THE EPISTLE TO THE GALATIANS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introduction and Alternation.)

A | 1. 1-3. EPISTOLARY AND SALUTATION.
B' | C' | 1. 5-2. 14. SOLICITUDE.
   | D' | 2. 15-4. 11. DOCTRINAL CORRECTION.
B' | C' | 4. 12-20. SOLICITUDE.
   | D' | 4. 21-6. 10. DOCTRINAL CORRECTION.
B' | C' | 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 Troyes.

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.
THE EPISTLE OF PAUL THE APOSTLE
TO THE
GALATIANS.

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.

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;
8 but there be some that trouble you, and would pervert the gospel of Christ.
9 As we said before, so say I now again. If any man preach any other gospel unto you than that which we have preached unto you, 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, the gospel which was preached of me is not after man.
12 For neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

1. 6-12 (A1, above). DECLARATION. (Alteration.)

1. 6-12 (A1, above). DECLARATION. (Alteration.)

A1 | a | 6-7. Their defection.
   | b | 7. The perverters.
   | c | 8-9. Their defection.
   | d | 10-12. Himself who taught them.

6 removed. Read "removing", Gr. metathési. The Mid. and Pass. with apo, mean "to desert":
4. 15. 2 Cor. 3. 1. 10. 2. trouble. trouble are troubling. Cp. 5. 10. Acts 15. 24. and would. wishing to.
10 do it. any man. any one. Ap. 123. 8. preach, &c. Same expression as v. 8. 10 do I,
&c., i am persuading. Gr. peith. Ap. 160. I. 2. do I seek. i am seeking. pleased. were pleasing.
11 certify. make known or declare to. as 1 Cor. 15. 1. Gr. gnorize. of. Gr. apo. Ap. 104. xviii. 11.
13. GALATIANS.

13. 18. 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.

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 straight 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 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 of face by the churches of Judaea which were in Christ: 23. But they had heard only, that he which persecuted us was in times past, now preacheth the faith which once he destroyed. 24. And they glorified God in me.


2. 1-14 (D, above). JERUSALEM. (Alternation.)

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, 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;

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

8 (For He That wrought effectually in Peter to the apostleship of the circumcision, the sameness was mighty in me toward the Gentiles):

9 And when James, Cephas, and John, who seemed to be pillars, perceiving 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.

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 to Antioch, I withstood him unto 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 came, 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 all men, If thou, being a Jew, livest after the manner of Gentiles, and not so as do the Jews, why compelst thou the Gentiles to live as do the Jews?
2. 15-4. 11 (D), p. 1748). 4. 21-6. 10

(D), p. 1748). DOCTRINAL CORRECTION.

(Introduction and Alternation.)

Galatians.

2. 15-21 (G, above). JUSTIFICATION. (Alternation.)

G | 15. 16. Justification by faith.

| 17. 18. Inconsistency.

| 19. 20. Life by faith.

\| 21. Consistency.


| 19 the Omit.

| 20 but by except (Gr. ek) by (Gr. dia). Ap. 104. vii.


| 22 Jesus Christ. Ap. 98. XI.

\| 23 even see also. have. Omit.


\| 25 iii. Christ. Ap. 98. IX.

\| 26 no flesh. Lit. not (Gr. ou) all flesh. A Hebraism.


\| 31 make. prove.


\| 33 There is an ellipse here. Read “to have been a transgressor”, i.e. in destroying.

\| 34 through. Gr. dia. Ap. 104. vi.

\| 35 am dead. i.e. died.

\| 36 am. have been.

\| 37 crucified with. Gr. eustauróō. See John 19. 23 and Rom. 6.

\| 38 not. no longer.

\| 39 life ... flesh. Cp. 1 Cor. 15. 45.

\| 40 Son of God. Ap. 98. XV.


\| 42 gave. gave up. Cp. 1 John. 20. 30.


| 44 frustrate. Gr. athistros. See 3. 13 and John 12. 43.


| 46 by. through. as. v. 19.

| 47 is dead. died.

| 48 in vain. i.e. uselessly. Gr. dorean. See John 15. 26.


| 50 hath. Omit.


Jesus Christ. Ap. 98. XI. hath been was.

| 51 as. having been crucified.

| 52 among.


| 56 the. Omit.


| 58 on the. Gr. euarchomai.


| 60 by. in.

| 61 in vain. See Rom. 13. 4.


| 63 a. 5 ministereth. Gr. épiskopos. See 2 Cor. 9. 10.

| 64 worketh. See 2. 8. miracles.


| 66 among.


3. 6-4. 11 (F, above). ABRAHAM AND HIS SEED. (Extended Alternation.)

F | X | 8. 3-9. The promise was to Abraham's faith.


| K | 3. 15-18. The promise was to Abraham's faith.


\| 38 See Rom. 4. 3.


\| 41 quoted from Gen. 15. 4.


\| 43 the same these.

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.’

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

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.’

But that no man is justified by the law, in the sight of God, it is evident: for the just shall live by faith.

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

Christ hath redeemed us from the curse of the law, being made a curse for us: it is written, ‘Cursed is every one that hangeth on a tree.’

That the blessing of Abraham might come upon the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Brethren, I speak after the manner of men: though it be but a little while, that the Christ shall suffer, and rise again the third day;

And this I say, that the sufferings of this present time are not worthy to be compared unto the glory which shall be revealed in us.

And I in faith—Therefore serveth the law? It was added because of transgressions, till the promise should come to whom the promise was made;

and it was ordained by angels in the hand of a mediator.

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

Is the law then against the promises of God? God forbid.


O 19. A mediator manifests two parties. Shows the Law to be conditional.

O 20. No mediator; manifests one party. Shows the promise to be unconditional.

N 19. The Law given till Christ should come.


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

N 21. The promise not affected by the Law.

h 21. The Incapacity of the Law.

g 21. The promise the original intention.

k 23-25. The purpose of the Law.

3. 21. GALATIANS.

h for 11if there had been a law given which could have * given life, verily * righteousness should have been 2 by 1 the law.

22 But the Scripture 1hath 2 concluded all 10under * sin, 14that the 14promise 5 by 4faith of 1 Jesus Christ might be given to them that 1 believe.

23 But 1before 2faith came, we were 4kept 13under 12the law, shut up unto the 2faith which 1should afterwards be 12revealed.

24 Wherefore the law was our 1schoolmaster to bring us into 12Christ, 14that we might be 12justified by 2faith.

25 But after that 2faith is come, we are 0no longer 12under a 24schoolmaster.

M P 26 For ye are all 42the 7children of 4 God 18by 2 faith * in 4 Christ Jesus.

27 For as many of you as 0 have been 4baptized 4into 1 Christ 0 have put on 12 Christ.

28 There is 0neither Jew * nor 4 Greek, there is 0ne 0ne neither 0bond 0nor 0free, there is 0ne 0ne neither 0male 0nor 0female: for 0 are all 0one 12 in 4 Christ Jesus.

29 And 0if 0 be 13 Christ's, then are ye 4 Abraham's seed, and 0heirs 0according to 2 the 0promise.

Q R 4 Now I say, That 1 the heir, 0as long as he is 0 a 2child,

s differeth 0 nothing from a 0 servant, though he be 0 lord of all;

T 2 But is 0 under 0 tutors and 0 governors

U until the 0 time appointed

V of the father.

R 3 * Even so 0 we, when we were 3 children,

S were 0 in bondage

T 2 under the 0 elements of the 0 world:

U 4 But when the 0 fulness of the time 0 was come,

V j 0 God 0 sent forth His 0 Son, 0 made 0 of a woman,

k 0 made 0 under 1 the law,

k 0 To 0 redeem them that were 2 under 4 the law,

k 0 that we might 0 receive the 0 adoption of sons.

j 6 And because ye are 0 sons, God 0 hath 4 sent forth the Spirit of His 0 Son 0 into 0 your hearts, crying, 0Excip 0 Abba, 0 Father,”

P 7 Wherefore thou art 0 no more 0 a 2 servant,


given life. Gr. ekeklepas. See John 6. 43.
22 concluded. See Rom. 11. 22.
kept=kept in custody.
shut up. Same as “concluded” above.
should afterwards = was about to be.
24 was = become.
schoolmaster. Gr. paidagigos. This was a trust-
worthy slave who had the guardianship of the boys of a family. See 1 Cor. 4. 15.
25 no longer. See v. 12.

3. 26-4. 11 (M, p. 1752). SONSHIP IN CHRIST.
(Alteration.)

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.
29 nor. Gr. oude.
Greek. See Rom. 1. 14.
and = nor.
heirs. See Rom. 4. 13.
according to. Gr. kato, as vv. 1, 15.

4. 1-6 (Q, above). ILLUSTRATION AND INTER-
PRETATION. (Extended Alteration.)

Q R | 1-1. The child.
S | 1. The bond-servant.
| T | 2. Tutors, &c.
U | 1-3. The appointed time.
V | 2. The father.
R | 3-3. The children.
S | 3-3. Bondage.
| T | 3. The elements.
U | 4-4. The appointed time.
V | 4-5. The Father (God).

4. 1 as long = for (Gr. epi. Ap. 104. ix. 3) such time.
nothing. Gr. oude.
8. 3 (steward).
time appointed. Gr. proterus. Only here. An
adj. in fem. agreeing with “day” (understood).
3 Even so 0 we = So 0 it also.
elements = elementary ruling. Gr. stoicheion. Here
Rom. 2. 14-15.

4. 4-6 (V, above). THE FATHER. (Introversion.)

V j 1. The Son sent forth.
| k | 5. Redemption of the sons.
| j 6. Adoption of the sons.
| f 6. The Spirit sent forth.

made. See John 1. 14.
the. Omit.
5 To = In order that (Gr. hino)
He might redeem. Gr. exagora. 3. See 3. 13.
that. Gr. hino, as above.
receive = receive in full. Gr. apolambanont. See Rom. 1. 27.
adoptions = sonship. Gr. huiostheias. See Rom. 8. 15.
Father.
Ap. 98. III. 7 no more = no longer. Gr. ouketti.

1754
4. 24.

GALATIANS.

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

Q W 8 Howbeit then, when ye knew not God,
X ye did service unto them which by nature are no gods.
W 9 But now, after that ye have known God, or rather are known of God,
X 1 how turn ye again to the weak and beggarly elements,
m whereunto ye desire again to be in bondage?
1 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.

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

O 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.
15 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.
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, that ye might affect them.
18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

n 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 voice; for I stand in doubt of you.

(p. 1752)

4. 2-11 (Q, p. 1754). THE APPLICATION. (Alternation.)

Q W | Ignorance of God.
X 4. Unprofitable service.
W | Knowledge of God.
X | Relapse to unprofitable service.
unto, to. no. not. Gr. mē. Ap. 106. II.

4. 9-11 (X, above). RELAPSE TO UNPROFITABLE SERVICE. (Alternation.)

| Paul's labour in vain.
11 Paul's labour in vain.
again. Gr. pαλιν αναθένε. This is emph. For another see Luke 1. 3. The R.V. reads "over again.
be in bondage. Gr. doutev, as ev.

4. 12-20 (C, p. 1748). SOLICITUDE. (Alternation.)

C n 12. Conformity to him besought.
be = become.
for I, &c. Read, for (as was) ye are.
not. Gr. oudeis.
rejoiced. Gr. eukthē. See Acts 4. 11.
Christ Jesus. Ap. 83. XII.
the blessedness, ye your blessedness. Gr. mαταιρινας. See Rom. 4. 4.
plucked out. Lit. dug out. Gr. ezōres. Here and Mark 2. 4.
mount Sinai, which gendereth to bondage, which is Agar.
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.
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.
28 Now we, brethren, as Isaac was, are not children of the bondwoman, but of the free.

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

q 2 Behold, 3 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, whatsoever of you are justified by the law; ye are fallen from grace.

q 5 For we through the Spirit wait 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 leaveth the whole lump.
10 Have confidence in you through the righteousness of our God. 11 But the truth itself shall make you free. 12 Paul's teaching. Appeal.

5. 7-6. 10 (H, p. 1756). EXPOSTULATION. (Introspection and Alternation.)

5. 10. GALATIANS. 6. 1.

Lord. Ap. 88, VI, 1, 2, B.

none = nothing. Gr. oudeis.


minded. Gr. phronētikē. See Rom. 8, 6, 7.

troublous. Gr. tarassōn. See in 1, 7.


do I, ή = am I still persecuted.

offence. Gr. skandaron. See 1 Cor. 1, 23.

ceased. Gr. katarōgeō. See u, 4.

12. I were, ή = even dismembered themselves. Reference to the vile practice of the Phrygians in the worship of Cybele. Cf. Mark 9, 43. (R.V. would even cut themselves off)

trouble. Gr. anakatastōs. See Acts 17, 4.


occasion. Gr. aphormiē. See Rom. 7, 6, 25.


but ή = by the flesh.


devour. Gr. katabōn. See 2 Cor. 11, 20.


that = not = lest. Gr. mé. Ap. 106, II.


2 Thess. 2, 2.


flesh. See Rom. 6, 12, 19, 13, 14.


and. The texts read "for" = contrary. Gr. antikeimai. See 1 Cor. 16, 9.

so that = in order that. Gr. hina.

cannot = may not (Gr. mé).


18 of = by. No prep.


19 works. Contrast "fruit", v, 22.


which = such as. Adultery. The texts omit

uncleanness. Gr. akatharxia. See Rom. 1, 21.


20 witchcraft = sorcery. Gr. pharmakia. Here and

Rev. 9, 21; 18, 23. See also Rev. 21, 8; 22, 15. It

means magical incantation by means of drugs (Gr.

pharmakon).

hatred. Gr. echthra. See Rom. 8, 7.

variance. Gr. erētō. See Rom. 1, 29.

emulations = jealousies. See Rom. 13, 13 (envying).


seditions = divisions. Gr. dichostasia. See Rom. 16, 17.

heresies. See Acts 6, 17.

21 Envyings. See Acts. 6, 17.

22 Drunkenness. See Luke 21, 34.

23 Revellings. Lit. Comus banquets. Gr. kōmēs

(Chemos of O.T.). See Rom. 18, 13. In this list two

sins, idolatry and witchcraft, involve traffic with the powers of evil.


kingdom.

See Ap. 114, II.

God. Ap. 98, I, i.


goodness. Gr. agathōnē. See Rom. 15, 14.


Cp. Tit. 2, 10.

23 Meekness. Gr. prōtos. See 1 Cor. 4, 21.

temperance = self-control. Gr. enkrateia. See

Acts 24, 25.


24 Christ's. Most texts add "Jesus" with. Gr. sun.


Not the same word as u, 16, which is periptōs.

26 desirous of vain glory. Gr. kevodosē. Only here.


overtaken = found out or detected. Gr. prokalambanō. Only here, Mark 14, 8.

1 Cor. 11, 21. Cp. 2 Cor. 2, 13.


let us. Cp. 1 Cor. 12, 1.

3 such. Gr. paradosa. Only here, Mark 14, 8.


meekness.


Cp. I Cor. 7, 5.
2. Bear ye one another's burdens, and so fulfill the law of Christ.
3. For if a man think himself to be some thing 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.

C. 11. Ye see how large a matter I have written unto you with mine own hand.
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 they 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.

D. 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.

2. burdens. Gr. baros. Cp. v. 5. Baros is the burden we can bear by help and sympathy.
Christ. Ap. 98. IX.
something. Gr. neut. of tit.
when he is being.
nothing. Gr. neut. of médeis.
1. every man = each one.
prove = test. See 1 Thess. 2. 4 (allowed. R.V. approved).
rejoicing. Gr. kauchêma. See Rom. 4. 2.
burden. Gr. phortion. Only here and Matt. 11. 28; 23. 4. Luke 11. 43 (cp. v. 2). This is the burden that cannot be shared.
in. Omit.
communicate = share with. Gr. koinôômeô. Rom.
12. 13 (distributing).
unto = to.
God. Ap. 98. I. i. i.
also reap = reap also.
his = his own.
corruption. Gr. phthora. See Rom. 8. 21.
3. 13.
due = its own, or proper. Cp. Ecc. 3. 1. Cp. 1 Tim. 2. 15. Tit. 1. 3.
10. As ... therefore = So then in proportion as opportunity. The same as season, v. 9.
how large, &c. = with how large letters. This refers to his handwriting.
12. 1 Pet. 5. 12.

1768