

## *The Epistle of Paul to the Galatians*

*It is generally accepted that Paul visited the Galatians believers twice before he wrote this epistle. During his absence, teachers came from Palestine, called "Judaizers," and insisted that these Gentile believers could not be true Christians until they submitted to the Jewish ordinance of circumcision. Furthermore, they maintained that the Galatians must adhere to the Law of Moses. These naïve Galatian Christians accepted their teachings just as enthusiastically as they had Paul's preaching. The purpose of the Book of Galatians is to combat this vicious heresy in which the work of Christ was considered insufficient for salvation.*

*The first way Paul chose to do this was to disprove the Judaizers' claim that he was not a true apostle. They maintained that since he was not one of the twelve original apostles, he must have received his teachings and doctrines from the other apostles. Paul showed that he was equal with the original apostles because he received his doctrine from a revelation straight from Jesus Christ (Gal. 1:11-19). He had even rebuked the Apostle Peter when there was a dispute over whether he, as a Jew, should be allowed to disregard the Mosaic Law (Gal. 2:11-14)*

*Once he had established his apostolic authority, he proved that men are justified by faith in Christ's atoning work rather than by the works of the Law (Gal. 2:15-4:15). The threat of the Judaizers came to an end at the fall of Jerusalem in A.D. 70. Prior to that time, Jewish Christians were considered by many to be a sect (Acts 24:5), or a new branch of Judaism. (Key Word, page 1455)*

### *Chapter 1*

1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

*Apostle, 652, Apostolos, ap-os'-tol-os; from 649; a delegate; specially an ambassador of the gospel; officially a commissioner of Christ ["apostle"] (with miraculous powers): - apostle, messenger, he that is sent.*

*Acts 2:*

*22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:*

*23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:*

*24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.*

2 And all the brethren which are with me, unto the churches of Galatia:

*Churches, 1577, ekklesia, ek-klay-see'; from a compound of 1537 and a derivative of 2564; a calling out, i.e (concretely) a popular meeting, especially ga religious*

congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both): -assembly, church.

*There are two views as to the location and identification of these Galatian believers the disagreement revolves around what Paul meant when he used the term "Galatian." Some say that he was referring to the people living in the Roman Province of Galatia, while others believe he was addressing a group of believers who were mainly of Gallic descent. Both theories have their own set of suppositions with respect to when the book was written, the place from which it was written, and the time periods in which other details mentioned in the book took place.*

*The area of northern Galatia (which included the chief cities of Ancyra, Tavium, and Pessinus) was conquered by the Gauls in the third century B.C. and existed as an independent nation for about two hundred years. During this period, however, the Gallic people were absorbed into the native populace. If Paul was using the term "Galatian" in the racial sense, he was referring to those who had descended from the Gauls. In accordance with this assumption, it is suggested that Paul visited the church on his second and third missionary journeys (Acts 16:6; 18:23) and wrote this epistle from either Ephesus or Corinth during his last journey.*

*Those who hold the South Galatia Theory suggest that Paul used the term "Galatian" to refer to those who lived in the Roman province of Galatia, which was established in 25 B.C. In that year, King Amyntas, of the old kingdom of Galatia, bequeathed his kingdom to Rome. This province covered the southern part of central Asia Minor and encompassed the cities of Iconium, Lystra, Antioch of Pisidia, and Derbe. If this theory is true, it is likely that Paul visited these believers on his first missionary journey (Acts 13; 14), and then again during his later travels. A reasonable date for the writing of the book then would be about A.D. 55 or 56 or sometime between his first and second missionary journeys. According to this theory, the cities of Corinth and Antioch in Syria are the most likely places for Paul to have written the book. (Key Word, page 1455)*

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:

*Matthew 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

5 To whom be glory for ever and ever. Amen.

### ***The One True Gospel***

*The context of the Book of Galatians indicates that a different gospel from the one Paul preached had penetrated the church in Galatia Paul calls this "another gospel," and the Greek word for "different" in verse six is heteron (2087), which means qualitatively different. However, in verse seven, Paul uses an entirely different word, which is also translated "another." It is allo (243), which means "another of the same kind." The true*

*Gospel of Christ can be declared in different ways by different people, but its truth can never be altered. (Key Word, page 1456)*

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.

*Acts 15:24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:*

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

*Angel, 32, Aggelos, ang-el-ee'; fro aggello [probable derivative from 71; compare 34] (to bring tidings); a messenger, especially an "angel"; (by implication) a pastor: -angel, messenger.*

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

*Deuteronomy 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.*

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.

*James 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.*

### ***Paul's Call to the Ministry***

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

*Certify, 1107, gnorizo, gno-rid'-zo; from a derivative of 1097; to make known; subject to know: -certify, declare, make known, give to understand, do to wit, wot.*

*Gospel, 2098, Euaggelion, yoo-ang-ghel'-ee-on; from the same as 2097; a good message, i.e. the gospel: -gospel.*

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

*Revelation, 602, apokalupsis, ap-ok-al'-oop-sis; from 601; disclosure: -appearing, coming, lighten, manifestation, be revealed, revelation.*

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 my equals in mine own nation (*Gr. Equals in years*), being more exceedingly 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,

*Romans 1:1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,*

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.

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.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judaea 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.

## *Chapter 2*

### *In Jerusalem*

1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

*Acts 15:2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.*

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.

*Revelation, 602, apokalupsis, ap-ok-al'-oop-sis; from 601; disclosure: -appearing, coming, lighten, manifestation, be revealed, revelation.*

3 But neither Titus, who was with me, 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:

*In this verse, Paul is warning the church in Galatia that some were endeavoring to bring the Christians under the Law of Moses. Although Paul circumcised Timothy, who was half Jew and half Gentile (Acts 16:3), he did not yield to pressure to circumcise Titus. Had Titus voluntarily chosen to be circumcised, it would have been acceptable. Judaizers were teaching that Christians should still be under obligation to keep the law. Paul calls the pareisaktous (3920), which is translated “unawares brought in.” These people had infiltrated the church secretly, without declaring from the start who they were or what they intended to do. This does not indicate that they were brought in by the church itself, but that they managed to deceive them and enter the fellowship. Paul calls these intruders “false brethren,” pseudadelphol (5569), the same term that Paul used in 2 Corinthians 11:26 speaking of himself being “in dangers among false brethren.” In other words, these false brethren became violently opposed to Paul. The phrase “who came in privily” is from the Greek word pareiselthon, which also indicates the deceitfulness of these ;people who joined the local church in Galatia in order to spread their own form of legalism.*

5 To whom we gave place by subjection, no, 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;

*Acts 13:*

*45But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.*

*46Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.*

*47For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.*

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 they unto the circumcision.

*Revelation 21:14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.*

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

***Paul Confronts Peter***

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

*Sinners, 268, hamartolos, ham-ar-to-los'; from 264; sinful, i.e. a sinner: -sinful, sinner.*

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

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

*1 John 3:*

*8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.*

*9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*

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

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

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.

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

## **Chapter 3**

### ***The Experience of the Galatians***

1 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?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

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

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted (*Or, imputed*) to him for righteousness.

*Genesis 15:6 And he believed in the LORD; and he counted it to him for righteousness.*

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

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

*Genesis 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*

9 So then they which be of faith are blessed with faithful Abraham.

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.

*Deuteronomy 27:26 Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.*

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.

*Romans 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*

12 And the law is not of faith: but, The man that doeth them shall live in them.

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 hangeth on a tree:

*Deuteronomy 21:*

*22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:*

*23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.*

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.

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.

*Genesis 12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.*

*Genesis 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.*

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 disannul, that it should make the promise of none effect.

*Exodus 12:40 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.*

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

### ***The Purpose of the Law***

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

*Seed, 4690, sperma, sper'-mah; from 4687; something sown, i.e. seed (including the male "sperm"); by implication offspring; specially a remnant (figurative, as if kept over for planting): -issue, seed.*

*Mediator, 3316, mesites, mes-ee'-tace: from 3319; a go-between, i.e. (simply) an internunciator, or (by implication) a reconciler (intercessor): -mediator.*

20 Now a mediator is not *a mediator* of one, but God is one.

*Romans 3:*

*29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:*

*30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.*

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 the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

*Romans 3:9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin*

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.



*Romans 10:*

*2 For I bear them record that they have a zeal of God, but not according to knowledge.*

*3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

*4 For Christ is the end of the law for righteousness to every one that believeth.*

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

26 For ye are all the children of God by faith in Christ Jesus.

*Romans 8:*

*14 For as many as are led by the Spirit of God, they are the sons of God.*

*15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*

*16 The Spirit itself beareth witness with our spirit, that we are the children of God:*

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

*Romans 13:1 What shall we say then? Shall we continue in sin, that grace may abound?*

*2 God forbid. How shall we, that are dead to sin, live any longer therein?*

*3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?*

*4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

*5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:*

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

*Romans 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.*

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

*Ephesians 3:*

*6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:*

*7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.*

*8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;*

*9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:*

*10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,*

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

## Chapter 4

### *The Believer's Inheritance*

1 Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

*Time appointed, 4287, prothesmios, proth-es'-mee-os; from 4253 ad derivative of 5087; fixed beforehand, i.e. (feminine with 2250 implication) a designated day: - time appointed.*

3 Even so we, when we were children, were in bondage under the elements of the world:

*Colossians 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

*Genesis 49:*

*8 Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.*

*9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?*

*10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.*

5 To redeem them that were under the law, that we might receive the adoption of sons.

*Matthew 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

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

7 Wherefore thou art no more a servant, 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 (*Or, back*) to the weak and beggarly elements (*Or rudiments*), whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

*1 Thessalonians 3:5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.*

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

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 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.

*Matthew 10:40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.*

15 Where (*Or, What was then*) 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.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, *but* not well; yea, they would exclude you (*Or, us*), that ye might affect them.

*Zealously affect, 2206, zeloo, dzay-lo'-0; from 2205; to have warmth of feeling for or against: -affect, covet (earnestly), (have) desire, (move with) envy, be jealous over, (be) zealous (-ly affect).*

18 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,

*James 1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.*

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you (*Or, I am perplexed for you*).

### ***Isaac and Ishmael***

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

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

*Genesis 16:15 And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.*

*Genesis 21:*

*2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.*

*3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.*

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

*Hebrews 11:11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.*

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

*Allegory 238, allegoreo, al-lay-gor-eh'; from 243 and agoreo (to harangue [compare 58]); to allegorize: -be an allegory [the Greek word itself].*

25 For this Agar is mount Sinai in 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.

*Revelation 21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*

*Revelation 21:10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,*

27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, *thou* that travailest not: for the desolate hath many more children than she which hath an husband.

*Isaiah 54:1 Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.*

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

*Genesis 21:*

*9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.*

*10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.*

31 So then, brethren, we are not children of the bondwoman, but of the free.

*John 8:36 If the Son therefore shall make you free, ye shall be free indeed.*

## Chapter 5

### *Privileges of Christian Liberty*

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

*Liberty 1657, eleutheria, el-yoo-ther-ee'-ah; fro 1658; freedom (legitimate or licentious, chiefly moral or ceremonial): -liberty*

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

*Be circumcised, 4059, peritemno, per-ee-tem'-no; from 4012 and the base of 5114; to cut around, i.e. (special) to circumcise: -circumcise.*

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

*Debtor, 3781, ophiletes, of-i-let'-ace; from 3784; an ower, i.e. person indebted (figurative) a delinquent; morally a transgressor (against God): -debtor, which owed, sinner.*

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

*This text is often misused to teach that the phrase "fall from grace" eans that a person can lose his or her salvation. In the context of verses one through three, Paul is teaching how depending on the Law of Moses for salvation makes Christ's work on the cross meaningless. Then in verse four, he speaks about those who think they can justify themselves through the law. Because these individuals chose to obey the law for salvation they have no room for Jesus Christ and His grace The key to understanding the phrase "you are fallen from grace" is seen in the verb exepesate (1601), which is better translated "have fallen." It does not mean that the grace of God was evident at one time, and then was lost. Rather, this person deviates from the true path of grace by choosing justification by law instead of by grace. Grace has a law associated with it, but the law haw no grace, only restrictions (see Rom.2:12; 7:7). (Key Word, pp. 1460-1461)*

5 For we through the Spirit wait for the hope of righteousness by faith.

*Romans 8:*

*24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?*

*25 But if we hope for that we see not, then do we with patience wait for it.*

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

*Circumcision, 4061, per-it-om-ay'; from 4059; circumcision (the rite, the condition or the people, literal or figurative): -x circumcised, circumcision.*

7 Ye did run well; who did hinder you that ye should not obey the truth?

*1 Corinthians 9:24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.*

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

*Leaven, 2219, zume, dzoo'may; probably from 2204; ferment (as if boiling up): -leaven*

*Leaveneth, 2220, zumoo, dzoo-mo'-o; from 2219; to cause to ferment: -leaven.*

10 I have confidence in 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 do I yet suffer persecution? then is the offence of the cross ceased.

*1 Corinthians 1:*

*22 For the Jews require a sign, and the Greeks seek after wisdom:*

*23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;*

12 I would they were even cut off which trouble you.

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.

*1 Peter 2:*

*15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:*

*16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.*

14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

*Matthew 7:*

*11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?*

*12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, 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 the one to the other: 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.

*Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.*

19 Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

*Lasciviousness, 766, aselgeia, as-elg'-i-a; from a compound of I (as a negative particle) and a presumed, selges (of uncertain derivative, but apparently meaning continent); licentiousness (sometimes including other vices): -filthy, lasciviousness, wantonness.*

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, 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.

*Revelation 22:*

*14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*

*15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

*James 3:17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.*

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections (*Or, passions*) 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.

*Philippians 2:*

*2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.*

*3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.*

## **Chapter 6**

### ***The Practice of Love***

- 1 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.
- 2 Bear ye one another's burdens, and so fulfil the law of Christ.
- 3 For if a 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.

### ***Law of Sowing and Reaping***

- 7 Be not deceived; God is not mocked: 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.

*Revelation 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.*

- 10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

### ***Paul's Closing Remarks***

- 11 Ye see how large a letter I have written unto you with mine own hand.

*His eyesight was failing so he wrote in large letters. Acts 20:13-18*

- 12 As many as desire to make a fair shew 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 availeth 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.*)



## References

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