

Introduction to Galatians

Authorship

Paul's authorship of the letter to the Galatians is considered assured. Not only is there early and widespread attestation of the letter (as described under Canon below), but given its personal content and air of controversy, it is not the sort of text that would be composed pseudonymously. Various minor details accord well with what we know of Paul from Acts and other genuine Pauline letters. There simply is no serious argument against Paul having written the letter.

Manuscript History

The earliest manuscript dates to the third century. Only one manuscript dates before the time of Constantine, which is:

P46, or P. Chester Beatty II+University of Michigan inventory 6238 is housed in two collections in Dublin, Ireland and Ann Arbor, Michigan. The papyrus contains portions of many New Testament books. The portions of Galatians that it contains are Galatians 1:1-8; 1:10-2:9; 2:12-21; 3:2-29; 4:2-18; 4:20-5:17; 5:20-6:8; 6:10-18, and thus is virtually complete. This manuscript has been dated paleographically to the early third century AD.

Many other manuscripts have survived, but all date after the time of Constantine.

Canon

Paul's letter to the Galatians was accepted as authoritative very early. It is quoted or alluded to in 1 Peter, Barnabas, 1 Clement, Polycarp's letter to the Philippians, Justin Martyr, Irenaeus, Clement of Alexandria and Origen. It was also included in Marcion's collection of texts and listed in the Muratorian Canon.

Setting

The letter was directed to the Saints living either in the geographic region of Galatia, in north central Asia Minor, or to the area further to the south designated "Galatia" as a Roman political district, and was probably written some time during the late 40s to mid 50s AD. The purpose of the letter was to rebut the argument being made by certain Jewish Christians that circumcision and performances of the Mosaic law were necessary to salvation.

Outline

- I. Introduction (1:1-10)
- II. Defense of Paul's Apostleship (1:11-2:21)

- III. Defense of Justification by Faith (3:1-4:31)
- IV. Defense of Christian Liberty (5:1-6:10)
- V. Conclusion (6:11-18)

Further Readings

Non-LDS Sources

Martyn, J. Louis. *Galatians: A New Translation with Introduction and Commentary*. *Anchor Bible*. New York: Doubleday, 1997.

LDS Sources

Anderson, Richard Lloyd. *Understanding Paul*. Salt Lake City: Deseret Book, 1983.

Brandt, Edward J. and J. Lewis Taylor. "New Testament Backgrounds: Galatians through Colossians." *Ensign* 6 (Mar. 1976): 37-39.

Sperry, Sidney B. *Paul's Life and Letters*. Salt Lake City: Bookcraft, 1955.

The Epistle of Paul the Apostle to the Galatians

Chapter 1

Salutation

¹ PAUL,¹ an apostle,² (not of men, neither by man,³ but by Jesus Christ, and God the Father, who raised him⁴ 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,⁵ according to the will of God and our Father:⁶ ⁵ To whom *be* glory for ever and ever. Amen.

There is No Other Gospel

⁶ I marvel⁷ that ye are so soon⁸ removed from⁹ him¹⁰ that called you into the grace of Christ unto another gospel: ⁷ Which is not another;¹¹ but there be some that trouble¹² you, and would pervert¹³ the gospel of Christ. ⁸ But though we,¹⁴ or an angel from heaven, preach any other gospel unto you¹⁵ than that which we have preached unto you, let him be accursed.¹⁶ 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.¹⁷

¹ IE from Paul.

² Paul immediately asserts his apostolic authority, which had been questioned by some.

³ IE by human agency.

⁴ IE Jesus Christ.

⁵ OR age. The present evil age is contrasted with the age to be inaugurated by Christ's return.

⁶ OR our God and Father. The text does not intend to allude to two separate deities. The conjunction is intensive, and could be rendered "of God, *even* our Father."

⁷ OR I am amazed.

⁸ After Paul's last visit.

⁹ OR turning away, deserting.

¹⁰ The antecedent is God the Father.

¹¹ IE not that there really is another gospel.

¹² OR disturb, perplex.

¹³ OR distort.

¹⁴ Paul uses an epistolary plural to refer to himself.

¹⁵ Some mss. omit "unto you."

¹⁶ ἀνάθεμα *anathema* lit. something set aside; IE accursed. Anathema has come into ENG with this meaning.

¹⁷ Paul repeats himself for emphasis.

¹⁰ For do I now persuade¹⁸ men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant¹⁹ of Christ.

How Paul Became an Apostle

¹¹ But I certify you,²⁰ brethren, that the gospel which was preached of²¹ me is not after man.²² ¹² For I neither received it of man,²³ neither was I taught *it*,²⁴ but by the revelation of²⁵ Jesus Christ.

¹³ For ye have heard of my conversation²⁶ in time past in the Jews' religion,²⁷ how that beyond measure²⁸ I persecuted the church of God, and wasted²⁹ it: ¹⁴ And profited³⁰ in the Jews' religion above³¹ many my equals³² in mine own nation, being more exceedingly zealous³³ of the traditions of my fathers.³⁴ ¹⁵ But when it pleased God,³⁵ who separated me³⁶ from my mother's womb, and called *me* by his grace,³⁶ ¹⁶ To reveal his Son in³⁷ me, that I might preach him³⁸ among the heathen;³⁹ 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,⁴⁰ and returned again unto Damascus.

¹⁸ Then after three years I went up⁴¹ to Jerusalem to see Peter,⁴² and abode⁴³ with him fifteen days. ¹⁹ But other⁴⁴ of the apostles saw I none, save James the Lord's

¹⁸ IE seek to gain the approval of.

¹⁹ OR slave.

²⁰ IE make known to you, want you to realize that.

²¹ OR by.

²² IE of (merely) human origin.

²³ IE from a man (human being).

²⁴ IE by man (meaning from a human source).

²⁵ OR through a revelation (alluding to Paul's conversion experience).

²⁶ OR conduct, way of life.

²⁷ IE Judaism.

²⁸ ὑπερβολῆν *hyperbolēn* exceedingly; in this context, violently. This word is the source of ENG "hyperbole."

²⁹ OR tried to destroy (the verb is conative).

³⁰ IE was advancing (his career).

³¹ OR beyond.

³² OR of my age [meaning his peers].

³³ ζηλωτής *zēlōtēs* zealous (the source of this ENG word), a fanatic.

³⁴ Jewish traditions, many of which have come down to us in literature dating after the NT period, such as the Mishnah, the Targums and eventually the Talmud.

³⁵ Some mss. omit "God," although even then God is the subject to be understood.

³⁶ IE set me apart (in the sense of foreordination).

³⁷ OR to.

³⁸ IE Jesus Christ.

³⁹ IE Gentiles, non-Jews.

⁴⁰ Probably the territory of the Nabateans, southeast of Jerusalem, of which the capital was Petra.

⁴¹ One always "goes up" to Jerusalem, and "goes down" from Jerusalem.

brother.⁴⁵ 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;⁴⁶ 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 preacheth⁴⁷ the faith which once he destroyed.⁴⁸ ²⁴ And they glorified God in me.

Chapter 2

Paul Accepted by the Other Apostles

¹ THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.⁴⁹ ² And I went up by⁵⁰ revelation, and communicated unto⁵¹ them that gospel which I preach among the Gentiles, but privately to them which were of reputation,⁵² lest by any means I should run, or had run, in vain.⁵³ ³ But neither Titus, who was with me, being a Greek, was compelled to be circumcised:⁵⁴ ⁴ And⁵⁵ that because of false brethren unawares⁵⁶ brought in, who came in privily⁵⁷ to spy out⁵⁸ our liberty⁵⁹ which we have in Christ Jesus, that they might bring us into bondage⁶⁰: ⁵ To whom we gave place by subjection,⁶¹ no, not for an hour,⁶² that the truth of the gospel might continue with you. ⁶ But of these who seemed to be somewhat,⁶³ (whatsoever they were, it maketh no matter⁶⁴ to me: God accepteth no man's person:)⁶⁵ for they who

⁴² The earliest mss. have Cephas, the ARAM form of the name Peter.

⁴³ OR stayed.

⁴⁴ OR another (the GR word is singular).

⁴⁵ Leader of the Church in Jerusalem and the author of the Epistle that bears his name.

⁴⁶ Of which the capital was Tarsus.

⁴⁷ εὐαγγελίζεται *euangelizetai* lit. announced the good news of. This word is the source of ENG "evangelize."

⁴⁸ OR tried to destroy (the verb is conative).

⁴⁹ See Acts 15:2.

⁵⁰ IE as a result of.

⁵¹ OR lay out before.

⁵² IE those of influence.

⁵³ OR to no purpose.

⁵⁴ Thus introducing the subject of this letter.

⁵⁵ The JST has "notwithstanding," properly emphasizing the contrast between vv. 3 and 4. The RSV has "but."

⁵⁶ OR surreptitiously.

⁵⁷ OR secretly.

⁵⁸ OR on.

⁵⁹ IE from the requirements of the law of Moses.

⁶⁰ IE enslave us.

⁶¹ IE we did not cave in to their demands.

⁶² Idiomatic for a short period of time.

⁶³ IE influential.

⁶⁴ IE it makes no difference.

seemed *to be somewhat* in conference added nothing to me.^{66 7} But contrariwise,⁶⁷ when they saw that the gospel of the uncircumcision⁶⁸ was committed unto me, as *the gospel* of the circumcision⁶⁹ was unto Peter;⁸ (For he that wrought effectually in⁷⁰ Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)⁹ And when James,⁷¹ Cephas,⁷² and John, who seemed to be pillars,⁷³ 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,⁷⁴ and they unto the circumcision.¹⁰ Only *they would* that we should remember the poor; the same which I also was forward⁷⁵ to do.

Paul Rebukes Peter at Antioch

¹¹ But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.^{76 12} For before that certain⁷⁷ 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.^{78 13} And the other Jews dissembled⁷⁹ likewise with him; insomuch that Barnabas also⁸⁰ was carried away with their dissimulation.^{81 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?

Jews, like Gentiles, are Saved by Faith

¹⁵ We *who are* Jews by nature,⁸² and not sinners of⁸³ the Gentiles,^{84 16} Knowing that a man is not justified by the works of the law,⁸⁵ but by the faith of Jesus Christ, even

⁶⁵ IE God shows no favoritism among people.

⁶⁶ IE to my message.

⁶⁷ OR on the contrary.

⁶⁸ IE preaching to the Gentiles, non-Jews.

⁶⁹ IE preaching to the Jews.

⁷⁰ OR worked effectively through.

⁷¹ Not the son of Zebedee, who had been killed by Herod (see Acts 12:2), but the brother of Jesus and leader of the Church at Jerusalem.

⁷² IE Peter.

⁷³ A metaphor for leaders of the Church. GR στυλοῦ *stuloi* pillars is the source for such ENG words as "style."

⁷⁴ OR gentiles (non-Jews).

⁷⁵ OR eager.

⁷⁶ OR he stood condemned.

⁷⁷ IE certain people.

⁷⁸ Jews did not eat together with non-Jews.

⁷⁹ IE joined in the hypocrisy.

⁸⁰ OR even Barnabas.

⁸¹ OR hypocrisy.

⁸² IE by birth.

⁸³ IE from among.

we have believed in Jesus Christ, that we might be justified⁸⁶ by the faith of Christ, and not by the works of the law: for by the works of the law shall **no flesh⁸⁷ be justified.**^{88 17} But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of⁸⁹ sin? God forbid.^{90 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 frustrate⁹¹ the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.⁹²

Chapter 3

Law or Faith

¹ O⁹³ FOOLISH Galatians, who hath bewitched⁹⁴ you, that ye should not obey the truth, before whose⁹⁵ eyes Jesus Christ hath been evidently set forth,⁹⁶ crucified among you?^{97 2} This only would I learn of you,⁹⁸ Received ye the Spirit by the works of the law,⁹⁹ or by the hearing of faith? ³ Are ye so foolish? having begun¹⁰⁰ in the Spirit, are ye now made perfect¹⁰¹ by the flesh?^{102 4} Have ye suffered so many things in vain?¹⁰³ *if it be* yet in vain.^{104 5} He¹⁰⁵ therefore that ministereth¹⁰⁶ to you the Spirit, and worketh miracles

⁸⁴ Paul here adopts the Jewish point of view that Gentiles are inherently sinful for the sake of argument.

⁸⁵ Alluding to the law of Moses.

⁸⁶ IE vindicated, shown to be in the right, pronounced righteous.

⁸⁷ IE human being.

⁸⁸ Ps. 143:2.

⁸⁹ IE an agent for, one who encourages.

⁹⁰ Lit. may it not be so! ("God" is not lit. present in the GR expression.)

⁹¹ OR nullify.

⁹² IE for no reason.

⁹³ O with the vocative indicates strong emotions.

⁹⁴ ἐβάσκανεν *ebaskanen* cast a spell on.

⁹⁵ Referring to the Galatians Paul is addressing.

⁹⁶ IE set forth in a public proclamation, put up as a public notice.

⁹⁷ The words "among you" were added by scribes and were not an original part of the text.

⁹⁸ IE the only thing I want to learn from you is.

⁹⁹ Meaning the law of Moses.

¹⁰⁰ The participle is concessive: "although you have begun."

¹⁰¹ The verb is probably conative: "are you now trying to finish."

¹⁰² IE by human effort, alluding to the requirements being demanded by the Judaizers.

¹⁰³ IE for no purpose.

¹⁰⁴ IE if indeed it was for nothing.

¹⁰⁵ The implied subject is God.

¹⁰⁶ OR provides.

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 to him for righteousness.**¹⁰⁷

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 heathen¹⁰⁸ through faith, preached before¹⁰⁹ the gospel unto Abraham, *saying, In thee shall all nations¹¹⁰ be blessed.*¹¹¹ ⁹ So then they which be of faith¹¹² are blessed with faithful Abraham. ¹⁰ For as many as are of the works of the law¹¹³ are under the curse: for it is written, **Cursed is every one that continueth not in¹¹⁴ all things which are written in the book of the law to do them.**¹¹⁵ ¹¹ But that no man is justified by the law in the sight of God, *it is evident:*¹¹⁶ for, **The just¹¹⁷ shall live by faith.**¹¹⁸ ¹² And the law is not of faith:¹¹⁹ but, **The man that doeth them¹²⁰ shall live in them.**¹²¹ ¹³ Christ hath redeemed¹²² us from the curse of the law, being made a curse for us:¹²³ for it is written, **Cursed is every one that hangeth on a tree:**¹²⁴ ¹⁴ That the blessing¹²⁵ of Abraham might come on¹²⁶ the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

The Law and the Promise

¹⁰⁷ Gen. 15:6.

¹⁰⁸ OR Gentiles, non-Jews.

¹⁰⁹ προευηγγελισατο *proeuēngelisato* give the good news before, preach the gospel ahead of time. In LDS thought the essentials of the Christian gospel were made known long before Christ came in the flesh.

¹¹⁰ ἔθνη *ethnē* is the same word rendered "heathen" in the preceding v., and is the source for ENG "ethnic."

¹¹¹ Gen. 12:3.

¹¹² IE those who believe, who exercise faith.

¹¹³ IE who rely on observance of the law [of Moses].

¹¹⁴ IE does not keep on doing.

¹¹⁵ Dt. 27:26.

¹¹⁶ OR clear.

¹¹⁷ IE the one who is righteous (the GR is singular, not plural).

¹¹⁸ Hab. 2:4.

¹¹⁹ IE is not based on faith.

¹²⁰ Meaning the requirements of the Mosaic Code.

¹²¹ Lev. 18:5.

¹²² A metaphor from the ransoming of captives.

¹²³ IE for our sake, in our stead.

¹²⁴ Dt. 21:23. Paul intends the "tree" by figurative extension to stand for the cross on which Jesus was crucified.

¹²⁵ εὐλογία *eulogia* blessing, formed by the prefix *eu-* "well" and *logia* "oracle, message."

¹²⁶ IE be extended to.

¹⁵ Brethren, I speak after the manner of men;¹²⁷ Though *it be* but a man's covenant,¹²⁸ yet *if it be* confirmed,¹²⁹ no man disannulleth,¹³⁰ or addeth thereto.^{131 16} Now to Abraham and his seed¹³² were the promises made. He¹³³ saith not, And to seeds, as of many; but as of one, **And to thy seed,**¹³⁴ which is Christ.^{135 17} And this I say, *that* the covenant, that was confirmed before of¹³⁶ God in Christ,¹³⁷ the law, which was four hundred and thirty years after,¹³⁸ cannot disannul, that it should make the promise of none effect.^{139 18} For if the inheritance *be* of¹⁴⁰ the law, *it is* no more of promise: but God gave *it* to Abraham by promise.¹⁹ Wherefore then *serveth* the law?¹⁴¹ It was added because of transgressions,¹⁴² till the seed¹⁴³ should come to whom the promise¹⁴⁴ was made; *and it was* ordained¹⁴⁵ by angels¹⁴⁶ in the hand of a mediator.^{147 20} Now a mediator is not a *mediator* of one, but God is one.¹⁴⁸

¹²⁷ IE I will take an example from human (IE everyday) life [introducing that which follows].

¹²⁸ διαθήκην *diathēkēn* can mean either "covenant" or "will." The idea is that even a human legal contract, once made, is considered binding.

¹²⁹ OR ratified.

¹³⁰ IE rejects.

¹³¹ By amendment (without the consent of the other party).

¹³² σπέρματι *spermati* lit. seed, but figuratively descendant(s).

¹³³ The implied subject of the verb is either the scripture just quoted or God as its ultimate author.

¹³⁴ Gen. 12:7.

¹³⁵ Paul bases his argument on the singular "seed" in the OT text, claiming that since it is not plural, "seeds," it must have reference to Christ alone as Abraham's descendant. The argument is a creative one, since the singular "seed" can stand collectively for plural descendants.

¹³⁶ OR ratified by.

¹³⁷ The earliest mss. omit "in Christ."

¹³⁸ Paul is here following the chronology of LXX Exo. 12:40.

¹³⁹ Since God ratified his covenant to Abraham, which would find its fullest fulfillment in Christ, the promulgation of the Mosaic law 430 years later could not interfere with the enforceability of that previous covenant.

¹⁴⁰ OR based on.

¹⁴¹ Note that "serveth" is in italics and not lit. present in GR, which reads simply "why then the law?" The sense is "Why then was the law given?"

¹⁴² Alluding to the sinfulness of the children of Israel wandering in the wilderness.

¹⁴³ Based on his argument in the preceding vv., this is an allusion to Jesus Christ.

¹⁴⁴ The Abrahamic promise discussed in the preceding vv.

¹⁴⁵ IE put into effect, administered.

¹⁴⁶ According to later Jewish belief, the law was not given to Moses by God directly, but only through angels. So LXX Dt. 33:2.

¹⁴⁷ IE Moses, who acted as God's representative in giving and administering the law.

¹⁴⁸ A mediator implies the existence of multiple parties in a negotiation. Moses fulfilled the role of a mediator between the angels and the Israelites. God, who, as a single

Slaves and Sons

²¹ Is the law then against the promises of God? God forbid:¹⁴⁹ for if there had been a law given which could have given life, verily righteousness should have been by¹⁵⁰ the law. ²² But the scripture hath concluded¹⁵¹ all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

²³ But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.¹⁵² ²⁴ Wherefore the law was our schoolmaster¹⁵³ to bring us unto Christ, that we might be justified by faith. ²⁵ But after that faith is come, we are no longer under a schoolmaster.¹⁵⁴

²⁶ For ye are all the children of God by faith in Christ Jesus. ²⁷ For as many of you as have been baptized into Christ have put on Christ. ²⁸ There is neither Jew nor Greek, there is neither bond¹⁵⁵ nor free, there is neither male nor female: for ye are all one in Christ Jesus. ²⁹ And if ye be Christ's, then are ye Abraham's seed,¹⁵⁶ and heirs according to the promise.¹⁵⁷

Chapter 4

¹ NOW I say, That the heir,¹⁵⁸ as long as he is a child,¹⁵⁹ differeth nothing from a servant,¹⁶⁰ though he be lord¹⁶¹ of all; ² But is under tutors and governors until the time appointed of¹⁶² the father. ³ Even so we, when we were children, were in bondage under

person, needed no mediator, gave Abraham his promise directly, but was not directly involved in the giving of the law of Moses.

¹⁴⁹ OR certainly not! The word "God" is not lit. present in the GR expression.

¹⁵⁰ OR based on.

¹⁵¹ συνέκλεισεν *sunekleisen* locked up, confined, imprisoned.

¹⁵² Note the continuation of prison imagery in this v. ("kept," "shut up").

¹⁵³ παιδαγωγός *paidagōgos* one who has responsibility for someone who needs guidance; IE guardian, leader, guide, custodian. This man, usually a slave of the household, had responsibility to conduct a boy to and from school and to oversee his conduct generally. The law was still under the constraints of such a custodian.

¹⁵⁴ IE we are emancipated and can travel freely on our own.

¹⁵⁵ OR slave.

¹⁵⁶ In contrast with his argument earlier in the chapter, here Paul uses the singular "seed" in the collective sense to refer to descendants (plural).

¹⁵⁷ IE the promise God made to Abraham, as described earlier in the chapter.

¹⁵⁸ Continuing the argument from the end of ch. 3.

¹⁵⁹ νήπιος *nēpios* a young child, about three or four years old. The point here is not the specific age of the child, but that legally the child is a minor, and cannot control his own property.

¹⁶⁰ OR slave.

¹⁶¹ IE owner, master.

¹⁶² IE date set by his.

the elements¹⁶³ of the world: ⁴ But when the fulness of the time was come, God sent forth his Son, made of a woman, made¹⁶⁴ under the law,⁵ To redeem them that were under the law, that we might receive the adoption of sons.¹⁶⁵ ⁶ And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba,¹⁶⁶ Father. ⁷ Wherefore thou art no more a servant,¹⁶⁷ but a son; and if a son, then an heir of God through Christ.¹⁶⁸

Paul's Concern for the Galatians

⁸ Howbeit then, when ye knew not God, ye did service unto¹⁶⁹ them which by nature are no gods.¹⁷⁰ ⁹ But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly¹⁷¹ elements,¹⁷² whereunto ye desire again to be in bondage?¹⁷³ ¹⁰ Ye observe days, and months, and times, and years.¹⁷⁴ ¹¹ I am afraid of¹⁷⁵ you, lest I have bestowed upon you labour in vain.¹⁷⁶

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 flesh¹⁷⁷ I preached the gospel unto you at the first. ¹⁴ And my temptation¹⁷⁸ which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.¹⁷⁹ 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 They¹⁸⁰ zealously affect you,¹⁸¹ *but* not well,¹⁸² yea, they

¹⁶³ IE basic forces [of nature].

¹⁶⁴ For both occurrences of "made" in this v., read "born."

¹⁶⁵ υιοθεσία *huiiothesia* a legal technical term for adoption as a son with full rights of inheritance.

¹⁶⁶ The ARAM Abba is a determinative form of *ab*, father, and thus means lit. "the father." HEB and ARAM often use such determinative forms to function as a vocative (IE "O father"). The popular suggestion that it is a diminutive form, and thus is the equivalent in our language and culture of "daddy" or "papa," is not correct.

¹⁶⁷ OR slave.

¹⁶⁸ Some mss. read "through God."

¹⁶⁹ OR you were enslaved to, you were in bondage to.

¹⁷⁰ IE to beings that are not gods at all. The allusion is to pagan worship.

¹⁷¹ IE useless.

¹⁷² IE forces.

¹⁷³ Do you want to return to your prior enslavement? The idea is not that they would be returning to the pagan gods they once worshiped, but to a similarly imperfect and rudimentary religious worship.

¹⁷⁴ Jewish feast days and other religious observances.

¹⁷⁵ OR for, concerning.

¹⁷⁶ IE my work for you may have been to no purpose.

¹⁷⁷ An allusion to physical illness or disability.

¹⁷⁸ OR trial.

¹⁷⁹ IE you welcomed me as if I were an angel of God, or even Jesus Christ himself!

¹⁸⁰ IE the Judaizers.

¹⁸¹ OR they are enthusiastic about you; IE they seek to cultivate you.

would exclude you, that ye might affect¹⁸³ them.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 birth¹⁸⁴ again until Christ be formed in you,²⁰ I desire to be present with you now, and to change my voice;¹⁸⁵ for I stand in doubt of¹⁸⁶ you.

The Allegory of Hagar and Sarah

²¹ Tell me, ye that desire to be under the law, do ye not hear¹⁸⁷ the law? ²² For it is written, that Abraham had two sons, the one by a bondmaid,¹⁸⁸ the other by a freewoman.¹⁸⁹ ²³ But he *who was* of the bondwoman was born after the flesh;¹⁹⁰ but he of the freewoman *was* by promise.²⁴ Which things are an allegory.¹⁹¹ for these are the two covenants; the one from the mount Sinai, which gendereth to bondage,¹⁹² which is Agar.¹⁹³ ²⁵ For this Agar is mount Sinai in Arabia, and answereth to¹⁹⁴ Jerusalem which now is, and is in bondage with her children.²⁶ But Jerusalem which is above¹⁹⁵ 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.**¹⁹⁶

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**¹⁹⁷ of the freewoman.³¹ So then, brethren, we are not children of the bondwoman, but of the free.

Chapter 5

¹⁸² IE not for a good purpose.

¹⁸³ OR run after.

¹⁸⁴ I suffer [obviously metaphoric] birth pangs.

¹⁸⁵ IE my tone of voice. The allusion is to the difficulty of communicating effectively only in writing rather than directly in person.

¹⁸⁶ OR I am at a loss about.

¹⁸⁷ IE understand, obey.

¹⁸⁸ OR slave woman [Hagar].

¹⁸⁹ IE Sarah.

¹⁹⁰ IE in the normal way, by natural descent.

¹⁹¹ ἀλληγορούμενα *allēgoroumena* things being expressed in an allegory.

¹⁹² IE bears children into slavery.

¹⁹³ A GR transliteration of the name Hagar.

¹⁹⁴ OR corresponds to; IE represents.

¹⁹⁵ IE the heavenly Jerusalem.

¹⁹⁶ Isa. 54:1.

¹⁹⁷ Gen. 21:10.

¹ STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke¹⁹⁸ of bondage.

Christian Freedom

² Behold, I Paul say unto you, that if ye be¹⁹⁹ circumcised, Christ shall profit you nothing.²⁰⁰ ³ For I testify again to every man that is circumcised, that he is a debtor to do the whole law. ⁴ Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. ⁵ For we through the Spirit wait for the hope of righteousness by faith. ⁶ For in Jesus Christ neither circumcision availeth²⁰¹ any thing, nor uncircumcision;²⁰² but faith which worketh by love.

⁷ Ye did run²⁰³ well; who did hinder you that ye should not obey the truth? ⁸ This persuasion²⁰⁴ *cometh* not of him that calleth you.²⁰⁵ ⁹ A little leaven²⁰⁶ leaveneth the whole lump.²⁰⁷ ¹⁰ I have confidence in you through the Lord, that ye will be none otherwise minded.²⁰⁸ but he that troubleth you²⁰⁹ 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 offence²¹⁰ of the cross ceased. ¹² I would they were even cut off²¹¹ which trouble you.

¹³ For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh,²¹² but by love serve one another. ¹⁴ For all the law is fulfilled in one word,²¹³ *even* in this; **Thou shalt love thy neighbour as thyself.**²¹⁴ ¹⁵ But if ye bite and devour one another, take heed that ye be not consumed one of another.²¹⁵

The Fruit of the Spirit and the Works of the Flesh

¹⁹⁸ A metaphor for the heavy burden of being enslaved.

¹⁹⁹ Not if you are, but if you become.

²⁰⁰ IE shall be of no benefit to you.

²⁰¹ OR is valid for, effective for.

²⁰² Circumcision is a neutral act as to salvation; it is not a necessary requirement.

²⁰³ OR you were running [the verb is imperfect].

²⁰⁴ IE their being led away from the truth.

²⁰⁵ IE Jesus.

²⁰⁶ IE yeast.

²⁰⁷ IE of dough.

²⁰⁸ IE that you will think nothing otherwise.

²⁰⁹ Alluding to the person or persons who insist on continued observance of the law of Moses.

²¹⁰ OR stumblingblock.

²¹¹ ἀποκόψονται *apokopsontai* make eunuchs of themselves, castrate themselves [a hyperbolic image].

²¹² Meaning to indulge the flesh; IE to sin.

²¹³ IE a single commandment.

²¹⁴ Lev. 19:18.

²¹⁵ Paul uses images of eating in this v. to allude to harming others.

¹⁶ *This* I say then, Walk²¹⁶ in the Spirit, and ye shall not fulfil²¹⁷ 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.^{218 18} But if ye be led of the Spirit, ye are not under the law. ¹⁹ Now the works of the flesh are manifest,²¹⁹ which are *these*; Adultery, fornication, uncleanness,²²⁰ lasciviousness,^{221 20} Idolatry, witchcraft, hatred, variance,²²² emulations,²²³ wrath, strife, seditions,²²⁴ heresies,^{225 21} Envyings, murders, drunkenness, revellings,²²⁶ and such like:²²⁷ 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 Spirit²²⁸ is love, joy, peace, longsuffering,²²⁹ gentleness, goodness, faith,²³ Meekness, temperance:²³⁰ against such there is no law. ²⁴ And they that are Christ's have crucified the flesh with the affections²³¹ and lusts. ²⁵ If we live in the Spirit, let us also walk in the Spirit.^{232 26} Let us not be desirous of vain glory, provoking one another, envying one another.

Chapter 6

Bear One Another's Burdens

¹ BRETHREN,²³³ if a man²³⁴ be overtaken in a fault,²³⁵ ye which are spiritual,²³⁶ restore such an one in the spirit of meekness; considering²³⁷ thyself, lest thou also be tempted. ² Bear ye one another's burdens, and so fulfil the law of Christ.^{238 3} For if a man

²¹⁶ A common Semitic metaphor for how one lives one's life.

²¹⁷ OR carry out.

²¹⁸ The desires of the spirit and of the flesh are opposed to one another.

²¹⁹ OR clear.

²²⁰ IE impurity.

²²¹ OR indecency.

²²² OR discord.

²²³ OR jealousy.

²²⁴ OR dissensions.

²²⁵ αἰρέσεις *haireseis* factions. This GR word is the source for ENG "heresy."

²²⁶ OR orgies.

²²⁷ IE and similar things.

²²⁸ IE the fruit that the Spirit produces.

²²⁹ OR patience.

²³⁰ OR self control.

²³¹ παθήμασιν *pathēmasin* passions, strong physical desires.

²³² IE show it by our behavior.

²³³ As is usually the case, the expression here is generic: "brothers and sisters."

²³⁴ OR person.

²³⁵ IE discovered in some sin.

²³⁶ IE those who live and walk according to the Spirit.

²³⁷ IE taking careful notice of.

²³⁸ In contradistinction to the law of Moses.

think himself to be something, when he is nothing, he deceiveth himself. ⁴ But let every man prove²³⁹ his own work, and then shall he have rejoicing in himself alone, and not in another.²⁴⁰ 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; 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;²⁴¹ 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.

Final Warnings and Benediction

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 shew in the flesh,²⁴² they constrain you to be circumcised; only lest they should suffer persecution²⁴³ 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 in²⁴⁴ your flesh.²⁴⁵ ¹⁴ But God forbid that I should²⁴⁶ 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.²⁴⁷ 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 marks²⁴⁸ of the Lord Jesus.

¹⁸ Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

Unto the Galatians written from Rome.

²³⁹ IE test, determine the genuineness of.

²⁴⁰ He can take pride in his own actions, without comparing himself to others.

²⁴¹ IE destruction.

²⁴² IE a good showing in human [external] matters [such as circumcision].

²⁴³ They only do so to avoid suffering persecution.

²⁴⁴ OR boast about.

²⁴⁵ IE the fact that you are circumcised.

²⁴⁶ OR may I never. "God" is not lit. present in the GR expression.

²⁴⁷ All that matters is becoming a new creation in Christ (IE a Christian).

²⁴⁸ στίγματα *stigmata* lit. brands used to mark one as a slave; here used for the wounds suffered by Paul as the slave of Jesus Christ. "Stigmata" has come into ENG as a term for the wounds Jesus suffered on the cross.