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 apostle, (not of men, nor yet by man, but by Jesus Christ, and God the Father, who raised him out from among dead people:)  
2 And all the brethren which are with me, to the churches of Galatia:  
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 the Jews' religion, how that according to excess I was persecuting the church of God, and was wasting it:  
14 And advanced within the 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 womb, 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 Damascus.  
18 Then after [conversion] three years I went up to Jerusalem to see Peter, and abode with 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 Syria and Cilicia;  
22 And continued unknown by face unto the churches of Judæa 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 were glorifying God in me.  
2 Then fourteen years after [conversion] I went up again to Jerusalem with Barnabas, and took Titus [also] with me ...  
2 And I went up according to revelation, 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 Cilicia. 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.
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:

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

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:

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

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

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.

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

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

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.

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

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?

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

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.

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.

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

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

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.

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

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 ...

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

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

Have ye suffered so many things in vain? if it be yet in vain.
5 He therefore That ministereth to you the Spirit [the new Nature], and worketh miracles 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 righteousness.
7 Know ye therefore that they which are of faith, these are the children of Abraham.
8 And the Scripture, foreseeing that God justifieth the Gentiles on the grounds of faith, preached before the gospel to Abraham, saying, In thee shall all nations be 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 ... curse: for it is written, Cursed 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 just shall live by faith.
12 And the law is not of faith: but, He that doeth them shall live in them.
13 Christ hath redeemed us from the curse of the law, becoming a curse for us: for it is written, Cursed is every one that hangeth on 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 THE 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 disannulleth, or addeth thereto.
16 Now to Abraham and his seed were the promises spoken. 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 four hundred and thirty years after, doth not disannul, to make 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 angels in the hand of a mediator.
20 Now a mediator is not a mediator of one, but God is one.
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, 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 schoolmaster 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 schoolmaster.
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 Greek, there is not bond slave and free, there is not male nor female: for ye are all one in Christ Jesus.
29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to ... promise.
3. 5

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

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

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.

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

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

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?

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

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

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

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

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.

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.

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

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

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

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

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

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

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

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.

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.

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

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

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

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

But as then he that was begotten according to the *Spirit [New Nature], so it is now also.

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.

Wherefore, brethren, we are not children of the bondwoman, but of the free.
5. 1 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 told you before also that ye should not obey me?

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 Spirit, and the Spirit against the flesh: 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 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 Spirit, we should walk also by Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.
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 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.