

Galatians 5

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26

Text

Greek

	Τῇ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐλευθερίᾳ ἡμᾶς Χριστὸς plugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means “anoointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ)
1	Noun, masculine. ἡλευθέρωσεν. στήκετε οὖν καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” μὴ πάλιν ζυγῶ δουλείας ἐνέχεσθε.
2	Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε, Χριστὸς plugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means “anoointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. ὁμᾶς οὐδὲν ὠφελήσει.

μαρτύρομαι δὲ

greek

δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. [πάλιν παντὶ](#)

greek

Meaning

* All * Every * The whole

Adjective.

Usage in the New Testament

The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.

With singular countable nouns → "every" John 1:9 John 3:16 Romans 5:12 Matthew 28:19 Colossians 1:16 Romans 3:23 John 3:16 Colossians 1:17 [ἀνθρώπῳ περιτεμνομένῳ ὅτι ὀφειλέτης ἐστίν](#)

greek

εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”).

It is an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. [ὅλον τὸν](#)

greek

The definite article [νόμον ποιῆσαι](#).

Meaning:

* To do * To make

This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship.

Verb forms

Present tense Person Greek Form

4	κατηργήθητε ἀπὸ Χριστοῦplugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. οἵτινες ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. νόμῳ δικαιοῦσθε, τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article χάριτος ἐξεπέσατε.
5	ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.
6	ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. γὰρ Χριστῷplugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία, ἀλλὰ πίστις δι’plugin-autotooltip__default plugin-autotooltip_bigδιὰ greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 ἀγάπης ἐνεργουμένη.
7	Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψεν ἀληθείᾳ μὴ πείθεσθαι;
8	ἡplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πεισμονὴ οὐκ ἐκ τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article καλοῦντος ὑμᾶς.
9	μικρὰ ζύμη ὅλον τὸplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article φύραμα ζυμοῖ.

	ἐγὼ πέποιθα εἰς ὑμᾶς ἐν greek Preposition meaning “in”. κυρίῳ ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ greek The definite article δὲ greek
10	δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ταρασσὼν ὑμᾶς βαστάσει τὸ greek The definite article κρίμα, ὅστις ἐὰν ᾔ. greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g.
11	ἐγὼ δέ, greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ greek The definite article σκάνδαλον τοῦ greek The definite article σταυροῦ.
12	ὄφελον καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀποκόψονται οἱ greek The definite article ἀναστατοῦντες ὑμᾶς.

Ἵμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν

greek

The definite article ἐλευθερίαν εἰς ἀφορμὴν τῇ

greek

The definite article σαρκί, ἀλλὰ διὰ

greek

13 Meaning:

* Through * Because * On account of

Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation.

When used with the genitive case, διὰ emphasizes the means or channel by which something happens. John 1:3 Matthew 24:12 John 1:32 Timothy 2:10 Romans 5:1 John 1:17 τῆς

greek

The definite article ἀγάπης δουλεύετε ἀλλήλοις.

ὁplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article γὰρ πᾶςplugin-autotooltip__default plugin-autotooltip_bigπᾶς

greek

Meaning

* All * Every * The whole

Adjective.

Usage in the New Testament

The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.

With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23John 3:16Colossians 1:17 νόμος ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν

greek

14 Preposition meaning "in". ἐνὶ λόγῳplugin-autotooltip__default plugin-autotooltip_bigλόγος

Meaning

* A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son

Masculine noun. Related to the verb λέγω.

λόγος in Greek Thought

Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... πεπλήρωται, ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν

greek

Preposition meaning "in". τῷplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article ἀγαπήσεις τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article πλησίον σου ὡς σεαυτόν.

	εἰ δέ plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἀλλήλους δάκνετε καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
15	greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” κατεσθίετε, βλέπετε μὴ ὑπ’ ἀλλήλων ἀναλωθῇτε.
16	Λέγω δέ, plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. πνεύματι περιπατεῖτε καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.

ἡplugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article πνεύματος, τὸplugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article δὲplugin-autotooltip__default plugin-autotooltip_bigδέ

greek

δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. πνεῦμα κατὰ τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article σαρκός· ταῦταplugin-autotooltip__default plugin-autotooltip_bigοὔτος / αὕτη / τοῦτο

greek

Meaning:

17 * These or this * This one, this person, this thing * They or he or she or it

Demonstrative pronoun.

οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἂ ἐὰν θέλητε ταῦταplugin-autotooltip__default plugin-autotooltip_bigοὔτος / αὕτη / τοῦτο

greek

Meaning:

* These or this * This one, this person, this thing * They or he or she or it

Demonstrative pronoun.

οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ποιῇτε.plugin-autotooltip__default plugin-autotooltip_bigποιέω

Meaning:

* To do * To make

This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship.

Verb forms

Present tense Person Greek Form

	εἰ δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. πνεύματι 18 ἄγεσθε, οὐκ ἔστἐplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ὑπὸ νόμον.
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	20 εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις, ζῆλος, θυμοί, ἐριθείαι, διχοστασίαι, αἰρέσεις,

φθόνοι, μέθαι, κῶμοι, καὶ

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and”

greek

The definite article

greek

Meaning:

* These or this * This one, this person, this thing * They or he or she or it

21

Demonstrative pronoun.

οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἃ προλέγω ὑμῖν καθὼς προεῖπον ὅτι οἱ

greek

The definite article

greek

The definite article

greek

Masculine noun meaning:

* A god or goddess * God

	ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article δὲplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. καρπὸς τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ 22 greek The definite article πνεύματός ἐστινplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἀγάπη, χαρά, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις,
	πραΰτης, ἐγκράτεια· κατὰ τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article τοιούτων οὐκ ἔστινplugin-autotooltip__default plugin-autotooltip_bigεἰμί 23 greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. νόμος.

	οἱplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article δὲplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Χριστοῦplugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means “anoointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ)
24	Noun, masculine. Ἰησοῦ τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article σάρκα ἐσταύρωσαν σὺν τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article παθήμασιν καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ταῖςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐπιθυμίαις.
25	εἰ ζῶμεν πνεύματι, πνεύματι καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” στοιχῶμεν.

	μὴ γινώμεθα	plugin-autotooltip__default plugin-autotooltip_bigγίνομαι
	greek	
	Meaning	
26	* To Become * To Come into being * Generate * To Happen * Brought to pass	
	Verb.	
	Different from εἶμι (which means "to be" - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event. John 1:14 John 1:3 Matthew 6:10 κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.	

ESV

1	For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.
2	Look: I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you.
3	I testify again to every man who accepts circumcision that he is obligated to keep the whole law.
4	You are severed from Christ, you who would be justified by the law; you have fallen away from grace.
5	For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness.
6	For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love.
7	You were running well. Who hindered you from obeying the truth?
8	This persuasion is not from him who calls you.
9	A little leaven leavens the whole lump.
10	I have confidence in the Lord that you will take no other view than mine, and the one who is troubling you will bear the penalty, whoever he is.
11	But if I, brothers, still preach circumcision, why am I still being persecuted? In that case the offense of the cross has been removed.
12	I wish those who unsettle you would emasculate themselves!
13	For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another.
14	For the whole law is fulfilled in one word: "You shall love your neighbor as yourself."
15	But if you bite and devour one another, watch out that you are not consumed by one another.
16	But I say, walk by the Spirit, and you will not gratify the desires of the flesh.
17	For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.
18	But if you are led by the Spirit, you are not under the law.
19	Now the works of the flesh are evident: sexual immorality, impurity, sensuality,
20	idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions,
21	envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.
22	But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,
23	gentleness, self-control; against such things there is no law.
24	And those who belong to Christ Jesus have crucified the flesh with its passions and desires.
25	If we live by the Spirit, let us also walk by the Spirit.
26	Let us not become conceited, provoking one another, envying one another.

NIV

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.
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.
3	Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law.
4	You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace.
5	But by faith we eagerly await through the Spirit the righteousness for which we hope.
6	For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.
7	You were running a good race. Who cut in on you and kept you from obeying the truth?
8	That kind of persuasion does not come from the one who calls you.
9	"A little yeast works through the whole batch of dough."
10	I am confident in the Lord that you will take no other view. The one who is throwing you into confusion will pay the penalty, whoever he may be.
11	Brothers, if I am still preaching circumcision, why am I still being persecuted? In that case the offense of the cross has been abolished.
12	As for those agitators, I wish they would go the whole way and emasculate themselves!
13	You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love.
14	The entire law is summed up in a single command: "Love your neighbor as yourself."
15	If you keep on biting and devouring each other, watch out or you will be destroyed by each other.
16	So I say, live by the Spirit, and you will not gratify the desires of the sinful nature.
17	For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want.
18	But if you are led by the Spirit, you are not under law.
19	The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery;
20	idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions
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.
22	But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,
23	gentleness and self-control. Against such things there is no law.
24	Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires.
25	Since we live by the Spirit, let us keep in step with the Spirit.
26	Let us not become conceited, provoking and envying each other.

NLT

1	So Christ has truly set us free. Now make sure that you stay free, and don't get tied up again in slavery to the law.
2	Listen! I, Paul, tell you this: If you are counting on circumcision to make you right with God, then Christ will be of no benefit to you.
3	I'll say it again. If you are trying to find favor with God by being circumcised, you must obey every regulation in the whole law of Moses.
4	For if you are trying to make yourselves right with God by keeping the law, you have been cut off from Christ! You have fallen away from God's grace.

5	But we who live by the Spirit eagerly wait to receive by faith the righteousness God has promised to us.
6	For when we place our faith in Christ Jesus, there is no benefit in being circumcised or being uncircumcised. What is important is faith expressing itself in love.
7	You were running the race so well. Who has held you back from following the truth?
8	It certainly isn't God, for he is the one who called you to freedom.
9	This false teaching is like a little yeast that spreads through the whole batch of dough!
10	I am trusting the Lord to keep you from believing false teachings. God will judge that person, whoever he is, who has been confusing you.
11	Dear brothers and sisters, if I were still preaching that you must be circumcised- as some say I do- why am I still being persecuted? If I were no longer preaching salvation through the cross of Christ, no one would be offended.
12	I just wish that those troublemakers who want to mutilate you by circumcision would mutilate themselves.
13	For you have been called to live in freedom, my brothers and sisters. But don't use your freedom to satisfy your sinful nature. Instead, use your freedom to serve one another in love.
14	For the whole law can be summed up in this one command: "Love your neighbor as yourself."
15	But if you are always biting and devouring one another, watch out! Beware of destroying one another.
16	So I say, let the Holy Spirit guide your lives. Then you won't be doing what your sinful nature craves.
17	The sinful nature wants to do evil, which is just the opposite of what the Spirit wants. And the Spirit gives us desires that are the opposite of what the sinful nature desires. These two forces are constantly fighting each other, so you are not free to carry out your good intentions.
18	But when you are directed by the Spirit, you are not under obligation to the law of Moses.
19	When you follow the desires of your sinful nature, the results are very clear: sexual immorality, impurity, lustful pleasures,
20	idolatry, sorcery, hostility, quarreling, jealousy, outbursts of anger, selfish ambition, dissension, division,
21	envy, drunkenness, wild parties, and other sins like these. Let me tell you again, as I have before, that anyone living that sort of life will not inherit the Kingdom of God.
22	But the Holy Spirit produces this kind of fruit in our lives: love, joy, peace, patience, kindness, goodness, faithfulness,
23	gentleness, and self-control. There is no law against these things!
24	Those who belong to Christ Jesus have nailed the passions and desires of their sinful nature to his cross and crucified them there.
25	Since we are living by the Spirit, let us follow the Spirit's leading in every part of our lives.
26	Let us not become conceited, or provoke one another, or be jealous of one another.

KJV

1	Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.
2	Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.
3	For I testify again to every man that is circumcised, that he is a debtor to do the whole law.
4	Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.
5	For we through the Spirit wait for the hope of righteousness by faith.
6	For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7	Ye did run well; who did hinder you that ye should not obey the truth?
8	This persuasion cometh not of him that calleth you.
9	A little leaven leaveneth the whole lump.
10	I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.
11	And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.
12	I would they were even cut off which trouble you.
13	For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.
14	For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.
15	But if ye bite and devour one another, take heed that ye be not consumed one of another.
16	This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.
17	For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.
18	But if ye be led of the Spirit, ye are not under the law.
19	Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,
20	Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
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.
22	But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
23	Meekness, temperance: against such there is no law.
24	And they that are Christ's have crucified the flesh with the affections and lusts.
25	If we live in the Spirit, let us also walk in the Spirit.
26	Let us not be desirous of vain glory, provoking one another, envying one another.

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