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<p>Chapter 1</p> <p>(1) Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)</p> <p>(2) And all the brethren which are with me, unto the churches of Galatia:</p> <p>(3) Grace <i>be</i> to you and peace from God the Father, and <i>from</i> our Lord Jesus Christ,</p> <p>(4) Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:</p> <p>(5) To whom <i>be</i> glory for ever and ever. Amen.</p> <p>(6) I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:</p> <p>(7) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.</p> <p>(8) But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.</p> <p>(9) As we said before, so say I now again, If any <i>man</i> preach any other gospel unto you than that ye have received, let him be accursed.</p> <p>(10) For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.</p>	<p>Chapter 1</p> <p>(1) Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, Who raised Him from the dead;)</p> <p>(2) And all the brothers who are with me, to the churches of Galatia:</p> <p>(3) Grace <i>be</i> to you and peace^a from God the Father, and <i>from</i> our Lord Jesus Christ,</p> <p>(4) Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father:</p> <p>(5) To Whom <i>be</i> glory forever and ever. Amen {let it be}.</p> <p>(6) I marvel that you are so soon removed from Him Who called you into the grace of Christ to another gospel:</p> <p>(7) Which is not another; but there are some who trouble you, and would pervert the gospel of Christ.</p> <p>(8) But though we, or an angel from heaven, preaches any other gospel to you than that which we have preached to you, let him be accursed.</p> <p>(9) As we said before, so I say now again, If any <i>man</i> preaches any other gospel to you than what you have received, let him be accursed.</p> <p>(10) Because do I now persuade men, or God? or do I seek to please men? Because if I yet pleased men, I would not be the servant of Christ.</p>
<p>1:3a – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; Philemon 1:3; I Pet. 1:2; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved</p>	

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<p>(11) But I certify you, brethren, that the gospel which was preached of me is not after man.</p> <p>(12) For I neither received it of man, neither was I taught <i>it</i>, but by the revelation of Jesus Christ.</p> <p>(13) For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:</p> <p>(14) And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.</p> <p>(15) But when it pleased God, who separated me from my mother's womb, and called <i>me</i> by his grace,</p> <p>(16) To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:</p> <p>(17) Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.</p> <p>(18) Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.</p> <p>(19) But other of the apostles saw I none, save James the Lord's brother.</p> <p>(20) Now the things which I write unto you, behold, before God, I lie not.</p> <p>(21) Afterwards I came into the regions of Syria and Cilicia;</p>	<p>(11) But I certify <i>to</i> you, brothers, that the gospel which was preached by me is not after man.</p> <p>(12) Because I neither received it from man, neither was I taught <i>it</i>, but by the revelation of Jesus Christ.</p> <p>(13) Because you have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:</p> <p>(14) And profited in the Jews' religion above many my equals in my own nation, being more exceedingly zealous of the traditions of my forefathers.</p> <p>(15) But when it pleased God, Who separated me from my mother's womb, and called <i>me</i> by His grace,</p> <p>(16) To reveal His Son in me, that I might preach Him among the heathen {ungodly}; I did not immediately confer with flesh and blood:</p> <p>(17) Neither did I go up to Jerusalem to those who were apostles before me; but I went into Arabia, and returned again to Damascus.</p> <p>(18) Then after three years I went up to Jerusalem to see Peter, and stayed with him fifteen days.^b</p> <p>(19) But I saw none of the other apostles, except James the Lord's brother.^c</p> <p>(20) Now the things which I write to you, indeed, before God, I do not lie.</p> <p>(21) Afterwards I came into the regions of Syria and Cilicia;</p>
<p>1:18b – Acts 9:26f 1:19c – James – the Lord's brother – Mat. 12:47; 13:55; Mk. 3:31; 6:3; Acts 12:11; 15:13; 20:18</p>	

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<p>(22) And was unknown by face unto the churches of Judaea which were in Christ:</p> <p>(23) But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.</p> <p>(24) And they glorified God in me.</p> <p>Chapter 2</p> <p>(1) Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with <i>me</i> also.</p> <p>(2) And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.</p> <p>(3) But neither Titus, who was with me, being a Greek, was compelled to be circumcised:</p> <p>(4) And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:</p> <p>(5) To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.</p> <p>(6) But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed <i>to be somewhat</i> in conference added nothing to me:</p>	<p>(22) And was unknown by face to the churches of Judaea which were in Christ:</p> <p>(23) But they had heard only, That he who persecuted us in times past now preaches the faith which he once destroyed.</p> <p>(24) And they glorified God in me.</p> <p>Chapter 2</p> <p>(1) Then fourteen years later I went up again to Jerusalem with Barnabas, and also took Titus with <i>me</i>.^a</p> <p>(2) And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles {non-Jews}, but privately to those who were of reputation, lest by any means I should run, or had run, in vain.</p> <p>(3) But not even Titus, who was with me, being a Greek, was compelled to be circumcised:</p> <p>(4) And that because false brothers had come in unnoticed, who came in privately to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:</p> <p>(5) To whom we did not submit ourselves, no, not for an hour; that the truth of the gospel might continue with you.</p> <p>(6) But of these who seemed to be of influence, (whatever they were, it makes no matter to me: God accepts no man's person:) because those who seemed <i>to be of influence</i> in conference added nothing to me:</p>
2:1a - Acts 15:1-35	

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<p>(7) But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as <i>the gospel</i> of the circumcision <i>was</i> unto Peter;</p> <p>(8) (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)</p> <p>(9) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we <i>should go</i> unto the heathen, and they unto the circumcision.</p> <p>(10) Only <i>they would</i> that we should remember the poor; the same which I also was forward to do.</p> <p>(11) But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.</p> <p>(12) For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.</p> <p>(13) And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.</p>	<p>(7) But to the contrary, when they saw that the gospel of the uncircumcision {non-Jews} was committed to me, as <i>the gospel</i> of the circumcision {Jews} <i>was</i> to Peter;</p> <p>(8) (Because He Who worked effectively in Peter to the apostleship of the circumcision {Jews}, the Same was mighty in me towards the Gentiles {non-Jews}:)</p> <p>(9) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given to me, they gave to me and Barnabas the right hands of fellowship; that we <i>should go</i> to the heathen {ungodly}, and they to the circumcision {Jews}.</p> <p>(10) Only <i>they desired</i> that we should remember the poor; which I also was determined to do.</p> <p>(11) But when Peter had come to Antioch, I withstood him to <i>his</i> face, because he was to be blamed.</p> <p>(12) Because before certain ones came from James, he ate with the Gentiles {non-Jews}: but when they had come, he withdrew and separated himself, fearing those who were of the circumcision {Jews}.</p> <p>(13) And the other Jews likewise separated with him; so much so that Barnabas also was carried away with their separation.</p>

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<p>(14) But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before <i>them</i> 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?</p> <p>(15) We <i>who are</i> Jews by nature, and not sinners of the Gentiles,</p> <p>(16) Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.</p> <p>(17) But if, while we seek to be justified by Christ, we ourselves also are found sinners, <i>is</i> therefore Christ the minister of sin? God forbid.</p> <p>(18) For if I build again the things which I destroyed, I make myself a transgressor.</p> <p>(19) For I through the law am dead to the law, that I might live unto God.</p> <p>(20) I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.</p>	<p>(14) But when I saw that they did not behave uprightly according to the truth of the gospel, I said to Peter before <i>them</i> all, If you, being a Jew, live after the ways of Gentiles {non-Jews}, and not as the Jews, why do you compel the Gentiles {non-Jews} to live as the Jews?</p> <p>(15) We <i>who are</i> Jews by nature, and not sinners of the Gentiles {non-Jews},</p> <p>(16) Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ,^b even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: because by the works of the law no flesh shall be justified.</p> <p>(17) But if, while we seek to be justified by Christ, we ourselves also are found sinners, <i>is</i> Christ therefore the minister of sin? God forbid.</p> <p>(18) Because if I build again the things which I destroyed, I make myself a sinner.</p> <p>(19) Because I through the law am dead to the law, that I might live to God.</p> <p>(20) I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me.</p>
<p>2:16b – faith of Jesus Christ – {δα} <u>of</u> or <u>through</u> - many modern translations change <u>of</u> to <u>in</u> but we are saved by Jesus' faith {faithfulness} not our own! – We must believe! – Rom. 3:22; Rom. 10:9; Gal. 3:22; Eph. 3:12; Phil. 3:9; Rev. 14:12 - Even the ability to believe is a free gift of God and nothing we deserve or are capable of on our own! See <u>Holy Bible vs. New Age Bibles and Faith “of” Christ or Faith “in” Christ?</u> at <u>www.TheWordNotes.com</u></p>	

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<p>(21) I do not frustrate the grace of God: for if righteousness <i>come</i> by the law, then Christ is dead in vain.</p> <p>Chapter 3</p> <p>(1) 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?</p> <p>(2) This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?</p> <p>(3) Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?</p> <p>(4) Have ye suffered so many things in vain? if <i>it be</i> yet in vain.</p> <p>(5) He therefore that ministereth to you the Spirit, and worketh miracles among you, <i>doeth he it</i> by the works of the law, or by the hearing of faith?</p> <p>(6) Even as Abraham believed God, and it was accounted to him for righteousness.</p> <p>(7) Know ye therefore that they which are of faith, the same are the children of Abraham.</p> <p>(8) And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, <i>saying</i>, In thee shall all nations be blessed.</p> <p>(9) So then they which be of faith are blessed with faithful Abraham.</p>	<p>(21) I do not frustrate the grace of God: because if righteousness <i>comes</i> by the law, then Christ has died in vain.</p> <p>Chapter 3</p> <p>(1) O foolish Galatians, who has bewitched {cast a spell upon} you, that you should not obey the truth, before whose eyes Jesus Christ has been set forth with evidence, as crucified among you?</p> <p>(2) This only I would learn of you, Did you receive the Spirit by the works of the law, or by the hearing of faith?</p> <p>(3) Are you so foolish? having begun in the Spirit, are you now made perfect by the flesh?</p> <p>(4) Have you suffered so many things in vain? if <i>it is</i> yet in vain.</p> <p>(5) He who therefore ministers to you the Spirit, and works miracles among you, <i>does he do it</i> by the works of the law, or by the hearing of faith?</p> <p>(6) Even as Abraham believed God, and it was accounted to him for righteousness.</p> <p>(7) Know therefore that those who are of faith, the same are the children of Abraham.</p> <p>(8) And the scripture, foreseeing that God would justify the heathen {ungodly} through faith, preached before the gospel to Abraham, <i>saying</i>, In you shall all nations be blessed.^a</p> <p>(9) So then those who are of faith are blessed with faithful Abraham.</p>
3:8a - Gen. 18:18; 22:18; 26:4	

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<p>(10) For as many as are of the works of the law are under the curse: for it is written, Cursed <i>is</i> every one that continueth not in all things which are written in the book of the law to do them.</p> <p>(11) But that no man is justified by the law in the sight of God, <i>it is</i> evident: for, The just shall live by faith.</p> <p>(12) And the law is not of faith: but, The man that doeth them shall live in them.</p> <p>(13) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:</p> <p>(14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.</p> <p>(15) Brethren, I speak after the manner of men; Though <i>it be</i> but a man's covenant, yet <i>if it be</i> confirmed, no man disannulleth, or addeth thereto.</p> <p>(16) Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.</p>	<p>(10) Because as many as are of the works of the law are under the curse: because it is written, Cursed is everyone who does not continue in all things which are written in the book of the law to do them.^b</p> <p>(11) But that no man is justified by the law in the sight of God, <i>it is</i> evident: because, The just shall live by faith.^c</p> <p>(12) And the law is not of faith: but, The man who does them shall live in them.</p> <p>(13) Christ has redeemed us from the curse of the law, being made a curse for us: because it is written, Cursed is everyone who hangs on a tree:^d</p> <p>(14) That the blessing of Abraham might come on the Gentiles {non-Jews} through Jesus Christ; that we might receive the promise of the Spirit through faith.</p> <p>(15) Brothers, I speak after the manner of men; Though <i>it is</i> but a man's covenant, yet <i>if it is</i> confirmed, no man can disannul it, or add to it.</p> <p>(16) Now to Abraham and his Descendant were the promises made. He did not say, And to descendants, as of many; but as of one, And to your Descendant,^e Who is Christ.</p>
<p>3:10b - Deut. 28:58,61; 29:20-27 3:11c - Hab. 2:4; Rom. 1:17; Heb. 10:38 3:13d - Deut. 21:22-23 3:16e - Gen. 22:17; 28:14; 48:4</p>	

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<p>(17) And this I say, <i>that</i> the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.</p> <p>(18) For if the inheritance <i>be</i> of the law, <i>it is</i> no more of promise: but God gave <i>it</i> to Abraham by promise.</p> <p>(19) Wherefore then <i>serveth</i> the law? It was added because of transgressions, till the seed should come to whom the promise was made; <i>and it was</i> ordained by angels in the hand of a mediator.</p> <p>(20) Now a mediator is not <i>a mediator</i> of one, but God is one.</p> <p>(21) <i>Is</i> the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.</p> <p>(22) But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.</p> <p>(23) But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.</p>	<p>(17) And this I say, <i>that</i> the covenant, that was confirmed before by God in Christ, the law, which came four hundred and thirty years later,^f cannot void <i>the promise</i>, that it should make the promise of no effect.</p> <p>(18) Because if the inheritance <i>is</i> by the law, <i>it is</i> no more by promise: but God gave <i>it</i> to Abraham by promise.</p> <p>(19) Therefore then what purpose <i>does</i> the law <i>serve</i>? It was added because of sins, until the Descendant should come to whom the promise was made; <i>and it was</i> ordained by angels in the hand of a mediator.</p> <p>(20) Now a mediator is not <i>a mediator</i> of one, but God is one.</p> <p>(21) <i>Is</i> the law then against the promises of God? God forbid: because if there had been a law given which could have given life, truly righteousness would have been by the law.</p> <p>(22) But the scripture has concluded that all <i>are</i> under sin, that the promise by faith of Jesus Christ might be given to those who believe.</p> <p>(23) But before faith came, we were kept under the law, shut up to the faith which would afterwards be revealed.</p>
<p>3:17^f - The Law was given on Mount Sinai 430 years after the promise was given to Abraham who was 75 years old at the time. Abraham lived to be 175 years old [Gen. 25:7] The Israelites came out of Egypt <u>430 years to the very day</u> from the day the promise was given to Abraham. [Ex. 12:41] The promise given to Abraham 1/14/2083 A.H. The Jews came out of Egypt 1/14/2513 A.H. - See <u>Appendix G: World Time Line of Biblical History</u> Note: this proves conclusively that the Jews were not slaves 400 years as so many misquote scripture. Every Jew knows this is true, but many Christians who do not understand King James English don't and many modern translations totally corrupt the scripture. - See notes on Genesis 12:1-4; 15:13; 50:26. See: <u>Appendix M: How Long Was Israel in Egypt?</u> See also: Appendix N: Fulfilled Holy Days</p>	

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<p>(24) Wherefore the law was our schoolmaster <i>to bring us</i> unto Christ, that we might be justified by faith.</p> <p>(25) But after that faith is come, we are no longer under a schoolmaster.</p> <p>(26) For ye are all the children of God by faith in Christ Jesus.</p> <p>(27) For as many of you as have been baptized into Christ have put on Christ.</p> <p>(28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.</p> <p>(29) And if ye <i>be</i> Christ's, then are ye Abraham's seed, and heirs according to the promise.</p>	<p>(24) Therefore the law was our schoolmaster <i>to bring us</i> to Christ, that we might be justified by faith.</p> <p>(25) But after that faith has come, we are no longer under a schoolmaster.</p> <p>(26) Because you are all the children of God by faith in Christ Jesus.</p> <p>(27) Because as many of you as have been baptized into Christ have put on Christ.</p> <p>(28) There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female: because you are all one in Christ Jesus.</p> <p>(29) And if you <i>are</i> Christ's, then you are Abraham's descendants, and heirs according to the promise.</p>
<p>Chapter 4</p> <p>(1) Now I say, <i>That</i> the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;</p> <p>(2) But is under tutors and governors until the time appointed of the father.</p> <p>(3) Even so we, when we were children, were in bondage under the elements of the world:</p> <p>(4) But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,</p> <p>(5) To redeem them that were under the law, that we might receive the adoption of sons.</p> <p>(6) And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.</p>	<p>Chapter 4</p> <p>(1) Now I say, <i>That</i> the heir, as long as he is a child, does not differ in any way from a servant, though he is lord of all;</p> <p>(2) But is under tutors and governors until the time appointed by the father.</p> <p>(3) Even so we, when we were children, were in bondage under the elements of the world:</p> <p>(4) But when the fullness of the time had come, God sent forth His Son, made of a woman, made under the law,</p> <p>(5) To redeem those who were under the law, that we might receive the adoption of sons.</p> <p>(6) And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba,^a Father.</p>
<p>4:6a - abba - [αββα] Greek transliterated from Hebrew 'av' [אב] for "father" See Mark 14:36</p>	

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<p>(7) Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.</p> <p>(8) Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.</p> <p>(9) But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?</p> <p>(10) Ye observe days, and months, and times, and years.</p> <p>(11) I am afraid of you, lest I have bestowed upon you labour in vain.</p> <p>(12) Brethren, I beseech you, be as I <i>am</i>; for I <i>am</i> as ye <i>are</i>: ye have not injured me at all.</p> <p>(13) Ye know how through infirmity of the flesh I preached the gospel unto you at the first.</p> <p>(14) And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, <i>even</i> as Christ Jesus.</p> <p>(15) Where is then the blessedness ye spake of? for I bear you record, that, if <i>it had been</i> possible, ye would have plucked out your own eyes, and have given them to me.</p>	<p>(7) Therefore you are no more a servant, but a son; and if a son, then an heir of God through Christ.</p> <p>(8) How is it then, when you did not know God, you did service to those who by nature are not gods.</p> <p>(9) But now, after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage?</p> <p>(10) You observe days, and months, and times, and years.^b</p> <p>(11) I am afraid for you, lest I have bestowed labor upon you in vain.</p> <p>(12) Brothers, I urge you, be as I <i>am</i>; because I <i>am</i> as you <i>are</i>: you have not injured me at all.</p> <p>(13) You know how through weakness of the flesh I preached the gospel to you at the first.</p> <p>(14) And my temptation which was in my flesh you did not despise, nor reject; but received me as an angel {messenger}^c of God, <i>even</i> as Christ Jesus.</p> <p>(15) Where then is the blessedness you spoke of? Because I bear you record, that, if <i>it had been</i> possible, you would have plucked out your own eyes, and have given them to me.^d</p>
<p>4:10b – observe days, and months... - observing days and months, etc. throughout scripture deals with astrology and horoscopes which along with other occult practices are always forbidden to God’s children – see Lev. 19:26; II Ki. 21:6; II Chr. 33: 6 – Paul himself continued to observe God’s holy days [Lev. 23:2] – see Acts 20:16; I Cor. 16:8. However, here the issue is that certain Jews were trying to get the Gentiles to follow the all the Levitical laws including circumcision, monthly and holy day sacrifices, etc. Jesus has already made the ultimate sacrifice for all who believe.</p> <p>4:14c - angel –{αγγελω} (messenger from God) – John the Baptist was called an angel by Jesus – Matt. 11:10; Luk. 7:27 – See Rev. 2:1 and Rev. 16</p> <p>4:15d – As Paul grew older his eyesight grew worse – see Gal. 6:11</p>	

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<p>(16) Am I therefore become your enemy, because I tell you the truth?</p> <p>(17) They zealously affect you, <i>but</i> not well; yea, they would exclude you, that ye might affect them.</p> <p>(18) But <i>it is</i> good to be zealously affected always in <i>a good thing</i>, and not only when I am present with you.</p> <p>(19) My little children, of whom I travail in birth again until Christ be formed in you,</p> <p>(20) I desire to be present with you now, and to change my voice; for I stand in doubt of you.</p> <p>(21) Tell me, ye that desire to be under the law, do ye not hear the law?</p> <p>(22) For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.</p> <p>(23) But he <i>who was</i> of the bondwoman was born after the flesh; but he of the freewoman <i>was</i> by promise.</p> <p>(24) Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.</p> <p>(25) For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.</p> <p>(26) But Jerusalem which is above is free, which is the mother of us all.</p> <p>(27) For it is written, Rejoice, <i>thou</i> 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.</p>	<p>(16) Have I therefore become your enemy, because I tell you the truth?</p> <p>(17) They zealously affect you, <i>but</i> not well; yes, they would exclude you, that you might affect them.</p> <p>(18) But <i>it is</i> good to be zealously affected always in <i>a good thing</i>, and not only when I am present with you.</p> <p>(19) My little children, of whom I labor in birth pains again until Christ is formed in you,</p> <p>(20) I desire to be present with you now, and to change my voice {how I am speaking to you}; because I stand in doubt of your <i>faith</i>.</p> <p>(21) Tell me, you who desire to be under the law, do you not hear the law?</p> <p>(22) Because it is written, that Abraham had two sons, the one by a slave maid, the other by a free woman.^e</p> <p>(23) But he <i>who was</i> of the slave woman was born after the flesh; but he of the free woman <i>was</i> by promise.</p> <p>(24) These things are an allegory: because these are the two covenants; the one from the mount Sinai, which leads to slavery, which is Hagar.</p> <p>(25) Because this Hagar is mount Sinai in Arabia, and answers to Jerusalem which now is, and is in slavery with her children.</p> <p>(26) But Jerusalem which is above is free, which is the mother of us all.</p> <p>(27) Because it is written, Rejoice, you barren who do not give birth; break forth and cry, you who do not go into labor because the desolate has many more children than she who has a husband.^f</p>
<p>4:22e - Gen. 16:1 - 17:16 4:27f - Is. 54:1</p>	

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<p>(28) Now we, brethren, as Isaac was, are the children of promise.</p> <p>(29) But as then he that was born after the flesh persecuted him <i>that was born</i> after the Spirit, even so <i>it is</i> now.</p> <p>(30) Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.</p> <p>(31) So then, brethren, we are not children of the bondwoman, but of the free.</p> <p>Chapter 5</p> <p>(1) Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.</p> <p>(2) Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.</p> <p>(3) For I testify again to every man that is circumcised, that he is a debtor to do the whole law.</p> <p>(4) Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.</p> <p>(5) For we through the Spirit wait for the hope of righteousness by faith.</p> <p>(6) For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.</p>	<p>(28) Now we, brothers are the children of promise, as Isaac was.</p> <p>(29) But as then he who was born after the flesh persecuted him <i>who was born</i> after the Spirit, even so <i>it is</i> now.</p> <p>(30) Nevertheless what does the scripture say? Cast out the slave woman and her son: because the son of the slave woman shall not be heir with the son of the free woman.^g</p> <p>(31) So then, brothers, we are not children of the slave woman, but of the free.</p> <p>Chapter 5</p> <p>(1) Stand fast therefore in the liberty in which Christ has made us free, and do not be entangled again with the yoke of slavery.</p> <p>(2) Indeed, I Paul say to you, that if you are circumcised, Christ shall profit you nothing.</p> <p>(3) Because I testify again to every man who is circumcised, that he is a debtor to do the whole law.</p> <p>(4) Christ has become of no effect to you, whoever of you are justified by the law; you have fallen from grace.</p> <p>(5) Because we through the Spirit wait for the hope of righteousness by faith.</p> <p>(6) Because in Jesus Christ neither circumcision is of any value, nor uncircumcision; but faith which works by love.</p>
4:30g - Gen. 21:10	

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<p>(7) Ye did run well; who did hinder you that ye should not obey the truth?</p> <p>(8) This persuasion <i>cometh</i> not of him that calleth you.</p> <p>(9) A little leaven leaveneth the whole lump.</p> <p>(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.</p> <p>(11) And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.</p> <p>(12) I would they were even cut off which trouble you.</p> <p>(13) For, brethren, ye have been called unto liberty; only <i>use</i> not liberty for an occasion to the flesh, but by love serve one another.</p> <p>(14) For all the law is fulfilled in one word, <i>even</i> in this; Thou shalt love thy neighbour as thyself.</p> <p>(15) But if ye bite and devour one another, take heed that ye be not consumed one of another.</p> <p>(16) <i>This</i> I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.</p> <p>(17) For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.</p> <p>(18) But if ye be led of the Spirit, ye are not under the law.</p>	<p>(7) You ran well; who hindered you that you should not obey the truth?</p> <p>(8) This persuasion does not <i>come by</i> Him Who calls you.</p> <p>(9) A little leaven leavens the whole lump.</p> <p>(10) I have confidence in you through the Lord, that you will not be otherwise minded: but he who troubles you shall bear his judgment, whoever he is.</p> <p>(11) And I, brothers, if I yet preach circumcision, why do I yet suffer persecution? then the offence of the cross has ceased.</p> <p>(12) I desire that they who trouble you were even cut off.</p> <p>(13) Because, brothers, you have been called to liberty; only do not <i>use</i> liberty for an occasion to the flesh, but by love serve one another.</p> <p>(14) Because all the law is fulfilled in one word, <i>even</i> in this;</p> <p style="text-align: center;">You shall love your neighbor as yourself.^a</p> <p>(15) But if you bite and devour one another, take heed that you not be consumed by one another.</p> <p>(16) <i>This</i> I say then, Walk in the Spirit, and you will not fulfill the lust of the flesh.</p> <p>(17) Because the flesh lusts against the Spirit, and the Spirit against the flesh: and these are contrary to one another: so that you cannot do the things that you want.</p> <p>(18) But if you are led by the Spirit, you are not under the law.</p>

5:14a – Lev. 19:18; Mat. 22:39

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<p>(19) Now the works of the flesh are manifest, which are <i>these</i>; Adultery, fornication, uncleanness, lasciviousness,</p> <p>(20) Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,</p> <p>(21) Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told <i>you</i> in time past, that they which do such things shall not inherit the kingdom of God.</p> <p>(22) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,</p> <p>(23) Meekness, temperance: against such there is no law.</p> <p>(24) And they that are Christ's have crucified the flesh with the affections and lusts.</p> <p>(25) If we live in the Spirit, let us also walk in the Spirit.</p> <p>(26) Let us not be desirous of vain glory, provoking one another, envying one another.</p> <p>Chapter 6</p> <p>(1) Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.</p> <p>(2) Bear ye one another's burdens, and so fulfil the law of Christ.</p> <p>(3) For if a man think himself to be something, when he is nothing, he deceiveth himself.</p>	<p>(19) Now the works of the flesh are evident, which are <i>these</i>; Adultery {married people having sex with someone they are not married to}, fornication {sex outside of marriage}, impurity, promiscuity,</p> <p>(20) Idolatry, witchcraft, hatred, disputes, jealousies, anger, strife, divisions, heresies,</p> <p>(21) Envyings, murders, drunkenness, revellings, and such like: of which I tell you before, as I have also told <i>you</i> in time past, that those who do such things shall not inherit the kingdom of God.</p> <p>(22) But the fruit of the Spirit is love, joy, peace, patience, gentleness, goodness, faith,</p> <p>(23) Humility, temperance: against such there is no law.</p> <p>(24) And those who are Christ's have crucified the flesh with its passions and lusts.</p> <p>(25) If we live in the Spirit, let us also walk in the Spirit.</p> <p>(26) Let us not seek after selfish ambition, provoking one another, envying one another.</p> <p>Chapter 6</p> <p>(1) Brothers, if a man is overtaken in a fault, you who are spiritual, restore such a one in the spirit of humility; considering yourself, lest you also be tempted.</p> <p>(2) Carry one another's burdens, and so fulfill the law of Christ.</p> <p>(3) Because if a man thinks himself to be something, when he is nothing, he deceives himself.</p>

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<p>(4) But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.</p> <p>(5) For every man shall bear his own burden.</p> <p>(6) Let him that is taught in the word communicate unto him that teacheth in all good things.</p> <p>(7) Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.</p> <p>(8) For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.</p> <p>(9) And let us not be weary in well doing: for in due season we shall reap, if we faint not.</p> <p>(10) As we have therefore opportunity, let us do good unto all <i>men</i>, especially unto them who are of the household of faith.</p> <p>(11) Ye see how large a letter I have written unto you with mine own hand.</p> <p>(12) As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.</p> <p>(13) For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.</p>	<p>(4) But let every man prove his own work, and then he shall have rejoicing in himself alone, and not in another.</p> <p>(5) Because every man shall carry his own burden.</p> <p>(6) Let him who is taught in the word share with him who teaches in all good things.</p> <p>(7) Do not be deceived; God is not mocked: because whatever a man sows, that he shall also reap.</p> <p>(8) Because he who sows to his flesh shall of the flesh reap corruption; but he who sows to the Spirit shall of the Spirit reap life everlasting.</p> <p>(9) And let us not be weary in doing good: because in due season we shall reap, if we do not faint.</p> <p>(10) Therefore as we have opportunity, let us do good to all <i>men</i>, especially to those who are of the household of faith.</p> <p>(11) You see how large a letter I have written to you with my own hand.</p> <p>(12) As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only that they may not suffer persecution for the cross of Christ.</p> <p>(13) Because they themselves who are circumcised do not keep the law; but desire to have you circumcised, that they may boast in your flesh.</p>

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<p>(14) But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.</p> <p>(15) For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.</p> <p>(16) And as many as walk according to this rule, peace <i>be</i> on them, and mercy, and upon the Israel of God.</p> <p>(17) From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.</p> <p>(18) Brethren, the grace of our Lord Jesus Christ <i>be</i> with your spirit. Amen.</p>	<p>(14) But God forbid that I should boast, except in the cross of our Lord Jesus Christ, by Whom the world is crucified to me, and I to the world.</p> <p>(15) Because in Christ Jesus neither circumcision, nor uncircumcision, profits anything but a new creature.</p> <p>(16) And as many as walk according to this rule, peace <i>be</i> on them, and mercy, and upon the Israel of God.</p> <p>(17) From now on let no man trouble me: because I bear in my body the marks of the Lord Jesus.</p> <p>(18) Brothers, the grace of our Lord Jesus Christ <i>be</i> with your spirit. Amen {let it be}.</p>