

THE EPISTLE TO THE GALATIANS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

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THE EPISTLE TO THE GALATIANS.

INTRODUCTORY NOTES.

1. As with the Second Epistle to the Corinthians, a large part of this letter is taken up with proofs of the apostle's Divine authority. The major portion, however, is devoted to refuting the teaching of such as would lead back the Galatians to bondage, for many of them desired to be under the Law. And Paul declared to them that this was a removing unto a different gospel altogether, although, there being in reality no other gospel, it was a perverting of the gospel of Christ.

2. The likeness to Romans is noticeable, and although this Epistle was written before that to the Romans, Paul had taught the Galatians the same truth as he records in the later Epistle. *Galatians* has been happily likened to a sketch for the finished picture, *Romans*. In both is maintained the fundamental truth that there is no difference between Jew and Gentile before God. There would be many Jews among the churches of Galatia, for Paul ever went to the Jew first; yet the majority would be Gentiles, apparently too ready to yield to the persuasions of judaizers who taught the necessity of circumcision. Of profound interest to all believers is the record of the apostle's reception of the gospel which was preached by him. For he received it not from man, nor was he taught it, but it came to him through revelation of Jesus Christ.

3. There is no difference of opinion as to where the churches of Galatia were situated. The province was a central one in Asia Minor, occupied in the northern parts by a mixed race in which the Keltic predominated; and some think that there were no churches at all in that portion of the province, but only in the southern parts, and that they probably included Antioch of Pisidia, Iconium, Derbe, and Lystra. It may be added that in Galatia proper, the people spoke the Keltic language until at least the time of Jerome, who records hearing the same tongue there as he heard in Treves.

4. DATE. Galatians was most probably written from Macedonia in the winter of A.D. 57, or the spring of A.D. 58. See Ap.180.

This is Page 1748 from The Companion Bible.

1 Paul, an ^oapostle, (not of men, *nor yet* by man, but by Jesus Christ, and God the Father, **Who raised Him out from among ^odead people;**)

2 And all the brethren which are with me, *to* the ^ochurches of ^oGalatia:

3 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

4 **Who gave Himself *as concerning* our sins, *so that* He might deliver us from *the* present evil world, according to the will *of our God and Father* :**

5 **To Whom *be* glory for ever and ever. Amen.**

6 I marvel that ye are so soon *deserting away from* Him [God] that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that *are troubling* you, and *wishing to change* the gospel of Christ.

8 *But even if* we, or an angel *out from* heaven, *preach a gospel unto you beside, or than, that* which we ... preached unto you, let him be accursed.

9 As we said before [*at our second visit*], *and* say I now again, If any *man preach a gospel unto you beside, or than, that* ye ... received [*from us*], let him be accursed.

10 For *am I persuading* men, or God ? or *am I seeking* to please men? for if I yet *were pleasing* men, I should not be the *slave* of Christ.

11 But I *declare to* you, brethren, that the gospel which was preached of me is not *according to* man.

12 For I neither received it *from* man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye ... heard of my *manner of life at one time* in ^othe Jews' religion, how that *according to excess* I was *persecuting* the church of God, and *was wasting* it:

14 And *advanced within* ¹³the Jews' religion *over many of my own age* in mine own *race*, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, **Who set apart** me from my mother's ^owomb, and called *me unto* His grace,

16 To reveal His Son in me, *in order that* I might preach Him among the *Gentiles* ; immediately I conferred not with *any human being*:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto ^oDamascus.

18 Then after [*conversion*] three years I went up to Jerusalem to see ^oPeter, and abode ^owith him fifteen days.

19 But other of the apostles saw I none, *except* James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 *Then* I came into the regions of ^oSyria and Cilicia;

22 And *continued* unknown by face unto the churches of Judaea which were in Christ:

23 But they *kept hearing* only, That he which persecuted us *at one time* now preacheth the faith which once he *devastated*.

24 And they ^owere *glorifying* God in me.

2 Then fourteen years after [*conversion*] I went up again to Jerusalem with Barnabas, and took ^oTitus [*also*] with *me*

2 And I went up *according to* ^orevelation, and *declared to* them *the* gospel which I preach among the Gentiles, but privately to them *who seemed* of reputation, lest by any means I should run, or had run, *for no effect*.

3 But *not even* Titus, who was with me, [*though*] being a Greek, was compelled to be circumcised:

1. 1 **apostle.** *Ap.189. dead people. Ap.139.3.*

2 **churches.** The only Epistle addressed to a group of churches. Cp. 1 Cor. 16:1.

Galatia. See Int. Notes. In all his other epistles Paul adds some commendatory words, "Beloved of God", Rom. 1:7; "of God", 1 Cor. 1:2; "saints", &c. Eph. 1:1; Phil. 1:1; Col. 1:2; "in God", 1 Thess. 1:1. The omission shows how great was their apostasy.

13 **the Jews religion.** *Gr.Ioudaismos.* Only here and v. 14. Cp.2:14. As the worship of the Father (Jehovah) at the time of Christ had degenerated into "the Jews" religion", so now the worship of Christ has become the "religion" of Christendom.

15 **set apart.** *Gr.aphorizo.* **womb.** Cp. Isa. 49:1, 5. Jer. 1:5. Note the steps: (1). Separation before birth; (2) calling, Acts 9; (3) setting apart for the ministry, Acts 13:2, 3, in fulfilment of Acts 9:15.

17 **Damascus.** Whence he escaped as recorded in Acts 9:25. 2 Cor. 11:33.

18 **Peter.** The texts read *Kephas*, also in 2:11, 14. **with.** The first visit was cut short by the murder-plot of Acts 9:29, and the command in the trance of Acts 22:1-21.

21 **Syria and Cilicis.** The only reference to this journey and sojourn are found in Acts 9:30; 11:26. **24** **were glorifying, &c.** i.e. finding in Paul cause for glorifying God.

2. 1 **Titus.** Titus was one of the "certain other" of Acts 15:2. This was the third visit, the second being that of Acts 11:29, 30; 12:25.

2 **revelation.** The decision of Acts 15:2 was Divinely guided.

4 And that because of °false brethren **brought in stealthily**, who °came in privily to spy out our liberty which we have in Christ Jesus, **in order that** they might bring us into bondage:

5 To whom we **yielded** by °subjection, °**not even** for an hour; **in order that** the truth of the gospel might continue with you.

6 But **from** these who seemed to be **someone**, (whatsoever they [**once**] were, it **matters nothing** to me: God accepteth no °man's person:) **but** they who seemed **to be somewhat** in conference added nothing °to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision **I have been intrusted with even as Peter with that of the circumcision**;

8 (For **He** that **worked powerfully by** Peter to the apostleship of the circumcision, the same **worked powerfully by me also** toward the Gentiles:)

9 And when °James [**the Lord's brother**], Cephas [**Peter**], and °John, who seemed to be °pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; **in order that** we **should go** unto the **Gentiles**, and they unto the circumcision.

10 Only **they would in order that** we should remember the [**Lord's**] °poor; the same which I **was zealous also** to do.

11 But when °Peter [**Kephas**] °**came** to Antioch, I **protested** him **against** the face, because he was to be **condemned**.

12 For before that **certain one** came from James, he did eat with the Gentiles: but when they were come, he **began to withdraw** and separated himself, fearing them which were of the circumcision.

13 And **the rest of the Jews acted hypocritically in concert also** with him; insomuch that Barnabas also was carried away **by** their **hypocrisy**.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto °Peter [**Kephas**] before **them** all, If thou, being a Jew, °livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We **who are** Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by ... works of ... law, **except by** ... faith of Jesus Christ, **we also** ... believed in Jesus Christ, **in order that** we might be justified by ... faith of Christ, and not by ... works of ... law: for by ... works of ... law shall °no flesh be justified.

17 But if, while we seek to be justified **in** Christ, we ourselves also are found sinners, **is** therefore Christ the minister of sin? °God forbid.

18 For if I build again the things which I destroyed, I **prove** myself **to have been a transgressor [in destroying]**.

19 For I through ... law **died** to ... law, **in order that** I might live unto God.

20 I **have been** °crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in ... flesh I live **in** ... faith of the **Son of God**, **Who** loved me, and **gave up** Himself for me.

21 I do not **render useless** the grace of God: for if righteousness come **through** ... law, then Christ **died uselessly [for nothing]**.

3 O **senseless** Galatians, who ... °bewitched you, ~~that ye should not obey the truth~~, before whose eyes Jesus Christ **was evidently set forth, as having been crucified ... ?**

2 This only **desire** I learn **from** you, Received ye the °Spirit [**the new nature**] by ... works of ... law, or by ... hearing of faith?

3 Are ye so **senseless** ? having begun in the °Spirit, are ye now **being perfected in ~~the~~ flesh**?

4 Have ye suffered so many things in vain? if **it be** yet in vain.

4 **false brethren.**

Gr. *pseudadelphos*. [pretended associates] See 2 Cor. 2:26.

came in privily.

[stealthily] See Rom. 5:20.

5 **subjection.**

Gr. *hupotage*. See 2 Cor. 9:13.

not even. Gr. *oude*. See v.

3. This emphatic statement is the Fig.

Negatio.

6 **man's.** Here is the

Fig. *Anacoluthon*. He breaks off at "somewhat", and resumes with "for", changing the construction. **to me.** This is emphatic.

and in the Gr. comes at the beginning of the sentence.

9 **James.** See 1:19.

John. The only mention of him in Paul's epistles.

pillars. Applied by the Jews to teachers of the Law.

10 **poor.** Gr. *ptochos*. The Lord's poor.

11 **Peter.** The texts read *Kephas*, as in 1:18.

came. This must have followed the council of Acts 15, and preceded the dispute of Acts 15:36-40.

14 **livest.** The meaning here is,--if thou, a Jew, having become free from the Law, in Christ, 5:1, how unreasonable to compel Gentiles to Judaize (adopt the rites and customs of the Jews)?

16 **no flesh.** Lit. not all flesh. A Hebraism.

17 **God forbid.** See Luke 20:16. Rom. 3:4.

20 **crucified with.**

Gr. *sustauroo*. See John 19:32 and Rom. 6:6.

3. 1 **that...truth.** The texts omits.

bewitched. Gr. *baskaino*. [fascinate] Only here in N.T. In Sept. of Deut. 28:54, 56.

2 **Spirit.** [The New Nature] Ap. 101. II. 5.

- 5** He therefore That ministereth to you the ²Spirit [the new Nature], and worketh ^omiracles among you, *doeth He it* by ... works of ... law, or by ... hearing of faith?
- 6** Even as Abraham believed God, and it was accounted to him for ^orighteousness.
- 7** Know ye therefore that they which are of faith, *these* are the children of Abraham.
- 8** And the Scripture, ^oforeseeing that God *justifieth* the *Gentiles on the grounds of* faith, preached before the gospel *to* Abraham, saying, In thee shall all nations ^obe blessed.
- 9** So then they which be of faith are blessed with *the faithful* Abraham.
- 10** For as many as are of ... works of ... law are under ... ^ocurse: for it is written, ^oCursed is every one that continueth not in all things which are written in the book of the law to do them.
- 11** But that no man is justified by the law *before* God, *it is* evident: for, The ^ojust shall live by faith.
- 12** And the law is not of faith: but, ^oHe that doeth them shall live in them.
- 13** Christ hath ^oredeemed us from the ¹⁰curse of the law, *becoming* a curse for us: for it is written, Cursed is every one that hangeth ^oon a tree:
- 14** *In order that* the blessing of Abraham might come on the Gentiles through Jesus Christ; *in order that* we might receive the promise of the ^oTHE Holy Spirit through *the faith*.
- 15** Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *when* confirmed, no man ^odisannulleth [frustrate], or addeth thereto.
- 16** Now to Abraham and his seed were the promises ^ospoken. He saith not, And to seeds, as of many; but as of one, And to thy seed, Which is Christ.
- 17** And this I say, *that* the covenant, that was confirmed before *by* God ..., the law, which *came to be* ^ofour hundred and thirty years after, *doth not disannul*, *to* ^omake the promise of none effect.
- 18** For if the inheritance *be from* ... law, *it is no longer from* promise: but God *has granted it* to Abraham *through* promise.
- 19** Wherefore then *serveth* the law ? It was added because of transgressions, till the seed should come to whom *it has been promised*; *and it was* ordained *through* ^oangels in the hand of a ^omediator.
- 20** Now a ¹⁹mediator is not *a mediator* of one, but God is one.
- 21** *Is* the law then against the ¹⁴promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by ... law.
- 22** But the Scripture ... concluded all under sin, *in order that* the promise by faith of Jesus Christ might be given to them that believe.
- 23** But before faith came, we were kept [*in custody*] under the law, *concluded* unto the faith which *was about to be* revealed.
- 24** Wherefore the law *has become* our ^oschoolmaster *to bring us* unto Christ, *in order that* we might be justified by faith.
- 25** But after that faith is come, we are no longer under a ²⁴schoolmaster.
- 26** For ye are all the children of God *through* faith in Christ Jesus.
- 27** For as many of you as *were* baptized into Christ ... put on Christ.
- 28** There is *not* Jew nor ^oGreek, there is *not bond slave and* free, there is *not* male nor female: for ye are all one in Christ Jesus.
- 29** And if *be* Christ's, then are ye Abraham's seed, and heirs according to ... promise.
- 4** Now I say, *That* the heir, *for such time* as he is a child [*not old enough to speak*], differeth nothing from a servant [slave], though he be *owner* of all;
- 2** But is under ^otutors and governors [stewards] until the time appointed of the father.
- 3** *So we also*, when we were ¹children, were *enslaved* under the *elementary rules* of the world:

- 5** miracles. Gr.dunamis. Ap.172 and 176.1.
- 6** righteousness. Quoted from Gen. 15:6.
- 8** foreseeing. Gr.proeidon.[saw before] Only here and Acts 2:31
- be blessed.** Only here and Acts 3:25. See Gen. 12:3.
- 10** curse. Gr.katara. Elsewhere, v. 13. Heb. 6:8. Jas. 3:10. 2 Pet. 2:14.
- Cursed.** Gr.epikataratos. See John 7:49. Quoted from Deut. 27:26.
- 11** just. Gr.dikaios. [meet, righteous] Quoted from Hab. 2:4. Cp. Rom. 1:17. Heb. 10:38.
- 12** He. This quotation is from Lev. 18:5.
- 13** redeemed. Gr.exagorazo. [to buy up] Elsewhere, 4:5. Eph. 5:16. Col. 4:5.
- on.** Quoted from Deut. 21:23.
- 14** promise. See Luke 24:49.
- THE Holy Spirit.** Ap.101.II.3. [The Giver].
- 15** disannulleth. Same as "frustrate", 2:21.
- 16** spoken. See Gen. 21:12.
- 17** four hundred, &c. See Exod. 12:40.
- make...of none effect.** Gr.katargeo. See Luke 13:7.
- 19** angels. Cp. Deut. 33:2. Acts 7:53. Heb. 2:2.
- mediator.** Gr.mesites. [a go between] Here, v. 20. 1 Tim. 2:5. Heb. 8:6; 9:15; 12:24.
- 24** schoolmaster. Gr.paidagogos.[a boy leader] This was a trustworthy slave who had the guardianship of the boys of a family. See 1 Cor. 4:15.
- 28** Greek. Gr.Hellen. See Rom. 1:14.
- 4. 2** tutors. Gr.epitropos. [domestic manager] Elsewhere Matt. 20:8. Luke 8:3 (steward).

4 But when the fulness of the time *came*, God sent forth **His Son**, *born* of a woman, *born* under ... law,

5 *In order that He might* °redeem them that were under ... law, *in order that* we might *receive in full* the *sonship*.

6 And because ye are sons [*by begetting from above*], God ... sent forth the °Spirit [*new nature*] of **His Son** into *our* hearts, crying, Abba [*Father*], Father.

7 Wherefore thou art *no longer* a ¹servant, but a son [*by begetting from above*]; and if a son, *an heir also through God*.

8 Howbeit then, when ye knew not God, ye did service *to* them which by nature are *not* gods.

9 But now, *having come to know* God, or rather are known of God, how turn ye again to the weak and *destitute elementary rules, to which* ye desire °again to be in bondage?

10 Ye °observe [*take part in*] days, and months, and times, and years.

11 I am afraid of you, *lest by any means* I have *laboured upon you* in vain.

12 Brethren, I beseech you, *become* as I *am*; *for I was as ye are: ye ... in nothing wronged me*.

13 Ye know how *on account of* infirmity of the flesh I preached the gospel unto you *before*.

14 And *your* temptation which was in my flesh ye *did not* °*treat with contempt*, nor °rejected [*spat out*]; but received me as an angel of God, *even* as Christ Jesus.

15 Where is then *your blessedness* ye spake of ? for I bear you record, that, if *it had been* possible, ye would have °*dug out* your own eyes, and have given them to me.

16 Am I therefore become your enemy, °*dealing truly with you* ?

17 They °zealously affect you, *but* not well; yea, they *wish to* °exclude you, *in order that* ye might *zealously affect* them.

18 But *it is* good to be ¹⁷zealously affected always in *a good thing*, and not only *in my being present* with you.

19 My little children, of whom I °travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my *tone; because* I stand in doubt of you.

21 Tell me, ye that desire to be under ... law, do ye not hear the law?

22 For it is written, that Abraham had two sons, ... one *of* a bondmaid, *and one* by a freewoman.

23 But he [*Ishamel*] *who* was of the bondwoman [*Hagar*] was *begotten according to* the flesh; but he [*Isaac*] of the freewoman [*Sarah*] was *proceeding from* °promise.

24 Which things are °*allegorized* [*illustrate the same principle*]: for these [*two women*] *represent* the two covenants; *one indeed* from the mount Sinai, which *beareth children* to bondage, which is °*Hagar*.

25 For this *Hagar represents* mount Sinai in Arabia, and *stands in the same rank with* Jerusalem which now is, and *serves among* her children.

26 But Jerusalem which is above [*the heavens*] is free, which is the mother of us

27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, *thou* that travailest not: for °*many are the children of the desolate rather than of her that hath the husband* .

28 Now we, brethren, °*after the type of Isaac*, are the children of ²³promise.

29 But as then he that was *begotten according to* ... flesh persecuted him *that was born according to* the °Spirit [*New Nature*], *so it is now also*.

30 Nevertheless what saith the Scripture ? °Cast out the bondwoman and her son: for the son of the bondwoman shall *in no wise inherit* with the son of the freewoman.

31 *Wherefore*, brethren, we are not children of the bondwoman, but of the free.

5 *redeem*. Gr.*exagorazo*. See 3:13.

6 *Spirit*. Ap.101.II.5. [The New Nature]

9 *again*. Gr.*palin anothēn*. This is emphatic. For *anothen* see Luke 1:3.

10 *observe*. Gr.*paraterōo*. [note scrupulously] See Acts 9:24. Cp. Col. 2:16.

14 *your*. The malady (2 Cor. 12:7) which led to his presence among them was a test to them, a temptation to reject him and his message.

rejected. Lit. spat out.

Gr.*ekptuo*. Only here.

treat with contempt.

Gr.*exouthēneo*. See Acts 4:11. (see note there)

15 *dug out*. Gr.*exorussōo*. Here and Mark 2:4.

☐ This verse shows that Paul's "Thorn in the flesh" in (2 Cor. 12:7) must have been the condition of his eyes or eyesight. See also 6:11.

16 *dealing truly, &c*.

Gr.*aletheuo*. Here and Eph. 4:15.

17 *zealously affected*.

Gr.*zeloo*, to be zealous, either for good or for bad.

exclude. Gr.*ekkleio*. [shut you out from the affection of your apostle] See Rom. 3:27.

19 *travail, &c*. Gr.*odino*.

[experience the pains of parturition] Here, v. 27. Rev. 12:2.

23 *promise*. See Luke 24:49.

24 *allegorized*.

Gr.*allegoreo*. [illustrate the same principle] Only here.

Hagar. In Arabic, Hagar (a stone) is the name for Mt. Sinai.

27 *many are the children, &c*. Quoted from Isa. 54:1.

28 *after the type, &c*. Cp. Rom. 4:19.

30 *Cast out, &c*. Quoted from Gen. 21:10.

- 5** °Stand fast [**be firm and unwavering**] therefore in the liberty wherewith Christ ... made us free, and be not °entangled again with the yoke of bondage.
- 2** Behold, I Paul say *to* you, that if ye **undergo circumcision**, Christ *will* profit you nothing.
- 3** For I testify again to every man that **undergo circumcision**, that he is a debtor to do the whole law.
- 4** *Ye were severed from Christ*, whosoever of you are justified *in ... law*; ye are **fallen off** from °grace [**free undeserver favour**].
- 5** For we through the °Spirit °wait for the hope of righteousness by faith.
- 6** For in *Christ Jesus* neither circumcision **counts for** anything, nor uncircumcision; but faith **working through** love.
- 7** Ye *were running* well; who did hinder you that ye should not obey °the truth [**Christ**]?
- 8** *The obedience cometh* not of °Him That calleth you.
- 9** °A little leaven leaveneth the whole lump.
- 10** I have confidence **in regard to** 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 **am I still persecuted**? then is the offence of the cross ceased.
- 12** I would they °**even dismembered themselves** which °trouble you.
- 13** For, brethren, ye have been called °**upon** liberty; only *use* not liberty for an **opportunity** to the flesh, but **through** love serve one another.
- 14** For all the law is **accomplished** in one **saying**, *even* in this; "Thou shalt °love thy neighbour as thyself".
- 15** But if ye bite and devour one another, take heed **lest ye be** °consumed one **by** another.
- 16** *This* I say then, Walk °**by spirit** [**New Nature**], and ye shall not fulfil the lust of the °flesh.
- 17** For the flesh lusteth against the °¹⁶Spirit, and the °¹⁶Spirit against the °¹⁶flesh: and these are contrary [**opposite**] the one to the other: **in order that ye may not** do the things that ye would.
- 18** But if ye be led **by** °¹⁶**Spirit**, ye are not under ... law.
- 19** Now the works of the flesh are manifest, **such as these**; ..., fornication [**illicit acts of sex**], uncleanness, lasciviousness ,
- 20** Idolatry, °**sorcery**, hatred, **altercations**, **envying**, wrath, strife [**disputations**], **divisions**, heresies [**factions**],
- 21** Envyings, murders, drunkenness, °**revellings** [**comus banquets**], and such like: of the which I tell you before, as I **told you before also**, that they which **practice** such things shall not inherit the kingdom of God.
- 22** But the fruit of °**THE Holy Spirit** is love, joy, peace, longsuffering, gentleness, goodness, **fidelity** ,
- 23** Meekness, **self-control**: against such there is no law.
- 24** And they that are *Jesus Christ's* have crucified the flesh with the **passions** and lusts.
- 25** If we live **by** °¹⁶**Spirit**, **we should walk also by** °¹⁶**Spirit**.
- 26** Let us not be desirous of vain glory, provoking one another, envying one another.

- 5. 1 Stand fast.** [be firm and unwavering] See 1 Cor. 16:13.
- entangled.** Gr.*enecho*. Here, Mark 6:19 (quarrel against).
- 4 grace.** Gr.*charis*. [free undeserved favour].
- 5 Spirit.** Ap.101.II.4.
- wait for.** Cp. Rom. 8:19, 23, 25. 1 Cor. 1:7. Phil. 3:20. Heb. 9:28.
- 7 the truth.** I.e. Christ. (John 14:6).
- 8 Him.** God. See 1:6, 15.
- 9 A little, &c.** This proverb is quoted from 1 Cor. 5:6.
- 12 even dismembered, &c.** Reference to the rite practiced by the Phrygians in the worship of Cybele. Cp. Mark 9:43.
- trouble.** Gr.*anastatoo*. [make an uproar] See Acts 17:6.
- 13 upon.** Liberty is the foundation.
- 14 love.** Gr.*agapao*. Quoted from Lev. 19:18.
- 15 consumed.** Gr.*analisko*. [destroy] Only here, Luke 9:54. 2 Thess. 2:8.
- 16 by Spirit.** Ap.101.II.5.
- flesh.** See Rom. 6:12, 19; 13:14.
- 20 sorcery.** Gr.*pharmakeia*. Here and Rev. 9:21; 18:23. Means magical incantation by means of drugs (Gr.*pharmakon*).
- 21 revellings.** Lit. Comus banquets. Gr.*komos* (*Chemosh* of O.T.). See Rom. 13:13. In this list two sins, idolatry and witchcraft, involve traffic with the powers of evil.
- 22 THE Holy Spirit.** Ap.101.II.3. [The Giver].

- 6** Brethren, if a man be *found out of or detected* in *some* °fault, ye which are °spiritual, °restore such an one in the °spirit of meekness; *look to* thyself, lest thou also be tempted.
- 2** Bear ye one another's °burdens [*by help and sympathy*], and so fulfil the law of Christ.
- 3** For if a man think himself to be something, *being* nothing, he deceiveth himself.
- 4** But let *each one* °test his own work, and then shall he have rejoicing in himself alone, and not in *the other*.
- 5** For *each one* shall bear his own °burden.
- 6** Let him that is taught ... the word *share with* him that teacheth in all good things.
- 7** Be not deceived; God is not °mocked [*turn up the nose at*]: for whatsoever a man soweth, that shall he *reap also*.
- 8** For he that soweth to his [*own*] flesh shall *from* the flesh reap corruption [*decay*]; but he that soweth to the °Spirit shall *from THE Holy Spirit* reap life everlasting.
- 9** And let us not be weary in well doing: for in *proper* season we shall reap, if we faint not [*give up*].
- 10** *So then in proportion as* opportunity, let us do good unto all *men*, especially unto them who are of the *family of the faith*.
- 11** Ye see °with *how large letters* I *write* unto you with mine own hand.
- 12** As many as [*strongly*] desire to make a fair shew in the flesh, they *are compelling* you to be circumcised; only *in order they might not suffer persecution* for the cross of Christ.
- 13** For neither they themselves who are circumcised keep the law; but [*strongly*] desire *that you should be* circumcised, that they may glory in your flesh.
- 14** *For me* God forbid that I should glory, *except* in the cross of our Lord Jesus Christ, by Whom the world *has been* crucified unto me, and I unto the world.
- 15** For in Christ Jesus neither circumcision *is* anything, nor uncircumcision, but a new *creation*.
- 16** And as many as *shall walk by* this rule, peace *be* on them, and mercy, and *on* the °Israel of God.
- 17** From henceforth let no man trouble me: for I bear in my body the °marks of ... Jesus.
- 18** Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

- 6. 1 fault.** Gr.*paraptoma*. Ap.128.I.ii.3. [a falling aside]. **spiritual.** Gr.*pneumatikos*. See 1 Cor. 12:1. **restore.** Gr.*katartizo*. [mend, repair] **spirit.** Ap.101.II.7. [Character].
- 2 burdens.** Gr.*baros*. Cp. v. 5. *Baros* is the burden we can bear by help and sympathy.
- 4 test.** See 1 Thess. 2:4 (allowed).
- 5 burden.** Gr.*phortion*. Only here and Matt. 11:30; 23:4, &c. This is the burden that cannot be shared.
- 7 mocked.** It means to turn up the nose at.
- 8 Spirit.** Ap.101.II.5. [the New Nature].
- 11 with how large, &c.** This refers to his handwriting. ☐ Probably referring to Paul's "Thorn in the flesh" in (2 Cor. 12:7) must have been the condition of his eyes or eyesight.
- 16 Israel of God.** The antithesis of Israel after the flesh (1 Cor. 10:18).
- 17 marks.** Gr.*stigma*. Only here. Slaves were branded. So Paul, as the slave of the Lord, bore His marks.