

Galatians 3

New American Standard

FAITH BRINGS RIGHTEOUSNESS

1. You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?
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. Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?
4. Did you suffer so many things in vain — if indeed it was in vain?
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?

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1. You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified.
2. I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard?
3. Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort?
4. Have you suffered so much for nothing — if it really was for nothing?
5. Does God give you his Spirit and work miracles among you because you observe the law, or because you believe what you heard?

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JUSTIFICATION BY FAITH

1. O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?
2. This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?
3. Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?
4. Have you suffered so many things in vain — if indeed it was in vain?
5. Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith? —

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THE LAW AND FAITH IN CHRIST

1. Oh, foolish Galatians! Who has cast an evil spell on you? For the meaning of Jesus Christ's death was made as clear to you as if you had seen a picture of his death on the cross.
2. Let me ask you this one question: Did you receive the Holy Spirit by obeying the law of Moses? Of course not! You received the Spirit because you believed the message you heard about Christ.
3. How foolish can you be? After starting your Christian lives in the Spirit, why are you now trying to become perfect by your own human effort?
4. Have you experienced so much for nothing? Surely it was not in vain, was it?
5. I ask you again, does God give you the Holy Spirit and work miracles among you because you obey the law? Of course not! It is because you believe the message you heard about Christ.

Galatians 3

New American Standard

6. Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS.
7. Therefore, be sure that it is those who are of faith who are sons of Abraham.
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."
9. So then those who are of faith are blessed with Abraham, the believer.
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."

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6. Consider Abraham: "He believed God, and it was credited to him as righteousness."
7. Understand, then, that those who believe are children of Abraham.
8. The 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."
9. So those who have faith are blessed along with Abraham, the man of faith.
10. All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law."

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6. just as Abraham "believed God, and it was accounted to him for righteousness."
7. Therefore know that only those who are of faith are sons of Abraham.
8. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed."
9. So then those who are of faith are blessed with believing Abraham.

THE LAW BRINGS A CURSE

10. For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them."

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6. In the same way, "Abraham believed God, and God counted him as righteous because of his faith."
7. The real children of Abraham, then, are those who put their faith in God.
8. What's more, the Scriptures looked forward to this time when God would declare the Gentiles to be righteous because of their faith. God proclaimed this good news to Abraham long ago when he said, "All nations will be blessed through you."
9. So all who put their faith in Christ share the same blessing Abraham received because of his faith.
10. But those who depend on the law to make them right with God are under his curse, for the Scriptures say, "Cursed is everyone who does not observe and obey all the commands that are written in God's Book of the Law."

Galatians 3

New American Standard

11. Now that no one is justified by the Law before God is evident; for, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH."
12. However, the Law is not of faith; on the contrary, "HE WHO PRACTICES THEM SHALL LIVE BY THEM."
13. Christ redeemed us from the curse of the Law, having become a curse for us — for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE" —
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.

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11. Clearly no one is justified before God by the law, because, "The righteous will live by faith."
12. The law is not based on faith; on the contrary, "The man who does these things will live by them."
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 tree."
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.

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11. But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith."
12. Yet the law is not of faith, but "the man who does them shall live by them."
13. Christ has 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"),
14. that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

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11. So it is clear that no one can be made right with God by trying to keep the law. For the Scriptures say, "It is through faith that a righteous person has life."
12. This way of faith is very different from the way of law, which says, "It is through obeying the law that a person has life."
13. But Christ has rescued us from the curse pronounced by the law. When he was hung on the cross, he took upon himself the curse for our wrongdoing. For it is written in the Scriptures, "Cursed is everyone who is hung on a tree."
14. Through Christ Jesus, God has blessed the Gentiles with the same blessing he promised to Abraham, so that we who are believers might receive the promised Holy Spirit through faith.

Galatians 3

New American Standard

INTENT OF THE LAW

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.
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.
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.
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.

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15. Brothers, 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.
16. The promises were spoken to Abraham and to his seed. The Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ.
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.
18. For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise.

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THE CHANGELESS PROMISE

15. Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it.
16. Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.
17. And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect.
18. For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise.

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THE LAW AND GOD'S PROMISE

15. Dear brothers and sisters, here's an example from everyday life. Just as no one can set aside or amend an irrevocable agreement, so it is in this case.
16. God gave the promises to Abraham and his child. And notice that the Scripture doesn't say "to his children," as if it meant many descendants. Rather, it says "to his child"—and that, of course, means Christ.
17. This is what I am trying to say: The agreement God made with Abraham could not be canceled 430 years later when God gave the law to Moses. God would be breaking his promise.
18. For if the inheritance could be received by keeping the law, then it would not be the result of accepting God's promise. But God graciously gave it to Abraham as a promise.

Galatians 3

New American Standard

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.
20. Now a mediator is not for one party only; whereas God is only one.
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.
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.

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19. What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator.
20. A mediator, however, does not represent just one party; but God is one.
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.
22. But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe.

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PURPOSE OF THE LAW

19. What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator.
20. Now a mediator does not mediate for one only, but God is one.
21. Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law.
22. But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.

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19. Why, then, was the law given? It was given alongside the promise to show people their sins. But the law was designed to last only until the coming of the child who was promised. God gave his law through angels to Moses, who was the mediator between God and the people.
20. Now a mediator is helpful if more than one party must reach an agreement. But God, who is one, did not use a mediator when he gave his promise to Abraham.
21. Is there a conflict, then, between God's law and God's promises? Absolutely not! If the law could give us new life, we could be made right with God by obeying it.
22. But the Scriptures declare that we are all prisoners of sin, so we receive God's promise of freedom only by believing in Jesus Christ.

Galatians 3

New American Standard

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.
24. Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith.
25. But now that faith has come, we are no longer under a tutor.
26. For you are all sons of God through faith in Christ Jesus.
27. For all of you who were baptized into Christ have clothed yourselves with Christ.

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23. Before this faith came, we were held prisoners by the law, locked up until faith should be revealed.
24. So the law was put in charge to lead us to Christ that we might be justified by faith.
25. Now that faith has come, we are no longer under the supervision of the law.
26. You are all sons of God through faith in Christ Jesus,
27. for all of you who were baptized into Christ have clothed yourselves with Christ.

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23. But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed.
 24. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.
 25. But after faith has come, we are no longer under a tutor.
- SONS AND HEIRS***
26. For you are all sons of God through faith in Christ Jesus.
 27. For as many of you as were baptized into Christ have put on Christ.

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GOD'S CHILDREN THROUGH FAITH

23. Before the way of faith in Christ was available to us, we were placed under guard by the law. We were kept in protective custody, so to speak, until the way of faith was revealed.
24. Let me put it another way. The law was our guardian until Christ came; it protected us until we could be made right with God through faith.
25. And now that the way of faith has come, we no longer need the law as our guardian.
26. For you are all children of God through faith in Christ Jesus.
27. And all who have been united with Christ in baptism have put on Christ, like putting on new clothes.

Galatians 3

New American Standard

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.
29. And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

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28. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.
29. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

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28. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.
29. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.

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28. There is no longer Jew or Gentile, slave or free, male and female. For you are all one in Christ Jesus.
29. And now that you belong to Christ, you are the true children of Abraham. You are his heirs, and God's promise to Abraham belongs to you.

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