

## WOODEN GALATIANS

**1:**<sup>1</sup>Paul, (an) apostle not from men nor through men, but through Jesus Christ and God (the) Father, the-one having-raised him from (the) dead, <sup>2</sup>and all the brothers with me to-the churches of-[the] Galatia. <sup>3</sup>Grace to-you and peace from God (the) Father of-us and (the) Lord Jesus Christ, <sup>4</sup>the-One having-given himself on-behalf-of the sins of-us, in-order-that he-might-deliver us from the present [the] evil world according-to the will of-the God and Father of-us, <sup>5</sup>to-whom (be) [the] for the ages of the ages. Amen.

**6**I-am-amazed that so quickly you-are-turning-away from the-One having-called you by (the) grace [of-Christ]<sup>ms</sup> to another gospel, <sup>7</sup>which is not another, except<sup>2</sup> some are the-ones troubling you and wanting to-distort the gospel of-[the] Christ. <sup>8</sup>But, if we or (an) angel from heaven preaches<sup>L</sup> to-you <sup>L</sup>(a)-gospel (different) from what we-preached to-you, let-him-be-accursed. <sup>9</sup>As we-have-said-already, also now I-say (it) again, if anybody preaches<sup>L</sup> you <sup>L</sup>(a)-gospel (different) from what you received, let-him-be accursed.

**10**For now am-I-persuading men or [the] God? Or am-I-trying to-please men? If I-were<sup>L</sup> yet <sup>L</sup>pleasing men, I<sup>L</sup> would not <sup>L</sup>be (a) servant of-Christ.

**11**For I-make-know to-you, brothers, the gospel [the] preached by me that it-is not according-to man. **12**For neither did<sup>L</sup> I <sup>L</sup>receive it from man, nor was-I-taught (it), but (it came to me) through (the) revelation of-Jesus Christ.

**13**For you-heard-about [the] my former manner-of-life in [the] Judaism that beyond measure I-used-to-persecute the church of-[the] God and tried-to-destroy it. **14**And I-was-advancing in [the] Judaism above many contemporaries in the race of-me, being more-zealously (a) person for the traditions of-(the) ancestors of-me. **15**But when [the God]<sup>ms</sup>, the-One having-set<sup>L</sup> me <sup>L</sup>apart from (the) womb of-(the)-mother of-me and having-called (me) through the grace of-him, was-pleased **16**to-reveal the Son of-him in me, in-order-that I-might-preach him among the Gentiles, immediately I-did<sup>L</sup> not <sup>L</sup>consult-with flesh and blood, **17**not did-I-go-up to Jerusalem to the apostles before me, but I-went-away into Arabia and returned again to Damascus.

**18**Then after three years I-went-up to Jerusalem to-get-acquainted-with Cephas and stayed with him fifteen days, **19**but I-did<sup>L</sup> not <sup>L</sup>see another of-the apostles except<sup>2</sup> James, the brother of-the Lord. **20**And what-things I-am-writing to-you, behold, before [the] God because I-am<sup>L</sup> not <sup>L</sup>lying. **21**Then I-went into the districts of-[the] Syria and [the] Cilicia; **22**and I-was unknown by-[the] face to-the churches of-[the] Judaea the-ones in Christ. **23**But they-were-

hearing only that “The-one persecuting us at-one-time is<sup>1</sup> now Lpreaching the faith that he<sup>1</sup> once Lwas-trying-to-destroy.” <sup>24</sup>And they-glorified [the] God in me.

**2:1**Then after fourteen years again I-went-up to Jerusalem with Barnabas, also taking<sup>1</sup> Titus Lalong. <sup>2</sup>But I-went-up by revelation and I-put-before them the gospel that I-was-preaching among the Gentiles, but privately to-the reputed-ones lest somehow I-would-be-running or had-run in vain. <sup>3</sup>But not-even Titus the-one with me, being (a) Greek, was-compelled to-be-circumcised. <sup>4</sup>But because-of secretly-come-in false-brothers, who-slipped-in to-spy-out the liberty of-us that we-have in Christ Jesus, in-order-that they-would-bring<sup>1</sup> us Linto-bondage, <sup>5</sup>to-whom not-even for (an) hour did-we-yield to-[the] subjection, in-order-that the truth of-the gospel might-remain with you. <sup>6</sup>But from the-ones reputed to-be something—whatever at-the-time they-were matters nothing to-me; [the] God does<sup>1</sup> not Lreceive (the) face of-(a)-man—for the reputed-ones added nothing to-me. <sup>7</sup>But to-the-contrary, seeing that I-had-been-entrusted-with the gospel of-the uncircumcision as Peter (with the gospel) of-the circumcision—<sup>8</sup>for the-one having-worked for-Peter in (the) apostleship of-the circumcision also worked for-me in the Gentiles—<sup>9</sup>and, knowing the grace [the] given to-me, James and Cephas and John, the reputed to-be pillars, gave to-me and to-Barnabas (the) right (hands) that we (might go) to the Gentiles, and they to the circumcision; <sup>10</sup>only in-order-that we-might-remember the poor, which also I<sup>1</sup> myself Lwas-eager to-do this.

<sup>11</sup>And when Cephas came to Antioch, I-opposed him to (the) face because he-was condemned. <sup>12</sup>For before [the] certain-ones came from James, he-was-eating with the Gentiles; but when they-came, he-began-to-withdraw and was-separating himself, fearing the-ones of-the circumcision; <sup>13</sup>and the remaining/rest-of-(the) Jews joined-with<sup>1</sup> him Lin-the-hypocrisy, so-that even Barnabas was-led-astray by-the hypocrisy of-them. <sup>14</sup>But when I-saw that they-were<sup>1</sup> not Lwalking-straight in-reference-to the truth of-the gospel, I-said to-[the] Peter before all,

*“If you, being (a) Jew, live like-Gentiles and not like-Jews—how do you-compel [the] Gentiles to-live-like-Jews? <sup>15</sup>We, (being) Jews by-nature and not sinners of (the) Gentiles, <sup>16</sup>and knowing that (a) man is<sup>1</sup> not Ljustified by works of-law, but<sup>2</sup> through faith of-Jesus Christ, even we believed in Christ Jesus in-order-that we-might-be-justified by faith of-Christ and not by works of-law, because all flesh will<sup>1</sup> not Lbe-justified by works of-law. <sup>17</sup>And if, trying to-be-justified in Christ, we<sup>1</sup> ourselves Lare-found sinners, then (is) Christ (a) minister of-sin? May-it<sup>1</sup> not Lbe! <sup>18</sup>For if I-build again these-things that I-destroyed, I-make myself (a) transgressor. <sup>19</sup>For through the Law I died to-(the)-law, in-order-that I-might-live to-God. I-have-been-crucified-with Christ. <sup>20</sup>But I no-longer live, but Christ lives in me. And what now I-live in (the) flesh, I-live by faith [the] of-the Son of-[the] God, the-one having-loved me and given himself on-behalf-of me. <sup>21</sup>I-*

*do-<sup>J</sup> not <sup>L</sup>nullify the grace of-[the] God. For if righteousness (is) by law, then Christ died needlessly.”*

**3:1**O foolish Galatians, who put<sup>J</sup> you <sup>L</sup>under-a-spell, to-whom according-to eyes Jesus Christ was-displayed crucified? **2**This only do-I-want to-learn from you: did-you-receive the Spirit by works of-law or (the) hearing of-faith? **3**Are-you so foolish, having-begun with-spirit, are-you<sup>J</sup> now <sup>L</sup>trying-to-finish with flesh? **4**Did-you-suffer so-many-things for-nothing—if indeed<sup>2</sup> (it was) for-nothing? **5**So then, the-one providing the Spirit to-you and working miracles among you—(does he do it) by works of-law or by (the) hearing of-faith? **6**Even-as Abraham “believed [the] God, and it-was-regarded to-him for righteousness.”

**7**Know then that the-ones of faith—these are sons of Abraham. **8**The scripture, foreseeing that [the] God would-justify the Gentiles by faith, preached-the-gospel-beforehand to-[the] Abraham [that], “**All the nations will-be-blessed in you.**”

**9**So-that the-ones of faith are-blessed with [the] faithful Abraham. **10**For as-many-as are of works of-law are under (a) curse, for it-has-been-written [that], “**Accursed (is) everybody who does<sup>J</sup> not <sup>L</sup>continue in all the-things written in the book of-the Law [the] to-do them.**” **11**Now that by law nobody is-able to-be-justified before [the] God is evident, because, “**The just-one shall-live by faith.**” **12**Now [the] law is not of faith, but, “**The-one having-done them will-have-life in them.**” **13**Christ redeemed us from the curse of-the law, becoming (a) curse on-behalf-of us, because it-has-been-written, “**Everybody [the-one] hanging on (a) tree (is) accursed,**” in-order-that in Christ Jesus the blessing of-[the] Abraham might-become to the Gentiles, **14**in-order-that we-might-receive the promise of-the Spirit through [the] faith.

**15**Brothers, I-am-speaking according-to man. Even-though, (it is a) ratified/enacted-covenant of-man, nobody annuls or adds-to-it. **16**Now the promises were-spoken to-[the] Abraham and to-the seed of-him. It-does<sup>J</sup> not <sup>L</sup>say “and to-[the] seeds,” as in-reference-to many, but as in-reference-to one, “**And to-the seed of-you,**” who is Christ. **17**But I-say this: (a) covenant ratified/enacted-beforehand by [the] God, the law having-come-to-be after four-hundred and thirty years does<sup>J</sup> not <sup>L</sup>annul unto the abolishing-of the promise. **18**For if the inheritance (is) by law, (it is) no-longer by promise. But to-[the] Abraham [the] God has-granted (it) through promise. **19**What then ((is) the Law? It was-added because-of [the] transgressions until<sup>2</sup> the seed should-come to-whom it-was-promised, having-been-ordained by angels at (the) hand of-(a)-mediator. **20**But the/a mediator is not of-one, but [the] God is one.

**21**So (is) the Law against the promises of-[the] God? May-it<sup>J</sup> not <sup>L</sup>be! For if (a) law had-been-given [the] able to-make-alive, truly [the] righteousness would-have been by law. **22**But the scripture locked-up all<sup>J</sup> [the] <sup>L</sup>things under sin, in-order-that the promise might-be-given to-[the] believing-ones by trust.

**23**But before [the] trust [the] coming, we-were-being-held-in-custody by law, being-locked-up for the future faith to-be-revealed, **24**with-the-result-that the Law has-become (a) tutor

unto Christ, in-order-that we-might-be-justified by trust. <sup>25</sup>But [the] trust having-come, we-are no-longer under (a) tutor. <sup>26</sup>For you-are all sons of-God through [the] trust in Christ Jesus. <sup>27</sup>For as-many-<sup>L</sup> of-you<sup>L</sup> <sup>L</sup>as <sup>L</sup>were-baptized into Christ, put-on Christ. <sup>28</sup>There-is not Jew or Greek, there-is not slave or free, there-is not male and female; for you are all one in Christ Jesus. <sup>29</sup>If you<sup>pl</sup> (are) of-Christ, then you-are seed<sup>sg</sup> of-Abraham, heirs according-to promise.

**4:1**Now I-say, for as-long-<sup>L</sup> (a) time <sup>L</sup>as the/an heir is (a) minor, he-differs with-respect-to-nothing from-(a)-slave, though-being lord of-all, <sup>2</sup>but is under guardians and trustees until the pre-set-time of-the father. <sup>3</sup>So also we, when we-were minors, were enslaved by the basic-rules of-the world; <sup>4</sup>but when the fullness of-[the] time came, [the] God sent-out the Son of-him, becoming from woman, become under law, <sup>5</sup>in-order-that he-might-redeem the-ones under law in-order-that we-might-receive [the] sonship-by-adoption. <sup>6</sup>And because you-are sons, [the] God sent-out the Spirit of-the Son of-him into the hearts of-us, crying-out, “*Abba, [the] Father.*” <sup>7</sup>So-that you<sup>sg</sup> are no-longer (a) slave, but (a) son; and if (a) son, also (an) heir through God. <sup>8</sup>But at-that-time, not knowing God, you-served the-ones by-nature not being gods. <sup>9</sup>But now, having-come-to-know God—but rather having-been-known by God, how do-you-turn-back again to the weak and beggarly elements which you-desire to-serve back again? <sup>10</sup>You-observe days and months and seasons and years. <sup>11</sup>I-am-afraid-for you lest somehow I-have-labored for you for-nothing.

**12**Become as I (am), because I<sup>L</sup> (am) <sup>L</sup>also like you (are), brothers; I-beg you. You-wronged me with-respect-to-nothing. <sup>13</sup>And you-know that through (a) weakness of-the flesh I-preached-the-gospel-to you the first/former-time, <sup>14</sup>and the trial of-you<sup>pl</sup> in the flesh of-me you-did-<sup>L</sup> not <sup>L</sup>look-down-on-with-contempt nor spit-at, but like (an) angel of-God you-welcomed me, like Christ Jesus. <sup>15</sup>Where then (is) the blessing of-you? For I-testify to-you that, if possible, having-gouged-out the eyes of-you, you-would-have-given (them) to-me. <sup>16</sup>So-that have-I-become (an) enemy of-you telling-<sup>L</sup> you <sup>L</sup> (the)-truth? <sup>17</sup>They-do-<sup>L</sup> not <sup>L</sup>seek you well, but they-want-to-exclude you in-order-that you-might-show-great-interest-in them. <sup>18</sup>But (it is) good always to-be-shown-great-interest in (a) good (way) and not only in my (the) being-present with you. <sup>19</sup>My children, whom again I-am-in-labor-pains-for till<sup>2</sup> Christ is-formed in you. <sup>20</sup>And I-was-wanting to-be-present with you now and to change the voice of-me, because I-am-disturbed by you.

**21**Tell me, the-ones wanting to-be under law, are-you<sup>L</sup> not <sup>L</sup>listening to the Law? <sup>22</sup>For it-has-been-written that Abraham had two sons, one by the/a slave-girl and one by the/a free woman. <sup>23</sup>But the-one has-been-born by the slave girl according-to (the) flesh, but the-one by the free (woman) through promise—<sup>24</sup>which-things are allegorically-spoken. For these are two covenants, one from Mount Sinai, bearing to slavery, which is Hagar. <sup>25</sup>And [the] Hagar is Mount Sinai in [the] Arabia, and parallels the present Jerusalem, for she-is-(a)-slave along-with

the children of-her. <sup>26</sup>But the Jerusalem above is free, who is (the) mother of-us. <sup>27</sup>For it-has-been-written,

“Celebrate, barren-one the-one not bearing (children).  
Cry-out and scream, the-one not being-in-labor,  
because many more (are) the children of-the desolate  
than of-the-one having the/a husband.”

<sup>28</sup>But you, brothers, are children of-promise according-to Isaac. <sup>29</sup>But as then the-one having-been-born according-to (the) flesh was-persecuting the-one (having-been-born) according-to the spirit. So also now. <sup>30</sup>But what does<sup>J</sup> the scripture <sup>L</sup>say?

“Cast-out the slave-girl and the son of-her;  
for the son of-the slave-girl will<sup>J</sup> certainly not <sup>L</sup>inherit  
with the son” of-the free (woman).

<sup>31</sup>Wherefore, brothers, we-are not children of-(a)-slave-girl, but of-the free (woman). **5:1**Christ certainly set<sup>J</sup> us <sup>L</sup>free<sup>3</sup>; so stand-firm and do<sup>J</sup> not again <sup>L</sup>be-subject to-(a)-yoke of-bondage.

<sup>2</sup>Behold, I, Paul, tell you that if you are circumcised, Christ will<sup>J</sup> not <sup>L</sup>benefit you anything. <sup>3</sup>And I-testify again to every man (that is) circumcised that he is (a) debtor to-do the whole Law. <sup>4</sup>You-have-been-cut-off from Christ, (you) who are-justified by law; you-fell from [the] grace. <sup>5</sup>For we by-(the)-spirit out-of trust are-waiting-for (the) hope of-righteousness. <sup>6</sup>For in Christ Jesus neither circumcision accomplishes anything nor uncircumcision, but trust working through love.

<sup>7</sup>You-were-running well. Who prevented you not to-obey the truth? The persuasion (was) not from the-One calling you. <sup>9</sup>(A) little yeast leavens the whole lump. <sup>10</sup>I am-confident in you in (the) Lord that you-will-adopt no other thing, but the-one disturbing you will-bear [the] judgment, whoever<sup>2</sup> he-is. <sup>11</sup>But I, brothers, if I still preach circumcision, why am-I<sup>J</sup> still <sup>L</sup>being-persecuted? Then the stumbling-block of-the cross would-disappear. <sup>12</sup>I-wish the-ones troubling you will<sup>J</sup> even <sup>L</sup>mutilate themselves!

<sup>13</sup>For you were-called for freedom, brothers. Only (do) not (use) [the] freedom as (an) occasion for the flesh, but through [the] love serve one-another. <sup>14</sup>For all the Law has-been-fulfilled in one statement—in [the], “You-shall-love the neighbor of-you as yourself.” <sup>15</sup>And if you bite and devour one-another, beware lest you-get-consumed by one-another.

<sup>16</sup>I tell you, walk by (the) spirit and you-will<sup>J</sup> certainly not <sup>L</sup>be-fulfilling (the) desire of-(the)-flesh. <sup>17</sup>For the flesh desires against the spirit, and the spirit (desires) against the flesh, for these are-opposed to one-another, in-order-that not what you want these-things you-do. <sup>18</sup>But if you-are-led by (the) spirit, you-are not under law. <sup>19</sup>Now the deeds of-the flesh are evident, which are sexual-immorality, uncleanness, sensuality, <sup>20</sup>idolatry, sorcery, hostilities, rivalry, jealous, rages, disputes, divisions, factions, <sup>21</sup>envyings, drunkenness, carousings, and the-things

like these, which I-say<sup>1</sup> to-you ↗ahead-of time, as I-told-(you)-before, [that] the-ones doing [the] such-things will<sup>1</sup> not ↗inherit (the) kingdom of-God.

<sup>22</sup>But the fruit of-the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup>gentleness, self-control. No law exists against [the] such-things. <sup>24</sup>But the-ones of-Christ [Jesus]<sup>ms</sup> crucified the flesh with the/its passions and the/its desires. <sup>25</sup>If we-have-life by-(the)-spirit, let-us<sup>1</sup> also ↗conduct-ourselves by-(the)-spirit. Let-us<sup>1</sup> not ↗become-boastful, irritating one-another, envying one-another.

**6:1**Brothers, even if (a) man is-caught-up in any sin, you the-ones spiritual restore [the] such-(a person) in (the) spirit of-humility/gentleness, watching yourselves lest you also get-tempted. <sup>2</sup>Bear the burdens of-one-another, and in-this way fulfill the ‘law’ of-[the] Christ. <sup>3</sup>For if anybody thinks (himself) to-be something, being nothing, he-deceives himself. <sup>4</sup>But let<sup>1</sup> each ↗examine the work of-himself, and then he-will-have [the] boasting to himself only and not to the other-(person). <sup>5</sup>For each will-bear [the] his-own burden. <sup>6</sup>But let<sup>1</sup> the-one taught the word ↗share-with the-one teaching in all good-things. <sup>7</sup>Do<sup>1</sup> not ↗be-deceived; God is<sup>1</sup> not ↗mocked. For what (a) man sows—this he-will<sup>1</sup> also ↗reap; <sup>8</sup>because the-one sowing to the flesh of-himself will-reap from the flesh corruption, but the-one sowing to the spirit will-reap from the spirit eternal life. <sup>9</sup>But doing [the] good, let-us<sup>1</sup> not ↗become-discouraged, for in-our-own-time we-will-reap, not giving-up. <sup>10</sup>So then, as we-have opportunity, let-us-work-(hard at) the good-thing toward all, but especially toward the-ones of-(the)-household of-[the] faith/trust.

<sup>11</sup>See with-what-large letters I-wrote to-you with-[the] my hand. <sup>12</sup>As-many-as want to-make-(a)-good-showing in (the) flesh—these are-requiring you to-be-circumcised in-order-that they-may<sup>1</sup> not ↗be-persecuted for-the cross of-[the] Christ. <sup>13</sup>For not even the-ones circumcised keep the Law themselves, but they-want you to-be-circumcised in-order-that they-may-take-pride-in [the] your flesh. <sup>14</sup>But may-it<sup>1</sup> not ↗be for-me to-take-pride except<sup>2</sup> in the cross of-the Lord of-us Jesus Christ, through whom (the) world has-been-crucified to-me and-I to-(the)-world. <sup>15</sup>For neither circumcision is anything or uncircumcision, but (a) new creation. <sup>16</sup>And as-many-as will-conduct-themselves by this [the] rule—(may) peace (be) on them and mercy and on the Israel of-[the] God.

<sup>17</sup>During-the remaining (time) let<sup>1</sup> nobody ↗cause me trouble, for I bear in the body of-me the marks of-[the] Jesus.

<sup>18</sup>[The] grace of-the Lord of-us Jesus Christ (be) with the spirit of-you, brothers. Amen.

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