

## Galatians

### Chapter 1

<sup>1</sup> Waraga man oa ki bot Paulo ma en lakwena. Pe dano mogo aye ma ceŋ guore, or ma mere me bedo lakwena pe yam owok ki bot dano mo, ento oa ki bot Yecu Kricito ki bot Lubaŋa Won ma ceŋ ocere woko ki i kin jo muto. <sup>2</sup> Utmegiwa ducu ma gitye kacel kweda kany bene gumotowu. Bot jo ducu ma guye Kricito ma gibedo i Galatia: <sup>3</sup> Lubaŋa Wonwa ki Rwotwa Yecu Kricito omiwu kica kacel ki kuc, <sup>4</sup> en Kricito ma yam omina kene pi balwa wek elarwa woko ki i gin marac me kare man, kun lubo gin ma Lubaŋa Wonwa mito. <sup>5</sup> Deyo obed bote nakanaka. Amen. <sup>6</sup> An auro kit ma wulokke kwede oyot, kun wubwoto ŋat ma ceŋ olwoŋowu i kica pa Kricito, dok wulokke woko wutye ka lubo lok me kwena maber mo mukene. <sup>7</sup> Lok me kwena maber mo mukene gire pe, ento tye jo mogo ma balo cwinywu woko, kun gimito gilok lok me kwena maber pa Kricito odok gin mapat. <sup>8</sup> Ento kadi bed wan, nyo lamalaika mo mua ki i polo, otittiwu lok me kwena maber mapat ki lok ma nene watito botwu-ni myero gicen woko. <sup>9</sup> Kit macalo nene watito botwu, pud dok atittiwu aye ni, ka ce tye ŋatti mo ma dok tye ka tittiwu lok me kwena maber ma pokke woko ki ma yam doŋ wuye-ni, myero gicen woko. <sup>10</sup> Kombeddi atye ka yenyo cwak pa dano, nyo pa Lubaŋa? Gwok nyo atye ka temme me yomo cwiny dano ba? Ka ce nene abedo ka yomo cwiny dano, onoŋo myero pe abed latic pa Kricito. <sup>11</sup> Utmega, amito wuŋe lok man, ni, lok me kwena maber ma ceŋ atito botwu-ni pe obedo gin pa dano. <sup>12</sup> Pe yam agamo lok man me kwena maber ki bot dano mo, dok bene pe gipwonya kwede apwonya, ento anoŋo ki bot Yecu Kricito ma ceŋ onyutte bota-ni. <sup>13</sup> Wutyeko doŋ winyo lok i kom kwona macon i kare ma onoŋo pud alubo dini pa Lujudaya, kit ma abedo ka libo kwede jo muye Lubaŋa, kun atimo bwami i komgi, dok atemme mada me nekogi woko liweŋ. <sup>14</sup> I dini pa Lujudaya an aye ma onoŋo aloyo jo mapol ma gin yalwakka ma gin jo me rokka, kun aketo cwinya adada me lubo kit me tekwaro pa kwarowa. <sup>15</sup> Ento Lubaŋa yam oyera wa con, oketa woko pat ma onoŋo pud peya ginywala, ka dok olwoŋa gire pi kicane. <sup>16</sup> Cwinye obedo yom me nyutta Wode, wek acit atit pire bot Lurok. I kare ma lok man otimme, pe aa acito bot dano mo ni omiya tam, <sup>17</sup> dok bene pe aa acito i Jerucalem bot jo mukwoŋo bedo lukwena kweda, ento acito gira cen wa i Arabia, ka aa ki kunnu dok adwogo cen i Damaciko. <sup>18</sup> I ŋe mwaka adek acito i Jerucalem ka limo Kepa1.18 Kepa aye Petero, ci abedo kunnu pi nino apar wiye abic. <sup>19</sup> Ento i kin lukwena aneno Yakobo omin Rwot keken. <sup>20</sup> Me ada kadi wa i nyim Lubaŋa, lok ducu ma acoyo botwu i waraga man goba pe iye. <sup>21</sup> Ka dok acito i lobo Ciria ki Cilicia, <sup>22</sup> kun onoŋo lwaka dano mapol ma guye Kricito ma gitye i kabedo ducu i Judaya peya giŋeya dok peya guneno koma. <sup>23</sup> Onoŋo guwinyo lok i koma keken ma gitittigi ni, “Ŋat ma yam obedo ka yelowa-ni, kombeddi tye ka tito lok i kom niye man ma yam koŋ otemo tyekone wokoni.” <sup>24</sup> Omiyo gupako Lubaŋa pira.

## Chapter 1

<sup>1</sup> Paul, an apostle—not an apostle from men nor by human agency, but through Jesus Christ and God the Father, who raised him from the dead—<sup>2</sup> and all the brothers with me, to the churches of Galatia:

<sup>3</sup> Grace to you and peace from God our Father and the Lord Jesus Christ, <sup>4</sup> who gave himself for our sins so that he might deliver us from this present evil age, according to the will of our God and Father, <sup>5</sup> to him be the glory forever and ever. Amen.

<sup>6</sup> I am amazed that you are turning away so quickly from him who called you by the grace of Christ. I am amazed that you are turning to a different gospel, <sup>7</sup> not that there is another gospel, but there are some men who cause you trouble and want to distort the gospel of Christ. <sup>8</sup> But even if we or an angel from heaven should proclaim to you a gospel other than the one we proclaimed to you, let him be cursed. <sup>9</sup> As we have said before, so now I say again, "If someone proclaims to you a gospel other than the one you received, let him be cursed." <sup>10</sup> For am I now seeking the favor of men or of God? Am I seeking to please men? If I am still trying to please men, I am not a servant of Christ.

<sup>11</sup> For I want you to know, brothers, that the gospel I proclaimed is not man's gospel. <sup>12</sup> I did not receive it from any man, nor was I taught it. Instead, it was by revelation of Jesus Christ to me. <sup>13</sup> You have heard about my former life in Judaism, how I was persecuting the church of God beyond measure and that I was trying to destroy it. <sup>14</sup> I advanced in Judaism beyond many of those who were my own age, from out of my own people. That is how extremely zealous I was for the traditions of my fathers. <sup>15</sup> But when God, who had set me apart from my mother's womb, and who called me through his grace, was pleased <sup>16</sup> to reveal his Son in me, so that I might preach him among the Gentiles, I did not immediately consult with flesh and blood. <sup>17</sup> I did not go up to Jerusalem to those who had become apostles before me. Instead, I went to Arabia and then returned to Damascus.

<sup>18</sup> Then after three years I went up to Jerusalem to get to know Cephas and I stayed with him fifteen days. <sup>19</sup> But I saw none of the other apostles except James, the Lord's brother. <sup>20</sup> In what I write to you, I assure you before God that I am not lying. <sup>21</sup> Then I went to the regions of Syria and Cilicia. <sup>22</sup> I was still not known by face to the churches of Judea that are in Christ. <sup>23</sup> They only heard it being said, "The man who once persecuted us is now proclaiming as good news the faith he once tried to destroy." <sup>24</sup> So they glorified God because of me.

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## Chapter 2

<sup>1</sup> Lacen i ŋe mwaka apar wiye aŋwen dok acito i Jerucalem aye kacel ki Barnaba, dok bene atero Tito me wot kacel kweda. <sup>2</sup> Gin mumiyo acito kunnu,

pien Lubaja onono onyutta ni myero aciti. Ka ao kunnu, ci aketo lok me kwena maber ma abedo ka titone bot Lurok-ki i nyimgi, i muṅ bot jo ma ṅene, wek ticca ma atiyo, nyo ma doṅ atyeko tiyone con, pe obed me nono. <sup>3</sup> Ento Tito ma onywako wot kweda, kadi bed onono en Lagrik, pe gibedo ka diye ni myero gilire. <sup>4</sup> Kadi bed onono tye jo mogo ma gikelogi i kinwa ma pe gin utmego kikome, magi gin jo ma gubino ka roto kit kuc ma watye kwede i Kricito Yecu, ka wek gilokwa wadok opii. <sup>5</sup> Ento kare mo obedo pe ma waye ni gulowa, wek wagwok lok ada me kwena maber piwu. <sup>6</sup> Ki tuṅ bota pe onono aparo pi jo ma giṅene ni gin ludito, pien Lubaja gire pe leṅṅe tuṅ bot ṅat mo pi kit ma en tye kwede. Gin jo ma ṅenenu pe gumedda gin mo. <sup>7</sup> Ento guniaṅ ni Lubaja doṅ omiya tic me tito lok me kwena maber bot Lurok, ma rom ki kit macalo yam gimio ki Petero tic me tito lok me kwena maber bot Lujudaya; <sup>8</sup> pien ṅat mutiyo kacel ki Petero tic me tito lok me kwena maber bot Lujudaya, obedo ka tic i koma bene bot Lurok. <sup>9</sup> Yakobo ki Kepa ki Jon ma yam giṅeyogi ni gubedo lutel, ka doṅ guniaṅ pi kica ma Lubaja omiya ci gugamo an ki Barnaba macalo lutic wadigi, kun gipoko tic ni wan myero wacit bot Lurok ki gin gubecito bot Lujudaya. <sup>10</sup> Gin gulegowa lok acel keken ni myero wapo pi lucan, ma man aye onono gin ma aketo cwinya ni myero atim. <sup>11</sup> I kare ma Kepa obino i Antiokia ajuke woko atyer ka maleṅ pien onono otimo gin ma pe ber. <sup>12</sup> Pien i kare ma jo mogo ma gua ki bot Yakobo peya gubino, onono Kepa nywako cam kacel ki Lurok; ento ka gubino ci Kepa ojer onyiko woko cen, opokke woko ki botgi pi lworo dul pa jo ma mito ni jo muye Kricito myero koṅ gilirgi. <sup>13</sup> Lujudaya mukene gucako lubo kit pa Kepa me goba, kadi ki Barnaba bene ocako ṅak woko kun lubo kitgi ma pe nyuto cwiny me ada. <sup>14</sup> Ento i kare ma aneno ni guweko ada me lok me kwena maber woko ma onono tamgi tye ka wot atata, ci awaco bot Petero i nyimgi ducu ni, “Ka in ma Lujudaya-ni ilubo kit pa Lurok, ma pe ibedo calo Lujudaya, ci itwero diyo Lurok niṅniṅ me lubo kit pa Lujudaya?” <sup>15</sup> Wan kikomwa wan Lujudaya nia wa i anywalli, pe wan Lurok, jo ma lubalo-gu. <sup>16</sup> Ento waṅeyo ni dano pe gikwano ni kite atir pien tiyo gin ma cik mito, kono pi ye Yecu Kricito keken. Kadi wa wan Lujudaya bene watyeko ye Yecu Kricito wek gikwanwa ni kitwa tir pi ye Kricito, ento pe pi tiyo gin ma cik mito; pien pe gibikwano dano mo ni kite atir pien tiyo gin ma cik mito. <sup>17</sup> Ento kombeddi, ma watye ka yelle wamito gikwanwa ni kitwa atir pi Kricito, ka wan kikomwa dok ginoṅo ni wan lubalo, ci Kricito mono obedo lakwena me tic pi bal? Adadaneni pe kumeno! <sup>18</sup> Ka dok agero gedo ma yam amuko areto woko piny-nyi odoco, ci an kara labal marac. <sup>19</sup> Pien pi temo tiyo gin ma cik mito omio yam ato pi cik, wek abed kwo tuṅ bot Lubaja. <sup>20</sup> Yam gigura i kom yatariya kacel ki Kricito; pe dok an ma akwo-ni, ento Kricito aye ma bedo kwo i iya. Kwo ma kombeddi atye kwede i komani, abedo kwo pi ye Wod pa Lubaja, ma ceṅ omara ka omine gire pire kene pira. <sup>21</sup> An gira pe abolo kica pa Lubaja; pien ka gikwano dano ni kitgi atir pi cik, ci Kricito yam oto nono laboṅo tyen lok mo.

## Chapter 2

<sup>1</sup> Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. <sup>2</sup> I went up because of a revelation and set before them the gospel that I preach among the Gentiles. I spoke privately to those who seemed to be important, in order to make sure that I was not running—or had not run—in vain. <sup>3</sup> But not even Titus, who was with me and who was a Greek, was forced to be circumcised. <sup>4</sup> The false brothers came in secretly to spy on the liberty we have in Christ Jesus. They desired to enslave us, <sup>5</sup> but we did not yield in submission to them for a moment, so that the truth of the gospel would remain with you. <sup>6</sup> But those who seemed to be important (whatever they were does not matter to me, God shows no partiality)—those, I say, who seemed important added nothing to me. <sup>7</sup> On the contrary, they saw that I had been entrusted with the gospel to those who are uncircumcised, just as Peter had been entrusted with the gospel to those who are circumcised. <sup>8</sup> For God, who worked in Peter for the apostleship to those who are circumcised, also worked in me to the Gentiles. <sup>9</sup> When James, Cephas, and John, who had a reputation as pillars, recognized the grace that had been given to me, they gave the right hand of fellowship to Barnabas and me. They agreed that we should go to the Gentiles and they should go to the circumcised. <sup>10</sup> They requested only that we remember the poor, the very thing that I was eager to do.

<sup>11</sup> But when Cephas came to Antioch, I opposed him to his face because he stood condemned. <sup>12</sup> Before certain men came from James, Cephas was eating with the Gentiles. But when these men came, he stopped and kept away from the Gentiles. He was afraid of those who were demanding circumcision. <sup>13</sup> Also the rest of the Jews joined in this hypocrisy. Even Barnabas was led astray with them by their hypocrisy. <sup>14</sup> But when I saw that their behavior was not following the truth of the gospel, I said to Cephas in front of all of them, "If you are a Jew but are living like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?" <sup>15</sup> We ourselves are Jews by birth and not Gentile sinners; <sup>16</sup> yet we know that no person is justified by the works of the law but through faith in Christ Jesus. So we also have believed in Christ Jesus so that we might be justified by faith in Christ and not by the works of the law. For by the works of the law no flesh will be justified. <sup>17</sup> But if, while we seek to be justified in Christ, we too were found to be sinners, is Christ then a minister of sin? Absolutely not! <sup>18</sup> For if I rebuild those things I once destroyed, I prove myself to be a transgressor. <sup>19</sup> For through the law I died to the law, so that I might live for God. I have been crucified with Christ. <sup>20</sup> It is no longer I who live, but Christ lives in me. The life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. <sup>21</sup> I do not set aside the grace of God, for if righteousness could be gained through the law, then Christ died for nothing!

**Footnotes**

2:19 <sup>[1]</sup>Some translations include this sentence with verse 20.

**Chapter 3**

**1** Wun jo Galatia kara wumiŋ kuman! Aŋa murogowu, wun jo ma ceŋ ginyuto botwu atyer kit ma giguro kwede Yecu i kom yatariya macalo wuneno ki waŋwu? **2** Koŋ apenywu ki peny man keken: wun mono yam wulimo Cwiny Maleŋ pi lubo cik, kono nyo pi ye lok me kwena maber ma wuwinyo gitito botwu-ni? **3** Wun kara wubedo miŋ kuman! Wucako lubo kit me Cwiny, ci kombeddi doŋ wumito wugik ki tekkomwu? **4** Gin jami mapol madoŋo macalo meno otimme botwu nono? I adane onoŋo otimme ki tyen lok! **5** En Lubaŋa ma omiyowu Cwiny Maleŋ-ŋi, dok otiyo bene taŋo mapol i kinwu, en tiyo man pien ni wulubo cik, kono nyo pi ye lok ma wuwinyo ma gitito botwu? **6** Kit ma meno bene yam gicoyo lok i kom Abraim ni, “En oye Lubaŋa, omiyo gikwane ni en dano ma kite atir.” **7** Myero wuŋe ni jo ma tye ki niye, gin aye likwayo pa Abraim kikome. **8** Luco ginacoya yam con onoŋo doŋ guŋeyo woko ni, Lubaŋa bikwano Lurok ni gin jo ma kitgi atir pi niye. Lubaŋa yam otito lok me kwena maber con bot Abraim kun wacce ni, “Rok ducu bilimo gum piri.” **9** Pi meno, jo ma tye ki niye gibinoŋo gum kacel ki Abraim mubedo ki niye. **10** Jo ducu ma gujeŋŋe i kom tic me lubo cik doŋ gicenogi woko; pien yam gicoyo ni, “Cen opot i kom jo ducu ma pe gilubo gin ducu ma gicoyo i buk me cik, kun gicobo bene ticce kakare.” **11** Kombeddi lok doŋ oŋene woko ni, pe gikwano dano mo ni kite atir i nyim Lubaŋa pi tiyo gin ma cik mito; pien gicoyo ni, “ŋat ma kite atir pi niye bibedo kwo.” **12** Ento cik pe ocuŋ i kom niye, pien gicoyo ni, “ŋat ma tiyo kun lubo gin ma cik mito bikwo pire.” **13** Kricito aye ma nene okokowa ki i cen ma opoto i komwa pien pe walubo cik; en obino ci olokke odoko dano ma giceno ma ka-kawa. Pien yam gicoyo ni, “Cen opoto i kom dano ma giŋabo malo i wi yat.” **14** Lok man otimme wek gum ma Lubaŋa ceŋ omiyo ki Abraim Lurok bene gunoŋ pi Yecu Kricito, ka wek wan bene walim Cwiny Maleŋ ma yam giciko pire-ni pi niye. **15** Utmega, koŋ anyut labol me lok i kom dano. Ka jo aryo gucikke i gin mo-ni, ma gumoko gicikkegi, ŋat mo pe dok twero lokone, dok bene pe twero medo gin mo i gicikke meno. **16** Lubaŋa yam ocikke gin ki Abraim ki bot lakware bene. Ento yam ginacoya pe owacci, “Ki bot likwayu,” ma nyuto ni gipol, ento owacci, “Ki bot lakwaru,” ma nyuto dano acel keken, ma en aye Kricito. **17** Gin ma myero aloki tye kit man ni, cik ma doŋ obino lacer i ŋe mwaka miya aŋwen ki pyeradeŋ pe doŋ romo turo gicikke ma con Lubaŋa otyeko mokone woko-ni, dok bene pe bimiyo gin ma ociko lal nono. **18** Ka ce leyo jami ma gimiyo ki Abraim obedo pi cik, meno noŋo pe lubo kit cikke mo. Ento Lubaŋa yam omiyo bot Abraim i gicikke macalo mot. **19** Cik dok mitte piŋo? Cik yam gimedo ni wek turo cik onen woko ka maleŋ, nio waŋ ma lakwaro Abraim ma giketo cikke pire-ni obino. Lumalaika aye ma ceŋ gukelo cik, ci gumiyo i ciŋ ŋat ma larib dano kacel. **20** Ento larib dano pe mitte pi ŋat

acel keken, ento Lubaja aye tye acel. Gin mumiyo giketo cik <sup>21</sup> Cik don tye ka pyem ki gicikke pa Lubaja? Pe kit meno gire, pien ka nene gimiyo cik ma twero miyo kwo, kono kwano dano ni kite atir obedo pi lubo cik. <sup>22</sup> Ento coc ma yam gicoyo otweyo dano ducu macalo lumabuc i te twero me bal, wek cikke ma nene giciko pi ye Yecu Kricito gimi bot jo muye en. <sup>23</sup> I kare ma niye peya obino, cik aye munono gwokowa, kun otweyowa woko macalo mabuc, nio wan ma ginyuttiwa niye. <sup>24</sup> Kit meno cik aye obedo lagwokwa ma myero olowa nio ka Kricito obino, ka don gicako kwanowa ni kitwa atir pi niye. <sup>25</sup> Kit ma don niye tye-ni, pe dok wabedo i te twero pa lagwokwa; <sup>26</sup> pien wun ducu don wudoko litino pa Lubaja pi niye Yecu Kricito. <sup>27</sup> Wun jo ducu ma don gityeko batijawu i nyin Kricito, don wuruko Kricito macalo wuruko bonowu. <sup>28</sup> Apokapoka mo don pe i kin Lajudaya ki dano me Grik, i kin opii ki nat ma lone kene, kadi i kin laco ki dako, pien wun ducu don wurom i Kricito Yecu. <sup>29</sup> Ka wun don wulwak pa Kricito, ci don wun likwayo pa Abraim; dok pi cikke pa Lubaja, wun lule gin ma yam en ociko bot Abraim.

### Chapter 3

<sup>1</sup> Foolish Galatians! Who has put a spell on you? It was before your eyes that Jesus Christ was publicly displayed as crucified. <sup>2</sup> This is the only thing I want to learn from you: Did you receive the Spirit by the works of the law or by the hearing of faith? <sup>3</sup> Are you so foolish? Having begun by the Spirit, are you now going to be perfected by the flesh? <sup>4</sup> Have you suffered so many things for nothing—if indeed it was for nothing? <sup>5</sup> Does he who gives the Spirit to you and works miracles among you do so by the works of the law or by the hearing of faith? <sup>6</sup> Just as Abraham "believed God and it was credited to him as righteousness," <sup>7</sup> in the same way, understand, then, that those of faith are the children of Abraham. <sup>8</sup> The scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you all the nations will be blessed." <sup>9</sup> So then, those of faith are blessed along with Abraham, the man of faith. <sup>10</sup> All who rely on the works of the law are under a curse; and so it is written, "Cursed is everyone who does not abide by all the things written in the book of the law, and do them." <sup>11</sup> Now it is clear that no one is justified before God by the law, because "the righteous will live by faith." <sup>12</sup> But the law is not of faith, rather, "The person who does the works of the law must live by them." <sup>13</sup> Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who hangs on a tree"— <sup>14</sup> so that the blessing of Abraham might come to the Gentiles in Christ Jesus, so that by faith we might receive the promise of the Spirit. <sup>15</sup> Brothers, let me speak in human terms. Once a man-made contract is established by law, no one can set it aside or add to it. <sup>16</sup> Now the promises were spoken to Abraham and to his descendant. It does not say, "to

descendants," referring to many, but instead to only one, "and to your descendant," who is Christ. <sup>17</sup> Now what I am saying is this: The law, which came 430 years afterward, does not set aside the covenant previously established by God, to nullify the promise. <sup>18</sup> For if the inheritance comes by the law, then it no longer comes by promise. But God freely gave it to Abraham by a promise. <sup>19</sup> What, then, was the purpose of the law? It was added because of transgressions until the descendant of Abraham would come to whom the promise had been made. The law was ordained through angels by the hand of an intermediary. <sup>20</sup> Now an intermediary implies more than one person. But God is one. <sup>21</sup> So is the law against the promises of God? Absolutely not! For if a law had been given that could give life, then righteousness would certainly have come by the law. <sup>22</sup> But the scripture imprisoned everything under sin so that the promise by faith in Jesus Christ might be given to those who believe. <sup>23</sup> Now before faith came, we were held captive under the law, imprisoned until faith should be revealed. <sup>24</sup> So then the law became our guardian until Christ came, so that we might be justified by faith. <sup>25</sup> But now that faith has come, we are no longer under a guardian. <sup>26</sup> For you are all sons of God through faith in Christ Jesus. <sup>27</sup> For as many of you who were baptized into Christ have clothed yourselves with Christ. <sup>28</sup> 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. <sup>29</sup> Then if you are Christ's, you are Abraham's descendants, and heirs according to promise.

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## Chapter 4

<sup>1</sup> Awaco kit man ni, laleyo ka pud latin bedo rom ki opii, kadi bed en won jami ducu. <sup>2</sup> En koŋ bedo i te loc pa jo ma gwoke ki jo ma gwoko jamine, nio ka kare ma wonne ociko oromo. <sup>3</sup> Wan bene watye kit meno; i kare ma wan pud litino, yam wabedo opii pa jogi ma gitye ka loc i wi lobo-ni. <sup>4</sup> Ento ka kare kikome ma giciko-ni doŋ oromo, ci Lubaja ocwalo Wode ma dako onywalo, kun ginywalo i te cik, <sup>5</sup> wek okok jo ma yam tye i te loc me cik, ka wek wan bene gilokwa wadok litino me paco. <sup>6</sup> Kit macalo wun doŋ litino me paco, en aye mumiyo Lubaja ocwalo Cwiny Wode i iwa, ma kok ni, "Abba! Wora!" <sup>7</sup> Kit meno, pi tic pa Lubaja omiyo in doŋ pe opii, ento latin me paco; ka doŋ in latin paco, man nyuto ni in doŋ lale jami. <sup>8</sup> I kare macon ma onono peya wuŋeyo Lubaja, wubedo opii pa gin mogo atata ma i adane pe gin lubaja wacel. <sup>9</sup> Ento kombeddi doŋ wuŋeyo Lubaja, nyo koŋ awacci, Lubaja doŋ ŋeyowu; ci dok wutwero dok cen niŋniŋ bot jogi macon ma gigoro, ma piny bene oloyogi woko-ni? Piŋo dok wumito bedo opiigi pi tyen me aryo? <sup>10</sup> Wuketo cwinywu me gwoko nino, ki dwe,. ki kare mapatpat, ki mwaka-gu! <sup>11</sup> Abedo ki lworro matek, pien ticca ma ayelle kwede botwu, kara aneko iye koma nono. <sup>12</sup> Utmega, alegowu ni wubed calo an, pien an bene doŋ adoko calo wun. Wun giwu yam pe

wutimo gin mo marac i koma. <sup>13</sup> Wuḡeyo ni, pi lit koma omiyo atittiwu lok me kwenā maber pi tyen mukwoḡo. <sup>14</sup> Yam pe wuḡala dok pe wucaya, kadi lit koma okelo botwu aoma cwiny, ento wuḡola maber calo wuḡolo lamalaika pa Lubāḡa, dok calo wuḡolo Kricito Yecu kikome. <sup>15</sup> Gin aḡo dok muḡolle i yomcwiny ma onoḡo wubedo kwede-ni? An cadenwu ma aloko ni, ka ce nene twerre, kono wukolo waḡwu woko ci wumiyogi bota. <sup>16</sup> An alokke adoko lamerokwu pi tito botwu lok me ada? <sup>17</sup> Jo mukene ca gibwolo waḡwu nono, tamgi rac. Gimito cego wiwu woko, wek wucak dworogi. <sup>18</sup> Dworre pi gin maber, ber kare ducu, pe ka an atye botwu keken. <sup>19</sup> Litinona, pud dok atye ka ciro arem kwedwu macalo dako ciro arem i kare me nywal, nio ka kit pa Kricito ocwene i iwu. <sup>20</sup> Onoḡo amito ni kono abino abedo kwedwu kombeddi, ka wek aniaḡ kit gin ma myero alok botwu ki kunnu, pien tamma i komwu doḡ ocuḡ woko ata. <sup>21</sup> Wun jo ma wumito ni cik olowu, wun pe wuwinyo cik? Koḡ doḡ wutitta mono. <sup>22</sup> A Pien yam gicoyo ni, Abraim onoḡo tye ki awobe aryo, acel obedo wod pa aḡeca, ki acel obedo wod pa dakone kikome. <sup>23</sup> Ento wod pa aḡecani yam ginywalo i kit me kom, ki latin pa dako kikome-ni ginywalo pi cikke ma yam Lubāḡa ociko. <sup>24</sup> Man ma awaco-ni obedo carolok: Mon aryo magi nyuto gicikke aryo bene. ḡat acel oa ki i wi got Cinai, litino ma en onywalo gubedo opii; dako meno en aye Agar. <sup>25</sup> Kombeddi Agar nyuto got Cinai, ma tye i Arabia; rom ki Jerucalem me kare-ni, pien en tye i opii kacel ki litinone. <sup>26</sup> Ento Jerucalem ma tye i polo lone kene, en aye obedo minwa. <sup>27</sup> Pien yam gicoyo ni, "Bed ki yomcwiny, in dako ma lalur ma yam pe inywalo latin mo-ni, mwoc ki wer kun idanḡe matek, in dako ma pud peya yam arem ogoyi! Pien litino pa dako ma gitenyo pol, kato litino pa dako ma bedo gin ki cware kacel." <sup>28</sup> Utmega, wan wacal ki Icaka, wan litino me cikke pa Lubāḡa. <sup>29</sup> Ento macalo i kare ca onoḡo latin ma ginywalo i kit me kom obedo ka uno latin ma ginywalo pi Cwiny pa Lubāḡa, i kare-ni bene tye kit meno. <sup>30</sup> Ento ginacoya kono wacci ḡo? Wacci, "Ryem aḡeca-ni woko gin ki wode, pien wod pa aḡeca pe bileyo jami kacel gin ki wod pa dako kikome." <sup>31</sup> Kit meno, utmega, wan pe litino pa aḡeca, ento wan litino pa dako kikome.

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## Chapter 4

<sup>1</sup> I am saying that the heir, for whatever time he is a child, is no different from a slave, though he is owner of the entire estate. <sup>2</sup> But he is under guardians and managers until the date set by his father. <sup>3</sup> So also, when we were children, we were enslaved to the elemental principles of the world. <sup>4</sup> But when the fullness of time had come, God sent out his Son, born of a woman, born under the law <sup>5</sup> so that he might redeem those under the law, so that we might receive adoption as sons. <sup>6</sup> And because you are sons, God has sent the Spirit of his Son into our hearts, who cries out, "Abba, Father." <sup>7</sup> So you are no longer a slave, but a son, and if a son, then you are also an heir through God.



**8** But at that time, when you did not know God, you were made to be slaves to those who are, by their natural powers, not gods at all. **9** But now that you have come to know God, or rather that you are known by God, how is it that you are turning back to the weak and worthless elemental principles? Do you want to be enslaved all over again? **10** You observe days and new moons and seasons and years! **11** I am afraid for you that somehow my labor with you may have been for nothing.

**12** I beg you, brothers, become like me, for I also have become like you. You did me no wrong. **13** But you know that it was because of a disease of the flesh that I proclaimed the gospel to you the first time, **14** and though my physical condition put you to the test, you did not despise or reject me. Instead you welcomed me as if I were an angel of God, as if I were Christ Jesus himself. **15** Where then is your blessing now? For I testify to you that, if it were possible, you would have torn out your own eyes and given them to me. **16** So then, have I become your enemy because I am telling you the truth? **17** They are zealous to win you over, but for no good purpose. They want to shut you out so you may be zealous for them. **18** It is always good to be zealous for a good purpose, and not only when I am present with you. **19** My little children, again I am suffering the pains of childbirth for you until Christ is formed in you. **20** I wish I could be present with you now and change my tone, because I am perplexed about you. **21** Tell me, you who desire to be under the law, do you not listen to the law? **22** For it is written that Abraham had two sons, one by the slave girl and one by the free woman. **23** One was born by the slave girl according to the flesh, but the other was born by the free woman through promise. **24** These things may be interpreted as an allegory, for these women represent two covenants. One of them is from Mount Sinai and she bears children into slavery. This is Hagar. **25** Now Hagar represents Mount Sinai in Arabia; and she represents the present Jerusalem, for she is in slavery with her children. **26** But the Jerusalem that is above is free, and she is our mother. **27** For it is written,

"Rejoice, you barren one who does not give birth;  
cry out and shout for joy,  
you who are not suffering the pains of childbirth;  
because the children of the desolate woman are more numerous  
than those of the woman who has a husband."

**28** But you, brothers, like Isaac, are children of promise. **29** At that time the one who was born according to the flesh persecuted the one born according to the Spirit. It is the same now. **30** But what does the scripture say? "Send away the slave girl and her son. For the son of the slave girl will not share in the inheritance with the son of the free woman." **31** Therefore, brothers, we are not children of a slave girl, but of the free woman.

## Chapter 5

<sup>1</sup> Kricito doŋ otyeko gonyowa woko ki i pii wek wabed jo me kuc ma walone kenwa. Wacuŋ doŋ matek; pe dok wuye rwako tyenwu i okol me opii. <sup>2</sup> Wuwiny ba, an Paulo kombeddi awacciwu ni, ka gilirowu, ci kony pa Kricito doŋ pe botwu. <sup>3</sup> Anwoyo lokka doki bot dano acel acel ma giliro ni, en doŋ tye ki banya me lubo cik ducu. <sup>4</sup> Wun jo ma wumito ni gikwanwu ni kitwu atir pi lubo cik, wun doŋ wupokke woko kenwu ki bot Kricito; doŋ wunyiko woko cen, wubwoto kica pa Lubaja. <sup>5</sup> Watye ki gen madwoŋ pi Cwiny Maleŋ me noŋo kit ma atir ma gimiyo pi niye. <sup>6</sup> Pien i Kricito lirre nyo bedo ma pe giliro ducu konygi pe; niye keken aye konyo, ma ticce aye mar. <sup>7</sup> Onoŋo nene wucako riŋo ŋwec maber; aŋa mono ma dok ogeŋowu i lubo lok me ada? <sup>8</sup> Bito dano macalo man pe oa ki bot ŋat ma ceŋ olwoŋowuni. <sup>9</sup> Ka gitedo mugati, tobi matidi mo keken aye yenyo moko woko ducu. <sup>10</sup> Atye ki gen i Rwot ni, tamwu pe bipokke ki mera; ento ŋat mo-ni ma tye ka balo cwinywu woko-ni, kadi bed en aŋa, Lubaja biŋolle kop. <sup>11</sup> Utmega, piŋo dok pud giuna, ka an kikoma aye atito ni lirre ber? Ka nene atito lok kumeno, kono pe tye gin mo i lok i kom yatariya ma obedo macalo ajut ma yoko dano. <sup>12</sup> Kono jo ma tye ka balo cwinywu-ni gumedde anyim, gukolle woko kekengi gigi! <sup>13</sup> Utmega, yam gilwoŋowu me bedo ki kuc kun wulone kenwu; ento pe dok wulok kucwu odok me cobo mit ma ginywalowu kwede. Ma ka timo meno, myero dano acel acel omine me konyo luwote pi mar keken. <sup>14</sup> Pien cik ducu giribogi woko i lok acel keken ni, “Mar lawoti macalo imarre keni.” <sup>15</sup> Ento ka wubedo ka kane kekenwu ki lakwu, kun wutimo dano wadiwu calo guci, myero wugwokke wek pe wutum woko kekenwu. <sup>16</sup> Ento awacciwu ni, wuye Cwiny Maleŋ pa Lubaja aye otelwu, wek pe wucob miti me kit pa dano. <sup>17</sup> Pien miti me kit pa dano pyem ki miti pa Cwiny Maleŋ, dok miti pa Cwiny Maleŋ bene pyem ki miti me kit pa dano. Gin aryo-ni gimon, meno aye gin ma geŋowu tiyo gin ma wumito. <sup>18</sup> Ento ka Cwiny Maleŋ aye ma tye ka telowu, ci doŋ pe wubedo i te cik. <sup>19</sup> Tic me kit pa dano ma nen woko ka maleŋ gin en: tim kwele, caro, tarwaŋ, <sup>20</sup> woro cal jogi, talo dano, mone, daa, nyeko, kiniga, laro dito, pyem, pokke, <sup>21</sup> nek, mero ki koŋo, cam me yomcwiny me miŋo marac, ki mogo mukene macalo meno. Pud dok ajukowu matek, kit macalo nene koŋ ajukowu, ni, jo ma timo gin macalo magi, ker pa Lubaja pe bibedo megii. <sup>22</sup> Ento nyig ma nyak pi Cwiny Maleŋ gin aye mar, yomcwiny, kuc, diyo cwiny, kica, ber, gen, <sup>23</sup> mwolo, gwokke ken; cik mo pe ma kwero gin macalo magi. <sup>24</sup> Dano ma gin jo pa Kricito Yecu doŋ gutyeko neko par ki miti me kit pa dano woko, ci guguro woko bene i kom yatariya. <sup>25</sup> Ka wabedo kwo pi Cwiny Maleŋ, ci myero doŋ wawotu kun walubo en. <sup>26</sup> Pe myero wabed ka wakke awaka, pe wabutte ki tek i kom luwotwa, dok pe myero wabed ki nyeko i kinwa kenwa.

## Chapter 5

<sup>1</sup> For freedom Christ has set us free. Stand firm, therefore, and do not again be subject to a yoke of slavery.

<sup>2</sup> Look, I, Paul, say to you that if you let yourselves be circumcised, Christ will not benefit you in any way. <sup>3</sup> I testify again to every man who lets himself be circumcised that he is obligated to obey the whole law. <sup>4</sup> You are cut off from Christ, you who would be justified by the law; you no longer experience grace.

<sup>5</sup> For through the Spirit, by faith, we eagerly wait for the hope of righteousness. <sup>6</sup> In Christ Jesus neither circumcision nor uncircumcision has value, but only faith working through love. <sup>7</sup> You were running well. Who prevented you from obeying the truth? <sup>8</sup> This persuasion does not come from him who calls you! <sup>9</sup> A little yeast leavens the whole batch of dough. <sup>10</sup> I have confidence in the Lord that you will think nothing different. The one who is troubling you will suffer the judgment, whoever he is. <sup>11</sup> Brothers, if I still proclaim circumcision, why am I still being persecuted? In that case the stumbling block of the cross has been removed. <sup>12</sup> As for those who are disturbing you, I wish they would cut themselves off!

<sup>13</sup> For you were called to freedom, brothers. But do not use your freedom as an opportunity for the flesh; rather, through love serve one another. <sup>14</sup> For the whole law is fulfilled in one word: "You must love your neighbor as yourself." <sup>15</sup> But if you bite and devour one another, watch out that you are not consumed by one another.

<sup>16</sup> But I say, walk by the Spirit and you will not carry out the desires of the flesh. <sup>17</sup> For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh. For these oppose each other, so that you cannot do the things you want. <sup>18</sup> But if you are led by the Spirit, you are not under the law. <sup>19</sup> Now the works of the flesh are evident: sexual immorality, impurity, sensuality, <sup>20</sup> idolatry, sorcery, hostilities, strife, jealousy, outbursts of anger, rivalry, dissension, divisions, <sup>21</sup> envy, drunkenness, drunken celebrations, and things like these. I warn you, as I warned you before, that those who practice such things will not inherit the kingdom of God. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, <sup>23</sup> gentleness, and self-control; against such things there is no law. <sup>24</sup> Those who belong to Christ Jesus have crucified the flesh with its passions and desires.

<sup>25</sup> If we live by the Spirit, let us also walk by the Spirit. <sup>26</sup> Let us not become boastful, provoking one another, envying one another.

## Chapter 6

<sup>1</sup> Utmega, ka ce gimako dano ka timo bal mo, wun jo ma wutye ki Cwiny pa Lubaja wukonye wek odwog i yo ma atir, kun wubedo kwede ki cwiny me

mwolo. Koŋ iŋine kekeni, wek in bene pe gibiti. <sup>2</sup> Wutiŋ peko pa luwotwu, meno aye bimiyo wucobo cik pa Kricito. <sup>3</sup> Pien ka dano mo tamo ki i cwinye kene ni ene gin mo, kun i adane noŋo en pe gin mo, noŋo en bwolle abwola kene. <sup>4</sup> Dano acel acel koŋ oŋi ticce kene ka ber, meno miyo tyen lok me wakkene bedo pi ticce kikome ma en otiyo, ma pe dok poro ki tic pa lawote. <sup>5</sup> Pien dano acel acel tye ki yecce ma myero otiŋ. <sup>6</sup> Dano ma gitye ka pwonyo ki lok i kom Kricito myero onywak jami ducu mabeco ma etye kwede ki ŋat ma pwonye. <sup>7</sup> Pe wuweek gibwolwu; Lubaŋa pe gituko kwede. Gin ma dano ocoyo, en aye bene en bikayo. <sup>8</sup> Ŋat ma ocoyo kodi i poto me kit pa dano, gin ma en bikayo ki iye en aye to; ento ŋat ma coyo kodine i poto me Cwiny Maleŋ, bikayo mere kwo ma pe tum pi Cwiny Maleŋ. <sup>9</sup> Pe myero waol ka tiyo gin maber, pien ka kare oromo, ka cwinywa pe odoko nyap, ci wabikayo kac. <sup>10</sup> Doŋ kit macalo pud watye ki kare-ni, myero watiyu gin maber bot dano ducu, makato ducu myero watiyu bot utmegiwa ma guye Kricito. <sup>11</sup> Koŋ doŋ wunen kit nukuta madoŋo ma atye ka coyone ki ciŋa-ni. <sup>12</sup> Jo ma tye ka diyowu ni myero wulirre-ni, gin aye jo ma mito ni gin maber ma gitiyo onen ki woko. Tamgi tye ni pe myero giungi pi yatariya pa Kricito. <sup>13</sup> Kadi gin ma gilirogi-ni pe gimako cik, ento gimito ni gilirwu ka wek giwakke i gin ma gitimo i kom ki woko. <sup>14</sup> Ento an pe amito awakke pi gin mo, kono pi yatariya pa Rwotwa Yecu Kricito keken, pien ki tuŋ bot lobo ducu doŋ giguro woko i kom yatariya, ki an kikoma bene doŋ gigura woko ki tuŋ bot lobo. <sup>15</sup> Pien bedo ma gilirre nyo ma pe gilirre lok mo pe iye; ento gin ma pire dit twatwal en aye me bedo ginaketa manyen. <sup>16</sup> Kuc ki kica obed i kom jo ma poro kwogi ki cik man, ki i kom jo pa Lubaŋa ducu. <sup>17</sup> Cakke kombeddi pe amito ŋat mo oyela, pien atye ki poyo ma doŋ giketo i koma ma nyuto ni an opii pa Yecu. <sup>18</sup> Kica pa Rwotwa Yecu Kricito obed kwedwu, utmega. Amen.

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## Chapter 6

<sup>1</sup> Brothers, if someone is caught in any trespass, you who are spiritual should restore him in a spirit of gentleness. Be concerned about yourself, so you also may not be tempted. <sup>2</sup> Carry one another's burdens, and so fulfill the law of Christ. <sup>3</sup> For if anyone thinks he is something when he is nothing, he deceives himself. <sup>4</sup> Each one should examine his own work, and then his reason to boast will be in himself alone and not in someone else. <sup>5</sup> For each one will carry his own burden. <sup>6</sup> The one who is taught the word must share all good things with the one who teaches. <sup>7</sup> Do not be deceived. God is not mocked, for whatever a man plants, that he will also reap. <sup>8</sup> For he who plants seed to his own flesh, from the flesh will reap destruction. The one who plants seed to the Spirit, from the Spirit will reap eternal life. <sup>9</sup> Let us not become weary in doing good, for at the right time

we will reap a harvest, if we do not give up. **10** So then, as we have the opportunity, let us do good to all people, especially to those who belong to the household of faith.

**11** See what large letters I write to you with my own hand. **12** Those who want to make a good impression in the flesh are trying to compel you to be circumcised. They do this only to avoid being persecuted for the cross of Christ. **13** For not even those who circumcised themselves keep the law, but they want you to be circumcised so that they may boast about your flesh. **14** But 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. **15** For neither circumcision counts for anything nor uncircumcision, but what counts is a new creation. **16** To all who walk according to this standard, peace and mercy be upon them, even upon the Israel of God.

**17** From now on let no one trouble me, for I carry on my body the marks of Jesus.

**18** The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

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