομενον υπο νομον

5 that he might redeem them that were under the law, that we might receive the adoption of sons.
ινα τους υπο νομον εξαγοραση ινα την υιοθεσιαν απολαβωμεν

Versus

To redeem them that were under the law, that we might receive the adoption of sons.
ινα τους υπο νομον εξαγοραση ινα την υιοθεσιαν απολαβωμεν

6 And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father.
οτι δε εστε υιοι εξαπεστειλεν ο θεος το πνευμα του υιου αυτου εις τας καρδιας ημων κραζον αββα ο πατηρ

Versus

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
οτι δε εστε υιοι εξαπεστειλεν ο θεος το πνευμα του υιου αυτου εις τας καρδιας υμων κραζον αββα ο πατηρ

7 So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

ωστε ουκετι ει δουλός αλλα υιος ει δε υιος και κληρονομός δια θεου

Versus

Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.
ωστε ουκετι ει δουλός αλλ υιος ει δε υιος και κληρονομός θεου δια χριστου

8 Howbeit at that time, not knowing God, ye were in bondage to them that by nature are no gods:

αλλα τοτε μεν ουκ ειδοτες θεον εδουλευσατε τοις φυσει μη ουσιν θεοις

Versus

Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.
αλλα τοτε μεν ουκ ειδοτες θεον εδουλευσατε τοις φυσει ουσιν θεοις

9 but now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again?

νυν δε γνοντες θεον μαλλον δε γνωσθεντες υπο θεου πως επιστρεφετε παλιν επι τα ασθηνη και πτωχα στοιχεια οις παλιν ανωθεν δουλευσαι θελετε

Versus

But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

νυν δε γνοντες θεον μαλλον δε γνωσθεντες υπο θεου πως επιστρεφετε παλιν επι τα ασθηνη και πτωχα στοιχεια οις παλιν ανωθεν δουλευειν θελετε

10 Ye observe days, and months, and seasons, and years.
ημερας παρατηρεισθε και μηνας και καιρους και ενιαυτους

Versus

Ye observe days, and months, and times, and years.
ημερας παρατηρεισθε και μηνας και καιρους και ενιαυτους

11 I am afraid of you, lest by any means I have bestowed labor upon you in vain.

φοβουμαι υμας μη πως εικη κεκοπιακα εις υμας

Versus

I am afraid of you, lest I have bestowed upon you labour in vain.
φοβουμαι υμας μηπως εικη κεκοπιακα εις υμας

12 I beseech you, brethren, become as I [am], for I also [am become] as ye [are]. Ye did me no wrong:

γινεσθε ως εγω οτι καγω ως υμεις αδελφοι δεομαι υμων ουδεν με ηδικησατε

Versus

Brethren, I beseech you, be as I [am]; for I [am] as ye [are]: ye have not injured me at all.
γινεσθε ως εγω οτι καγω ως υμεις αδελφοι δεομαι υμων ουδεν με ηδικησατε

13 but ye know that because of an infirmity of the flesh I preached the gospel unto you the first time:

οιδατε δε οτι δι ασθενειαν της σαρκος ευηγγελισαμην υμιν το προτερον

Versus

Ye know how through infirmity of the flesh I preached the gospel unto you at the first.
οιδατε δε οτι δι ασθενειαν της σαρκος ευηγγελισαμην υμιν το προτερον

- 14 and that which was a temptation to you in my flesh ye despised not, nor rejected; but ye received me as an angel of God, [even] as Christ Jesus.
και τον πειρασμον υμων εν τη σαρκι μου ουκ εξουθενησατε ουδε εξεπτυσατε αλλα ως αγγελον θεου εδεξασθε με ως χριστον ιησουν

Versus

And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, [even] as Christ Jesus.
και τον πειρασμον μου τον εν τη σαρκι μου ουκ εξουθενησατε ουδε εξεπτυσατε αλλ ως αγγελον θεου εδεξασθε με ως χριστον ιησουν

-
- 15 Where then is that gratulation of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me.
που ουν ο μακαρισμος υμων μαρτυρω γαρ υμιν οτι ει δυνατον τους οφθαλμους υμων εξορυξαντες εδωκατε μοι

Versus

Where is then the blessedness ye spake of? for I bear you record, that, if [it had been] possible, ye would have plucked out your own eyes, and have given them to me.

τις ουν ην ο μακαρισμος υμων μαρτυρω γαρ υμιν οτι ει δυνατον τους οφθαλμους υμων εξορυξαντες αν εδωκατε μοι

-
- 16 So then am I become your enemy, by telling you the truth?

ωστε εχθρος υμων γεγωνα αληθευων υμιν

Versus

Am I therefore become your enemy, because I tell you the truth?

ωστε εχθρος υμων γεγωνα αληθευων υμιν

-
- 17 They zealously seek you in no good way; nay, they desire to shut you out, that ye may seek them.

ζηλουσιν υμας ου καλως αλλα εκκλεισαι υμας θελουσιν ινα αυτους ζηλουτε

Versus

They zealously affect you, [but] not well; yea, they would exclude you, that ye might affect them.

ζηλουσιν υμας ου καλως αλλα εκκλεισαι υμας θελουσιν ινα αυτους ζηλουτε

18 But it is good to be zealously sought in a good matter at all times, and not only when I am present with you.
καλον δε ζηλουσθαι εν καλω παντοτε και μη μονον εν τω παρειναι με προς υμας

Versus

But [it is] good to be zealously affected always in [a] good [thing], and not only when I am present with you.
καλον δε το ζηλουσθαι εν καλω παντοτε και μη μονον εν τω παρειναι με προς υμας

19 My little children, of whom I am again in travail until Christ be formed in you--
τεκνια μου ους παλιν ωδινω μεχρις ου μορφωθη χριστος εν υμιν

Versus

My little children, of whom I travail in birth again until Christ be formed in you,
τεκνια μου ους παλιν ωδινω αχρις ου μορφωθη χριστος εν υμιν

20 but I could wish to be present with you now, and to change my tone; for I am perplexed about you.
ηθελον δε παρειναι προς υμας αρτι και αλλαξαι την φωνην μου οτι απορουμαι εν υμιν

Versus

I desire to be present with you now, and to change my voice; for I stand in doubt of you.
ηθελον δε παρειναι προς υμας αρτι και αλλαξαι την φωνην μου οτι απορουμαι εν υμιν

21 Tell me, ye that desire to be under the law, do ye not hear the law?
λεγετε μοι οι υπο νομον θελοντες ειναι τον νομον ουκ ακουετε

Versus

Tell me, ye that desire to be under the law, do ye not hear the law?
λεγετε μοι οι υπο νομον θελοντες ειναι τον νομον ουκ ακουετε

22 For it is written, that Abraham had two sons, one by the handmaid, and one by the freewoman.

γεγραπται γαρ οτι αβρααμ δυο υιους εσχεν ενα εκ της παιδισκης και ενα εκ της ελευθερας

Versus

For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

γεγραπται γαρ οτι αβρααμ δυο υιους εσχεν ενα εκ της παιδισκης και ενα εκ της ελευθερας

23 Howbeit the [son] by the handmaid is born after the flesh; but the [son] by the freewoman [is born] through promise.

αλλ ο [μεν] εκ της παιδισκης κατα σαρκα γεγεννηται ο δε εκ της ελευθερας δι επαγγελιας

Versus

But he [who was] of the bondwoman was born after the flesh; but he of the freewoman [was] by promise.

αλλ ο μεν εκ της παιδισκης κατα σαρκα γεγεννηται ο δε εκ της ελευθερας δια της επαγγελιας

24 Which things contain an allegory: for these [women] are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar.

ατινα εστιν αλληγορουμενα αυται γαρ εισιν δυο διαθηκαι μια μεν απο ορους σινα εις δουλειαν γεννωσα ητις εστιν αγαρ

Versus

Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

ατινα εστιν αλληγορουμενα αυται γαρ εισιν αι δυο διαθηκαι μια μεν απο ορους σινα εις δουλειαν γεννωσα ητις εστιν αγαρ

25 Now this Hagar is mount Sinai in Arabia and answereth to the Jerusalem that now is: for she is in bondage with her children.

το δε αγαρ σινα ορος εστιν εν τη αραβια συστοιχει δε τη νυν ιερουσαλημ δουλευει γαρ μετα των τεκνων αυτης

Versus

For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

το γαρ αγαρ σινα ορος εστιν εν τη αραβια συστοιχει δε τη νυν ιερουσαλημ δουλευει δε μετα των τεκνων αυτης

26 But the Jerusalem that is above is free, which is our mother.

η δε ανω ιερουσαλημ ελευθερα εστιν ητις εστιν μητηρ ημων

Versus

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

η δε ανω ιερουσαλημ ελευθερα εστιν ητις εστιν μητηρ παντων ημων

27 For it is written, Rejoice, thou barren that bearest not; Break forth and cry, thou that travailest not: For more are the children of the desolate than her that hath the husband.

γεγραπται γαρ ευφρανθητι στειρα η ου τικτουσα ρηξον και βοησον η ουκ ωδινουσα οτι πολλα τα τεκνα της ερημου μαλλον η της εχουσης τον ανδρ

Versus

For it is written, Rejoice, [thou] barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

γεγραπται γαρ ευφρανθητι στειρα η ου τικτουσα ρηξον και βοησον η ουκ ωδινουσα οτι πολλα τα τεκνα της ερημου μαλλον η της εχουσης τον ανδρ
α

28 Now we, brethren, as Isaac was, are children of promise.

ημεις δε αδελφοι κατα ισαακ επαγγελιας τεκνα εσμεν

Versus

Now we, brethren, as Isaac was, are the children of promise.

ημεις δε αδελφοι κατα ισαακ επαγγελιας τεκνα εσμεν

29 But as then he that was born after the flesh persecuted him [that was born] after the Spirit, so also it is now.

αλλ ωσπερ τοτε ο κατα σαρκα γεννηθεις εδιωκεν τον κατα πνευμα ουτως και νυν

Versus

But as then he that was born after the flesh persecuted him [that was born] after the Spirit, even so [it is] now.

αλλ ωσπερ τοτε ο κατα σαρκα γεννηθεις εδιωκεν τον κατα πνευμα ουτως και νυν

- 30 Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman.
αλλα τι λεγει η γραφη εκβαλε την παιδισκην και τον υιον αυτης ου γαρ μη κληρονομησει ο υιος της παιδισκης μετα του υιου της ελευθερας

Versus

Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

αλλα τι λεγει η γραφη εκβαλε την παιδισκην και τον υιον αυτης ου γαρ μη κληρονομηση ο υιος της παιδισκης μετα του υιου της ελευθερας

-
- 31 Wherefore, brethren, we are not children of a handmaid, but of the freewoman.

διο αδελφοι ουκ εσμεν παιδισκης τεκνα αλλα της ελευθερας

Versus

So then, brethren, we are not children of the bondwoman, but of the free.

αρα αδελφοι ουκ εσμεν παιδισκης τεκνα αλλα της ελευθερας

-
- 1 For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.

τη ελευθερια ημας χριστος ηλευθερωσεν στηκετε ουν και μη παλιν ζυγω δουλειας ενεχεσθε

Versus

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

τη ελευθερια ουν η χριστος ημας ηλευθερωσεν στηκετε και μη παλιν ζυγω δουλειας ενεχεσθε

-
- 2 Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing.

ιδε εγω παυλος λεγω υμιν οτι εαν περιτεμνησθε χριστος υμας ουδεν ωφελησει

Versus

Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

ιδε εγω παυλος λεγω υμιν οτι εαν περιτεμνησθε χριστος υμας ουδεν ωφελησει

3 Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law.
μαρτυρομαι δε παλιν παντι ανθρωπω περιτεμνομενω οτι οφειλετης εστιν ολον τον νομον ποιησαι

Versus

For I testify again to every man that is circumcised, that he is a debtor to do the whole law.
μαρτυρομαι δε παλιν παντι ανθρωπω περιτεμνομενω οτι οφειλετης εστιν ολον τον νομον ποιησαι

4 Ye are severed from Christ, ye would be justified by the law; ye are fallen away from grace.
κατηργηθητε απο χριστου οιτινες εν νομω δικαιουσθε της χαριτος εξεπεσατε

Versus

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.
κατηργηθητε απο του χριστου οιτινες εν νομω δικαιουσθε της χαριτος εξεπεσατε

5 For we through the Spirit by faith wait for the hope of righteousness.
ημεις γαρ πνευματι εκ πιστεως ελπιδα δικαιοσυνης απεκδεχομεθα

Versus

For we through the Spirit wait for the hope of righteousness by faith.
ημεις γαρ πνευματι εκ πιστεως ελπιδα δικαιοσυνης απεκδεχομεθα

6 For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love.
εν γαρ χριστω [ιησου] ουτε περιτομη τι ισχυει ουτε ακροβυστια αλλα πιστις δι αγαπης ενεργουμενη

Versus

For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.
εν γαρ χριστω ιησου ουτε περιτομη τι ισχυει ουτε ακροβυστια αλλα πιστις δι αγαπης ενεργουμενη

7 Ye were running well; who hindered you that ye should not obey the truth?
ετρεχετε καλως τις υμας ενεκοψεν αληθεια μη πειθεσθαι

Versus

Ye did run well; who did hinder you that ye should not obey the truth?
ετρεχετε καλως τις υμας ανεκοψεν τη αληθεια μη πειθεσθαι

8 This persuasion [came] not of him that calleth you.
η πεισμονη ουκ εκ του καλουντος υμας

Versus

This persuasion [cometh] not of him that calleth you.
η πεισμονη ουκ εκ του καλουντος υμας

9 A little leaven leaveneth the whole lump.
μικρα ζυμη ολον το φυραμα ζυμοι

Versus

A little leaven leaveneth the whole lump.
μικρα ζυμη ολον το φυραμα ζυμοι

10 I have confidence to you-ward in the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he
εγω πεποιθα εις υμας εν κυριω οτι ουδεν αλλο φρονησετε ο δε ταρασσων υμας βαστασει το κριμα οστις εαν η

Versus

I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he
εγω πεποιθα εις υμας εν κυριω οτι ουδεν αλλο φρονησετε ο δε ταρασσων υμας βαστασει το κριμα οστις αν η

- 11 But I, brethren, if I still preach circumcision, why am I still persecuted? then hath the stumbling-block of the cross been done away.
εγω δε αδελφοι ει περιτομην επι κηρυσσω τι επι διωκομαι αρα κατηγορηται το σκανδαλον του σταυρου

Versus

And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.
εγω δε αδελφοι ει περιτομην επι κηρυσσω τι επι διωκομαι αρα κατηγορηται το σκανδαλον του σταυρου

-
- 12 I would that they that unsettle you would even go beyond circumcision.

οφελον και αποκοψονται οι αναστατουντες υμας

Versus

I would they were even cut off which trouble you.
οφελον και αποκοψονται οι αναστατουντες υμας

-
- 13 For ye, brethren, were called for freedom; only [use] not your freedom for an occasion to the flesh, but through love be servants one to another.

υμεις γαρ επ ελευθερια εκληθητε αδελφοι μονον μη την ελευθεριαν εις αφορμην τη σαρκι αλλα δια της αγαπης δουλευετε αλληλοις

Versus

For, brethren, ye have been called unto liberty; only [use] not liberty for an occasion to the flesh, but by love serve one another.
υμεις γαρ επ ελευθερια εκληθητε αδελφοι μονον μη την ελευθεριαν εις αφορμην τη σαρκι αλλα δια της αγαπης δουλευετε αλληλοις

-
- 14 For the whole law is fulfilled in one word, [even] in this: Thou shalt love thy neighbor as thyself.

ο γαρ πας νομος εν ενι λογω πεπληρωται εν τω αγαπησεις τον πλησιον σου ως σεαυτον

Versus

For all the law is fulfilled in one word, [even] in this; Thou shalt love thy neighbour as thyself.
ο γαρ πας νομος εν ενι λογω πληρουται εν τω αγαπησεις τον πλησιον σου ως εαυτον

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

ει δε αλληλους δακνετε και κατεσθιετε βλεπετε μη υπ αλληλων αναλωθητε

Versus

But if ye bite and devour one another, take heed that ye be not consumed one of another.

ει δε αλληλους δακνετε και κατεσθιετε βλεπετε μη υπο αλληλων αναλωθητε

16 But I say, walk by the Spirit, and ye shall not fulfil the lust of the flesh.

λεγω δε πνευματι περιπατετε και επιθυμιαν σαρκος ου μη τελεσητε

Versus

[This] I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

λεγω δε πνευματι περιπατετε και επιθυμιαν σαρκος ου μη τελεσητε

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would.

η γαρ σαρξ επιθυμει κατα του πνευματος το δε πνευμα κατα της σαρκος ταυτα γαρ αλληλοις αντικειται ινα μη α εαν θελητε ταυτα ποιητε

Versus

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

η γαρ σαρξ επιθυμει κατα του πνευματος το δε πνευμα κατα της σαρκος ταυτα δε αντικειται αλληλοις ινα μη α αν θελητε ταυτα ποιητε

18 But if ye are led by the Spirit, ye are not under the law.

ει δε πνευματι αγεσθε ουκ εστε υπο νομον

Versus

But if ye be led of the Spirit, ye are not under the law.

ει δε πνευματι αγεσθε ουκ εστε υπο νομον

19 Now the works of the flesh are manifest, which are [these]: fornication, uncleanness, lasciviousness,
φανερα δε εστιν τα εργα της σαρκος ατινα εστιν πορνεια ακαθαρσια ασελγεια

Versus

Now the works of the flesh are manifest, which are [these]; Adultery, fornication, uncleanness, lasciviousness,
φανερα δε εστιν τα εργα της σαρκος ατινα εστιν μοιχεια πορνεια ακαθαρσια ασελγεια

20 idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties,
ειδωλολατρια φαρμακεια εχθραι ερις ζηλος θυμοι εριθειαι διχοστασιαι αιρεσεις

Versus

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
ειδωλολατρευα φαρμακεια εχθραι ερεις ζηλοι θυμοι εριθειαι διχοστασιαι αιρεσεις

21 envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God.

φθονοι μεθαι κωμοι και τα ομοια τουτοις α προλεγω υμιν καθως προειπον οτι οι τα τοιαυτα πρασσοντες βασιλειαν θεου ου κληρονομησουσιν

Versus

Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told [you] in time past, that they which do such things shall not inherit the kingdom of God.

φθονοι φονοι μεθαι κωμοι και τα ομοια τουτοις α προλεγω υμιν καθως και προειπον οτι οι τα τοιαυτα πρασσοντες βασιλειαν θεου ου κληρονομησουσιν

22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,
ο δε καρπος του πνευματος εστιν αγαπη χαρα ειρηνη μακροθυμια χρηστοτης αγαθωσυνη πιστις

Versus

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
ο δε καρπος του πνευματος εστιν αγαπη χαρα ειρηνη μακροθυμια χρηστοτης αγαθωσυνη πιστις

23 meekness, self-control; against such there is no law.
πραυτης εγκρατεια κατα των τοιουτων ουκ εστιν νομος

Versus

Meekness, temperance: against such there is no law.
πραοτης εγκρατεια κατα των τοιουτων ουκ εστιν νομος

24 And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.
οι δε του χριστου ιησου την σαρκα εσταυρωσαν συν τοις παθημασιν και ταις επιθυμιας

Versus

And they that are Christ's have crucified the flesh with the affections and lusts.
οι δε του χριστου την σαρκα εσταυρωσαν συν τοις παθημασιν και ταις επιθυμιας

25 If we live by the Spirit, by the Spirit let us also walk.
ει ζωμεν πνευματι πνευματι και στοιχωμεν

Versus

If we live in the Spirit, let us also walk in the Spirit.
ει ζωμεν πνευματι πνευματι και στοιχωμεν

26 Let us not become vainglorious, provoking one another, envying one another.
μη γινωμεθα κενοδοξοι αλληλους προκαλουμενοι αλληλοις φθονουντες

Versus

Let us not be desirous of vain glory, provoking one another, envying one another.
μη γινωμεθα κενοδοξοι αλληλους προκαλουμενοι αλληλοις φθονουντες

- 1 Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted.

αδελφοι εαν και προλημθη ανθρωπος εν τινι παραπτωματι υμεις οι πνευματικοι καταρτιζετε τον τοιουτον εν πνευματι πραυτητος σκοπων σεαυτον

Versus

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

αδελφοι εαν και προλημθη ανθρωπος εν τινι παραπτωματι υμεις οι πνευματικοι καταρτιζετε τον τοιουτον εν πνευματι πραυτητος σκοπων σεαυτον μη και συ πειρασθης

-
- 2 Bear ye one another`s burdens, and so fulfil the law of Christ.

αλληλων τα βαρη βασταζετε και ουτως αναπληρωσατε τον νομον του χριστου

Versus

Bear ye one another's burdens, and so fulfil the law of Christ.

αλληλων τα βαρη βασταζετε και ουτως αναπληρωσατε τον νομον του χριστου

-
- 3 For if a man thinketh himself to be something when he is nothing, he deceiveth himself.

ει γαρ δοκει τις ειναι τι μηδεν ων φρεναπατα εαυτον

Versus

For if a man think himself to be something, when he is nothing, he deceiveth himself.

ει γαρ δοκει τις ειναι τι μηδεν ων εαυτον φρεναπατα

-
- 4 But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor.

το δε εργον εαυτου δοκιμαζετω [εκαστος] και τοτε εις εαυτον μονον το καυχημα εξει και ουκ εις τον ετερον

Versus

But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

το δε εργον εαυτου δοκιμαζετω εκαστος και τοτε εις εαυτον μονον το καυχημα εξει και ουκ εις τον ετερον

5 For each man shall bear his own burden.
εκαστος γαρ το ιδιον φορτιον βαστασει

Versus

For every man shall bear his own burden.
εκαστος γαρ το ιδιον φορτιον βαστασει

6 But let him that is taught in the word communicate unto him that teacheth in all good things.
κοινωνειτω δε ο κατηχουμενος τον λογον τω κατηχουντι εν πασιν αγαθους

Versus

Let him that is taught in the word communicate unto him that teacheth in all good things.
κοινωνειτω δε ο κατηχουμενος τον λογον τω κατηχουντι εν πασιν αγαθους

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
μη πλανασθε θεος ου μυκτηριζεται ο γαρ εαν σπειρη ανθρωπος τουτο και θερισει

Versus

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
μη πλανασθε θεος ου μυκτηριζεται ο γαρ εαν σπειρη ανθρωπος τουτο και θερισει

8 For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.
οτι ο σπειρων εις την σαρκα εαυτου εκ της σαρκος θερισει φθοραν ο δε σπειρων εις το πνευμα εκ του πνευματος θερισει ζωνη αιωνιον

Versus

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.
οτι ο σπειρων εις την σαρκα εαυτου εκ της σαρκος θερισει φθοραν ο δε σπειρων εις το πνευμα εκ του πνευματος θερισει ζωνη αιωνιον

9 And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

το δε καλον ποιουντες μη εγκακωμεν καιρω γαρ ιδιω θερισομεν μη εκλυομενοι

Versus

And let us not be weary in well doing: for in due season we shall reap, if we faint not.

το δε καλον ποιουντες μη εκκακωμεν καιρω γαρ ιδιω θερισομεν μη εκλυομενοι

10 So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

αρα ουν ως καιρον εχομεν εργαζομεθα το αγαθον προς παντας μαλιστα δε προς τους οικειους της πιστεως

Versus

As we have therefore opportunity, let us do good unto all [men], especially unto them who are of the household of faith.

αρα ουν ως καιρον εχομεν εργαζομεθα το αγαθον προς παντας μαλιστα δε προς τους οικειους της πιστεως

11 See with how large letters I write unto you with mine own hand.

ιδετε πηλικους υμιν γραμμασιν εγραφα τη εμη χειρι

Versus

Ye see how large a letter I have written unto you with mine own hand.

ιδετε πηλικους υμιν γραμμασιν εγραφα τη εμη χειρι

12 As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ.

οσοι θελουσιν ευπροσωπησαι εν σαρκι ουτοι αναγκαζουσιν υμας περιτεμεσθαι μονον ινα τω σταυρω του χριστου [ιησου] μη διωκωνται

Versus

As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

οσοι θελουσιν ευπροσωπησαι εν σαρκι ουτοι αναγκαζουσιν υμας περιτεμεσθαι μονον ινα μη τω σταυρω του χριστου διωκωνται

13 For not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh.
ουδε γαρ οι περιτεμνομενοι αυτοι νομον φυλασσουσιν αλλα θελουσιν υμας περιτεμνεσθαι ινα εν τη υμετερα σαρκι καυησωνται

Versus

For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.
ουδε γαρ οι περιτεμνομενοι αυτοι νομον φυλασσουσιν αλλα θελουσιν υμας περιτεμνεσθαι ινα εν τη υμετερα σαρκι καυησωνται

14 But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world.
εμοι δε μη γενοιτο καυχασθαι ει μη εν τω σταυρω του κυριου ημων ιησου χριστου δι ου εμοι κοσμος εσταυρωται καγω κοσμω

Versus

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.
εμοι δε μη γενοιτο καυχασθαι ει μη εν τω σταυρω του κυριου ημων ιησου χριστου δι ου εμοι κοσμος εσταυρωται καγω τω κοσμω

15 For neither is circumcision anything, nor uncircumcision, but a new creature.
ουτε γαρ περιτομη τι εστιν ουτε ακροβυστια αλλα καινη κτισις

Versus

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.
εν γαρ χριστω ιησου ουτε περιτομη τι ισχυει ουτε ακροβυστια αλλα καινη κτισις

16 And as many as shall walk by this rule, peace [be] upon them, and mercy, and upon the Israel of God.
και οσοι τω κανονι τουτω στοιχησουσιν ειρηνη επ αυτους και ελεος και επι τον ισραηλ του θεου

Versus

And as many as walk according to this rule, peace [be] on them, and mercy, and upon the Israel of God.
και οσοι τω κανονι τουτω στοιχησουσιν ειρηνη επ αυτους και ελεος και επι τον ισραηλ του θεου

17 Henceforth, let no man trouble me; for I bear branded on my body the marks of Jesus.
του λοιπου κοπους μοι μηδεις παρεχετω εγω γαρ τα στιγματα του ιησου εν τω σωματι μου βασταζω

Versus

From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.
του λοιπου κοπους μοι μηδεις παρεχετω εγω γαρ τα στιγματα του κυριου ιησου εν τω σωματι μου βασταζω

18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.
η χαρις του κυριου [ημων] ιησου χριστου μετα του πνευματος υμων αδελφοι αμην

Versus

Brethren, the grace of our Lord Jesus Christ [be] with your spirit. Amen. <[To [the] Galatians written from Rome.]>
η χαρις του κυριου ημων ιησου χριστου μετα του πνευματος υμων αδελφοι αμην [προς γαλατας εγραφη απο ρωμης]
