THE EPISTLE TO THE GALATIANS.
THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introduction and Alternation.)

A | 1. 1-6. EPISTOLARY AND SALUTATION.
B | 1. 6-2. 14. SOLICITUDE.
  C | 2. 15-4. 11. DOCTRINAL CORRECTION.
  D | 4. 12-20. SOLICITUDE.
B | 4. 21-6. 10. DOCTRINAL CORRECTION.
B | 6. 11-14. SOLICITUDE.
  D | 6. 15. DOCTRINAL CORRECTION.
A | 6. 16-18. EPISTOLARY AND BENEDICTION.

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 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. 189.
THE EPISTLE OF PAUL THE APOSTLE

TO THE

GALATIANS.

A 1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, Who raised Him from the dead;) 2 And all the brethren which are with me, unto 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 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.

B'C'A' A 6 I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though I be absent, or in the flesh; 9 As we said before, so now I say again, If any man preach any other gospel unto you than that ye have received, let him be accursed. 10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. 11 But I certify you, brethren, that the gospel which I preached of me is not after man. 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

1. 6-12 (A' above). DECLARATION. (Alternation.)

A' | a | 6, 7. Their defection. 8. Their defection. 9. Himself who taught them.


1. 6-12 (C', p. 1748). SOLICITUDE. (Division.)


1. 6-12 (A', above). DECLARATION. (Alternation.)

A' | a | 6, 7. Their defection.
| b | 7. The perverters.
| a | 8, 9. Their defection.
| b | 10-12. Himself who taught them.


1. 6-12 (A', above). DECLARATION. (Alternation.)

A' | a | 6, 7. Their defection.
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| a | 8, 9. Their defection.
| b | 10-12. Himself who taught them.


1740
11.13. GALATIANS. 2.3.

A² B¹
13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:
14 And profited in the Jews' religion above many of my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

B² C
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 which were apostles before me; but I went into Arabia, and returned again unto Damascus.

D
18 Then after 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, save James the Lord's brother.
20 Now the things which I write unto you, behold, before God, I lie not.

C
21 Afterwards I came into the regions of Syria and Cilicia;
22 And was unknown by face unto the churches of Judea which were in Christ:
23 But they had heard only that he which persecuted us in times past, now preacheth the faith which once he destroyed.
24 And they glorified God in me.

D² C
2 Then fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also.
2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.
3 But neither Titus, who was of me,

2.1-14 (D, above). JERUSALEM. (Alteration.)

D
| e | 1-3. Agreement. |
| d | 4, 5. Opposition. |
| c | 6-10. Agreement. |


being a Greek, was compelled to be circumcised:

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

5 To whom we *gave place by *subjection, *not *for an hour; *that *the truth of *the gospel *might continue *with you:

6 But *of these who seemed to be *somewhat, (whatsoever they were, it *maketh no matter to me: *God accepteth *no man's person;) *for they who *seemed to be *somewhat in conference added *nothing *to me:

7 But contrariwise, when they *saw that the *gospel of the uncircumcision *was committed unto me, *as the gospel of the circumcision was unto Peter;

8 (For He That *wrought 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, who *seemed to be *pillars, *perceived the *grace that was given *unto me, they gave to me and Barnabas the right hands of fellowship, *that we *should go *unto the *heathen, and *for *unto the circumcision.

10 Only *they would *that we should remember the *poor; *the same which *I also *was forward to do.

11 But when *Peter *was come *unto Antioch, I *withstood him *to the face, because he was *blamed.

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

13 And *the other Jews *dissembled *likewise with him; *insomuch that Barnabas also was *carried away *with their *dissimulation.

14 But when I *saw that they *walked *not *uprightly *according to the *truth of the *gospel, I said *unto Peter *before they *all, *If *then *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?

2. 15.

GALATIANS.

2, 15—4, 11 (D, p. 1748): 21, 5—6, 10

(D, p. 1748). DOCTRINAL CORRECTION.
(Introduction and Alteration.)

D'E E G F

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

D'E E G F

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Jesus Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

D'E E G F

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

D'E E G F

18 But if I build again the things which I have destroyed, I make myself a transgressor.

D'E E G F

19 For if through the law I am dead to the law, that I might live unto God:

D'E E G F

20 I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth 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.

D'E E G F

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

H

3 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

H

2 This only, that ye put not Christ to nothing; be sure not to frustrate the grace of God, for if righteousness come by the flesh, are ye now made perfect by the flesh?

H

3 Have ye suffered so many things in vain?

H

5 But he, who seduces you into this sin, and is before your very eyes, shall bear his iniquity.

H

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.


2. 15—21 (G, above). JUSTIFICATION. (Alteration.)

G

6 be, 15, 16, Justification by faith.

F | 17, 18. Inconsistency.

E | 19, 20. Life by faith.


3, 1 foolish is senseless. Gr. anoxos. See Rom. 1, 14.

18 in vain. I.e. uselessly. Gr. dorean. See John 19, 12.

3. 3 foolish is senseless. Gr. anoxos. See Rom. 1, 14.
8 And the Scripture, 'foreseeing that 6 God would justify the 'heathen 'through faith, 'preached before the gospel 'unto Abraham, saying, 'In thee shall all nations be 'blessed.'
9 So then which he 'of faith are blessed 'with 'faithful Abraham.

L 10 For as many as are 'of the works of the law are 'under 'the 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 in the sight of 'God, it is evident: for, 'The 'just shall 'live 'by 'faith.'
12 And the law is 'not 'of faith: but, 'The man that doeth them shall 'live 'in them.'

M 13 'Christ hath 'redeemed us 'from the curse of the law, 'being made a 'curse 'for us: for it is written, 'Cursed is every one that 'hangers on 'a 'tree: '
14 That the blessing of Abraham might come 'on the Gentiles 'through Jesus Christ; 'that we might receive the 'promise of the 'Spirit 'through faith. A

K 15 Brethren, I speak 'after the manner of men; 'Though it be 'but a 'man's 'covenant, yet 'if it be 'confirmed, 'no man 'disannulleth, or 'addeth thereto.
16 Now to Abraham and his seed were the 'promises 'made. 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 'of 'God 'in 'Christ, the law, which 'was 'four hundred and thirty years 'after, 'cannot 'disannull, 'that it should 'make the 'promise of none effect.
18 For 'if the inheritance be 'of 'the law, it is 'no more 'of 'promise: but '6 God 'gave it to Abraham 'by 'promise.

L N 19 Wherefore then serveth the law? It was added because of 'transgressions, till the seed should come 'unto 'whom 'the promise was made;
20 And it was ordained 'by 'angels 'in the hand of a 'mediator.
21 Now a 'mediator is 'not 'a mediator of 'one, but '6 God is one.

N g 21 Is the law then 'against the 'promises of '6 God? 'God forbid:


L N 19- To reveal sin till the promised Seed should come.
O 19 A mediator manifests two parties. Shows the Law to be conditional.
20 No mediator; makes one party. Shows the promise to be unconditional.

19 transgressions. Gr. parabasis. See Rom. 4.15. Ap. 128. VI. 1. the . . . made. Lit. It has been promised.

3. 21-25 (N, above). THE LAW GIVEN TILL CHRIST SHOULD COME. (Alternation.)

N g 21- The promise not affected by the Law.
22 The incapacity of the Law.
24 The law gives the original intention.
25 The purpose of the Law.
3. 21. GALATIANS. 4. 7.

h for 14 if there had been a law given which could have given life, verily 9 righteousness should have been 2 by the law.

g 22 But the Scripture 1 hath 6 concluded all 10 under sin, 14 that the promise 9 by faith of Jesus Christ might be given to them that believe.

h 23 But 9 before faith came, we were 9 kept 10 under the law, shut up unto the faith which was to be revealed.

k 24 Wherefore the law was our schoolmaster, to bring us 13 unto Jesus, 14 that we might be justified by faith.

25 But after that faith is come, we are no longer 10 under a 9 schoolmaster.

M P 26 For ye are all 7 the children of God 18 by faith in Christ Jesus.

27 For as many of you as are baptized into Christ 9 have put on Christ.

28 There is neither Jew 9 nor Greek, there is neither bond nor free, there is neither male nor female. 9 For ye are all one in Christ Jesus.

29 And if ye be 13 Christ's, then are ye Abraham's seed, and 7 heirs 9 according to 2 the promise.

Q R 4 Now I say, That the heir, 9 as long as he is a child, S differeth 9 nothing from a 9 servant, though he be 7 lord of all;

T 2 But is 7 under tutors and governors U until the 9 time appointed V of the father.

R 3 Even so we, when we were 1 children, were 9 in bondage T 9 under the elements of the 9 world;

U 4 But when the fulness of the time was come, j 6 God sent forth His 9 Son, 9 made 9 of a woman, 

k 5 9 made 9 under 9 the law, 9 to redeem them that were 9 under 9 the law,

6 And because ye are 9 sons, 4 God hath sent forth the Spirit of His 9 Son 9 into your hearts, crying, 9 Abba, 9 Father.

P 7 Wherefore thou art 9 no more a 9 servant, world, Gr. kosmos. Ap. 129. 1. 4 fulness. Gr. pleroma. First occ. Matt. 9. 16. was come = came.

4. 26-4. 11 (M, p. 1752). SONSHIP IN CHRIST. (Alternation.)

M P 3. 28-29. Sons and heirs.

Q 4. 1-6. Illustration.

P 4. 7. Son and heir.

Q 4. 8-11. Application.

26 Christ Jesus. Ap. 98. XII.

27 have been = were. baptized. Ap. 115. I. iv. into. Gr. eis. Ap. 104. vi. have. Omit.


Greek. See Rom. 1. 14.

29 heirs. See Rom. 4. 13.

according to. Gr. kato, as vv. 1, 15.

4. 1-6 (Q, above). ILLUSTRATION AND INTERPRETATION. (Extended Alternation.)

Q 4. 1-2. The child.

S 1-2. The bond-servant.

T 2-7. Tutors, &c.

U 7-2. The father.

R 3-5. The children.

S 5-3. Bondage.

T 3-5. The elements.

U 1-4. The appointed time.

V 4-6. The Father (God).

4. 1 as long = for (Gr. epi. Ap. 104. ix. 3) such time.


nothing. Gr. oudeis.


lord = owner. Gr. kurios. Ap. 98. VI.


tutors. Gr. epitropos.


governors. Gr. okonomos.

3 Even so we = So is also.

in bondage = enslaved. Gr. doulos.

of. Gr. en.

Ap. 104. vi. your. The texts read "our."

Abba. See Ap. 94. III. 3. 1. Father.
Galatians.

but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God,
ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God,
how turn ye again to the weak and beggarly elements,
whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years,
I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as am; for am as ye are: ye have not injure me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.
And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God even as Christ Jesus.
Where is then the blessedness ye spake of? for I bear you record, that if it had been possible, ye would have plucked out your own eyes and have given them to me.
Am I therefore become your enemy, because I tell you the truth?
They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.
But it is good to be zealously affected always in a good thing, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,
I desire to be present with you, and to change my voice; for I stand in doubt of you.

20 Tell me, ye that desire to be under the law, do ye not hear the law?
21 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

22 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

24 Which things are an allegory: for these are the two covenants: the one from the

17 zealously affect. Gr. zélō, to be zealous, either for good or for bad.

18 because, &c. dealing truly with. Gr. allēthōn.


18 because, &c. dealing truly with. Gr. allēthōn.

mount Sinai, which gendereth to bondage, which is Agar.
25 For this mount Sinai is mount Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. 26 But Jerusalem which is above is free, which is the mother of us all.
27 For it is written, "Rejoice, thou barren that bearest not; break forth and cry, thou that travest not: for the desolate hath many more children than she which hath an husband." 28 Now we, brethren, as Isaac was, are the children of promise.
29 But as then he was born after the flesh, so also now the Spirit worketh, and the word of faith, which was good news, is the word which also faith receiveth.
31 So then, brethren, we are children of promise, children of the bondwoman, and of the free woman.

5 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

q 2 Behold, I Paul say unto you, that if ye 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.

p 4 Christ is become of no effect unto you, whosoever ye are justified by the law; ye are fallen from grace.

q 4 For we through the Spirit await for the hope of righteousness by faith. 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

H Y r

7 Ye did run well; who did hinder you that ye should not obey the truth? 8 This persuasion cometh not of him that calleth you. 9 A little leaven leaveneth the whole lump. 10 Ye have confidence in you through the grace of our Lord Jesus Christ.

5. 1-6 (G. p. 1752). JUSTIFICATION. (Alternation.)
G p 1 Justification by faith. Exhortation based on 2. 15-21. (G.)
q 2-3 Circumcision destructive of faith.
q 4-5 Justification by law makes Christ of no effect.
q 5-6 Circumcision of no avail.

5. 1 Stand fast. See I Cor. 16. 13.
5. 5. 1-7. Phil. 2. 20. Heb. 8. 28.
5. 7-6. 10 (H. p. 1752). EXPOSITION. (Introversion and Alternation.)

7 did run were running. did hinder = impeded. Gr. anankpt. Only here. But the texts read beareth. See Acts 24. 1.
5. 10. GALATIANS. 6. 1.

Lord, ye will be nothing otherwise minded: but that ye tribuleth stand shall bear his judgment, whosoever be he.
11 And, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offense of the cross ceased.
12 I would they were even cut off from trouble you.

Zt 13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.
14 For all the fulfills in one word, even in this, Thou shalt love thy neighbor as thyself.
15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

u 16 This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.
17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these two are contrary to one another: so that ye cannot do the things that ye would.
18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness.
20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
21 Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which 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 there is no law.
24 And they that are Christ's have crucified the flesh with the affections and lusts.
25 If we live in the Spirit, let us also walk in the Spirit.
26 Let us not be desirous of vain glory, provoking one another, envying one another.

Yr 6 Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted.

Galatians.

2 Bear ye one another’s burdens, and so fulfill the law of Christ.
3 For if any man think himself to be something, when he is nothing, he deceiveth 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 communicate unto him that teacheth in all good things.
7 Be not deceived; for whatsoever a man soweth, that shall he also reap.
8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth 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 unto all men, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto 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 hinder the gospel 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 availeth anything, nor uncircumcision, but a new creature.
16 And as many as walk according to this rule, peace be upon 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.

4 every man = each one. prove = test. See 1 Thess. 2. 4 (allowed. R.V. approved). rejoicing. Gr. kauchéma. See Rom. 4. 2.
6 burden. Gr. phrontios. Only here and Matt. 11. 30; 26. 4. Luke 11. 46 (cp. v. 2). This is the burden that cannot be shared.
corruption. Gr. phthora. See Rom. 8. 21.
10 Asa... therefore = So then in proportion as opportunity. The same as season. 6. 9.
of the household. Gr. oikos. Only here, Eph. 2. 19. 1 Tim. 5. 8. It was used of the family. Cp. Acts 10. 7.
12 desire. Cp. v. 2. 12. make a fair show. Gr. euprospeito. Only here; but the word is found in an Egyptian letter about 114 B.C. Cp. 2. 3, 4. last, &c. in order (Gr. hina) they might not (Gr. mé) suffer persecution.