

~GALATIANS, LETTER TO THE (1067)

- .. Writership**
- .. To Whom Addressed**
- .. Time Of Writing**
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- .. Circumstances Relating To The Letter**
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- **The inspired letter written in Greek, by Paul an apostle, to the congregations of Galatia.**
- **Paul, an apostle, neither from men nor through a man, but through Jesus Christ and God the Father, who raised him up from the dead. ([Galatians 1:1](#))**
- **And all the brothers with me, to the congregations of Galatia. ([Galatians 1:2](#))**

.. Writership

- **The opening sentence names Paul as the writer of this book.**
- **Paul, an apostle, neither from men nor through a man, but through Jesus Christ and God the Father, who raised him up from the dead. ([Galatians 1:1](#))**
- **Also, his name is used again in the text, and he refers to himself in the first person.**
- **See! I, Paul, am telling you that if you become circumcised, Christ will be of no benefit to you. ([Galatians 5:2](#))**
- **A portion of the letter, in the way of an autobiography, speaks of Paul's conversion and some of his other experiences. The references to his affliction in the flesh**
- **But you know that it was through a sickness of my flesh I declared the Good News to you the first time. ([Galatians 4:13](#))**
- **Where, then, is that happiness you had? For I bear you witness that, if it had been possible, you would have gouged out your eyes and given them to me. ([Galatians 4:15](#))**

- Are in harmony with expressions seemingly relating to this affliction in other Bible books.
- Just because of the excess of the revelations. Therefore, that I might not feel overly exalted, there was given me a thorn in the flesh, an angel of Satan, to keep slapping me, that I might not be overly exalted. ([2 Corinthians 12:7](#))
- Looking intently at the Sanhedrin Paul said; Men, brothers, I have behaved before God with a perfectly clear conscience down to this day. ([Acts of Apostles 23:1](#))
- At this the High Priest Ananias ordered those standing by him to strike him on the mouth. ([Acts of Apostles 23:2](#))
- Then Paul said to him; God is going to strike you, you whitewashed wall. Do you at one and the same time sit to judge me in accord with the Law and, transgressing the Law, command me to be struck? ([Acts of Apostles 23:3](#))
- Those standing by said; Are you reviling the High Priest of God? ([Acts of Apostles 23:4](#))
- And Paul said; Brothers, I did not know he was High Priest. For it is written, You must not speak injuriously of a ruler of your people. ([Acts of Apostles 23:5](#))
- Paul's other letters were usually written by a secretary, but this one, he says, was written with his own hand.
- See with what large letters I have written you with my own hand. ([Galatians 6:11](#))
- In his other writings, almost without exception, he sends the greetings of himself and those with him, but in this letter he does not. Had the writer of the letter to the **Galatians** been an impostor, he would very likely have named a secretary and would have sent some greetings, as Paul usually did.
- Thus the writers form of address and his honest direct style vouch for the letters authenticity. It would not reasonably be fabricated this way.

- The letter is not usually contested as being a letter of Paul's except by those who attempt to discredit Paul's writership of all the letters commonly attributed to him.
- Among evidences from outside the Bible supporting Paul's writership, there is a quotation that Irenaeus circa 180 C.E. makes from **Galatians**, and ascribes to Paul.

• To Whom Addressed

- The question of which congregations were included in the address the congregations of **Galatia**.
- And all the brothers with me, to the congregations of **Galatia**. (**Galatians 1:2**)
- Has long been a controversy. In support of the contention that these were unnamed congregations in the northern part of the province of **Galatia**, it is argued that the people living in this area were ethnically **Galatians**, whereas those of the South were not.
- However, Paul in his writings usually gives official Roman names to the provinces, and the province of **Galatia** in his time included the southern Lycaonian cities of Iconium, Lystra, and Derbe as well as the Pisidian city of Antioch.
- In all these cities Paul had organized Christian congregations on his first evangelizing tour when he was accompanied by Barnabas. That the congregations in the cities of Iconium, Lystra, Derbe, and Pisidian Antioch were addressed agrees with the way the letter mentions Barnabas, as one apparently known by those to whom Paul was writing.
- Then after fourteen years I again went up to Jerusalem with Barnabas, taking also Titus along with me. (**Galatians 2:1**)
- Yes, when they came to know the undeserved kindness that was given me, James and Cephas and John, the ones who seemed to be pillars, gave me and Barnabas the right hand of sharing together, that we should go to the nations, but they to those who are circumcised. (**Galatians 2:9**)
- The rest of the Jews also joined him in putting on this pretense, so that even Barnabas was led along with them in their pretense.

(Galatians 2:13)

- There is no indication elsewhere in the Scriptures that Barnabas was known to Christians in the northern part of **Galatia** or that Paul even made any trips through that territory.
- Paul's exclamation, O senseless **Galatians**, is no evidence that he had in mind only a certain ethnic people who sprang exclusively from **Gallic** stock in the northern part of **Galatia**.
- O senseless **Galatians**, who is it that brought you under evil influence, you before whose eyes Jesus Christ was openly portrayed impaled? (**Galatians 3:1**)
- Rather, Paul was rebuking certain ones in the congregations there for allowing themselves to be influenced by an element of Judaizers among them, Jews who were attempting to establish their own righteousness through the Mosaic arrangement in place of the righteousness due to faith provided by the New Covenant.
- We who are Jews by nature, and not sinners from the nations. (**Galatians 2:15**)
- The purpose was that the blessing of Abraham might come to be by means of Jesus Christ for the nations, that we might receive the promised spirit through our faith. (**Galatians 3:14**)
- Provided by the New Covenant.
- But now that you have come to know God, or rather now that you have come to be known by God, how is it that you are turning back again to the weak and beggarly elementary things and want to slave for them over again? (**Galatians 4:9**)
- You are scrupulously observing days and months and seasons and years. (**Galatians 4:10**)
- Racially, the congregations of **Galatia**.
- And all the brothers with me, to the congregations of **Galatia**: (**Galatians 1:2**)

- To whom Paul wrote were a mixture of Jews and non-Jews, the latter being both circumcised proselytes and non-circumcised Gentiles, and no doubt some were of Celtic descent.
- They, however, went on from Perga and came to Antioch in Pisidia and, going into the synagogue on the Sabbath day, they took a seat. ([Acts of Apostles 13:14](#))
- So after the synagogue assembly was dissolved, many of the Jews and of the proselytes who worshiped God followed Paul and Barnabas, who in speaking to them began urging them to continue in the undeserved kindness of God. ([Acts of Apostles 13:43](#))
- So he arrived at Derbe and also at Lystra. And, look! A certain disciple was there by the name of Timothy, the son of a believing Jewish woman but of a Greek father. ([Acts of Apostles 16:1](#))
- See! I, Paul, am telling you that if you become circumcised, Christ will be of no benefit to you. ([Galatians 5:2](#))
- All together, they were addressed as **Galatian** Christians because the area in which they lived was called **Galatia**. The whole tenor of the letter is that Paul was writing to those with whom he was well acquainted in the southern part of this Roman province, not to total strangers in the northern sector, which he apparently never visited.

.. Time Of Writing

- The period covered by the book is of an undetermined length, but the time of writing has been set between approximately **50 C.E. and 52 C.E.** It is implied in;
- But you know that it was through a sickness of my flesh I declared the Good News to you the first time. ([Galatians 4:13](#))
- That Paul made at least two visits to the **Galatians** before he wrote the letter. Chapters 13 and 14 of the Acts of Apostles describe a visit of Paul and Barnabas to the southern **Galatian** cities that took place about **47 to 48 C.E.**
- Then, after the conference regarding circumcision in Jerusalem, about **49 C.E.**, Paul, with Silas, went back to Derbe and Lystra in **Galatia**

and to other cities where Paul and Barnabas had published the word of Yehowah.

- Now after some days Paul said to Barnabas; Above all things, let us return and visit the brothers in every one of the cities in which we published the word of Yehowah to see how they are. ([Acts of Apostles 15:36](#))
- So he arrived at Derbe and also at Lystra. And, look! A certain disciple was there by the name of Timothy, the son of a believing Jewish woman but of a Greek father. ([Acts of Apostles 16:1](#))
- On the first tour. It was evidently after this, while Paul was at another point on his second missionary tour, or else back at his home base, Syrian Antioch, that he received word that prompted him to write to the congregations of **Galatia**.
- If it was during his year-and-a-half stay in Corinth.
- After these things he departed from Athens and came to Corinth. ([Acts of Apostles 18:1](#))
- So he stayed set there a year and six months, teaching among them the word of God. ([Acts of Apostles 18:11](#))
- That Paul wrote this letter, then the time of writing was likely between the autumn of **50 C.E.** and the spring of **52 C.E.**, the same general period during which he wrote his canonical letters to the Thessalonians.
- If the writing was done during his brief stop in Ephesus or after he got back to Antioch in Syria and passed some time there.
- And came down to Caesarea. And he went up and greeted the congregation, and went down to Antioch. ([Acts of Apostles 18:22](#))
- And when he had passed some time there he departed and went from place to place through the country of **Galatia** and Phrygia, strengthening all the disciples. ([Acts of Apostles 18:23](#))
- It would have been about **52 C.E.** Ephesus is an unlikely place for writing, though, both because of his short stay there and because if Paul had been so close when he heard of the deflection in **Galatia**, it is

to be expected that he would have personally visited the brothers or explained in his letter why it was not possible for him to do so at the time.

- What his letter says about the **Galatians**, being so quickly removed from the One who called them.
- I marvel that you are being so quickly removed from the One who called you with Christ's undeserved kindness over to another sort of Good News. (**Galatians 1:6**)
- May indicate that the writing of the letter was done soon after Paul had paid a visit to the **Galatians**. But even if the writing had not taken place until **52 C.E.** in Syrian Antioch, it would still have been relatively soon for such a deflection to occur.

•• **Canonicity**

- Early evidence of the books canonicity is found in the Muratorian Fragment and in the writings of Irenaeus, Clement of Alexandria, Tertullian, and Origen.
- These men referred to it by name along with most or all of the other 26 books of the **Christian Greek Scriptures**. It is mentioned by name in the shortened canon of Marcion and even alluded to by Celsus, who was an enemy of Christianity.
- All the outstanding lists of the books in the canon of the inspired Scriptures, up to at least the time of the **Third Council of Carthage**, in **397 C.E.**, included the book of **Galatians**.
- We have it preserved today, along with eight of Paul's other inspired letters, in the **Chester Beatty Papyrus No. 2 (P 46)**, a manuscript assigned to about **200 C.E.**
- This gives proof that the early Christians accepted the book of **Galatians** as one of Paul's letters. Other ancient manuscripts, such as the **Sinaitic, Alexandrine, Vatican No. 1209, Codex Ephraemi rescriptus, and Codex Bezae**, as well as the **Syriac Peshitta**, likewise include the book of **Galatians**.
- Also, it harmonizes completely with Paul's other writings and with the rest of the Scriptures from which it frequently quotes.

.. Circumstances Relating To The Letter

- The letter reflects many traits of the people of Galatia in Paul's time. Gallic Celts from the North had overrun the region in the **Third Century B.C.E**, and therefore Celtic influence was strong in the land.
- The Celts, or Gauls, were considered a fierce, barbarous people, it having been said that they offered their prisoners of war as human sacrifices.
- They have also been described in Roman literature as a very emotional, superstitious people, given to much ritual, and this religious trait would likely influence them away from a form of worship so lacking in ritual as Christianity.
- Even so, the congregations in **Galatia** may have included many who formerly had been like this as pagans, as well as many converts from Judaism who had not entirely rid themselves of scrupulously keeping the ceremonies and other obligations of the Mosaic Law.
- The fickle, inconstant nature attributed to the **Galatians** of Celtic descent could explain how at one time some in the **Galatian** congregations were zealous for God's truth and a short time later became an easy prey for opponents of the truth who were sticklers for observance of the Law and who insisted that circumcision and other requirements of the Law were necessary for salvation.
- The Judaizers, as such enemies of the truth might be called, apparently kept the circumcision issue alive even after the apostles and other elders in Jerusalem had dealt with the matter.
- Perhaps, too, some of the **Galatian** Christians were succumbing to the low moral standards of the populace, as may be inferred from the message of the letter from chapter 5, verse 13, to the end.
- At any rate, when word of their deflection reached the apostle, he was moved to write this letter of straightforward counsel and strong encouragement.
- It is evident that his immediate purpose in writing was to confirm his apostleship, counteract the false teachings of the Judaizers, and strengthen the brothers in the **Galatian** congregations.
- The Judaizers were crafty and insincere.

- **And certain men came down from Judea and began to teach the brothers; Unless you get circumcised according to the custom of Moses, you cannot be saved. ([Acts of Apostles 15:1](#))**
- **But because of the false brothers brought in quietly, who sneaked in to spy upon our freedom which we have in union with Christ Jesus, that they might completely enslave us. ([Galatians 2:4](#))**
- **Claiming to represent the congregation in Jerusalem, these false teachers opposed Paul and discredited his position as an apostle. They wanted the Christians to get circumcised, not seeking the **Galatians** best interests, but so that the Judaizers could bring about an appearance of things that would conciliate the Jews and keep them from opposing so violently. The Judaizers did not want to suffer persecution for Christ.**
- **All those who want to make a pleasing appearance in the flesh are the ones that try to compel you to get circumcised, only that they may not be persecuted for the torture stake of the Christ, Jesus. ([Galatians 6:12](#))**
- **For not even do those who are getting circumcised keep the Law themselves, but they want you to be circumcised that they may have cause for boasting in your flesh. ([Galatians 6:13](#))**
- **To accomplish their objective, they claimed that Paul's commission came to him secondhand, that it was only from some men prominent in the Christian congregation not from Christ Jesus himself.**
- **For I put you on notice, brothers, that the Good News which was declared by me as Good News is not something human. ([Galatians 1:11](#))**
- **For neither did I receive it from man, nor was I taught it, except through revelation by Jesus Christ. ([Galatians 1:12](#))**
- **But when God, who separated me from my mother's womb and called me through his undeserved kindness, thought good ([Galatians 1:15](#))**
- **To reveal his Son in connection with me, that I might declare the Good News about him to the nations, I did not go at once into**

conference with flesh and blood. (**Galatians 1:16**)

- Neither did I go up to Jerusalem to those who were apostles previous to me, but I went off into Arabia, and I came back again to Damascus. (**Galatians 1:17**)
- Then three years later I went up to Jerusalem to visit Cephas, and I stayed with him for fifteen days. (**Galatians 1:18**)
- But I saw no one else of the apostles, only James the brother of the Lord. (**Galatians 1:19**)
- Now as to the things I am writing you, look! In the sight of God, I am not lying. (**Galatians 1:20**)
- They wanted the **Galatians** to follow them,
- They zealously seek you, not in a fine way, but they want to shut you off from me, that you may zealously seek them. (**Galatians 4:17**)
- And in order to nullify Paul's influence, they had to paint him first as no apostle. Apparently they claimed that when Paul felt it expedient, he preached circumcision.
- Is it, in fact, men I am now trying to persuade or God? Or am I seeking to please men? If I were yet pleasing men, I would not be Christ's slave. (**Galatians 1:10**)
- As for me, brothers, if I am still preaching circumcision, why am I still being persecuted? Then, indeed, the stumbling block of the torture stake has been abolished. (**Galatians 5:11**)
- They were trying to make a sort of fusion religion of Christianity and Judaism, not denying Christ outright but arguing that circumcision would profit the **Galatians**, that it would advance them in Christianity, and that, furthermore, by this they would be sons of Abraham, to whom the covenant of circumcision was originally given.
- Surely you know that those who adhere to faith are the ones who are sons of Abraham. (**Galatians 3:7**)
- Paul thoroughly refuted the contentions of these false Christians and built up the **Galatian** brothers so that they could stand firm in

Christ. It is encouraging to note that the Galatian congregations did remain true to Christ and stood as pillars of the truth. The apostle Paul visited them on his third missionary tour.

- **And when he had passed some time there he departed and went from place to place through the country of Galatia and Phrygia, strengthening all the disciples. (Acts of Apostles 18:23)**
- **And the apostle Peter addressed his first letter to the Galatians, among others.**
- **Peter, an apostle of Jesus Christ, to the temporary residents scattered about in Pontus, Galatia, Cappadocia, Asia, and Bithynia, to the ones chosen (1 Peter 1:1)**

.. Highlights Of Galatians

- **A letter emphasizing appreciation for the freedom that true Christians have through Jesus Christ.**
- **Written a year or perhaps several years after the Galatians had been informed about the decision of the older men that circumcision is not required of Christians.**
- **Paul defends his apostleship.**
- **Paul's apostleship was not of human origin but was by appointment from Jesus Christ and the Father, he did not consult with the apostles in Jerusalem before beginning to declare the Good News, not until three years later did he briefly visit Cephas and James.**
- **Paul, an apostle, neither from men nor through a man, but through Jesus Christ and God the Father, who raised him up from the dead.**
- **Paul, an apostle, neither from men nor through a man, but through Jesus Christ and God the Father, who raised him up from the dead. (Galatians 1:1)**
- **You, of course, heard about my conduct formerly in Judaism, that to the point of excess I kept on persecuting the congregation of God and devastating it. (Galatians 1:13)**

- **And I was making greater progress in Judaism than many of my own age in my race, as I was far more zealous for the traditions of my fathers. (Galatians 1:14)**
- **But when God, who separated me from my mother's womb and called me through his undeserved kindness, thought good (Galatians 1:15)**
- **To reveal his Son in connection with me, that I might declare the Good News about him to the nations, I did not go at once into conference with flesh and blood. (Galatians 1:16)**
- **Neither did I go up to Jerusalem to those who were apostles previous to me, but I went off into Arabia, and I came back again to Damascus. (Galatians 1:17)**
- **Then three years later I went up to Jerusalem to visit Cephas, and I stayed with him for fifteen days. (Galatians 1:18)**
- **But I saw no one else of the apostles, only James the brother of the Lord. (Galatians 1:19)**
- **Now as to the things I am writing you, look! In the sight of God, I am not lying. (Galatians 1:20)**
- **After that I went into the regions of Syria and of Cilicia. (Galatians 1:21)**
- **But I was unknown by face to the congregations of Judea that were in union with Christ. (Galatians 1:22)**
- **They only used to hear; The man that formerly persecuted us is now declaring the Good News about the faith which he formerly devastated. (Galatians 1:23)**
- **So they began glorifying God because of me. (Galatians 1:24)**
- **The Good News he proclaimed was received, not from men, but by revelation from Jesus Christ.**
- **Is it, in fact, men I am now trying to persuade or God? Or am I seeking to please men? If I were yet pleasing men, I would not be Christ's slave. (Galatians 1:10)**

- For I put you on notice, brothers, that the Good News which was declared by me as Good News is not something human. **(Galatians 1:11)**
- For neither did I receive it from man, nor was I taught it, except through revelation by Jesus Christ. **(Galatians 1:12)**
- By reason of a revelation, Paul, with Barnabas and Titus, went to Jerusalem regarding the circumcision issue, he learned nothing new from James, Peter, and John, but they recognized that he had been empowered for an apostleship to the nations.
- Then after fourteen years I again went up to Jerusalem with Barnabas, taking also Titus along with me. **(Galatians 2:1)**
- But I went up as a result of a revelation. And I laid before them the Good News which I am preaching among the nations, privately, however, before those who were outstanding men, for fear that somehow I was running or had run in vain. **(Galatians 2:2)**
- Nevertheless, not even Titus, who was with me, was compelled to be circumcised, although he was a Greek. **(Galatians 2:3)**
- But because of the false brothers brought in quietly, who sneaked in to spy upon our freedom which we have in union with Christ Jesus, that they might completely enslave us. **(Galatians 2:4)**
- To these we did not yield by way of submission, no, not for an hour, in order, that the truth of the Good News might continue with you. **(Galatians 2:5)**
- But on the part of those who seemed to be something, whatever sort of men they formerly were makes no difference to me, God does not go by a man's outward appearance, to me, in fact, those outstanding men imparted nothing new. **(Galatians 2:6)**
- But, on the contrary, when they saw that I had entrusted to me the Good News for those who are uncircumcised, just as Peter had it for those who are circumcised. **(Galatians 2:7)**
- For He who gave Peter powers necessary for an apostleship to those who are circumcised gave powers also to me for those who

are of the nations. ([Galatians 2:8](#))

- Yes, when they came to know the undeserved kindness that was given me, James and Cephas and John, the ones who seemed to be pillars, gave me and Barnabas the right hand of sharing together, that we should go to the nations, but they to those who are circumcised.
- Yes, when they came to know the undeserved kindness that was given me, James and Cephas and John, the ones who seemed to be pillars, gave me and Barnabas the right hand of sharing together, that we should go to the nations, but they to those who are circumcised. ([Galatians 2:9](#))
- Only we should keep the poor in mind. This very thing I have also earnestly endeavored to do. ([Galatians 2:10](#))
- At Antioch, when Peter wrongly separated himself from non-Jewish believers in fear of certain visiting brothers from Jerusalem, Paul reproved him.
- However, when Cephas came to Antioch, I resisted him face to face, because he stood condemned. ([Galatians 2:11](#))
- For before the arrival of certain men from James, he used to eat with people of the nations, but when they arrived, he went withdrawing and separating himself, in fear of those of the circumcised class. ([Galatians 2:12](#))
- The rest of the Jews also joined him in putting on this pretense, so that even Barnabas was led along with them in their pretense. ([Galatians 2:13](#))
- But when I saw they were not walking straight according to the truth of the Good News, I said to Cephas before them all; If you, though you are a Jew, live as the nations do, and not as Jews do, how is it that you are compelling people of the nations to live according to Jewish practice? ([Galatians 2:14](#))
- A person is declared righteous only through faith in Christ, not works of Law.
- If a person could be declared righteous by works of Law, Christ's death would have been unnecessary.

- **We who are Jews by nature, and not sinners from the nations. (Galatians 2:15)**
- **Knowing as we do that a man is declared righteous, not due to works of law, but only through faith toward Christ Jesus, even we have put our faith in Christ Jesus, that we may be declared righteous due to faith toward Christ, and not due to works of law, because due to works of Law no flesh will be declared righteous. (Galatians 2:16)**
- **Now if we, in seeking to be declared righteous by means of Christ, have also ourselves been found sinners, is Christ in reality sins minister? May that never happen! (Galatians 2:17)**
- **For if the very things that I once threw down I build up again, I demonstrate myself to be a transgressor. (Galatians 2:18)**
- **As for me, through Law I died toward Law, that I might become alive toward God. (Galatians 2:19)**
- **I am impaled along with Christ. It is no longer I that live, but it is Christ that is living in union with me. Indeed, the life that I now live in flesh I live by the faith that is toward the Son of God, who loved me and handed himself over for me.**
- **I am impaled along with Christ. It is no longer I that live, but it is Christ that is living in union with me. Indeed, the life that I now live in flesh I live by the faith that is toward the Son of God, who loved me and handed himself over for me. (Galatians 2:20)**
- **I do not shove aside the undeserved kindness of God, for if righteousness is through Law, Christ actually died for nothing. (Galatians 2:21)**
- **Galatians received God's spirit because of their responding in faith to the Good News, not because of works of Law.**
- **O senseless Galatians, who is it that brought you under evil influence, you before whose eyes Jesus Christ was openly portrayed impaled? (Galatians 3:1)**
- **This alone I want to learn from you. Did you receive the spirit due to works of Law or due to a hearing by faith? (Galatians 3:2)**

- **Are you so senseless? After starting in spirit are you now being completed in flesh? ([Galatians 3:3](#))**
- **Did you undergo so many sufferings to no purpose? If it really was to no purpose. ([Galatians 3:4](#))**
- **He, therefore, who supplies you the spirit and performs powerful works among you, does he do it owing to works of Law or owing to a hearing by faith? ([Galatians 3:5](#))**
- **True sons of Abraham are those who have faith like his.**
- **Just as Abraham, put faith in Yehowah, and it was counted to him as righteousness. ([Galatians 3:6](#))**
- **Surely you know that those who adhere to faith are the ones who are sons of Abraham. ([Galatians 3:7](#))**
- **Now the Scripture, seeing in advance that God would declare people of the nations righteous due to faith, declared the Good News beforehand to Abraham, namely; By means of you all the nations will be blessed. ([Galatians 3:8](#))**
- **Consequently those who adhere to faith are being blessed together with faithful Abraham. ([Galatians 3:9](#))**
- **For all those who depend upon works of Law are under a curse, for it is written: Cursed is every one that does not continue in all the things written in the scroll of the Law in order to do them. ([Galatians 3:10](#))**
- **Moreover, that by Law no one is declared righteous with God is evident, because, the righteous one will live by reason of faith. ([Galatians 3:11](#))**
- **Now the Law does not adhere to faith, but, he that does them shall live by means of them. ([Galatians 3:12](#))**
- **Because of being unable to keep the Law perfectly, those seeking to prove themselves righteous by works of the Law are under a curse**
- **For all those who depend upon works of Law are under a curse, for it is written: Cursed is every one that does not continue in all**

- the things written in the scroll of the Law in order to do them. **(Galatians 3:10)**
- Moreover, that by Law no one is declared righteous with God is evident, because, the righteous one will live by reason of faith. **(Galatians 3:11)**
 - Now the Law does not adhere to faith, but, he that does them shall live by means of them. **(Galatians 3:12)**
 - Christ by purchase released us from the curse of the Law by becoming a curse instead of us, because it is written: Accursed is every man hanged upon a stake. **(Galatians 3:13)**
 - The purpose was that the blessing of Abraham might come to be by means of Jesus Christ for the nations, that we might receive the promised spirit through our faith. **(Galatians 3:14)**
 - **The Law did not invalidate the promise associated with the Abrahamic covenant, but it served to make transgressions manifest and acted as a tutor leading to Christ.**
 - Brothers, I speak with a human illustration. A validated covenant, though it is a man's, no one sets aside or attaches additions to it. **(Galatians 3:15)**
 - Now the promises were spoken to Abraham and to his seed. It says, not; And to seeds, as in the case of many such, but as in the case of one; And to your seed, who is Christ. **(Galatians 3:16)**
 - Further, I say this, as to the covenant previously validated by God, the Law that has come into being four hundred and thirty years later does not invalidate it, so as to abolish the promise. **(Galatians 3:17)**
 - For if the inheritance is due to Law, it is no longer due to promise, whereas God has kindly given it to Abraham through a promise. **(Galatians 3:18)**
 - Why, then, the Law? It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made, and it was transmitted through angels by the hand of a mediator. **(Galatians 3:19)**

- **Now there is no mediator where only one person is concerned, but God is only one. ([Galatians 3:20](#))**
- **Is the Law, therefore, against the promises of God? May that never happen! For if a Law had been given that was able to give life, righteousness would actually have been by means of Law. ([Galatians 3:21](#))**
- **But the Scripture delivered up all things together to the custody of sin, that the promise resulting from faith toward Jesus Christ might be given to those exercising faith. ([Galatians 3:22](#))**
- **However, before the faith arrived, we were being guarded under law, being delivered up together into custody, looking to the faith that was destined to be revealed. ([Galatians 3:23](#))**
- **Consequently the Law has become our tutor leading to Christ, that we might be declared righteous due to faith. ([Galatians 3:24](#))**
- **But now that the faith has arrived, we are no longer under a tutor. ([Galatians 3:25](#))**
- **Stand fast in Christian freedom.**
- **Jesus Christ, by his death, released those under law, making it possible for them to become sons of God.**
- **Now I say that as long as the heir is a babe he does not differ at all from a slave, lord of all things though he is. ([Galatians 4:1](#))**
- **But he is under men in charge and under stewards until the day his father appointed beforehand. ([Galatians 4:2](#))**
- **Likewise we also, when we were babes, continued enslaved by the elementary things belonging to the world. ([Galatians 4:3](#))**
- **But when the full limit of the time arrived, God sent forth his Son, who came to be out of a woman and who came to be under Law. ([Galatians 4:4](#))**
- **That he might release by purchase those under Law, that we, in turn, might receive the adoption as sons. ([Galatians 4:5](#))**

- **Now because you are sons, God has sent forth the spirit of his Son into our hearts and it cries out; Abba, Father! (Galatians 4:6)**
- **So, then, you are no longer a slave but a son, and if a son, also an heir through God. (Galatians 4:7)**
- **Returning to an arrangement of observing days, months, seasons, and years would mean going back into slavery and coming into a position like that of Ishmael, the son of the servant girl Hagar, with his mother he was dismissed from Abraham's household**
- **Nevertheless, when you did not know God, then it was that you slaved for those who by nature are not gods. (Galatians 4:8)**
- **But now that you have come to know God, or rather now that you have come to be known by God, how is it that you are turning back again to the weak and beggarly elementary things and want to slave for them over again? (Galatians 4:9)**
- **You are scrupulously observing days and months and seasons and years. (Galatians 4:10)**
- **I fear for you, that somehow I have toiled to no purpose respecting you. (Galatians 4:11)**
- **Brothers, I beg you, Become as I am, because I used to be also as you are. You did me no wrong. (Galatians 4:12)**
- **But you know that it was through a sickness of my flesh I declared the Good News to you the first time. (Galatians 4:13)**
- **And what was a trial to you in my flesh, you did not treat with contempt or spit at in disgust, but you received me like an angel of God, like Christ Jesus. (Galatians 4:14)**
- **Where, then, is that happiness you had? For I bear you witness that, if it had been possible, you would have gouged out your eyes and given them to me. (Galatians 4:15)**
- **Well, then, have I become your enemy because I tell you the truth? (Galatians 4:16)**
- **They zealously seek you, not in a fine way, but they want to shut you off from me, that you may zealously seek them. (Galatians**

4:17)

- **However, it is fine for you to be zealously sought for in a fine cause at all times, and not only when I am present with you. (Galatians 4:18)**
- **My little children, with whom I am again in childbirth pains until Christ is formed in you. (Galatians 4:19)**
- **But I could wish to be present with you just now and to speak in a different way, because I am perplexed over you. (Galatians 4:20)**
- **Tell me, you who want to be under Law, Do you not hear the Law? (Galatians 4:21)**
- **For example, it is written that Abraham acquired two sons, one by the servant girl and one by the free woman. (Galatians 4:22)**
- **But the one by the servant girl was actually born in the manner of flesh, the other by the free woman through a promise. (Galatians 4:23)**
- **These things stand as a symbolic drama, for these women mean two covenants, the one from Mount Sinai, which brings forth children for slavery, and which is Hagar. (Galatians 4:24)**
- **Now this Hagar means Sinai, a mountain in Arabia, and she corresponds with the Jerusalem today, for she is in slavery with her children. (Galatians 4:25)**
- **But the Jerusalem above is free, and she is our mother. (Galatians 4:26)**
- **For it is written: Be glad, you barren woman who does not give birth, break out and cry aloud, you woman who does not have childbirth pains, for the children of the desolate woman are more numerous than those of her who has the husband. (Galatians 4:27)**
- **Now we, brothers, are children belonging to the promise the same as Isaac was. (Galatians 4:28)**
- **But just as then the one born in the manner of flesh began**

persecuting the one born in the manner of spirit, so also now.
([Galatians 4:29](#))

- Nevertheless, what does the Scripture say? Drive out the servant girl and her son, for by no means shall the son of the servant girl be an heir with the son of the free woman. ([Galatians 4:30](#))
- Wherefore, brothers, we are children, not of a servant girl, but of the free woman. ([Galatians 4:31](#))
- Having been liberated from sin and no longer being bound by the Law, they were to resist anyone who would induce them to accept a yoke of slavery.
- Wherefore, brothers, we are children, not of a servant girl, but of the free woman. ([Galatians 4:31](#))
- For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery. ([Galatians 5:1](#))
- See! I, Paul, am telling you that if you become circumcised, Christ will be of no benefit to you. ([Galatians 5:2](#))
- For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery. ([Galatians 5:1](#))
- See! I, Paul, am telling you that if you become circumcised, Christ will be of no benefit to you. ([Galatians 5:2](#))
- Moreover, I bear witness again to every man getting circumcised that he is under obligation to perform the whole Law. ([Galatians 5:3](#))
- You are parted from Christ, whoever you are that try to be declared righteous by means of Law. You have fallen away from his undeserved kindness. ([Galatians 5:4](#))
- For our part we by spirit are eagerly waiting for the hoped-for righteousness as a result of faith. ([Galatians 5:5](#))
- For as regards Christ Jesus neither circumcision is of any value nor is uncircumcision, but faith operating through love is.

(Galatians 5:6)

- **You were running well. Who hindered you from keeping on obeying the truth? (Galatians 5:7)**
- **This sort of persuasion is not from the One calling you. (Galatians 5:8)**
- **A little leaven ferments the whole lump. (Galatians 5:9)**
- **I am confident about you who are in union with the Lord that you will not come to think otherwise, but the one who is causing you trouble will bear his judgment, no matter who he may be. (Galatians 5:10)**
- **As for me, brothers, if I am still preaching circumcision, why am I still being persecuted? Then, indeed, the stumbling block of the torture stake has been abolished. (Galatians 5:11)**
- **I wish the men who are trying to overturn you would even get themselves emasculated. (Galatians 5:12)**
- **All those who want to make a pleasing appearance in the flesh are the ones that try to compel you to get circumcised, only that they may not be persecuted for the torture stake of the Christ, Jesus. (Galatians 6:12)**
- **For not even do those who are getting circumcised keep the Law themselves, but they want you to be circumcised that they may have cause for boasting in your flesh. (Galatians 6:13)**
- **Never may it occur that I should boast, except in the torture stake of our Lord Jesus Christ, through whom the world has been impaled to me and I to the world. (Galatians 6:14)**
- **For neither is circumcision anything nor is uncircumcision, but a new creation is something. (Galatians 6:15)**
- **And all those who will walk orderly by this rule of conduct, upon them be peace and mercy, even upon the Israel of God. (Galatians 6:16)**

- **Do not abuse your freedom but yield to the influence of God's spirit, manifesting its fruitage in your life and shunning the works of the flesh**
- **You were, of course, called for freedom, brothers, only do not use this freedom as an inducement for the flesh, but through love slave for one another. ([Galatians 5:13](#))**
- **For the entire Law stands fulfilled in one saying; namely; You must love your neighbor as yourself. ([Galatians 5:14](#))**
- **If, though, you keep on biting and devouring one another, look out that you do not get annihilated by one another.**
- **If, though, you keep on biting and devouring one another, look out that you do not get annihilated by one another. ([Galatians 5:15](#))**
- **But I say; Keep walking by spirit and you will carry out no fleshly desire at all. ([Galatians 5:16](#))**
- **For the flesh is against the spirit in its desire, and the spirit against the flesh, for these are opposed to each other, so that the very things that you would like to do you do not do. ([Galatians 5:17](#))**
- **Furthermore, if you are being led by spirit, you are not under Law. ([Galatians 5:18](#))**
- **Now the works of the flesh are manifest, and they are fornication, uncleanness, loose conduct. ([Galatians 5:19](#))**
- **Idolatry, practice of spiritism, enmities, strife, jealousy, fits of anger, contentions, divisions, sects. ([Galatians 5:20](#))**
- **Envies, drunken bouts, revelries, and things like these. As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God's kingdom. ([Galatians 5:21](#))**
- **On the other hand, the fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith. ([Galatians 5:22](#))**
- **Mildness, self-control. Against such things there is no law.**

(Galatians 5:23)

- **Moreover, those who belong to Christ Jesus impaled the flesh together with its passions and desires. (Galatians 5:24)**
- **If we are living by spirit, let us go on walking orderly also by spirit. (Galatians 5:25)**
- **Let us not become egotistical, stirring up competition with one another, envying one another. (Galatians 5:26)**
- **Readjust in a spirit of mildness anyone taking a false step, but all are individually obligated to carry their own load of responsibility**
- **Brothers, even though a man takes some false step before he is aware of it, you who have spiritual qualifications try to readjust such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted. (Galatians 6:1)**
- **Go on carrying the burdens of one another, and thus fulfill the Law of the Christ. (Galatians 6:2)**
- **For if anyone thinks he is something when he is nothing, he is deceiving his own mind. (Galatians 6:3)**
- **But let each one prove what his own work is, and then he will have cause for exultation in regard to himself alone, and not in comparison with the other person. (Galatians 6:4)**
- **For each one will carry his own load. (Galatians 6:5)**