

Galatians - 1

KING JAMES	NASB	NIV
GALATIANS 1	GALATIANS 1	GALATIANS 1
1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)	1:1 Paul, an apostle (not sent from men nor through the agency of man, but through Jesus Christ and God the Father, who raised Him from the dead),	1:1 Paul, an apostle—sent not from men nor by a man, but by Jesus Christ and God the Father, who raised him from the dead—
1:2 And all the brethren which are with me, to the churches of Galatia:	1:2 and all the brethren who are with me, To the churches of Galatia:	1:2 and all the brothers and sisters with me, To the churches in Galatia:
1:3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,	1:3 Grace to you and peace from God our Father and the Lord Jesus Christ,	3 Grace and peace to you from God our Father and the Lord Jesus Christ,
1:4 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:	1:4 who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father,	1:4 who gave himself for our sins to rescue us from the present evil age, according to the will of our God and Father,
1:5 To whom be glory for ever and ever. Amen.	1:5 to whom be the glory forevermore. Amen.	1:5 to whom be glory for ever and ever. Amen.
1:6 I marvel that you are so soon removed from him that called you into the grace of Christ to another gospel:	1:6 I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel;	1:6 I am astonished that you are so quickly deserting the one who called you to live in the grace of Christ and are turning to a different gospel—
1:7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.	1:7 which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ.	1:7 which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ.
1:8 But though we, or an angel from heaven, preach any other gospel to you than that which we have preached to you, let him be accursed.	1:8 But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed!	1:8 But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let them be under God's curse!
1:9 As we said before, so I say now again, if any man preach any other gospel to you than that you have received, let him be accursed.	1:9 As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!	1:9 As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let them be under God's curse!
1:10 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.	1:10 For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ.	1:10 Am I now trying to win the approval of human beings, or of God? Or am I trying to please people? If I were still trying to please people, I would not be a servant of Christ.

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1:11 But I certify you, brethren, that the gospel which was preached by me is not after man.	1:11 For I would have you know, brethren, that the gospel which was preached by me is not according to man.	1:11 I want you to know, brothers and sisters, that the gospel I preached is not of human origin.
1:12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.	1:12 For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ.	1:12 I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.
1:13 For you 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:	1:13 For you have heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure and tried to destroy it;	1:13 For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it.
1:14 And profited in the Jews' religion above many my equals in my own nation, being much more zealous of the traditions of my fathers.	1:14 and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions.	1:14 I was advancing in Judaism beyond many of my own age among my people and was extremely zealous for the traditions of my fathers.
1:15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,	1:15 But when God, who had set me apart even from my mother's womb and called me through His grace, was pleased	1:15 But when God, who set me apart from my mother's womb and called me by his grace, was pleased
1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:	1:16 to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood,	1:16 to reveal his Son in me so that I might preach him among the Gentiles, my immediate response was not to consult any human being.
1:17 Neither did I go up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again to Damascus.	1:17 nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus.	1:17 I did not go up to Jerusalem to see those who were apostles before I was, but I went into Arabia. Later I returned to Damascus.
1:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.	1:18 Then three years later I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days.	1:18 Then after three years, I went up to Jerusalem to get acquainted with Cephas and stayed with him fifteen days.
1:19 But I saw none of the other apostles, save James the Lord's brother.	1:19 But I did not see any other of the apostles except James, the Lord's brother.	1:19 I saw none of the other apostles—only James, the Lord's brother.
1:20 Now the things which I write to you, behold, before God, I lie not.	1:20 (Now in what I am writing to you, I assure you before God that I am not lying.)	1:20 I assure you before God that what I am writing you is no lie.

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1:21 Afterwards I came into the regions of Syria and Cilicia;	1:21 Then I went into the regions of Syria and Cilicia.	1:21 Then I went to Syria and Cilicia.
1:22 And was unknown by face to the churches of Judaea which were in Christ.	1:22 I was still unknown by sight to the churches of Judea which were in Christ;	1:22 I was personally unknown to the churches of Judea that are in Christ.
1:23 But they had heard only, That he which persecuted us in times past now preaches the faith which he once destroyed.	1:23 but only, they kept hearing, "He who once persecuted us is now preaching the faith which he once tried to destroy."	1:23 They only heard the report: "The man who formerly persecuted us is now preaching the faith he once tried to destroy."
1:24 And they glorified God in me.	1:24 And they were glorifying God because of me.	1:24 And they praised God because of me.
GALATIANS 2	GALATIANS 2	GALATIANS 2
2:1 Then after fourteen years I went up again to Jerusalem with Barnabas, and took Titus with me also.	2:1 Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also.	2:1 Then after fourteen years, I went up again to Jerusalem, this time with Barnabas. I took Titus along also.
2:2 And I went up by revelation, and communicated to 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.	2:2 It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain.	2:2 I went in response to a revelation and, meeting privately with those esteemed as leaders, I presented to them the gospel that I preach among the Gentiles. I wanted to be sure I was not running and had not been running my race in vain.
2:3 But Titus, who was with me, being a Greek, was not compelled to be circumcised:	2:3 But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised.	2:3 Yet not even Titus, who was with me, was compelled to be circumcised, even though he was a Greek.
2:4 And that because of false brethren brought in unawares, who came in privately to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:	2:4 But it was because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage.	2:4 This matter arose because some false believers had infiltrated our ranks to spy on the freedom we have in Christ Jesus and to make us slaves.
2:5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.	2:5 But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you.	2:5 We did not give in to them for a moment, so that the truth of the gospel might be preserved for you.
2:6 But of these who seemed to be somewhat, (whatsoever they were, it makes no matter to me: God accepts no man's person:) for they who seemed to be somewhat in conference added nothing to me:	2:6 But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)—well, those who were of reputation contributed nothing to me.	2:6 As for those who were held in high esteem—whatever they were makes no difference to me; God does not show favoritism—they added nothing to my message.

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2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed to me, as the gospel of the circumcision was to Peter;	2:7 But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised	2:7 On the contrary, they recognized that I had been entrusted with the task of preaching the gospel to the uncircumcised, just as Peter had been to the circumcised.
2:8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)	2:8 (for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles),	2:8 For God, who was at work in Peter as an apostle to the circumcised, was also at work in me as an apostle to the Gentiles.
2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given to me, they gave to me and Barnabas the right hands of fellowship; that we should go to the heathen, and they to the circumcision.	2:9 and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we might go to the Gentiles and they to the circumcised.	2:9 James, Cephas and John, those esteemed as pillars, gave me and Barnabas the right hand of fellowship when they recognized the grace given to me. They agreed that we should go to the Gentiles, and they to the circumcised.
2:10 Only they would that we should remember the poor; the same which I also was forward to do.	2:10 They only asked us to remember the poor—the very thing I also was eager to do.	2:10 All they asked was that we should continue to remember the poor, the very thing I had been eager to do all along.
2:11 But when Peter was come to Antioch, I withstood him to his face, because he was to be blamed.	2:11 But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.	2:11 When Cephas came to Antioch, I opposed him to his face, because he stood condemned.
2:12 For before he came from James, he ate with the Gentiles: but when they came, he withdrew and separated himself, fearing them which were of the circumcision.	2:12 For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision.	2:12 For before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group.
2:13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.	2:13 The rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.	2:13 The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray.

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2:14 But when I saw that they walked not uprightly according to the truth of the gospel, I said to Peter before them all, If you, being a Jew, live after the manner of Gentiles, and not as do the Jews, why do you compel the Gentiles to live as do the Jews?	2:14 But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like Jews?"	2:14 When I saw that they were not acting in line with the truth of the gospel, I said to Cephas in front of them all, "You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?"
2:15 We who are Jews by nature, and not sinners of the Gentiles,	2:15 "We are Jews by nature and not sinners from among the Gentiles;	2:15 "We who are Jews by birth and not sinful Gentiles
2:16 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.	2:16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.	2:16 know that a person is not justified by the works of the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by the works of the law, because by the works of the law no one will be justified.
2:17 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.	2:17 But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be!	2:17 "But if, in seeking to be justified in Christ, we Jews find ourselves also among the sinners, doesn't that mean that Christ promotes sin? Absolutely not!
2:18 For if I build again the things which I destroyed, I make myself a transgressor.	2:18 For if I rebuild what I have once destroyed, I prove myself to be a transgressor.	2:18 If I rebuild what I destroyed, then I really would be a lawbreaker.
2:19 For I through the law am dead to the law, that I might live to God.	2:19 For through the Law I died to the Law, so that I might live to God.	2:19 "For through the law I died to the law so that I might live for God.
2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ lives 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.	2:20 I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the 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.	2:20 I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.
2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.	2:21 I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly."	2:21 I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!

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GALATIANS 3	GALATIANS 3	GALATIANS 3
3:1 O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?	3:1 You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?	3:1 You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified.
3:2 This only would I learn of you, Did you receive the Spirit by the works of the law, or by the hearing of faith?	3:2 This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?	3:2 I would like to learn just one thing from you: Did you receive the Spirit by the works of the law, or by believing what you heard?
3:3 Are you so foolish? having begun in the Spirit, are you now made perfect by the flesh?	3:3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?	3:3 Are you so foolish? After beginning by means of the Spirit, are you now trying to finish by means of the flesh?
3:4 Have you suffered so many things in vain? if it be yet in vain.	3:4 Did you suffer so many things in vain—if indeed it was in vain?	3:4 Have you experienced so much in vain—if it really was in vain?
3:5 He therefore that ministers to you the Spirit, and works miracles among you, does he it by the works of the law, or by the hearing of faith?	3:5 So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?	3:5 So again I ask, does God give you his Spirit and work miracles among you by the works of the law, or by your believing what you heard?
3:6 Even as Abraham believed God, and it was accounted to him for righteousness.	3:6 Even so Abraham believed God, and it was reckoned to him as righteousness.	3:6 So also Abraham “believed God, and it was credited to him as righteousness.”
3:7 Know you therefore that they which are of faith, the same are the children of Abraham.	3:7 Therefore, be sure that it is those who are of faith who are sons of Abraham.	3:7 Understand, then, that those who have faith are children of Abraham.
3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, In thee shall all nations be blessed.	3:8 The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “All the nations will be blessed in you.”	3:8 Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: “All nations will be blessed through you.”
3:9 So then they which be of faith are blessed with faithful Abraham.	3:9 So then those who are of faith are blessed with Abraham, the believer.	3:9 So those who rely on faith are blessed along with Abraham, the man of faith.
3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one who continues not in all things which are written in the book of the law to do them.	3:10 For as many as are of the works of the Law are under a curse; for it is written, “Cursed is everyone who does not abide by all things written in the book of the law, to perform them.”	3:10 For all who rely on the works of the law are under a curse, as it is written: “Cursed is everyone who does not continue to do everything written in the Book of the Law.”

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3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.	3:11 Now that no one is justified by the Law before God is evident; for, "The righteous man shall live by faith."	3:11 Clearly no one who relies on the law is justified before God, because "the righteous will live by faith."
3:12 And the law is not of faith: but, The man that does them shall live in them.	3:12 However, the Law is not of faith; on the contrary, "He who practices them shall live by them."	3:12 The law is not based on faith; on the contrary, it says, "The person who does these things will live by them."
3:13 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 hangs on a tree:	3:13 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"—	3:13 Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a pole."
3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.	3:14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.	3:14 He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.
3:15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannuls, or adds thereto.	3:15 Brethren, I speak in terms of human relations: even though it is only a man's covenant, yet when it has been ratified, no one sets it aside or adds conditions to it.	3:15 Brothers and sisters, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case.
3:16 Now to Abraham and his seed were the promises made. He said not, And to seeds, as of many; but as of one, And to your seed, which is Christ.	3:16 Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ.	3:16 The promises were spoken to Abraham and to his seed. Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ.
3:17 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 no effect.	3:17 What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise.	3:17 What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise.
3:18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.	3:18 For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise.	3:18 For if the inheritance depends on the law, then it no longer depends on the promise; but God in his grace gave it to Abraham through a promise.

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3:19 Wherefore then serves 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.	3:19 Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made.	3:19 Why, then, was the law given at all? It was added because of transgressions until the Seed to whom the promise referred had come. The law was given through angels and entrusted to a mediator.
3:20 Now a mediator is not a mediator of one, but God is one.	3:20 Now a mediator is not for one party only; whereas God is only one.	3:20 A mediator, however, implies more than one party; but God is one.
3:21 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.	3:21 Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.	3:21 Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law.
3:22 But the scripture has concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.	3:22 But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.	3:22 But Scripture has locked up everything under the control of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe.
3:23 But before faith came, we were kept under the law, shut up to the faith which should afterwards be revealed.	3:23 But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.	3:23 Before the coming of this faith, we were held in custody under the law, locked up until the faith that was to come would be revealed.
3:24 Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith.	3:24 Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith.	3:24 So the law was our guardian until Christ came that we might be justified by faith.
3:25 But after faith has come, we are no longer under a schoolmaster.	3:25 But now that faith has come, we are no longer under a tutor.	3:25 Now that this faith has come, we are no longer under a guardian.
3:26 For you are all the children of God by faith in Christ Jesus.	3:26 For you are all sons of God through faith in Christ Jesus.	3:26 So in Christ Jesus you are all children of God through faith,
3:27 For as many of you as have been baptized into Christ have put on Christ.	3:27 For all of you who were baptized into Christ have clothed yourselves with Christ.	3:27 for all of you who were baptized into Christ have clothed yourselves with Christ.
3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus.	3:28 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.	3:28 There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.

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3:29 And if you be Christ's, then are you Abraham's seed, and heirs according to the promise.	3:29 And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.	3:29 If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.
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4:1 Now I say, That the heir, as long as he is a child, differs nothing from a servant, though he be Lord of all;	4:1 Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything,	4:1 What I am saying is that as long as an heir is underage, he is no different from a slave, although he owns the whole estate.
4:2 But is under tutors and governors until the time appointed of the father.	4:2 but he is under guardians and managers until the date set by the father.	4:2 The heir is subject to guardians and trustees until the time set by his father.
4:3 Even so we, when we were children, were in bondage under the elements of the world:	4:3 So also we, while we were children, were held in bondage under the elemental things of the world.	4:3 So also, when we were underage, we were in slavery under the elemental spiritual forces of the world.
4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,	4:4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law,	4:4 But when the set time had fully come, God sent his Son, born of a woman, born under the law,
4:5 To redeem them that were under the law, that we might receive the adoption of sons.	4:5 so that He might redeem those who were under the Law, that we might receive the adoption as sons.	4:5 to redeem those under the law, that we might receive adoption to sonship.
4:6 And because you are sons, God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father.	4:6 Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"	4:6 Because you are his sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father."
4:7 Wherefore you are no more a servant, but a son; and if a son, then an heir of God through Christ.	4:7 Therefore you are no longer a slave, but a son; and if a son, then an heir through God.	4:7 So you are no longer a slave, but God's child; and since you are his child, God has made you also an heir.
4:8 Howbeit then, when you knew not God, you did service to them which by nature are no gods.	4:8 However at that time, when you did not know God, you were slaves to those which by nature are no gods.	4:8 Formerly, when you did not know God, you were slaves to those who by nature are not gods.
4:9 But now, after that you have known God, or rather are known of God, how do you turn again to the weak and beggarly elements, whereto you desire again to be in bondage?	4:9 But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again?	4:9 But now that you know God—or rather are known by God—how is it that you are turning back to those weak and miserable forces? Do you wish to be enslaved by them all over again?

Galatians - 10

KING JAMES	NASB	NIV
4:10 you observe days, and months, and times, and years.	4:10 You observe days and months and seasons and years.	4:10 You are observing special days and months and seasons and years!
4:11 I am afraid of you, lest I have bestowed upon you labor in vain.	4:11 I fear for you, that perhaps I have labored over you in vain.	4:11 I fear for you, that somehow I have wasted my efforts on you.
4:12 Brethren, I beseech you, be as I am; for I am as you are: you have not injured me at all.	4:12 I beg of you, brethren, become as I am, for I also have become as you are. You have done me no wrong;	4:12 I plead with you, brothers and sisters, become like me, for I became like you. You did me no wrong.
4:13 you know how through infirmity of the flesh I preached the gospel to you at the first.	4:13 but you know that it was because of a bodily illness that I preached the gospel to you the first time;	4:13 As you know, it was because of an illness that I first preached the gospel to you,
4:14 And my temptation which was in my flesh you despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.	4:14 and that which was a trial to you in my bodily condition you did not despise or loathe, but you received me as an angel of God, as Christ Jesus Himself.	4:14 and even though my illness was a trial to you, you did not treat me with contempt or scorn. Instead, you welcomed me as if I were an angel of God, as if I were Christ Jesus himself.
4:15 Where is then the blessedness you spake of? for I bear you record, that, if it had been possible, you would have plucked out your own eyes, and have given them to me.	4:15 Where then is that sense of blessing you had? For I bear you witness that, if possible, you would have plucked out your eyes and given them to me.	4:15 Where, then, is your blessing of me now? I can testify that, if you could have done so, you would have torn out your eyes and given them to me.
4:16 Am I therefore become your enemy, because I tell you the truth?	4:16 So have I become your enemy by telling you the truth?	4:16 Have I now become your enemy by telling you the truth?
4:17 They zealously affect you, but not well; yea, they would exclude you, that you might affect them.	4:17 They eagerly seek you, not commendably, but they wish to shut you out so that you will seek them.	4:17 Those people are zealous to win you over, but for no good. What they want is to alienate you from us, so that you may have zeal for them.
4:18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.	4:18 But it is good always to be eagerly sought in a commendable manner, and not only when I am present with you.	4:18 It is fine to be zealous, provided the purpose is good, and to be so always, not just when I am with you.
4:19 My little children, of whom I travail in birth again until Christ be formed in you,	4:19 My children, with whom I am again in labor until Christ is formed in you—	4:19 My dear children, for whom I am again in the pains of childbirth until Christ is formed in you,
4:20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.	4:20 but I could wish to be present with you now and to change my tone, for I am perplexed about you.	4:20 how I wish I could be with you now and change my tone, because I am perplexed about you!

KING JAMES	NASB	NIV
4:21 Tell me, you that desire to be under the law, do you not hear the law?	4:21 Tell me, you who want to be under law, do you not listen to the law?	4:21 Tell me, you who want to be under the law, are you not aware of what the law says?
4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.	4:22 For it is written that Abraham had two sons, one by the bondwoman and one by the free woman.	4:22 For it is written that Abraham had two sons, one by the slave woman and the other by the free woman.
4:23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.	4:23 But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise.	4:23 His son by the slave woman was born according to the flesh, but his son by the free woman was born as the result of a divine promise.
4:24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which genders to bondage, which is Agar.	4:24 This is allegorically speaking, for these women are two covenants: one proceeding from Mount Sinai bearing children who are to be slaves; she is Hagar.	4:24 These things are being taken figuratively: The women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar.
4:25 For this Agar is mount Sinai in Arabia, and answers to Jerusalem which now is, and is in bondage with her children.	4:25 Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children.	4:25 Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children.
4:26 But Jerusalem which is above is free, which is the mother of us all.	4:26 But the Jerusalem above is free; she is our mother.	4:26 But the Jerusalem that is above is free, and she is our mother.
4:27 For it is written, Rejoice, you barren that bear not; break forth and cry, you that travail not: for the desolate has many more children than she which has an husband.	4:27 For it is written, "Rejoice, barren woman who does not bear; Break forth and shout, you who are not in labor; For more numerous are the children of the desolate Than of the one who has a husband."	4:27 For it is written: "Be glad, barren woman, you who never bore a child; shout for joy and cry aloud, you who were never in labor; because more are the children of the desolate woman than of her who has a husband."
4:28 Now we, brethren, as Isaac was, are the children of promise.	4:28 And you brethren, like Isaac, are children of promise.	4:28 Now you, brothers and sisters, like Isaac, are children of promise.
4:29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.	4:29 But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now also.	4:29 At that time the son born according to the flesh persecuted the son born by the power of the Spirit. It is the same now.

KING JAMES	NASB	NIV
4:30 Nevertheless what says 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.	4:30 But what does the Scripture say? "Cast out the bondwoman and her son, For the son of the bondwoman shall not be an heir with the son of the free woman."	4:30 But what does Scripture say? "Get rid of the slave woman and her son, for the slave woman's son will never share in the inheritance with the free woman's son."
4:31 So then, brethren, we are not children of the bondwoman, but of the free.	4:31 So then, brethren, we are not children of a bondwoman, but of the free woman.	4:31 Therefore, brothers and sisters, we are not children of the slave woman, but of the free woman.
GALATIANS 5	GALATIANS 5	GALATIANS 5
5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.	5:1 It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.	5:1 It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.
5:2 Behold, I Paul say to you, that if you be circumcised, Christ shall profit you nothing.	5:2 Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you.	5:2 Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all.
5:3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.	5:3 And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law.	5:3 Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law.
5:4 Christ is become of no effect to you, whosoever of you are justified by the law; you are fallen from grace.	5:4 You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.	5:4 You who are trying to be justified by the law have been alienated from Christ; you have fallen away from grace.
5:5 For we through the Spirit wait for the hope of righteousness by faith.	5:5 For we through the Spirit, by faith, are waiting for the hope of righteousness.	5:5 For through the Spirit we eagerly await by faith the righteousness for which we hope.
5:6 For in Jesus Christ neither circumcision avails any thing, nor uncircumcision; but faith which works by love.	5:6 For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love.	5:6 For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.
5:7 you did run well; who did hinder you that you should not obey the truth?	5:7 You were running well; who hindered you from obeying the truth?	5:7 You were running a good race. Who cut in on you to keep you from obeying the truth?
5:8 This persuasion comes not of him that calls you.	5:8 This persuasion did not come from Him who calls you.	5:8 That kind of persuasion does not come from the one who calls you.
5:9 A little leaven leavens the whole lump.	5:9 A little leaven leavens the whole lump of dough.	5:9 "A little yeast works through the whole batch of dough."

KING JAMES	NASB	NIV
5:10 I have confidence in you through the Lord, that you will be none otherwise minded: but he that troubles you shall bear his judgment, whosoever he be.	5:10 I have confidence in you in the Lord that you will adopt no other view; but the one who is disturbing you will bear his judgment, whoever he is.	5:10 I am confident in the Lord that you will take no other view. The one who is throwing you into confusion, whoever that may be, will have to pay the penalty.
5:11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offense of the cross ceased.	5:11 But I, brethren, if I still preach circumcision, why am I still persecuted? Then the stumbling block of the cross has been abolished.	5:11 Brothers and sisters, if I am still preaching circumcision, why am I still being persecuted? In that case the offense of the cross has been abolished.
5:12 I would they were even cut off which trouble you.	5:12 I wish that those who are troubling you would even mutilate themselves.	5:12 As for those agitators, I wish they would go the whole way and emasculate themselves!
5:13 For, brethren, you have been called to liberty; only use not liberty for an occasion to the flesh, but by love serve one another.	5:13 For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another.	5:13 You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love.
5:14 For all the law is fulfilled in one word, even in this; You shalt love your neighbor as yourself.	5:14 For the whole Law is fulfilled in one word, in the statement, "You shall love your neighbor as yourself."	5:14 For the entire law is fulfilled in keeping this one command: "Love your neighbor as yourself."
5:15 But if you bite and devour one another, take heed that you be not consumed one of another.	5:15 But if you bite and devour one another, take care that you are not consumed by one another.	5:15 If you bite and devour each other, watch out or you will be destroyed by each other.
5:16 This I say then, Walk in the Spirit, and you shall not fulfil the lust of the flesh.	5:16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh.	5:16 So I say, walk by the Spirit, and you will not gratify the desires of the flesh.
5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that you cannot do the things that you would.	5:17 For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.	5:17 For the flesh desires what is contrary to the Spirit, and the Spirit what is contrary to the flesh. They are in conflict with each other, so that you are not to do whatever you want.
5:18 But if you be led of the Spirit, you are not under the law.	5:18 But if you are led by the Spirit, you are not under the Law.	5:18 But if you are led by the Spirit, you are not under the law.
5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,	5:19 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality,	5:19 The acts of the flesh are obvious: sexual immorality, impurity and debauchery;

KING JAMES	NASB	NIV
5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,	5:20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions,	5:20 idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions
5:21 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.	5:21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.	5:21 and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.
5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,	5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,	5:22 But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness,
5:23 Meekness, temperance: against such there is no law.	5:23 gentleness, self-control; against such things there is no law.	5:23 gentleness and self-control. Against such things there is no law.
5:24 And they that are Christ's have crucified the flesh with the affections and lusts.	5:24 Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.	5:24 Those who belong to Christ Jesus have crucified the flesh with its passions and desires.
5:25 If we live in the Spirit, let us also walk in the Spirit.	5:25 If we live by the Spirit, let us also walk by the Spirit.	5:25 Since we live by the Spirit, let us keep in step with the Spirit.
5:26 Let us not be desirous of vain glory, provoking one another, envying one another.	5:26 Let us not become boastful, challenging one another, envying one another.	5:26 Let us not become conceited, provoking and envying each other.
GALATIANS 6	GALATIANS 6	GALATIANS 6
6:1 Brethren, if a man be overtaken in a fault, you which are spiritual, restore such an one in the spirit of meekness; considering yourself, lest you also be tempted.	6:1 Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted.	6:1 Brothers and sisters, if someone is caught in a sin, you who live by the Spirit should restore that person gently. But watch yourselves, or you also may be tempted.
6:2 Bear you one another's burdens, and so fulfil the law of Christ.	6:2 Bear one another's burdens, and thereby fulfill the law of Christ.	6:2 Carry each other's burdens, and in this way you will fulfill the law of Christ.
6:3 For if a man think himself to be something, when he is nothing, he deceives himself.	6:3 For if anyone thinks he is something when he is nothing, he deceives himself.	6:3 If anyone thinks they are something when they are not, they deceive themselves.
6:4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.	6:4 But each one must examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another.	6:4 Each one should test their own actions. Then they can take pride in themselves alone, without comparing themselves to someone else,

KING JAMES	NASB	NIV
6:5 For every man shall bear his own burden.	6:5 For each one will bear his own load.	6: 5 for each one should carry their own load.
6:6 Let him that is taught in the word communicate to him that teaches in all good things.	6:6 The one who is taught the word is to share all good things with the one who teaches him.	6:6 Nevertheless, the one who receives instruction in the word should share all good things with their instructor.
6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.	6:7 Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap.	6:7 Do not be deceived: God cannot be mocked. A man reaps what he sows.
6:8 For he that sows to his flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life everlasting.	6:8 For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.	6:8 Whoever sows to please their flesh, from the flesh will reap destruction; whoever sows to please the Spirit, from the Spirit will reap eternal life.
6:9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.	6:9 Let us not lose heart in doing good, for in due time we will reap if we do not grow weary.	6:9 Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.
6:10 As we have therefore opportunity, let us do good to all men, especially to them who are of the household of faith.	6:10 So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith.	6:10 Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.
6:11 you see how large a letter I have written to you with mine own hand.	6:11 See with what large letters I am writing to you with my own hand.	6:11 See what large letters I use as I write to you with my own hand!
6:12 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.	6:12 Those who desire to make a good showing in the flesh try to compel you to be circumcised, simply so that they will not be persecuted for the cross of Christ.	6:12 Those who want to impress people by means of the flesh are trying to compel you to be circumcised. The only reason they do this is to avoid being persecuted for the cross of Christ.
6:13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.	6:13 For those who are circumcised do not even keep the Law themselves, but they desire to have you circumcised so that they may boast in your flesh.	6:13 Not even those who are circumcised keep the law, yet they want you to be circumcised that they may boast about your circumcision in the flesh.
6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world.	6:14 But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.	6:14 May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

Galatians - 16

KING JAMES	NASB	NIV
6:15 For in Christ Jesus neither circumcision avails any thing, nor uncircumcision, but a new creature.	6:15 For neither is circumcision anything, nor uncircumcision, but a new creation.	6:15 Neither circumcision nor uncircumcision means anything; what counts is the new creation.
6:16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.	6:16 And those who will walk by this rule, peace and mercy be upon them, and upon the Israel of God.	6:16 Peace and mercy to all who follow this rule—to the Israel of God.
6:17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.	6:17 From now on let no one cause trouble for me, for I bear on my body the brand-marks of Jesus.	6:17 From now on, let no one cause me trouble, for I bear on my body the marks of Jesus.
6:18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.	6:18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.	6:18 The grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen.
