

The Composite Reflection Bible

The Composite Reflection Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. The mind works differently when understanding one text, when comparing two texts and when looking at more than two. As a result, an over-all meaning is obtained, which I call a "composite" understanding. When you have reached this level of understanding, you will want to record your thoughts about what the text now says, what it means to you spiritually and how you plan to apply its meaning to your life. I hope that you will find this work a help in your studies and a blessing in understanding what God would like you to know.

Gary D. Rose June, 2010 Dade City, FL.

The World English Bible
American Standard Version of 1901
Young's Literal Translation

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),**
Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead),
Paul, an apostle -- not from men, nor through man, but through Jesus Christ, and God the Father, who did raise him out of the dead --
- 2 and all the brothers who are with me, to the assemblies of Galatia:**
and all the brethren that are with me, unto the churches of Galatia:
and all the brethren with me, to the assemblies of Galatia:
- 3 Grace to you and peace from God the Father, and our Lord Jesus Christ,**
Grace to you and peace from God the Father, and our Lord Jesus Christ,
Grace to you, and peace from God the Father, and our Lord Jesus Christ,

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- 4** who gave himself for our sins, that he might deliver us out of this present evil age, according to the will of our God and Father --
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:
who did give himself for our sins, that he might deliver us out of the present evil age, according to the will of God even our Father,
- 5** to whom be the glory forever and ever. Amen.
to whom [be] the glory for ever and ever. Amen.
to whom [is] the glory to the ages of the ages. Amen.
- 6** I marvel that you are so quickly deserting him who called you in the grace of Christ to a different gospel;
I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel;
I wonder that ye are so quickly removed from Him who did call you in the grace of Christ to another good news;
- 7** and there isn't another gospel. Only there are some who trouble you, and want to pervert the gospel of Christ.
which is not another [gospel] only there are some that trouble you, and would pervert the gospel of Christ.
that is not another, except there be certain who are troubling you, and wishing to pervert the good news of the Christ;
- 8** But even though we, or an angel from heaven, should preach to you any gospel other than that which we preached to you, let him be cursed.
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.
but even if we or a messenger out of heaven may proclaim good news to you different from what we did proclaim to you -- anathema let him be!

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- 9** As we have said before, so I now say again: if any man preaches to you any gospel other than that which you received, let him be cursed.
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.
as we have said before, and now say again, If any one to you may proclaim good news different from what ye did receive -- anathema let him be!
- 10** For am I now seeking the favor of men, or of God? Or am I striving to please men? For if I were still pleasing men, I wouldn't be a servant of Christ.
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.
for now men do I persuade, or God? or do I seek to please men? for if yet men I did please -- Christ's servant I should not be.
- 11** But I make known to you, brothers, concerning the gospel which was preached by me, that it is not according to man.
For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man.
And I make known to you, brethren, the good news that were proclaimed by me, that it is not according to man,
- 12** For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ.
For neither did I receive it from man, nor was I taught it, but [it came to me] through revelation of Jesus Christ.
for neither did I from man receive it, nor was I taught [it], but through a revelation of Jesus Christ,
- 13** For you have heard of my way of living in time past in the Jews' religion, how that beyond measure I persecuted the assembly of God, and ravaged it.
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:
for ye did hear of my behaviour once in Judaism, that exceedingly I was persecuting the assembly of God, and wasting it,

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- 14** I advanced in the Jews` religion beyond many of my own age among my countrymen, being more exceedingly zealous for the traditions of my fathers.
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.
and I was advancing in Judaism above many equals in age in mine own race, being more abundantly zealous of my fathers` deliverances,
- 15** But when it was the good pleasure of God, who separated me from my mother`s womb, and called me through his grace,
But when it was the good pleasure of God, who separated me, [even] from my mother`s womb, and called me through his grace,
and when God was well pleased -- having separated me from the womb of my mother, and having called [me] through His grace --
- 16** to reveal his Son in me, that I might preach him among the Gentiles, I didn`t immediately confer with flesh and blood,
to reveal his Son in me, that I might preach him among the Gentiles; straightway I conferred not with flesh and blood:
to reveal His Son in me, that I might proclaim him good news among the nations, immediately I conferred not with flesh and blood,
- 17** nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia. Then I returned to Damascus.
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.
nor did I go up to Jerusalem unto those who were apostles before me, but I went away to Arabia, and again returned to Damascus,
- 18** Then after three years I went up to Jerusalem to visit Peter, and stayed with him fifteen days.
Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days.
then, after three years I went up to Jerusalem to enquire about Peter, and remained with him fifteen days,

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- 19** But of the other apostles I saw no one, except James, the Lord's brother.
But other of the apostles saw I none, save James the Lord's brother.
and other of the apostles I did not see, except James, the brother of the Lord.
- 20** Now about the things which I write to you, behold, before God, I'm not lying.
Now touching the things which I write unto you, behold, before God, I lie not.
And the things that I write to you, lo, before God -- I lie not;
- 21** Then I came to the regions of Syria and Cilicia.
Then I came unto the regions of Syria and Cilicia.
then I came to the regions of Syria and of Cilicia,
- 22** I was still unknown by face to the assemblies of Judea which were in Christ,
And I was still unknown by face unto the churches of Judaea which were in Christ:
and was unknown by face to the assemblies of Judea, that [are] in Christ,
- 23** but they only heard: "He who once persecuted us now preaches the faith that he once tried to destroy."
but they only heard say, He that once persecuted us now preacheth the faith of which he once made havoc;
and only they were hearing, that he who is persecuting us then, doth now proclaim good news -- the faith that then he was wasting;
- 24** They glorified God in me.
and they glorified God in me.
and they were glorifying God in me.

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- 1** Then after a period of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me.
Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me.
Then, after fourteen years again I went up to Jerusalem with Barnabas, having taken with me also Titus;
- 2** I went up by revelation, and I laid before them the gospel which I preach among the Gentiles, but privately before those who were respected, for fear that I might be running, or had run, in vain.
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.
and I went up by revelation, and did submit to them the good news that I preach among the nations, and privately to those esteemed, lest in vain I might run or did run;
- 3** But not even Titus, who was with me, being a Greek, was compelled to be circumcised.
But not even Titus who was with me, being a Greek, was compelled to be circumcised:
but not even Titus, who [is] with me, being a Greek, was compelled to be circumcised --
- 4** This was because of the false brothers secretly brought in, who stole in to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage;
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:
and [that] because of the false brethren brought in unawares, who did come in privily to spy out our liberty that we have in Christ Jesus, that us they might bring under bondage,
- 5** to whom we gave no place in the way of subjection, not for an hour, that the truth of the gospel might continue with you.
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.
to whom not even for an hour we gave place by subjection, that the truth of the good news might remain to you.

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- 6** But from those who were reputed to be important (whatever they were, it makes no difference to me; God doesn't show partiality to man) -- they, I say, who were respected imparted nothing to me, 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: And from those who were esteemed to be something -- whatever they were then, it maketh no difference to me -- the face of man God accepteth not, for -- to me those esteemed did add nothing,
- 7** but to the contrary, when they saw that I had been entrusted with the gospel for the uncircumcision, even as Peter with the gospel for the circumcision 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 but, on the contrary, having seen that I have been entrusted with the good news of the uncircumcision, as Peter with [that] of the circumcision,
- 8** (for he who appointed Peter to the apostleship of the circumcision appointed me also to the Gentiles); (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles); for He who did work with Peter to the apostleship of the circumcision, did work also in me in regard to the nations,
- 9** and when they perceived the grace that was given to me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles, and they to the circumcision. 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; and having known the grace that was given to me, James, and Cephas, and John, who were esteemed to be pillars, a right hand of fellowship they did give to me, and to Barnabas, that we to the nations, and they to the circumcision [may go],
- 10** They only asked us to remember the poor -- which very thing I was also zealous to do. only [they would] that we should remember the poor; which very thing I was also zealous to do. only, of the poor that we should be mindful, which also I was diligent -- this very thing -- to do.

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- 11** But when Peter came to Antioch, I resisted him to the face, because he stood condemned.
But when Cephas came to Antioch, I resisted him to the face, because he stood condemned.
And when Peter came to Antioch, to the face I stood up against him, because he was blameworthy,
- 12** For before some people came from James, he ate with the Gentiles. But when they came, he drew back and separated himself, fearing those who were of the circumcision.
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.
for before the coming of certain from James, with the nations he was eating, and when they came, he was withdrawing and separating himself, fearing those of the circumcision,
- 13** The rest of the Jews joined him in his hypocrisy; so much that even Barnabas was carried away with their hypocrisy.
And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation.
and dissemble with him also did the other Jews, so that also Barnabas was carried away by their dissimulation.
- 14** But when I saw that they didn't walk uprightly according to the truth of the gospel, I said to Cephas before them all, "If you, being a Jew, live as the Gentiles do, and not as the Jews do, why do you compel the Gentiles to live as the Jews do?
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 as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews?
But when I saw that they are not walking uprightly to the truth of the good news, I said to Peter before all, `If thou, being a Jew, in the manner of the nations dost live, and not in the manner of the Jews, how the nations dost thou compel to Judaize?
- 15** "We, being Jews by nature, and not Gentile sinners,
We being Jews by nature, and not sinners of the Gentiles,
we by nature Jews, and not sinners of the nations,

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

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.

having known also that a man is not declared righteous by works of law, if not through the faith of Jesus Christ, also we in Christ Jesus did believe, that we might be declared righteous by the faith of Christ, and not by works of law, wherefore declared righteous by works of law shall be no flesh.`

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

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

And if, seeking to be declared righteous in Christ, we ourselves also were found sinners, [is] then Christ a ministrant of sin? let it not be!

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

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

for if the things I threw down, these again I build up, a transgressor I set myself forth;

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

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

for I through law, did die, that to God I may live;

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

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, [the faith] which is in the Son of God, who loved me, and gave himself up for me.

with Christ I have been crucified, and live no more do I, and Christ doth live in me; and that which I now live in the flesh -- in the faith I live of the Son of God, who did love me and did give himself for me;

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- 21** I don't make void the grace of God. For if righteousness is through the law, then Christ died for nothing!"
I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought.
I do not make void the grace of God, for if righteousness [be] through law -- then Christ died in vain.
- 1** Foolish Galatians, who has bewitched you not to obey the truth, before whose eyes Jesus Christ was openly set forth among you as crucified?
O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified?
O thoughtless Galatians, who did bewitch you, not to obey the truth -- before whose eyes Jesus Christ was described before among you crucified?
- 2** I just want to learn this from you. Did you receive the Spirit by the works of the law, or by hearing of faith?
This only would I learn from you. Received ye the Spirit by the works of the law, or by the hearing of faith?
this only do I wish to learn from you -- by works of law the Spirit did ye receive, or by the hearing of faith?
- 3** Are you so foolish? Having begun in the Spirit, are you now completed in the flesh?
Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh?
so thoughtless are ye! having begun in the Spirit, now in the flesh do ye end?
- 4** Did you suffer so many things in vain, if it is indeed in vain?
Did ye suffer so many things in vain? if it be indeed in vain.
so many things did ye suffer in vain! if, indeed, even in vain.

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- 5** He therefore that supplies the Spirit to you, and works miracles among you, does he do it by the works of the law, or by hearing of faith?
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?
He, therefore, who is supplying to you the Spirit, and working mighty acts among you -- by works of law or by the hearing of faith [is it]?
- 6** Even as Abraham "believed God, and it was counted to him for righteousness."
Even as Abraham believed God, and it was reckoned unto him for righteousness.
according as Abraham did believe God, and it was reckoned to him -- to righteousness;
- 7** Know therefore that those who are of faith, the same are sons of Abraham.
Know therefore that they that are of faith, the same are sons of Abraham.
know ye, then, that those of faith -- these are sons of Abraham,
- 8** The scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you will all the nations be blessed."
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.
and the Writing having foreseen that by faith God doth declare righteous the nations did proclaim before the good news to Abraham --
- 9** So then, those who are of faith are blessed with the faithful Abraham.
So then they that are of faith are blessed with the faithful Abraham.
`Blessed in thee shall be all the nations;` so that those of faith are blessed with the faithful Abraham,

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- 10** For as many as are of the works of the law are under a curse. For it is written, "Cursed is everyone who doesn't continue in all things that are written in the book of the law, to do them."
 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.
 for as many as are of works of law are under a curse, for it hath been written, `Cursed [is] every one who is not remaining in all things that have been written in the Book of the Law -- to do them,`
- 11** Now that no man is justified by the law before God is evident, for, "The righteous will live by faith."
 Now that no man is justified by the law before God, is evident: for, The righteous shall live by faith; and that in law no one is declared righteous with God, is evident, because `The righteous by faith shall live;`
- 12** The law is not of faith, but, "He that does them will live in them."
 and the law is not of faith; but, He that doeth them shall live in them.
 and the law is not by faith, but -- `The man who did them shall live in them.`
- 13** Christ redeemed us from the curse of the law, having become a curse for us. For it is written, "Cursed is everyone who hangs on a tree,"
 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:
 Christ did redeem us from the curse of the law, having become for us a curse, for it hath been written, `Cursed is every one who is hanging on a tree,`
- 14** that the blessing of Abraham might come on the Gentiles through Christ Jesus; that we might receive the promise of the Spirit through faith.
 that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.
 that to the nations the blessing of Abraham may come in Christ Jesus, that the promise of the Spirit we may receive through the faith.

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- 15** Brothers, I speak like men. Though it is only a man`s covenant, yet when it has been confirmed, no one makes it void, or adds to it.
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.
Brethren, as a man I say [it], even of man a confirmed covenant no one doth make void or doth add to,
- 16** Now the promises were spoken to Abraham and to his seed. He doesn`t say, "To seeds," as of many, but as of one, "To your seed," which is Christ.
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.
and to Abraham were the promises spoken, and to his seed; He doth not say, `And to seeds,` as of many, but as of one, `And to thy seed,` which is Christ;
- 17** Now I say this. A covenant confirmed beforehand by God in Christ, the law, which came four hundred and thirty years after, does not annul, so as to make the promise of no effect.
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 make the promise of none effect.
and this I say, A covenant confirmed before by God to Christ, the law, that came four hundred and thirty years after, doth not set aside, to make void the promise,
- 18** For if the inheritance is of the law, it is no more of promise; but God has granted it to Abraham by promise.
For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise.
for if by law [be] the inheritance, [it is] no more by promise, but to Abraham through promise did God grant [it].
- 19** What then is the law? It was added because of transgressions, until the seed should come to whom the promise has been made. It was ordained through angels by the hand of a mediator.
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.
Why, then, the law? on account of the transgressions it was added, till the seed might come to which the promise hath been made, having been set in order through messengers in the hand of a mediator --

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- 20** Now a mediator is not between one, but God is one.
Now a mediator is not [a mediator] of one; but God is one.
and the mediator is not of one, and God is one --
- 21** Is the law then against the promises of God? Certainly not! For if there had been a law given which could make alive, most assuredly righteousness would have been of the law.
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.
the law, then, [is] against the promises of God? -- let it not be! for if a law was given that was able to make alive, truly by law there would have been the righteousness,
- 22** But the scriptures shut up all things under sin, that the promise by faith in Jesus Christ might be given to those who believe.
But the scriptures shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.
but the Writing did shut up the whole under sin, that the promise by faith of Jesus Christ may be given to those believing.
- 23** But before faith came, we were kept in custody under the law, shut up to the faith which should afterwards be revealed.
But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed.
And before the coming of the faith, under law we were being kept, shut up to the faith about to be revealed,
- 24** So that the law has become our tutor to bring us to Christ, that we might be justified by faith.
So that the law is become our tutor [to bring us] unto Christ, that we might be justified by faith.
so that the law became our child-conductor -- to Christ, that by faith we may be declared righteous,

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- 25** But now that faith is come, we are no longer under a tutor.
But now faith that is come, we are no longer under a tutor.
and the faith having come, no more under a child-conductor are we,
- 26** For you are all sons of God, through faith in Christ Jesus.
For ye are all sons of God, through faith, in Christ Jesus.
for ye are all sons of God through the faith in Christ Jesus,
- 27** For as many of you as were baptized into Christ have put on Christ.
For as many of you as were baptized into Christ did put on Christ.
for as many as to Christ were baptized did put on Christ;
- 28** There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female;
for you are all one in Christ Jesus.
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.
there is not here Jew or Greek, there is not here servant nor freeman, there is not here male and female, for all ye are one in Christ Jesus;
- 29** If you are Christ's, then you are Abraham's seed, heirs according to promise.
And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.
and if ye [are] of Christ then of Abraham ye are seed, and according to promise -- heirs.
- 1** But I say that so long as the heir is a child, he is no different from a bondservant, though he is lord of all;
But I say that so long as the heir is a child, he differeth nothing from a bondservant though he is lord of all;
And I say, so long time as the heir is a babe, he differeth nothing from a servant -- being lord of all,

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- 2** but is under guardians and stewards until the day appointed by the father.
but is under guardians and stewards until the day appointed of the father.
but is under tutors and stewards till the time appointed of the father,
- 3** So we also, when we were children, were held in bondage under the elements of the world.
So we also, when we were children, were held in bondage under the rudiments of the world:
so also we, when we were babes, under the elements of the world were in servitude,
- 4** But when the fullness of the time came, God sent forth his Son, born to a woman, born under the law,
but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law,
and when the fulness of time did come, God sent forth His Son, come of a woman, come under law,
- 5** that he might redeem those who were under the law, that we might receive the adoption of sons.
that he might redeem them that were under the law, that we might receive the adoption of sons.
that those under law he may redeem, that the adoption of sons we may receive;
- 6** Because you are sons, God sent forth the Spirit of his Son into our hearts, crying, "Abba! Father!"
And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father.
and because ye are sons, God did send forth the spirit of His Son into your hearts, crying, `Abba, Father!`
- 7** So you are no longer a bondservant, but a son; and if a son, then an heir of God through Christ.
So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.
so that thou art no more a servant, but a son, and if a son, also an heir of God through Christ.

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- 8** However at that time, not knowing God, you were in bondage to those who by nature are no gods.
Howbeit at that time, not knowing God, ye were in bondage to them that by nature are no gods:
But then, indeed, not having known God, ye were in servitude to those not by nature gods,
- 9** But now that you have come to know God, or rather to be known by God, why do you turn back again to the weak and miserable elements, to which you desire to be in bondage all over again?
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?
and now, having known God -- and rather being known by God -- how turn ye again unto the weak and poor elements to which anew ye desire to be in servitude?
- 10** You observe days, months, seasons, and years.
Ye observe days, and months, and seasons, and years.
days ye observe, and months, and times, and years!
- 11** I am afraid for you, that I might have wasted my labor for you.
I am afraid of you, lest by any means I have bestowed labor upon you in vain.
I am afraid of you, lest in vain I did labour toward you.
- 12** I beg you, brothers, become as I am, for I also have become as you are. You did me no wrong,
I beseech you, brethren, become as I [am], for I also [am become] as ye [are]. Ye did me no wrong:
Become as I [am] -- because I also [am] as ye brethren, I beseech you; to me ye did no hurt,
- 13** but you know that because of weakness of the flesh I preached the gospel to you the first time.
but ye know that because of an infirmity of the flesh I preached the gospel unto you the first time:
and ye have known that through infirmity of the flesh I did proclaim good news to you at the first,

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- 14** That which was a temptation to you in my flesh, you didn't despise nor reject; but you received me as an angel of God, even as Christ Jesus.
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.
and my trial that [is] in my flesh ye did not despise nor reject, but as a messenger of God ye did receive me -- as Christ Jesus;
- 15** What has become of the blessing you enjoyed? For I testify to you that, if possible, you would have plucked out your eyes and given them to me.
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.
what then was your happiness? for I testify to you, that if possible, your eyes having plucked out, ye would have given to me;
- 16** So then, have I become your enemy by telling you the truth?
So then am I become your enemy, by telling you the truth?
so that your enemy have I become, being true to you?
- 17** They zealously seek you in no good way. No, they desire to alienate you, that you may seek them.
They zealously seek you in no good way; nay, they desire to shut you out, that ye may seek them.
they are zealous for you -- [yet] not well, but they wish to shut us out, that for them ye may be zealous;
- 18** But it is always good to be zealous in a good cause, and not only when I am present with you.
But it is good to be zealously sought in a good matter at all times, and not only when I am present with you.
and [it is] good to be zealously regarded, in what is good, at all times, and not only in my being present with you;

LiteralSpiritualPracticalMeaning

- 19** My little children, of whom I am again in travail until Christ is formed in you--
My little children, of whom I am again in travail until Christ be formed in you--
my little children, of whom again I travail in birth, till Christ may be formed in you,
- 20** but I could wish to be present with you now, and to change my tone, for I am perplexed about you.
but I could wish to be present with you now, and to change my tone; for I am perplexed about you.
and I was wishing to be present with you now, and to change my voice, because I am in doubt about you.
- 21** Tell me, you that desire to be under the law, don't you listen to the law?
Tell me, ye that desire to be under the law, do ye not hear the law?
Tell me, ye who are willing to be under law, the law do ye not hear?
- 22** For it is written that Abraham had two sons, one by the handmaid, and one by the free woman.
For it is written, that Abraham had two sons, one by the handmaid, and one by the freewoman.
for it hath been written, that Abraham had two sons, one by the maid-servant, and one by the free-woman,
- 23** However, the son by the handmaid was born according to the flesh, but the son by the free woman was born through promise.
Howbeit the [son] by the handmaid is born after the flesh; but the [son] by the freewoman [is born] through promise.
but he who [is] of the maid-servant, according to flesh hath been, and he who [is] of the free-woman, through the promise;
- 24** These things contain an allegory, for these are two covenants. One is from Mount Sinai, bearing children to bondage, which is Hagar.
Which things contain an allegory: for these [women] are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar.
which things are allegorized, for these are the two covenants: one, indeed, from mount Sinai, to servitude bringing forth, which is Hagar;

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- 25** Now this Hagar is Mount Sinai in Arabia, and answers to the Jerusalem that exists now, for she is in bondage with her children.
Now this Hagar is mount Sinai in Arabia and answereth to the Jerusalem that now is: for she is in bondage with her children.
for this Hagar is mount Sinai in Arabia, and doth correspond to the Jerusalem that now [is], and is in servitude with her children,
- 26** But the Jerusalem that is above is free, which is our mother.
But the Jerusalem that is above is free, which is our mother.
and the Jerusalem above is the free-woman, which is mother of us all,
- 27** For it is written, "Rejoice, you barren who don't bear. Break forth and shout, you that don't travail. For more are the children of the desolate than of her who has the husband."
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 of her that hath the husband.
for it hath been written, `Rejoice, O barren, who art not bearing; break forth and cry, thou who art not travailing, because many [are] the children of the desolate -- more than of her having the husband.`
- 28** Now we, brothers, as Isaac was, are children of promise.
Now we, brethren, as Isaac was, are children of promise.
And we, brethren, as Isaac, are children of promise,
- 29** But as then, he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now.
But as then he that was born after the flesh persecuted him [that was born] after the Spirit, so also it is now.
but as then he who was born according to the flesh did persecute him according to the spirit, so also now;

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- 30** However what does the scripture say? "Throw out the handmaid and her son, for the son of the handmaid will not inherit with the son of the free woman."
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.
but what saith the Writing? `Cast forth the maid-servant and her son, for the son of the maid-servant may not be heir with the son of the free-woman;`
- 31** Therefore, brothers, we are not children of a handmaid, but of the free woman.
Wherefore, brethren, we are not children of a handmaid, but of the freewoman.
then, brethren, we are not a maid-servant's children, but the free-woman's.
- 1** Stand firm therefore in the liberty by which Christ has made us free, and don't be entangled again with a yoke of bondage.
For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.
In the freedom, then, with which Christ did make you free -- stand ye, and be not held fast again by a yoke of servitude;
- 2** Behold, I, Paul, tell you that if you receive circumcision, Christ will profit you nothing.
Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing.
lo, I Paul do say to you, that if ye be circumcised, Christ shall profit you nothing;
- 3** Yes, I testify again to every man who receives circumcision, that he is a debtor to do the whole law.
Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law.
and I testify again to every man circumcised, that he is a debtor to do the whole law;
- 4** You are alienated from Christ, you desire to be justified by the law. You have fallen away from grace.
Ye are severed from Christ, ye would be justified by the law; ye are fallen away from grace.
ye were freed from the Christ, ye who in law are declared righteous; from the grace ye fell away;

LiteralSpiritualPracticalMeaning

- 5** For we, through the Spirit, by faith wait for the hope of righteousness.
For we through the Spirit by faith wait for the hope of righteousness.
for we by the Spirit, by faith, a hope of righteousness do wait for,
- 6** For in Christ Jesus neither circumcision amounts to anything, nor uncircumcision, but faith working through love.
For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love.
for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith through love working.
- 7** You were running well! Who interfered with you that you should not obey the truth?
Ye were running well; who hindered you that ye should not obey the truth?
Ye were running well; who did hinder you -- not to obey the truth?
- 8** This persuasion is not from him who calls you.
This persuasion [came] not of him that calleth you.
the obedience [is] not of him who is calling you!
- 9** A little yeast grows through the whole lump.
A little leaven leaveneth the whole lump.
a little leaven the whole lump doth leaven;
- 10** I have confidence toward you in the Lord that you will think no other way. But he who troubles you will bear his judgment, whoever he is.
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 be.
I have confidence in regard to you in the Lord, that ye will be none otherwise minded; and he who is troubling you shall bear the judgment, whoever he may be.

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- 11** But I, brothers, if I still preach circumcision, why am I still persecuted? Then the stumbling-block of the cross has been removed.
But I, brethren, if I still preach circumcision, why am I still persecuted? then hath the stumbling-block of the cross been done away.
And I, brethren, if uncircumcision I yet preach, why yet am I persecuted? then hath the stumbling-block of the cross been done away;
- 12** I wish that those who disturb you would cut themselves off.
I would that they that unsettle you would even go beyond circumcision.
O that even they would cut themselves off who are unsettling you!
- 13** For you, brothers, were called for freedom. Only don't use your freedom for gain to the flesh, but through love be servants to one another.
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.
For ye -- to freedom ye were called, brethren, only not the freedom for an occasion to the flesh, but through the love serve ye one another,
- 14** For the whole law is fulfilled in one word, in this: "You shall love your neighbor as yourself."
For the whole law is fulfilled in one word, [even] in this: Thou shalt love thy neighbor as thyself.
for all the law in one word is fulfilled -- in this: `Thou shalt love thy neighbor as thyself;`
- 15** But if you bite and devour one another, be careful that you don't consume one another.
But if ye bite and devour one another, take heed that ye be not consumed one of another.
and if one another ye do bite and devour, see -- that ye may not by one another be consumed.
- 16** But I say, walk by the Spirit, and you won't fulfill the lust of the flesh.
But I say, walk by the Spirit, and ye shall not fulfil the lust of the flesh.
And I say: In the Spirit walk ye, and the desire of the flesh ye may not complete;

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- 17** For the flesh lusts against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other, that you may not do the things that you desire.
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.
for the flesh doth desire contrary to the Spirit, and the Spirit contrary to the flesh, and these are opposed one to another, that the things that ye may will -- these ye may not do;
- 18** But if you are led by the Spirit, you are not under the law.
But if ye are led by the Spirit, ye are not under the law.
and if by the Spirit ye are led, ye are not under law.
- 19** Now the works of the flesh are obvious, which are: adultery, sexual immorality, uncleanness, lustfulness,
Now the works of the flesh are manifest, which are [these]: fornication, uncleanness, lasciviousness,
And manifest also are the works of the flesh, which are: Adultery, whoredom, uncleanness, lasciviousness,
- 20** idolatry, sorcery, hatred, strife, jealousies, outbursts of anger, rivalries, divisions, heresies, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, idolatry, witchcraft, hatred, strifes, emulations, wraths, rivalries, dissensions, sects,
- 21** envyings, murders, drunkenness, orgies, and things like these; of which I forewarn you, even as I did forewarn you, that those who practice such things will not inherit the kingdom of God.
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.
envyings, murders, drunkennesses, revellings, and such like, of which I tell you before, as I also said before, that those doing such things the reign of God shall not inherit.

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- 22** But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,
But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,
And the fruit of the Spirit is: Love, joy, peace, long-suffering, kindness, goodness, faith,
- 23** gentleness, and self-control. Against such things there is no law.
meekness, self-control; against such there is no law.
meekness, temperance: against such there is no law;
- 24** Those who belong to Christ Jesus have crucified the flesh with its passions and lusts.
And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.
and those who are Christ's, the flesh did crucify with the affections, and the desires;
- 25** If we live by the Spirit, let's also walk by the Spirit.
If we live by the Spirit, by the Spirit let us also walk.
if we may live in the Spirit, in the Spirit also we may walk;
- 26** Let's not become conceited, provoking one another, and envying one another.
Let us not become vainglorious, provoking one another, envying one another.
let us not become vain-glorious -- one another provoking, one another envying!
- 1** Brothers, even if a man is caught in some fault, you who are spiritual must restore such a one in a spirit of gentleness; looking to yourself so that you also aren't tempted.
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.
Brethren, if a man also may be overtaken in any trespass, ye who [are] spiritual restore such a one in a spirit of meekness, considering thyself -- lest thou also may be tempted;

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- 2** Bear one another`s burdens, and so fulfill the law of Christ.
Bear ye one another`s burdens, and so fulfil the law of Christ.
of one another the burdens bear ye, and so fill up the law of the Christ,
- 3** For if a man thinks himself to be something when he is nothing, he deceives himself.
For if a man thinketh himself to be something when he is nothing, he deceiveth himself.
for if any one doth think [himself] to be something -- being nothing -- himself he doth deceive;
- 4** But let each man test his own work, and then he will take pride in himself and not in his neighbor.
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.
and his own work let each one prove, and then in regard to himself alone the glorying he shall have, and not in regard to the other,
- 5** For each man will bear his own burden.
For each man shall bear his own burden.
for each one his own burden shall bear.
- 6** But let him who is taught in the word share all good things with him who teaches.
But let him that is taught in the word communicate unto him that teacheth in all good things.
And let him who is instructed in the word share with him who is instructing -- in all good things.
- 7** Don`t be deceived. God is not mocked, for whatever a man sows, that will he also reap.
Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
Be not led astray; God is not mocked; for what a man may sow -- that also he shall reap,

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- 8** For he who sows to his own flesh will from the flesh reap corruption. But he who sows to the Spirit will from the Spirit reap eternal life.
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.
because he who is sowing to his own flesh, of the flesh shall reap corruption; and he who is sowing to the Spirit, of the Spirit shall reap life age-during;
- 9** Let us not be weary in doing good, for we will reap in due season, if we don't give up.
And let us not be weary in well-doing: for in due season we shall reap, if we faint not.
and in the doing good we may not be faint-hearted, for at the proper time we shall reap -- not desponding;
- 10** So then, as we have opportunity, let us work that which is good toward all men, and especially toward those who are of the household of the faith.
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.
therefore, then, as we have opportunity, may we work the good to all, and especially unto those of the household of the faith.
- 11** See with what large letters I write to you with my own hand.
See with how large letters I write unto you with mine own hand.
Ye see in how large letters I have written to you with my own hand;
- 12** As many as desire to look good in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ.
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.
as many as are willing to make a good appearance in the flesh, these constrain you to be circumcised -- only that for the cross of the Christ they may not be persecuted,

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- 13** For even they who receive circumcision don't keep the law themselves, but they desire to have you circumcised, that they may boast in your flesh.
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.
for neither do those circumcised themselves keep the law, but they wish you to be circumcised, that in your flesh they may glory.
- 14** But far be it from me to boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.
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.
And for me, let it not be -- to glory, except in the cross of our Lord Jesus Christ, through which to me the world hath been crucified, and I to the world;
- 15** For neither is circumcision anything, nor uncircumcision, but a new creation.
For neither is circumcision anything, nor uncircumcision, but a new creature.
for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation;
- 16** As many as will walk by this rule, peace and mercy be on them, and on God's Israel.
And as many as shall walk by this rule, peace [be] upon them, and mercy, and upon the Israel of God.
and as many as by this rule do walk -- peace upon them, and kindness, and on the Israel of God!
- 17** From now on, let no one cause me any trouble, for I bear the marks of Jesus branded on my body.
Henceforth, let no man trouble me; for I bear branded on my body the marks of Jesus.
Henceforth, let no one give me trouble, for I the scars of the Lord Jesus in my body do bear.
- 18** The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.
The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.
The grace of our Lord Jesus Christ [is] with your spirit, brethren! Amen.