

GALATIANS

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Greeting

1:1 Paul, an apostle—not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead—
²and all the brothers^[1] who are with me,

To the churches of Galatia:

³Grace to you and peace from God our Father and the Lord Jesus Christ, ⁴who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father, ⁵to whom be the glory forever and ever. Amen.

No Other Gospel

⁶I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel—⁷not that there is another one, but there are some who trouble you and want to distort the gospel of Christ.⁸ But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed.⁹ As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed.

¹⁰For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servant^[2] of Christ.

Paul Called by God

¹¹For I would have you know, brothers, that the gospel that was preached by me is not man's gospel.^[3] ¹²For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ.¹³ For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it.¹⁴ And I was advancing in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers.

¹⁵But when he who had set me apart before I was born, ^[4] and who called me by his grace, ¹⁶was pleased to reveal his Son to ^[5] me, in order that I might preach him among the Gentiles, I did not
NOT FROM MAN
immediately consult with anyone; ^[6] ¹⁷ nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus.

¹⁸Then after three years I went up to Jerusalem to visit Cephas and remained with him fifteen days. ¹⁹But I saw none of the other apostles except James the Lord's brother. ²⁰(In what I am writing to you, before God, I do not lie!) ²¹Then I went into the regions of Syria and Cilicia. ²²And I was still unknown in person to the churches of Judea that are in Christ. ²³They only were hearing it said, "He who used to persecute us is now preaching the faith he once tried to destroy." ²⁴And they glorified God because of me.

Paul Accepted by the Apostles

2:1 Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. ²I went up because of a revelation and set before them (though privately before those who

NOT THE
JERUSALEM COUNCIL

seemed influential) the gospel that I proclaim among the Gentiles, in order to make sure I was not running or had not run in vain.³ But even Titus, who was with me, ^{THIS IS KEY TO HIS ARGUMENT} was not forced to be circumcised, though he was a Greek.⁴ Yet because of false brothers secretly brought in—who slipped in to spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery—⁵ to them we did not yield in submission even for a moment, so that the truth of the gospel might be preserved for you.⁶ And from those who seemed to be influential (what they were makes no difference to me; God shows no partiality)—those, I say, who seemed influential ^{AGAIN, NOT FROM MAN} added nothing to me.⁷ On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised⁸ (for he who worked through Peter for his apostolic ministry to the circumcised worked also through me for mine to the Gentiles),⁹ and when James and Cephas and John, who seemed to be pillars, perceived ^{KINDNESS} the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised.¹⁰ Only, they asked us to remember the poor, the very thing I was eager to do.

Evangelism

Paul Opposes Peter

¹¹But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. ¹²For before certain men came from James, he was eating with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party. ¹³And the rest of the Jews acted hypocritically along with him, so that even Barnabas was led astray by their hypocrisy. ¹⁴But when I saw that their conduct was not in step with the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?"

CONNECTED TO THE STORY ABOVE

Justified by Faith

MA'AHSE HATORAH (MMT)

¹⁵We ourselves are Jews by birth and not Gentile sinners; ¹⁶yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

¹⁷But if, in our endeavor to be justified in Christ, we too were found to be sinners, is Christ then a servant of sin? Certainly not! ¹⁸For if I

THE EXCLUSIVITY OF
JEWISH SEGREGATION
FROM GENTILES

BY REMAINS ON MY

AC25: 19 rebuild what I tore down, I prove myself to be a transgressor. ¹⁹For
JEWISH STAYS I REALIZED THAT THAT STAY IS NOT SUFFICIENT FOR JUSTIFICATION,
through the law I died to the law, so that I might live to God. ²⁰I have

been crucified with Christ. It is no longer I who live, but Christ who
lives in me. And the life I now live in the ^{BODY} flesh I live by ^{THE FAITHFULNESS OF} faith in the Son

of God, who loved me and gave himself for me. ²¹I do not nullify the
grace of God, for ^{IF LEGAL EXONERATION AND SALVATION WERE THROUGH BEING} [if righteousness ⁸ were through the law,] then Christ ^{JEWISH}
died for no purpose.

By Faith, or by Works of the Law?

THE INFLUENCERS!

3:1 O foolish Galatians! Who has bewitched you? It was before your
eyes that Jesus Christ was publicly portrayed as crucified. ²Let me ask
you only this: Did you receive the Spirit by works of the law or by
hearing with faith? ³Are you so foolish? Having begun by the Spirit,
^{EXPLAINS THEIR INTENTION} are you now being perfected by ¹⁹ the flesh? ⁴Did you suffer ¹⁰ so
many things in vain—if indeed it was in vain? ⁵Does he who supplies
the Spirit to you and works miracles among you do so by works of the
law, or by hearing with faith— ⁶just as Abraham “believed God, and
it was counted to him as righteousness”?

THEY RECEIVED
THE SPIRIT WHILE
STILL GENTILES

⁷Know then that it is those of faith who are the sons of Abraham.

GENESIS 15-17

⁸And the Scripture, foreseeing that God would justify ^[11] the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.” ⁹So then, those who are of faith ^{REGARDLESS OF JEWISH IDENTITY} are blessed along with Abraham, the man of faith.

The Righteous Shall Live by Faith

¹⁰For all who rely on works of the law ^{FOR JUSTIFICATION} are under a curse; for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.” ¹¹Now it is evident that no one is justified before God by the law ^{THAT'S NOT WHAT THE TORAH DOES}, for “The righteous shall live by faith.” ^[12] ^{AND} ¹²~~the~~ ^{SAME THING} the law is not of faith, rather “The one who does them shall live by them.” ¹³Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”— ¹⁴so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit ^[13] through faith. ^{EVERYONE, JEW & GENTILE}

The Law and the Promise

¹⁵To give a human example, brothers: ^[14] even with a man-made covenant, no one annuls it or adds to it once it has been ratified.

¹⁶Now the promises were made to Abraham and to his offspring. It

does not say, "And to offsprings," referring to many, but referring to

one, "And to your offspring," who is Christ. ¹⁷This is what I mean:

the law, which came 430 years afterward, does not annul a covenant

previously ratified by God, so as to make the promise void. ¹⁸For if

the inheritance comes by the law, it no longer comes by promise; but

God gave it to Abraham by a promise.

ADDED TO WHAT? THE PROMISE

PROMISED INHERITANCE:

GOOD NEWS TO ABRAHAM THAT

ALL NATIONS WOULD BE BLESSED IN

= TO DEFINE SIN & RIGHTEOUSNESS (ROM 5:20)

¹⁹Why then the law? It was added because of transgressions, until the

offspring should come to whom the promise had been made, and it

Acts 7:53 was put in place through angels by an intermediary. ²⁰Now an

intermediary implies more than one, but God is one.

THE SAME GOD WHO
GAVE THE PROMISE, GAVE
THE TORAH

²¹Is the law then contrary to the promises of God? Certainly not! For

if a law had been given that could give life, then righteousness would

indeed be by the law. ²²But the Scripture

I.E. TORAH

ENCLOSED

imprisoned

everything under sin, so that the promise by faith in Jesus Christ might be given

to those who believe. (THOSE WHO ARE "FAITHING")

²³Now before faith came, we were held captive under the law,

JEWS

PROTECTED

KEPT INSIDE FOR

THAT

~~imprisoned until~~ the coming faith would be revealed. ²⁴So then, the

CHILD-CONDUCTOR (NOT A TEACHER OR TUTOR)

law was our guardian until Christ came, in order that we might be

IMPORTANT PRINCIPLE:
A NEWER COVENANT DOES
NOT ANNUL OR ABOLISH
THE OLDER COVENANT
HIS

NOTE MATTHEW 5:17 - THE TORAH CANNOT BE
ABOLISHED, SO NOTHING PAUL SAYS HERE CAN
BE INTERPRETED TO MEAN THAT

THE JEWISH PEOPLE WERE PROTECTED BY THE TORAH, WHICH GUIDED THEM TO THE MESSIAH. AS JESUS TOLD THE DISCIPLES ON THE ROAD TO EMMANUS, THE TORAH, PROPHETS AND WRITINGS ALL POINT TO HIM.

justified by faith. ²⁵But now that faith has come, we are **no longer** i.e. we don't need the Torah to lead us to Messiah, we have found Him!
under a guardian, ²⁶for in Christ Jesus you are all sons of God, **EVEN GENTILES, WHO NO LONGER NEED TO CONVERT TO HAVE THE GUARDIAN**
through faith. ²⁷For as many of you as were baptized into Christ have

put on Christ. ²⁸There is neither Jew nor Greek, there is neither
slave ^[15] nor free, there is no male and female, for **ALL SAVED THE SAME WAY**
you are all one in **ONENESS ≠ SAMENESS**
Christ Jesus. ²⁹And if you are Christ's, then you are **Abraham's**
offspring, heirs according to promise.

Sons and Heirs

4:1 I mean that the heir, as long as he is a child, is no different from a
slave, ^[16] though he is the owner of everything, ²but he is under
guardians and managers until the date set by his father. ³In the same
way we also, **when we were children,** DEUT. 28:64 were enslaved to the **elementary** IDOLS
principles ^[17] of the world. ⁴But when the fullness of time had come,
God sent forth his Son, born of woman, born **under the law,** JEWISH ⁵to
redeem those ~~who were~~ **under the law,** JEWISH so that we might receive
adoption as sons. ⁶And because you GENTILES are sons, God has sent the Spirit
of his Son into ALL our hearts, crying, "Abba! Father!" ⁷So you GENTILES are no
longer a slave, but a son, and if a son, then an heir through God.

Paul's Concern for the Galatians

⁸Formerly, when you ^{GENTILES} did not know God, you were enslaved to those that by nature are not gods. ^(IDOLS) ^{GENTILES} ⁹But now that you have come to know God, or rather to be known by God, how can you turn back again to the ^{IDOLATRY AND RELATED PRACTICES} weak and worthless elementary principles of the world, whose slaves you want to be once more? ^{OF THE IMPERIAL ROMAN CULT} ¹⁰You observe days and months and ^{WANTED IT BOTH WAYS} seasons and years! ¹¹I am afraid I may have labored over you in vain.

¹²Brothers, ^[18] I entreat you, ^{PAUL EMPLOYED FLEXIBLE HALACHIC STANDARDS IN ORDER TO EAT WITH GENTILES, WHILE STILL BEING FAITHFUL} become as I am, for I also have become as you are. You did me no wrong. ¹³You know it was because of a bodily ailment that I preached the gospel to you at first, ¹⁴and though my condition was a trial to you, you did not scorn or despise me, but received me as an angel of God, as Christ Jesus. ¹⁵What then has become of the blessing you felt? For I testify to you that, if possible, you would have gouged out your eyes and given them to me. ¹⁶Have I then become your enemy by telling you the truth? ^[19] ^{THE INFLUENCERS} ¹⁷They make much of you, but for no good purpose. They want to shut you out, that you may make much of them. ^{TALK THEM UP, HOLD THEM IN HIGH ESTEEM.} ¹⁸It is always good to be made much of for a good purpose, and not only when I am present with you, ¹⁹my little children, for whom I am again in the anguish of

childbirth until Christ is formed in you! ²⁰I wish I could be present with you now and change my tone, for I am perplexed about you.

CONTRASTING TWO TYPES OF GENTILES: ISHMAEL = FLESH (CONVERT)
ISRAEL = FAITH

Example of Hagar and Sarah

²¹Tell me, ^{TO CONVERT}you who desire to be under the law, do you not listen to the law? ^{BENEI AVRAHAM}²²For it is written that Abraham had two sons, one by a slave

woman and one by a free woman. ²³But the son of the slave was born according to the flesh, while the son of the free woman was born through promise. ²⁴Now this may be interpreted allegorically: these

women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. ²⁵Now Hagar is Mount Sinai in

Arabia; ^[20]she corresponds to the present Jerusalem, for she is in ^{UNDER UNFAVORABLE SANNEPRIN?}slavery with her children. ²⁶But the Jerusalem above is free, ^{MESSIANIC REDEMPTION}and she is our mother. ²⁷For it is written,

“Rejoice, O barren one who does not bear;

break forth and cry aloud, you who are not in labor!

For the children of the desolate one will be more

than those of the one who has a husband.”

²⁸Now you, ^[21]brothers, like Isaac, are children of promise. ²⁹But just

THE INFLUENCERS PERSECUTING GENTILE DISCIPLES

as at that time he who was **born according to the flesh** persecuted him who was **born according to the Spirit**, so also it is now. ³⁰But what does the Scripture say? "Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman." ³¹So, brothers, we are not children of the slave but **of the free woman**.
ISHMAEL TAUNTED ISAAC BECAUSE HE WAS CIRCUMCISED WHEN HE WAS A TEEN, NOT AS A BABY. GEN RABBAT 55:4

Christ Has Set Us Free

FREE FROM WHAT?

5:1 For freedom Christ has set us free; stand firm therefore, and **do not submit again** to a yoke of slavery. *GENTILES WERE NEVER UNDER TORAH, SO HOW CAN THEY SUBMIT AGAIN?*
SLAVERY = WORKING TO ATTAIN A STATUS THAT'S ALREADY YOURS

²Look: I, Paul, say to you that if you accept circumcision, Christ will be of **no advantage to you**. ³I testify again to **every man who accepts**

circumcision that he **is obligated to keep the whole law**. ⁴You are severed from Christ, you who would be **justified** ^[22] by the law; you **have fallen away from grace**. ⁵For through the Spirit, by faith, **we**

ourselves eagerly wait for the hope of righteousness. ⁶For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love.

⁷You were running well. Who hindered you from obeying the truth?

JEWISH BELIEVERS
ROM 3:1-2, 9:4-5
PAUL STILL SEES TORAH AS OBLIGATORY FOR JEWS
NOT THOSE KEEPING TORAH, THOSE SEEKING JUSTIFICATION THROUGH CONVERSION
IN REGARDS TO SALVATION

⁸For we are the circumcision, who worship by the Spirit and glory in Christ Jesus, who do not put our confidence in our flesh.

ANOTHER GOSPEL

⁸This persuasion is not from him who calls you. ⁹A little leaven leavens the whole lump. ¹⁰I have confidence in the Lord that you will take no other view than mine, and ^{INFLUENCES} the one who is troubling you will bear the penalty, whoever he is. ¹¹But if I, brothers, ^{PAUL MUST HAVE TAUGHT THIS BEFORE HIS REVELATION} ^[23]still preach ^[24]this before circumcision, why am I still being persecuted? In that case the offense of the cross has been removed. ¹²I wish those who unsettle you would emasculate themselves! (SARCASM)

¹³For you ^{GENTILES} were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another. ^{APPEALING TO THEIR DESIRE TO FOLLOW TORAH. START HERE!} ¹⁴For the whole law is fulfilled in one word: "You shall love your neighbor as yourself." ¹⁵But if you bite and devour one another, watch out that you are not consumed by one another.

Walk by the Spirit

REMEMBER, THIS IS BEFORE ACTS 15.
PAUL GIVES GENTILES HALACHIC DIRECTION.

¹⁶But I say, walk by the Spirit, and you will not gratify the desires of the flesh. ¹⁷For the desires of the flesh are

desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. ¹⁸But if you

are ^{EVEN THOUGH} led by the Spirit, ^{JEWISH} you are not under the law. ^{IS THIS A PLAY OFF THE WORKS OF LAW? SAME GREEK WORD} ¹⁹Now the works of the flesh are evident: sexual immorality, impurity, sensuality,

EVERYONE HAS OBLIGATIONS TO FOLLOW IN OBEDIENCE TO THE SPIRIT OF GOD, EVEN IF THEY ARE NOT JEWISH

²⁰idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, ²¹envy, ^[25]drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. ²²But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³gentleness, self-control; against such things there is no law. ²⁴And ^{FRUIT OF THE SPIRIT} those who belong to Christ Jesus have crucified the flesh with its passions and desires.

^{REMEMBER, HE'S GIVING HALACHIC INSTRUCTION}
²⁵If we live by the Spirit, let us also walk by the Spirit. ²⁶Let us not become conceited, provoking one another, envying one another.

Bear One Another's Burdens

^{IF NO TORAH, NO DEFINITION OF SIN}
6:1 Brothers, ^[26]if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. ²Bear one another's burdens, and so fulfill the ^{TWO GREATEST COMMANDMENTS} law of Christ. ³For if anyone thinks he is something, when he is nothing, he deceives himself. ⁴But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. ⁵For each will have to bear his own load.

⁶One who is taught the word must share all good things with the one who teaches. ⁷Do not be deceived: God is not mocked, ^{AND OTHER TEACHINGS OF YESHUA} for whatever ^{one sows, that will he also reap.} ⁸For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. ⁹And let us not grow weary of doing good, for in due season we will reap, if we do not give up. ¹⁰So then, as we have opportunity, let us ^{do good to everyone,} and ^{especially} to those who are of the household of faith.

Final Warning and Benediction

¹¹See with ^{what large letters} I am writing to you with my own hand.

¹²It is those who want to make a ^{good showing in the flesh} who ^{THIS IS THEIR MOTIVATION} would force you to be circumcised, and ^{only in order that they may} ^{NOT TO BE PERSECUTED AS A BELIEVING GENTILE BY THE ROMANS.} ^{not be persecuted for the cross of Christ.} ¹³For even those who are

^{ROMANS 2:17-25} ^{CHAD GRACE} circumcised ^{do not themselves keep the law,} but they desire to have you circumcised that they may boast in your flesh. ¹⁴But far be it

from me to boast except in the cross of our Lord Jesus Christ, by which ^[27] the world has been crucified to me, and I to the world. ¹⁵For ^{REGARDING SALVATION} neither circumcision counts for anything, nor uncircumcision, but a

^{new creation.} ¹⁶And as for all who walk by this rule, peace and mercy ^{EVERYONE IS REQUIRED TO} ^{BECOME A NEW} ^{CREATION, JEW: GENTILE}

THERE IS DEBATE ABOUT THIS PHRASE. IS PAUL EQUATING THE COMMUNITY OF FAITH WITH ISRAEL? MAYBE, THOUGH I DON'T THINK SO. SEE VLATCH P. 144-145
be upon them, and upon the Israel of God. = REMNANT OF ISRAEL

¹⁷From now on let no one cause me trouble, for I bear on my body the marks of Jesus.

¹⁸The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Footnotes

[1] [1:2](#) Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church; also verse 11

[2] [1:10](#) Or *slave*; Greek *bondservant*

[3] [1:11](#) Greek *not according to man*

[4] [1:15](#) Greek *set me apart from my mother's womb*

[5] [1:16](#) Greek *in*

[6] [1:16](#) Greek *with flesh and blood*

[7] [2:16](#) Or *counted righteous* (three times in verse 16); also verse 17

[8] [2:21](#) Or *justification*