

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

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WRITER. The Apostle Paul (1. 1).

Date. Galatians was probably written A.D. 60, during Paul's third visit to Corinth. The occasion of the Epistle is evident. It had come to Paul's knowledge that the fickle Galatians, who were not Greeks, but Gauls, "a stream from the torrent of barbarians which poured into Greece in the third century before Christ," had become the prey of the legalizers, the Judaizing missionaries from Palestine.

Theme. The theme of Galatians is the vindication of the Gospel of the grace of God from any admixture of law-conditions, which qualify or destroy its character of pure grace.

The Galatian error had two forms, both of which are refuted. The first is the teaching that obedience to the law is mingled with faith as the ground of the sinner's justification; the second, that the justified believer is made perfect by keeping the law. Paul meets the first form of the error by a demonstration that justification is through the Abrahamic Covenant (Gen. 15. 18), and that the law, which was four hundred and thirty years after the confirmation of that covenant, and the true purpose of which was condemnation, not justification, cannot disannul a salvation which rests upon the earlier covenant. Paul meets the second and more subtle form by vindicating the office of the Holy Spirit as Sanctifier.

The book is in seven parts: I. Salutation, 1. 1-5. II. Theme, 1. 6-9. III. Paul's Gospel is a revelation, 1. 10-2. 14. IV. Justification is by faith without law, 2. 15-3. 24. V. The rule of the believer's life is gracious, not legal, 3. 25-5. 15. VI. Sanctification is through the Spirit, not the law, 5. 16-24. VII. Exhortations and conclusion, 5. 25-6. 18.

CHAPTER 1.

Part I. Salutation (vs. 1-5).

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 ^achurches ^bof Galatia:

3 ^cGrace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

4 Who ^dgave himself for our ^esins, that he might ^fdeliver us from this present evil ^gworld, ^haccording to the will of God and our Father:

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

Part II. Theme and occasion of the Epistle (vs. 6-9).

6 I marvel that ye are so soon re-

A.D. 58.

a Churches (local), vs. 2, 13, 22; Col. 4. 15, 16. (Acts 2. 41; Phil. 1. 1.)
b 1 Cor. 16. 1; Acts 16. 6.
c Grace (in salv.) vs. 6, 15; Gal. 2. 21. (Rom. 3. 24; John 1. 17.)
d Gal. 2. 20; 1 Cor. 15. 3; 1 Pet. 2. 24.
e Sin. Rom. 3. 23, note.
f Gal. 6. 14; Rom. 12. 2; Col. 2. 20.
g i.e. age.
h 1 John 2. 15-17; i Acts 4. 12.
j Gal. 5. 10, 12; Acts 15. 24.
k 2 Cor. 2. 17; 11, 13, 14.
l 1 Ki. 13. 18.
m 1 Cor. 16. 22.
n 1 Thes. 2. 4.
o Phil. 1. 1.

moved from him that called you into the ^lgrace of Christ unto another gospel:

7 Which is not ⁱanother; but there be some that ^jtrouble you, and would ^kpervert the gospel of Christ.

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

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.

Part III. Paul's gospel is a revelation, not a tradition from the other apostles (Gal. 1. 10-2. 14).

10 ²For 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 ^oservant of Christ.

¹ The test of the gospel is grace. If the message excludes grace, or mingles law with grace as the means either of justification or sanctification (Gal. 2. 21; 3. 1-3), or denies the fact or guilt of sin which alone gives grace its occasion and opportunity, it is "another" gospel, and the preacher of it is under the anathema of God (vs. 8, 9).

² The demonstration is as follows: (1) The Galatians know Paul, that he is no seeker after popularity (v. 10). (2) He puts his known character back of the assertion that his Gospel of grace was a revelation from God (vs. 11, 12). (3) As for the

11 But I certify you, brethren, that the ^agospel which was preached of me is not after ^bman.

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

13 For ye have heard of my conversation in time past in the ^{1d}Jews' religion, how that beyond measure I persecuted ^ethe church of God, and wasted it:

14 And profited in the Jews' ²religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who ^fseparated me from my mother's womb, and ^gcalled me by his grace,

16 To reveal his Son ^hin me, that I might preach him among the ⁱheathen; immediately I ^jconferred 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 ^kwent 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 ^lbrother.

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 Judæa which were in Christ:

23 But they had ^mheard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they ⁿglorified God in me.

CHAPTER 2.

THEN ^ofourteen years after I went up again to Jerusalem with Barnabas, and took ^pTitus with me also.

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^a *Gospel.* vs.6-12; Gal.2.2,5,7,14. (Gen.12.1-3; Rev.14.6.)

^b *Inspiration.* vs.11,12; Eph.3.3,5. (Ex.4.15; Rev.22.19.)

^c Acts 9.3,5,17-20; Gal.1.16; Eph.3.3,5.

^d Acts 9.1-3.

^e *Church (visible).* Phil.3.6. (1 Cor.10.32; 1 Tim.3.15.)

^f Jer.1.5.

^g Rom.8.30.

^h 2 Cor.4.6.

ⁱ *Gentiles.*

^j v.1.

^k Acts 9.26.

^l Mt.12.46; 13.55.

^m Acts 9.21,27,28.

ⁿ Acts 11.18.

^o Acts 15.1,2.

^p 2 Cor.8.16,23.

^q Acts 16.9.

^r Acts 21.18-22.

^s Phil.2.16.

^t 2 Cor.11.26;

Jude 4.

^u Gal.5.1,13.

^v Cf.v.11.

^w v.14; Gal.3.1.

^x Acts 10.34;

Rom.2.11.

^y Acts 22.21;

Rom.11.13.

^z 1 Pet.1.1.

^a Acts 15.13.

^b *Grace (imparted).*

Eph.3.2-8.

(Rom.6.1;

2 Pet.3.18.)

^c Acts 13.3.

^d *Gentiles.*

e Acts 11.19-

26; 15.1.

A.D. 52.]

^f Acts 11.23.

^g Gen.12.11-13.

2 And I went up by ^arevelation, and communicated unto them that gospel which I preach among the Gentiles, but ^bprivately to them which were of reputation, lest by any means I should run, or had run, in ^cvain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

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

5 To whom we ^fgave place by subjection, no, not for an hour; that the ^gtruth 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 ^haccepteth 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 ⁱuncircumcision was committed unto me, as *the gospel* of the ^jcircumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when ^kJames, Cephas, and John, who seemed to be pillars, perceived the ^lgrace that was given unto me, they gave to me and Barnabas the ^mright hands of fellowship; that we *should go* unto the ⁿheathen, 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 ^oAntioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did ^peat with the Gentiles: but when they were come, he withdrew and ^qseparated him-

Judaizers, Paul himself, had been a foremost Jew, and had forsaken Judaism for something better (vs. 13, 14). (4) He had preached grace years before he saw any of the other apostles (vs. 15-24). (5) When he did meet the other apostles they had nothing to add to his revelations (2. 1-6). (6) The other apostles fully recognized Paul's apostleship (2. 7-10). (7) If the legalizers pleaded Peter's authority, the answer was that he himself had claimed none when rebuked (2. 11-14).

1 The new dispensation of grace having come in, the Mosaic system, if still persisted in, becomes a mere "Jews' religion."

2 The word "religion," Gr. *threskeia* = "religious service," is used but five times in the N.T.: (1) In a bad sense, Acts 26. 5; Gal. 1. 14; Jas. 1. 26; Col. 2. 18 ("worshipping"); (2) in the sense of a believer's good works, Jas. 1. 27. It is never used as synonymous with salvation or spirituality.

self, fearing them which were of the circumcision.

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

14 But when I saw that they walked not uprightly according to the truth of the ^bgospel, 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?

Part IV. Justification is by faith without law (Gal. 2. 15-3. 24).

(1) *Even Jews must be so justified.*

15 ¹We *who* are ^cJews by nature, and not ^dsinners of the Gentiles,

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

17 But if, while ²we seek to be justified ^jby Christ, we ourselves also are found ^ksinners, is therefore Christ the ^lminister of sin? God forbid.

18 For if I ^mbuild again the things which I destroyed, I make myself a ⁿtransgressor.

(2) *The law has already executed its sentence upon the believer.*

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

(3) *The Christian life is the outliving of the inliving Christ. (Cf. Gal. 5. 15-23.)*

20 I am ^pcrucified with Christ: nevertheless ^qI live; yet ^rnot I, but Christ liveth in me: and the ^slife 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.

A.D. 58.

^a Acts 15. 37-39.

^b *Gospel.* Gal. 3. 8. (Gen. 12. 1-3; Rev. 14. 6.)

^c Phil. 3. 5.

^d *Sin.* Rom. 3. 23, *note.*

^e *Justification.* Gal. 3. 8, 11, 24. (Lk. 18. 14; Rom. 3. 28.)

^f *Faith.* Gal. 3. 6, 7, 9, 11, 12, 22-26. (Gen. 3. 20; Heb. 11. 39.)

^g *Christ Jesus.*

^h Rom. 3. 28.

ⁱ *Law (of Moses).* vs. 15, 16, 19, 21; Gal. 4. 21-30. (Ex. 19. 1; Gal. 3. 1-29.)

^j Rom. 8. 1; Gal. 5. 6.

^k Rom. 6. 1.

^l Gal. 5. 2-4.

^m Rom. 7. 4.

ⁿ Gal. 6. 14; Col. 2. 11, 12, 20.

^o Rom. 6. 8-11; Col. 3. 1; Eph. 2. 5, 6.

^p Eph. 4. 24, *note.*

^q *Life (eternal).* Gal. 6. 8. (Mt. 7. 14; Rev. 22. 19.)

^r *Grace (in sal.).* Gal. 5. 4. (Rom. 3. 24; John 1. 17.)

^s Rom. 10. 10, *note.*

^t Gal. 3. 4; 5. 2; cf. 1 Cor. 15. 17.

^u Rom. 10. 17.

^v Mt. 5. 48, *note.*

^w *Flesh.* Gal. 4. 23, 29. (John 1. 13; Jude 23.)

^x Acts 9. 17; 10. 44.

^y *Faith.* vs. 7, 9, 11, 12, 22, 26; Eph. 2. 8. (Gen. 3. 20; Heb. 11. 39.)

^z *Jehovah.* Gen. 15. 6.

^a *Imputation.* Jas. 2. 23. (Lev. 25. 50; Jas. 2. 23.)

^b *sons.*

^c *Gentiles.*

^d *Gospel.* Gal. 4. 13. (Gen. 12. 1-3; Rev. 14. 6.)

^e Gen. 12. 3.

^f *believing.*

(4) *To mingle law-works with grace in justification frustrates grace.*

21 I do not frustrate the ^vgrace of God: for if ^wrighteousness come by the law, then Christ is dead ^xin vain.

CHAPTER 3.

(5) *The gift of the Spirit is by faith, not by law-works.*

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 ^yhearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made ^zperfect by the ^aflesh?

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

5 He therefore that ^bministereth 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) *The Abrahamic Covenant is a by-faith covenant. (Cf. Rom. 4. 1-22.)*

6 Even as Abraham ^cbelieved ^dGod, and it was ^eaccounted to him for righteousness.

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

8 And the scripture, foreseeing that God would justify the ^gheathen through faith, preached before the ^hgospel unto Abraham, *saying,* ⁱIn thee shall all nations be blessed.

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

(7) *The man under law-works is under the curse of the law.*

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

¹ Paul here quotes from his words to Peter when he withstood him at Antioch to show the Galatians that, whatever the legalists may have pretended, Peter and he were in perfect accord doctrinally. Paul appealed to the common *belief* of Peter and himself as a rebuke of Peter's inconsistent *practice*.

² That is, "we" Jews. (See Rom. 3. 19-23.) The passage might be thus paraphrased: If we Jews, in seeking to be justified by faith in Christ, take our places as mere sinners, like the Gentiles, is it therefore Christ who makes us sinners? By no means. It is by putting ourselves again under law after seeking justification through Christ, that we act as if we were still unjustified sinners, seeking to become righteous through law-works. (Cf. Gal. 5. 1-4.)

things which are written in the book of the law to do them.

11 But that no man is ^ajustified by the law in the sight of God, *it is evident*: for, ^bThe just shall live by faith.

12 And the law is ^cnot of faith: but, ^dThe man that doeth them shall live in them.

(8) *Christ has borne our law-curse that we might have the faith-blessing.*

13 Christ hath ^eredeemed us from the curse of the law, being ^fmade a ^gcurse for us: for it is written, ^hCursed is every one that hangeth on a tree:

14 That the ⁱblessing of Abraham might come on the ^jGentiles through ^kJesus Christ; that we might receive the promise of the ^lSpirit 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 ^mAbraham and his seed were the promises made. He saith not, And to ⁿseeds, as of many; but as of ^oone, And to thy seed, which is Christ.

(9) *The law does not add a new condition to the Abrahamic covenant of faith.*

17 And this I say, *that* the cove-

A.D. 58.

^a *Justification. vs. 8, 11, 24; Gal. 5.4. (Lk. 18. 14; Rom. 3. 28.)*

^b Hab. 2. 4.

^c Rom. 9. 31, 32.

^d Lev. 18. 5.

^e Gal. 4. 5; Eph. 1. 7.

^f *Sacrifice (of Christ). Gal. 4. 4, 15. (Gen. 4. 4; Heb. 10. 18.)*

^g *Judgments (the seven). 1 Tim. 1. 20. (2 Sam. 7. 14; Rev. 22. 12.)*

^h Deut. 21. 23.

ⁱ v. 8; Rom. 4. 2-5.

^j Rom. 3. 29, 30.

^k *Christ Jesus.*

^l *Holy Spirit. vs. 2, 3, 5, 14; Gal. 4. 6, 29. (Mt. 1. 18; Acts 2. 4.)*

^m Gen. 13. 15.

ⁿ Gen. 25. 5, 6.

^o Gen. 22. 18.

^p Rom. 4. 9, 10, 13, 14.

^q Ex. 12. 40, 41.

^r Rom. 4. 13; 11. 5.

^s Gen. 22. 16, 17.

^t *for the sake, i. e. in order that sin might be made manifest as transgression. See Rom. 4. 15; 5. 20; 7. 7, 13.*

^u Gal. 4. 4; Heb. 10. 8, 9.

^v Rom. 10. 10. *note.*

^w *Omit "to bring us."*

^x *up to, or, until.*

nant, that was confirmed before of ^yGod in Christ, the law, which was ^zfour hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For ¹if the inheritance ²be of the law, *it is* no more of promise: but God ³gave *it* to Abraham by promise.

(10) *The true intent of the law is condemnation, and as a preparatory discipline.*

19 ¹Wherefore then *serveth* the law? It was added ²because of transgressions, till the ³seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

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

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily ¹righteousness 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.

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

24 Wherefore the ²law was our schoolmaster ³to bring us ⁴unto

¹ The answer is sixfold: (1) The law was added because of transgressions, i. e. to give to sin the character of transgression. (a) Men had been sinning before Moses, but in the absence of law their sins were not put to their account (Rom. 5. 12); the law gave to sin the character of "transgression," i. e. of personal guilt.

(b) Also, since men not only continued to transgress after the law was given, but were provoked to transgress by the very law which forbade it (Rom. 7. 8), the law conclusively proved the inveterate sinfulness of man's nature (Rom. 7. 11-13).

(2) The law, therefore, "concluded all under sin" (cf. Rom. 3. 19, 20, 23). (3) The law was an *ad interim* dealing, "till the seed should come" (v. 19). (4) The law shut sinful man up to faith as the only avenue of escape (v. 23). (5) The law was to the Jews what the pedagogue was in a Greek household, a ruler of children in their minority, and it had this character "unto" (i. e. until) Christ (v. 24). (6) Christ having come, the believer is no longer under the pedagogue (v. 25).

² I. The law of Moses, Summary: (1) The Mosaic Covenant was given to Israel in three parts: the commandments, expressing the righteous will of God (Ex. 20. 1-26); the "judgments," governing the social life of Israel (Ex. 21. 1-24. 11), and the "ordinances," governing the religious life of Israel (Ex. 24. 12-31. 18). (2) The commandments and ordinances were one complete and inseparable whole. When an Israelite sinned, he was held "blameless" if he brought the required offering (Lk. 1. 6; Phil. 3. 6). (3) Law, as a method of the divine dealing with man, characterized the dispensation extending from the giving of the law to the death of Jesus Christ (Gal. 3. 13, 14, 23, 24). (4) The attempt of legalistic teachers (e. g. Acts 15. 1-31; Gal. 2. 1-5) to mingle law with grace as the divine method for this present dispensation of grace, brought out the true relation of the law to the Christian, viz.

II. The Christian doctrine of the law: (1) Law is in contrast with grace. Under

Christ, that we might be ^ajustified by faith.

Part V. The rule of the believer's life is gracious, not legal (Gal. 3. 25-5. 15).

25 But after that faith is come, we are no longer under a ^lschool-master.

(1) *The justified believer is a son in the family of God, not a servant under the law.*

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

27 For as many of you as have been ^bbaptized ^dinto Christ have put on Christ.

28 There is ^eneither Jew nor Greek, there is neither ^fbond nor free, there is neither ^gmale nor female: for ye are all ^hone in Christ Jesus.

29 And if ye ^{be} Christ's, then are ye ⁱAbraham's seed, and ^jheirs according to the promise.

CHAPTER 4.

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.

3 Even so ^kwe, when we were

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^a Rom. 10. 4.
^b Gr. *huiōi* = sons. See Eph. 1. 5, note.
^c Rom. 6. 3.
^d unto.
^e Rom. 10. 12; Col. 3. 11.
^f 1 Cor. 7. 20-24.
^g Acts 1. 14.
^h Eph. 2. 15, 16; 1 Cor. 12. 13.
ⁱ Rom. 4. 11.
^j Gal. 4. 7; Heb. 9. 15.
^k i. e. Jews.
^l v. 9; Col. 2. 8, 20.
^m *kosmos* (Mt. 4. 8) = mankind.
ⁿ Gen. 18. 10; Heb. 9. 26.
^o John 16. 28.
^p Gen. 3. 15.
^q *Sacrifice* (of Christ). vs. 4, 5; Eph. 1. 7. (Gen. 4. 4; Heb. 10. 18.)
^r Gal. 3. 13.
^s *Adoption*. Eph. 1. 5. (Rom. 8. 1 5, 23; Eph. 1. 5.)
^t *Holy Spirit*. vs. 6, 29; Gal. 5. 5, 16, 17-25. (Mt. 1. 18; Acts 2. 4.)
^u Eph. 1. 14; 1 Pet. 1. 4.
^v 1 Thes. 1. 9.
^w Rom. 8. 3; Heb. 7. 18, 19.
^x Gal. 3. 1-3.
^y Col. 2. 16.

children, were in bondage under the ^eelements of the ^wworld:

(2) *The believer is redeemed from under the law.*

4 But when the ^rfulness of the time was come, ^oGod sent forth his Son, made of a ^pwoman, made under the law,

5 To ^qredeem them that were ^runder the law, that we might receive the ^sadoption of sons.

(3) *The Spirit actualizes the believer's sonship.* (See Eph. 1. 5, note.)

6 And because ye are sons, God hath sent forth the ⁱSpirit 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 ^uheir of God through Christ.

(4) *To lapse into legality is to go back to an elementary religion.*

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

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

10 Ye ^yobserve days, and months, and times, and years.

the latter God bestows the righteousness which, under law, He demanded (Ex. 19. 5; John 1. 17; Rom. 3. 21, note; 10. 3-10; 1 Cor. 1. 30). (2) The law is, in itself, holy, just, good, and spiritual (Rom. 7. 12-14). (3) Before the law the whole world is guilty, and the law is therefore of necessity a ministry of condemnation, death, and the divine curse (Rom. 3. 19; 2 Cor. 3. 7-9; Gal. 3. 10). (4) Christ bore the curse of the law, and redeemed the believer both from the curse and from the dominion of the law (Gal. 3. 13; 4. 5-7). (5) Law neither justifies a sinner nor sanctifies a believer (Gal. 2. 16; 3. 2, 3, 11, 12). (6) The believer is both dead to the law and redeemed from it, so that he is "not under the law, but under grace" (Rom. 6. 14; 7. 4; Gal. 2. 19; 4. 4-7; 1 Tim. 1. 8, 9). (7) Under the new covenant of grace the principle of obedience to the divine will is inwrought (Heb. 10. 16). So far is the life of the believer from the anarchy of self-will that he is "inlawed to Christ" (1 Cor. 9. 21), and the new "law of Christ" (Gal. 6. 2; 2 John 5) is his delight; while, through the indwelling Spirit, the righteousness of the law is fulfilled in him (Rom. 8. 2-4; Gal. 5. 16-18). The commandments are used in the distinctively Christian Scriptures as an instruction in righteousness (2 Tim. 3. 16; Rom. 13. 8-10; Eph. 6. 1-3; 1 Cor. 9. 8, 9).

¹ Gr. *paidagogos*, "child-conductor." "Among the Greeks and Romans, persons, for the most part slaves, who had it in charge to educate and give constant attendance upon boys till they came of age."—H. A. W. Meyer. The argument does not turn upon the extent or nature of the pedagogue's authority, but upon the fact that it wholly ceased when the "child" (4. 1) became a "son" (4. 1-6), when the *minor* became an *adult*. The adult "son" does voluntarily that which formerly he did in fear of the pedagogue. But even if he does not, it is no longer a question between the son and the pedagogue (the law), but between the son and his Father—God. (Cf. Heb. 12. 5-10; 1 John 2. 1, 2.)

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

12 Brethren, I ^abeseech you, be as I am; for I am as ye are: ye have not ^binjured me at all.

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

14 And my ^dtemptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

(5) *In legality the Galatians have lost their blessing.*

15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have ^eplucked out your own eyes, and have given them to me.

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

17 They zealously affect you, but not well; yea, they would ^gexclude you, that ye might affect them.

18 But it is good to be zealously affected always in a good thing, and ^hnot only when I am present with you.

(6) *The two systems, law and grace, cannot co-exist.*

19 My ⁱlittle children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be ^jpresent with you now, and to change my voice; for I stand in ^kdoubt of you.

21 Tell me, ye that desire to be under the ^llaw, do ye not ^mhear the law?

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

23 But he ^owho was of the bondwoman was born after the ^pflesh; but he of the freewoman was by ^qpromise.

24 Which things are an allegory: for these are the ^rtwo covenants; the one from the mount ^sSinai, which gendereth to ^tbondage, which is ^uAgar.

25 For this ^vAgar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in ^wbondage with her children.

A.D. 58.

^a 2 Cor. 6. 11-13.

^b 2 Cor. 2. 5.

^c *Gospel.* Eph. 1. 13. (Gen. 12. 1-3; Rev. 14. 6.)

^d *Temptation.* Gal. 6. 1. (Gen. 3. 1; Jas. 1. 2.)

^e Acts 20. 37, 38.

^f 2 Cor. 12. 15.

^g 2 Tim. 1. 15.

^h Phil. 2. 12.

ⁱ 1 Cor. 4. 21; 2 Cor. 13. 1, 2.

^j v. 11; Eph. 1. 6.

^k *Law (of Moses).* vs. 21-30. Eph. 2. 15. (Ex. 19. 1; Gal. 3. 1-29.)

^l Rom. 3. 19, 20.

^m Gen. 16. 15; 21. 2.

ⁿ *Flesh.* vs. 23-29; Gal. 5. 13, 16-21, 24. (John 1. 13; Jude 23.)

^o v. 28; Gen. 17. 15-17.

^p Heb. 8. 6, 7; 9. 15.

^q Ex. 24. 6-8.

^r Gal. 5. 1.

^s *Agar.*

^t John 8. 32-36.

^u Heb. 11. 10; 12. 22; Rev. 21. 2.

^v Phil. 3. 20.

^w Isa. 54. 1.

^x Gal. 3. 29;

Rom. 9. 8.

^y Gen. 21. 9.

^z Gen. 21. 10.

^a Rom. 6. 14.

^b *Freewoman.*

^c Phil. 4. 1; Gal. 2. 5.

^d Acts 15. 10;

Col. 2. 8.

^e Acts 15. 1.

^f Rom. 2. 25.

^g i. e. of no experimental effect: the sense of liberty is lost. Gal. 2. 21; Col. 1. 23.

^h *Justification.* Titus 3. 7. (Lk. 18. 14; Rom. 3. 28.)

ⁱ *Fallen away.* Gal. 4. 9.

^j *Grace (in salu.).* Eph. 1. 6, 7. (Rom. 3. 24; John 1. 17.)

^k Rom. 5. 2, 5.

^l Rom. 10. 10, note.

^m *Christ Jesus.*

ⁿ Gal. 6. 15; 3. 28;

Rom. 10. 12.

^o Rom. 3. 22; 5. 1.

^p 1 Thes. 1. 3;

Jas. 2. 20-26.

^q Gal. 3. 3.

^r *Leaven.* Mt. 13. 33. (Gen. 19. 3; Mt. 13. 33.)

26 But Jerusalem which is ^aabove is free, which is the ^bmother of us all.

27 For it is written, ^cRejoice, 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 ^dwe, brethren, as Isaac was, are the children of promise.

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

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

31 So then, brethren, we are ^gnot children of the bondwoman, but of the ^hfree.

CHAPTER 5.

Application of the allegory.

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

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

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

4 Christ is become of ^cno effect unto you, whosoever of you are ^djustified by the law; ye are ^efallen from ^fgrace.

5 For we through the Spirit ^gwait for the hope of righteousness ^hby faith.

6 For in ⁱJesus Christ neither ^jcircumcision availeth any thing, nor uncircumcision; but ^kfaith which ^lworketh by love.

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

8 This persuasion ⁿcometh not of him that calleth you.

9 A little ^oleaven leaveneth the whole lump.

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.

¹ The allegory (vs. 22-31) is addressed to justified but immature believers (cf. 1 Cor. 3. 1, 2), who, under the influence of legalistic teachers, "desire to be under the law," and has, therefore, no application to a sinner seeking justification. It raises and answers, for the fifth time in this Epistle, the question, Is the believer under the law? (Gal. 2. 19 21; 3. 1 3; 3. 25, 26; 4. 4-6; 4. 9-31).

11 And I, brethren, if I yet preach circumcision, why do I yet suffer ^apersecution? then is the ^boffence of the cross ceased.

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

13 For, brethren, ye have been ^ccalled unto liberty; only ^{use} not liberty for an ^doccasion to the flesh, but by ^elove serve one another.

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

15 But if ye ^gbite and devour one another, take heed that ye be not ^hconsumed one of another.

Part VI. Sanctification is through the Spirit, not the law (vs. 16-24).

16 This I say then, ⁱWalk in the Spirit, and ye shall not fulfil the lust of the flesh.

(1) *The Spirit gives victory over sin.* (Cf. Rom. 8. 2. See Rom. 7. 15, note.)

17 For the flesh ^jlusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye ^kcannot do the things that ye would.

18 But if ye be ^lled of the Spirit, ye are not ^munder the law.

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

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

21 Envyings, murders, drunkenness, 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 ^onot inherit the kingdom of God.

(2) *Christian character is produced by the Holy Spirit, not by self-effort.* (Cf. John 15. 1-5; Gal. 2. 20.)

22 ^pBut the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, ^qfaith,

23 Meekness, temperance: against ^rsuch there is no law.

A.D. 58.

a Gal. 6. 12.

b 1 Cor. 1. 23; 2 Tim. 3. 11, 12.

c v. 1; Rom. 8. 2.

d Rom. 6. 1, 15-22;

1 Pet. 2. 16.

e 1 Pet. 1. 22; 1 John 3. 16-18.

f Lev. 19. 18.

g Jas. 3. 13-16.

h Isa. 9. 18-21.

i v. 25; Rom. 8. 12,

13.

j Rom. 7. 22, 23.

k should not.

l Rom. 8. 14.

m i. e. not under

bondage of effort

to please God by

law-works.

n 2 Cor. 3. 17.

o Rom. 1. 26-31;

Eph. 5. 11, 12;

2 Tim. 3. 1-4.

p 1 Cor. 6. 9, 10;

Rev. 21. 8.

q faithfulness.

r such things.

s Flesh. vs. 13, 16-

21, 24; Gal. 6. 8, 13.

(John 1. 13; Jude

23.)

t Holy Spirit. vs. 5,

16, 17, 18, 22, 25;

Gal. 6. 8. (Mt. 1. 18;

Acts 2. 4.)

u Phil. 2. 3.

v i. e. sin. Rom. 3.

23, note.

w Rom. 15. 1;

Gal. 5. 25.

x John 13. 12-15.

y John 21. 15-17.

z Temptation.

1 Thes. 3. 5. (Gen.

3. 1; Jas. 1. 2.)

aa Acts 20. 35;

1 Thes. 5. 14.

ab Law (of Christ).

Lk. 6. 27-38. (Gal.

6. 2; 2 John 5.)

ac Rom. 12. 3.

ad Jas. 1. 22.

ae Rom. 12. 2;

1 Cor. 11. 28.

af 2 Cor. 10. 12-18.

ag Rom. 14. 12.

ah 1 Cor. 9. 7-15;

1 Tim. 5. 18.

ai Jas. 1. 16.

aj 1 Cor. 3. 10-13.

ak Holy Spirit.

Eph. 1. 13, 17. (Mt.

1. 18; Acts 2. 4.)

al Life (eternal).

Eph. 4. 18. (Mt. 7.

14; Rev. 22. 19.)

am 1 Cor. 15. 58;

2 Thes. 3. 13.

an Jas. 5. 7, 8.

24 And they that are Christ's have crucified the ^vflesh with the affections and lusts.

Part VII. The outworking of the new life in Christ Jesus (Gal. 5. 25-6. 18).

25 If we live in the ^wSpirit, let us also walk in the Spirit.

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

CHAPTER 6.

(1) *The new life as a brotherhood: (a) the case of a sinning brother.*

BRETHREN, if a man be overtaken in a ^yfault, ye which are ^zspiritual, ^wrestore such an one in the spirit of ^{aa}meekness; considering thyself, lest thou also be ^{ab}tempted.

(b) *The case of a burdened brother.*

2 ^{ac}Bear ye one another's burdens, and so fulfil the ^{ad}law of Christ.

3 For if a man ^{ae}think himself to be something, when he is nothing, he ^{af}deceiveth himself.

4 But let every man ^{ag}prove his own work, and then shall he have rejoicing in ^{ah}himself alone, and not in another.

5 For every man shall ^{ai}bear his own burden.

(c) *The case of a teaching brother.*

6 Let ^{aj}him that is taught in the word communicate unto him that teacheth in all good things.

(2) *The new life as a husbandry.*

7 ^{ak}Be not deceived; God is not mocked: for ^{al}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 ^{am}Spirit shall of the Spirit reap ^{an}life everlasting.

9 And let us not be ^{ao}weary in well doing: for in due season we shall ^{ap}reap, if we faint not.

¹ Christian character is not mere moral or legal correctness, but the possession and manifestation of nine graces: love, joy, peace—character as an inward state; longsuffering, gentleness, goodness—character in expression toward man; faith, meekness, temperance—character in expression toward God. Taken together they present a moral portrait of Christ, and may be taken as the apostle's explanation of Gal. 2. 20, "Not I, but Christ," and as a definition of "fruit" in John 15. 18. This character is possible because of the believer's vital union to Christ (John 15. 5; 1 Cor. 12. 12, 13), and is wholly the fruit of the Spirit in those believers who are yielded to Him (Gal. 5. 22, 23).

(3) *The new life as a beneficence.*
(Cf. Acts 10. 38.)

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

(4) *The new life in sacrificial love.*

11 Ye see how ¹large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair ^bshew in the flesh, they ^cconstrain 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 ^dflesh.

(5) *The new exultation of the new life.*

14 But ^eGod forbid that I should

A.D. 58.

a Rom.12.13;
1 John 3.17.
b Phil.3.4,6.
c "Circumcision" stands here for externality in religion—form rather than spirit.
d *Flesh*. v.13; Eph.2.3. (John 1.13; Jude 23.)
e Phil.3.8.
f 1 Cor.1.18.
g Gal.1.4; 2.20.
h Col.2.20; John 17.9,15.
i *kosmos* = world-system. Eph.2.2. (John 7.7; Rev.13.3.)
j Gal.5.6.
k *creation*.
l Rom.4.12; 9.6-8.

glory, save in the ^fcross of our Lord Jesus Christ, by whom the ^gworld is crucified unto me, and ^hI unto the ⁱworld.

15 For ^jin Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new ^kcreature.

(6) *The peace of the new life.*

16 And as many as walk according to this rule, peace ^{be} on them, and mercy, and upon the ^lIsrael of God.

(7) *The new fellowship of suffering.*

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.

¹ Gr. "with how large letters . . . mine own hand." The apostle was, it appears from many considerations, afflicted with ophthalmia, a common disease in the East, to the point almost of total blindness (e.g. Gal. 4. 13-15). Ordinarily, therefore, he dictated his letters. But now, having no amanuensis at hand, but urged by the spiritual danger of his dear Galatians, he writes, we cannot know with what pain and difficulty, with his own hand, in the "large letters" his darkened vision compelled him to use.