

# **GALATIANS 1**

## **VS. 1-5 - INTRODUCTION**

**1 Paul, an apostle, (not by the authority of men, neither sent by God through human delegation, but directly by Jesus Christ, and God the Father, who raised Him from the dead;) 2 And all the brethren who are with me, to the congregations of Galatia in the province of Asia Minor: 3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ, 4 Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father: 5 To whom be glory forever and ever. Amen.**

## **VS.6-10 - THE OCCASION & PURPOSE OF THE LETTER**

**6 I marvel that *you* have so quickly turned away from Him who has called you into the grace of Christ to another gospel: 7 Which is really not another gospel; for there is only one true gospel. But there are some among the Jews of the sect of the Pharisees who trouble you, who wish to alter the gospel of Christ with the perverse teachings of men. 8 But though we, or an angel from heaven, should preach any other gospel to you than that which we have preached to you, let him be accursed. 9 As we have said before, so say I now again, If any man preach any other gospel to you than that which *you* have received, let him be accursed. 10 For do you think that I now seek to gain the favor of men, or God? or do you think that I seek to please men? for if I should seek to be a man-pleaser, I would not be the servant of Christ.**

## **VS. 11-24 - PAUL'S DEFENSE OF HIS APOSTLESHIP**

**11 But I assure you, brethren, that the gospel which was preached by me is not according to man. 12 For I neither received it from man, neither was I taught it by man, but by a revelation from Jesus Christ. 13 For *you* have heard of my conduct formerly in the Jews' religion, how that I violently persecuted the church of God, and left it in ruins: 14 And advanced in the Jews' religion above many of my contemporaries among my own people, being so extremely zealous of the traditions of my fathers. 15 But when it pleased God, who separated me from my mother's womb, and called me by His grace, 16 To reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood: 17 Neither went I up to Jerusalem to them who were apostles before me; but I went to Arabia, and returned again to Damascus. 18 Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days. 19 But I saw none of the other apostles, except James the Lord's brother. 20 Now the things which I write to you, behold, before God, I lie not. 21 Afterwards I came into the regions of Syria and Cilicia; 22 And was unknown in person to the churches of Judaea which**

were in Christ: 23 But they had heard only that, “he who persecuted us in times past now preaches the faith which at one time he tried to destroy.” 24 And they glorified God in me.

## **GALATIANS 2**

### **VS. 1-10 - THE JERUSALEM COUNCIL - ACTS 15**

1 Then fourteen years later I went up again to Jerusalem with Barnabas, and took Titus with me also. 2 It was through a revelation from God that I was directed to go. At first, I privately communicated with the Apostles and Elders who were men of reputation. I put before them the gospel which I preach among the Gentiles, lest by any means my work should be or had been in vain. 3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised. 4 And because of false brethren unknowingly crept in, who came in to secretly spy on our liberty which we have in Christ Jesus, that they might bring us into bondage to the works of the law: 5 We did not yield in submission to them, no, not for a moment; that the truth of the gospel might continue with you. 6 But of these who seemed to be somebody important, (whatever their position may have been, it makes no difference to me: for God accepts no man's person:) for they who seemed to be somebody in conference added nothing to my work: 7 Nay, on the contrary, when they saw that the gospel of the uncircumcision (Gentiles) was entrusted to me, as the gospel of the circumcision (Jews) was entrusted to Peter; 8 (For He who worked effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 9 And when James, Cephas, and John, the reputed pillars of the church, perceived that the grace of God was given to me, they gave to me and Barnabas the right hand of fellowship; that we should go to the heathen, and they to the circumcision. 10 The only thing they would have us do was to remember the poor; the very thing which I also was eager to do.

### **VS.11-16 - PAUL'S CONFLICT WITH PETER**

11 But when Peter came to Antioch, I opposed him to his face, because he was to be blamed. 12 For before certain men came from James, Peter ate with the Gentiles converts: but when they came, he withdrew and separated himself, fearing them who still held to circumcision. 13 And the other Jewish converts dissembled also with him; to such an extent that even Barnabas was carried away with their hypocrisy. 14 But when I saw that their conduct was not in accordance with the truth of the gospel, I said to Peter before them all, If you, being a Jew, live after the manner of Gentile converts, and not as do the Jews, then why are you compelling the Gentiles converts to live according to Jewish customs? 15 We who are Jews by birth, and not idolatrous as the Gentiles, 16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we who have believed in Jesus Christ, that we might be justified by the faith

of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

## **VS. 17-21 - THE MEANS OF JUSTIFICATION**

17 But if, while we, Christian Jews claim to be seeking justification by Christ, we are therefore acknowledging the inadequacy of the works of the law. And if after coming to Christ for our justification we ourselves are still found to be sinners, that is, we are still in an unrighteous state, then the provision of grace made by Christ for our salvation is insufficient. Is therefore Christ the minister of sin? That is, Is He the agent whereby we become sinners, and thus to be blamed for our being sinners? God Forbid. 18 For if I return again to the works of the law which I abandoned in order to be justified, I make myself, and not Christ the transgressor. 19 For through the law I discovered the uselessness of trying to be saved by works, therefore I am dead to the law of works, so that I might live unto God for salvation. 20 I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me. 21 I do not nullify the grace of God through the works of the law: for if righteousness comes through the law, then Christ has died in vain.

## **GALATIANS 3**

### **VS.1-14 - LAW VS FAITH**

1 O foolish Galatians, who has bewitched you, that *you* should not obey the truth, before whose eyes Jesus Christ has been evidently set forth, crucified among you? 2 This only would I learn from you, Did *you* receive the Holy Spirit by the works of the law, or by the hearing of faith? [See Rom. 10:17] 3 Are *you* so foolish? having begun the Christian life in the Spirit, are *you* now made perfect by the works of the flesh? 4 Have *you* suffered so many things in vain? if it be yet in vain. 5 He therefore that ministers to you in the Spirit, and as a result works miracles among you, does he do it by the works of the law, or by the hearing of faith? 6 Even as “Abraham believed God, and it was accounted to him for righteousness.” [See Gen. 15:6] 7 Know *you* therefore that they who rely on faith in the saving merits of Christ, without the works of the law, the same are the children of Abraham. 8 And the scripture, foreseeing that God would justify the Gentile nations through faith, previously preached the gospel to Abraham, saying in Gen. 12:3, “In you shall all nations be blessed.” 9 So then they who seek righteousness by faith are blessed with faithful Abraham. 10 For whoever expects to have the righteousness of God imputed to them through the works of the law, they are under the curse: for it is written in Deut. 27:26, “Cursed is every one that does not continue in all things that are written in the book of the law to do them.” 11 Again, it is evident that no man is justified by the law in the

sight of God, for Hab. 2:4 says, "The just shall live by faith." 12 And the law is not of faith, it is of works: as is stated in Lev. 18:5, "The man that does them shall live in them." All that the law prescribes is works, the law of works are worthless in making the sinner righteous before God. 13 Righteousness can only be obtained through faith in Christ, for this reason He has redeemed us from the curse of the law, by being made a curse for us: for it is written in Deut. 21:23, "Cursed is every one who hangs on a tree." 14 This was done so that the blessing of Abraham might come on the Gentiles through Jesus Christ; and that we might receive the promise of the Holy Spirit through faith.

## **VS. 15-18 - THE FIRMNESS OF THE COVENANT**

15 Brethren, I speak by way of illustration with regard to the customs of men; Though it is but a man's covenant / will, once it is ratified, no man can annul, or add to it. 16 Now to Abraham and his seed were the promises made. [See Gen. 12:2-3; 13:15-16; 15:4-6, 13-18; 17:1-8, 16-21; 18:10; 22:17-18] He did not say, And to seeds, meaning many; but said in Gen. 12:7, "And to your seed," referring to one, which is Christ. 17 And this I say, that the covenant, that was previously ratified by God in Christ cannot be nullified by the law, which came four hundred and thirty years later, so as to make the promise of none effect. 18 For if the inheritance is by the law, it is no more by promise: but God gave it to Abraham by promise. (Abraham's Seed - Matt. 3:7-9; Jn. 8; Rom. 4)

## **VS. 19-25 - THE PURPOSE OF THE LAW**

19 What then is the purpose of the law? It was added because of (Israel's) transgressions, so that they could once again discover their true condition. The law of ceremonial statutes would last until the Seed should come with respect to whom the promise was made [See Col. 2:14-17]; and it was ordained by angels [See Deut. 33:1-2] in the hand of a mediator, Moses. 20 Now Moses was not a mediator of one party only [See Ex. 20-32\*], but the covenant promise that God made with Abraham was unilateral — it was contingent upon God alone and thus required no mediator [See Gen. 15]. 21 Is the law then against the promises of God? God Forbid: for if there had been a law given which could have given life, then truly righteousness would have been by the law. 22 But the scripture in Ps. 14:1-3 has concluded that all are under sin, that the promise by faith of Jesus Christ might be given to them that believe. 23 But before faith (Christ) arrived at the incarnation, we were kept under the jurisdiction of the law, kept in custody to the faith which would afterwards be rewarded at the first advent of Christ, when faith met reality, [See Col. 2:14-17]. 24 Thus the law (Ceremonial & Moral) was our schoolmaster to bring us to Christ, that we might be justified by faith. [See Rom. 10:4; James 1:23-25] 25 But after we are justified by faith, we are no longer in need of a schoolmaster to lead us to Christ.

## **VS. 26-29 - ALL ONE IN CHRIST**

26 For *you* are all the children of God by faith in Christ Jesus. 27 For as many of *you* as have been baptized into Christ have put on Christ. [See Rom. 6:1-11]. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for *you* are all one in Christ Jesus. [See Eph. 2; PP 368-370]. 29 And if *you* are Christ's, then are *you* Abraham's seed, and heirs according to the promise.

## **GALATIANS 4**

### **VS.1-11 - NOT SERVANTS BUT CHILDREN OF GOD**

1 Now I say by way of analogy, That the heir, as long as he is a minor, differs nothing from a servant, even though he is the master and stands to inherit all; 2 But in the mean time he is under tutors and governors until the time for the receiving of the inheritance appointed by the father. 3 And so it is with us, when we were children that is, prior to the cross, we were held in bondage under the guardianship of the ceremonial system: 4 But when the fulness of the time was come, God sent forth His Son [See Dan. 9:24-27; DA 31-38], made of a woman [See Isa. 7:14; 9:6-7; Lk. 1:26-38], made under the law (1 - because He was born under Judaism He was obliged to obey the ceremonial law) (2 - He was also born under the law to redeem us who were under the curse of the law - See Art. RH May 8, 1900 by A. T. Jones), 5 To redeem them that were under the law (ceremonial & moral), that we might receive the adoption of sons. 6 And because *you* are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father. 7 Therefore you are no longer a servant, but a son; and if a son, then an heir of God through Christ. 8 How is it then, when *you* knew not God, *you* served idols who were by nature false gods. 9 But now, after that *you* have found God by personal experience, or rather are found by God, how can *you* turn again to the weak and inadequate ceremonies, to which *you* desire once again to be in bondage? 10 *You* observe days (ceremonial sabbaths - Lev. 23), and months (new moons of the ceremonial system - Num. 10:10; 28:11-15), and times (annual festivals - Num. 28:2), and years (The sabbatical year & the year of jubilee - Ex. 23:10-11; Lev. 25:8-12). 11 I am afraid for you, lest I have bestowed upon you labour in vain.

### **VS.12-20 - PAUL'S MUTUAL LOVE FOR THE BRETHREN**

12 Brethren, I beseech you, be as I am, free from the legal system of Judaism; for when principle is not involved I am as you are [See 1 Cor. 9:20-23], let me assure you, *you* have never injured me at any time. 13 *You* know how through infirmity of the flesh [See 2 Cor. 12:7-9] I

preached the gospel to you at the first occasion when we met. 14 And my affliction which was in my flesh you did not despise, nor reject, even though it was a challenge for you; instead you received me as an angel of God, even as Christ Jesus. 15 What has become of the blessing *you* speak about? for I bear you witness, that, if it had been possible, *you* would have plucked out your own eyes, and have given them to me. 16 Have I therefore become your enemy, because I tell you the truth? 17 The Judaizers are zealously trying to influence you, but not for the good; yea, they would isolate you from those of us who know the truth, so that *you* might set your affections on them and adopt the rites of the ceremonial law. 18 I question their motives and not their enthusiasm, for I must say that it is a good thing to always be zealously enthusiastic when the cause is good especially if the motive is pure. This do always and not only when I am present with you. 19 My little children, once again it is because of your spiritual condition that I am agonizing as a woman in travail giving birth waiting until Christ again reigns in your hearts by faith. 20 I wish that I could be with you personally at this present time, and would prefer to speak to you in a different tone of voice; for I stand in a state of perplexity over your spiritual condition.

## **VS. 21-31 - AN ALLEGORY OF TWO SONS = THE TWO COVENANTS**

21 Tell me, *you* that desire to be under the law of works, do *you* not hear the law (The Pentateuch)? 22 For it is written in the scriptures [See Gen. 16:15-16; 21:1-3], that Abraham had two sons (Ishmael and Isaac), the one by a bondmaid (Hagar), the other by a freewoman (Sarah). 23 But Ishmael who was of the bondwoman (Hagar) was born after the works of the flesh; but Isaac who is of the freewoman (Sarah) was born by the promise of God. 24 Now all these things may be regarded as an allegory: for these women represent the two covenants; the one covenant, given from the Mount Sinai, which gendereth to bondage, this is represented by Hagar. 25 For this Hagar is Mount Sinai in Arabia, and corresponds to the earthly Jerusalem, and is in bondage with her children, the faithless Jews. 26 But the heavenly Jerusalem is free from bondage, which is the mother of us all, those who live by faith and not by works whether they be Jews or Gentiles. 27 For it is written in Isa. 54:1, "Rejoice, you barren who do not bear; break forth and cry out for joy, you who do not travail in childbirth: for the desolate (Sarah) has many more children than she (Hagar) who has a husband." 28 Now we, brethren, as Isaac was, are the children of promise. 29 But as then when Issac was a child, Ishmael who was born after the flesh persecuted Issac who was born after the Spirit, even so it is now. 30 Nevertheless what says the scripture in Gen. 21:10? "Cast out the bondwoman (Hagar) and her son: for Ishmael who is of the bondwoman shall not be heir with Issac who is the son of the freewoman (Sarah)." 31 So then, brethren, we are not children of the bondwoman (Hagar), but of the free (Sarah).

## **GALATIANS 5**

## **VS.1-15 - STAND IN THE LIBERTY OF CHRIST**

**1** Stand fast therefore in the liberty with which Christ has made us free, and be not entangled again with the yoke of bondage. **2** Behold, I Paul say to you, that if *you* 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** Whosoever among you that seeks to be justified by the law, Christ has become of no benefit to you; *you* have fallen from grace. **5** For we who are Christ's, through the Holy Spirit wait patiently for the hope of righteousness by faith. **6** For in Jesus Christ neither circumcision avails any thing, nor uncircumcision; but faith which works by love. **7** *You* were running the race of salvation so well; who has driven you back from your position that *you* should not obey the truth? **8** This persuasion to accept the doctrines of the Judaizers did not come from Him that calls you. **9** Take heed for a little leaven leavens the whole lump. **10** I have confidence in the Lord with respect to you, that *you* will be mindful of what I say: However, he that troubles you shall bear his judgment, whosoever he may be. **11** And as for me, brethren, if I still preach circumcision, why do I still suffer persecution? then is the offense of the cross ceased. **12** I would they were even cut off which trouble you. **13** For, brethren, *you* have been called to liberty; only use not liberty for an occasion to practice the works of the flesh, but in love serve one another. **14** For all the law is fulfilled in one word, even in this; "You shall love your neighbor as yourself." [See Lev. 19:18]. **15** But if *you* bite and devour one another, take heed that *you* are not consumed by one another.

## **VS. 16-26 - THE SPIRIT VS THE FLESH**

**16** This I say then, walk in the Spirit, and *you* shall not fulfill the lust of the flesh. **17** For the desires of the flesh are against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that *you* cannot do the things that *you* would. [See Rom. 7:14-25]. **18** But if *you* are led of the Spirit, *you* are not under the law (ceremonial / condemnation of the moral law). **19** Now the works of the flesh are manifest, which are these; Adultery, fornication = immorality, impurity, unbridled lust, **20** Idolatry = worship [See Col. 3:5], witchcraft (Gr. pharmakeia) [See Rev. 21:8; 9:21; 18:23], hatred, contentious, jealousy, indignation, strife, seditions = divisive, rebellion, heresies, **21** Envious, murders, drunkenness, rioting = anarchy, and such like. I told you about all this before and as I have also told you in time past, that they who 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 things there is no law. **24** And they that are Christ's have crucified the flesh with the passions and desires. **25** If we live in the Spirit, let us also walk in the Spirit. **26** Let us not become conceited, provoking one another, envying one another.

## **GALATIANS 6**

### **VS.1-10 - PRACTICAL CHRISTIANITY**

**1** Brethren, if a man be overtaken in a fault, *you* who are spiritual, restore such a one in the spirit of meekness; considering yourself, lest you are also tempted. **2** Bear *you* one another's burdens, and so fulfill the law of Christ. **3** For if a man thinks himself to be something, when he is nothing, he deceives himself. **4** But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. **5** For every man shall bear his own burden. **6** Let him that is taught in the word contribute to him that teaches in all good things. **7** Be not deceived; God is not mocked: for whatsoever a man sows, that shall he also reap. **8** For he that sows to his flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life everlasting. **9** And let us not be weary in well doing: for in due season we shall reap, if we faint not. **10** As we have therefore opportunity, let us do good to all men, especially to them who are of the household of faith.

### **VS. 11-18 - CLOSING REMARKS**

**11** *You* see how large a letter I have written to you with mine own hand. **12** As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. **13** For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. **14** But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. **15** For in Christ Jesus neither circumcision avails any thing, nor uncircumcision, but a new creature. **16** And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. **17** From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. **18** Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen. (To the Galatians written from Rome.)