

GALATIANS

Book note for Galatians

Galatia = fm. *gala*, milk: white, milky; white people. From the Galatians come the Celtic peoples: Gaul, Gaelic.

The book of Galatians parallels Romans. Both deal with faith. Romans deals with salvation by faith while Galatians deals with justification by faith after salvation. See notes to Ac. 15:1 and Gal. 2:7.

Chapter note for Galatians 1

6 He wondereth that they have so soon left him and the gospel, 8 and accurseth those that preach any other gospel than he did. 11 He learned the gospel not of men, but of God: 13 and sheweth what he was before his calling, 17 and what he did presently after it.

Gal 1:2

Galatia = from Gallo? revel. Galatians were a Celtic peoples (e.g., Gaul, Gaelic). Fm. Galli or priests of Cybelle? Milky (white people).

Gal 1:4

Note the usage here, “God *and* our Father” is conjunctive, not disjunctive. Gnostics will disjunct this grammatical idiom when “Jesus” appears on either side of the “and.”

Gal 1:6

For “other gospels” see note to v. 8.

Gal 1:7

“Which is not another” signifies that the gospel to the Jews is the obverse (primary or “heads” side of a coin) of the Gospel while the gospel to the Gentiles is the reverse (back side) of the Gospel. Since the Jews could not keep the law which was given to and designed for them (Ac. 15:10), the Council at Jerusalem (Acts 15) deemed that the Gentiles, to whom the Jewish law was not given, should not be encumbered by it. Paul warns that some will take the gospel of the Jews to pervert both Gentile and Jewish gospels. [Do not mistake the Ten Commandments for the law of the Jews. The Ten Commandments serve as the introduction, the schoolmaster (Gal. 3:24-25), to both Gentile and Jew and their respective gospels.]

The perverting of the gospel of Christ works as follows. Jewish converts to Christianity will emphasize the Jewish approach, obedience to the law of Moses. Some, in their zealotry, will try to take the Gentiles with them, to proselyte them. This is what happened to the Galatians, where Jews came and insisted that the Gentiles, too, had to be circumcised in order to be the children of Abraham. Because the Gentiles are only half-smart about the gospel--unless they *study both* Testaments, not what men say about the two Testaments--they tend to get drawn into the synagogue of Satan (Rev. 2:9; 3:9), versions of Judaism such as the various Yahwistic movements quickly degenerate into cults; following a particular man claiming Christlike knowledge, powers, or authority. Also see notes to v. 8 and 2:7.

Gal 1:8

2 Cor. 11:13-14. Contrast Rev. 14:6-7! Two different gospels, two different dispensations. It implies that Christians will not be present, having been raptured before the angel preaches the everlasting gospel, or Paul is a liar. Note 2:7 distinguishes between the gospel of the circumcision preached by Peter, and the gospel of the uncircumcision preached by Paul, as here. There is to be no breach between them as evidenced by 2:14.

To see why the rapture is pre-trib, see note to 1 Thes. 4:17.

Gal 1:10

Pr. 29:25. Since Jesus Christ is God.

Gal 1:11

“Certify” signifies a written document, a certificate. Paul here says that the reader can verify the truth by studying the scriptures.

Gal 1:13

Ac. 8:3.

Gal 1:14

Margin notes or new versions will say “equal in years,” but the Greek means more than years, it also refers to stature or standing in the community. The broader meaning is clearly meant by the context since the letter Saul bore to Damascus gave him authority over the leaders of the synagogues there, and also extraordinary authority granted the high priest by Caesar.

Gal 1:17

Ac. 9:19-26.

This verse argues against seminaries or instruction by men.

Mt. Sinai is in Arabia. See note to 4:25 for more on that topic.

Gal 1:19

Mat. 12:46; Psa. 69:8. Note, James is here reckoned as an apostle though he was not one of the original 12 apostles.

Chapter note for Galatians 2

1 He sheweth when he went up again to Jerusalem, and for what purpose: 3 and that Titus was not circumscised: 11 and that he resisted Peter, and told him the reason, 14 why he and others, being Jews, do believe in Christ to be justified by faith, and not by works: 20 and that they live not in sin, who are so justified.

Gal 2:1

Ac. 15:1-34.

Re. Titus, see refs. in 2 Cor. 2:13.

Gal 2:2

In vain ..., that is, if the Judaizers were going to carry the age.

Gal 2:3

“Neither” contrasts Barnabas and Titus. Titus served as an example of salvation outside the law.

Gal 2:7

There are essentially two gospels here: the gospel of the uncircumcision which Paul taught as apostle to the Gentiles, and the gospel to the circumcision which Peter taught as apostle to the Jews. The difference between the two insofar as legal requirements are concerned is spelled out in Acts 15:23-29. We see this difference again in vv. 10-21. Some of the epistles are for the Jews (particularly Hebrews and James), and others to the Gentiles (particularly Romans and Corinthians). Confusing the two leads to erroneous beliefs such as, for example, that one can lose one’s salvation, which Jews can, particularly during the great tribulation. Also see notes to 1:7, 8.

Gal 2:12

James emphasizes works; cf. Jas. 2. James preached to the Jews and basically had a tribulation message.

These events precipitated the council at Jerusalem of Ac. 15. James lightens the emphasis on works for the Gentiles, but keeps it for the Jews (Ac. 15:13-21). Note that his epistle is addressed to the Jews (Jas. 1:1).

Gal 2:16

The faith **of** Christ explains phrases such as “believeth **on** him” in Jn. 3:18; 6:40, etc. To believe **in** him (Jn. 3:15, 16, etc.) means not only to believe *on* him, but also to be integrated into the body of Christ (cf. also Jn. 7:5; Ac. 10:43; Rom. 10:14). Also v. 20.

Gal 2:17

To “seek to be justified” means one isn’t justified yet. The Jews are also found to be sinners, just as the Gentiles.

“Minister of sin...” by justifying the unrighteous. I.e., if Christ declares us righteous once and for all, then don’t seek for a further righteousness (via the law).

Gal 2:19

Cf. Psa. 143:2.

Gal 2:20

Cf. v. 16.

Chapter note for Galatians 3

1 He asketh what moved them to leave the faith, and hang upon the law? 6 That they believe are justified, 9 and blessed with Abraham. 10 And this he sheweth by many reasons.

Gal 3:1

Most new versions tend to omit “that ye ... the truth.”

Gal 3:6

Gen. 15:6; Rom. 4:3; Jas. 2:23.

Gal 3:8

Gen. 12:3; 18:18; 22:18. The scripture referred to is not a long-lost original but is what people have in hand. (Lu. 4:21 note.)

Thus the scripture is alive -- foreseeing, preaching, and saying (with 4:30 and Rom. 10:11); and concluding in v. 22. Thus the Scripture is God (Rom. 9:17).

Gal 3:10

“Things” is more general than “words” (Deu. 27:26) which indicates the spirit as well as the letter.

Gal 3:11

2:20; Re. just, Rom. 1:17.

Gal 3:13

Re. hangeth: note present tense; cf. Deu. 21:23.

Gal 3:16

Gen. 15:6; 22:17.

Re. seed, cf. note and references at Psa. 22:30. Hence the curse of the law cannot supersede the promise of salvation.

Gal 3:17

From Gen. 21:12 to Ex. 19:2-6 is 430 years. In Egypt 430 years from Gen. 12:10 and Ex. 12:40 (see note there).

This verse also means that even if the Jews never repent, God must eventually regather them into the land since the promise to Abraham was unconditional. The possession of the land of Israel could not have passed to any other when Israel broke the law, then, viz. Deu. 30. They will be regathered into the land that still belongs to them.

Gal 3:19

Ac. 7:53; Heb. 2:2.

Gal 3:22

Cf. v. 8 and 4:30.

Gal 3:23

Christ is the door that released us from the “shut up.”

Gal 3:25

I.e., the law has no more dominion over us, else where is faith?

Gal 3:28

Note continued from Ac. 17:26 -- The notion that all races are one continues with this verse, noting that “there is neither bond nor free.” There is only one race of the three that continually gripes about being slaves to the other two. Paul never advocated servants leaving their masters (1 Tim. 6:1-3). Paul called in Philemon’s “markers” because he needed the help of Onesimus while he was imprisoned at Rome (Phile. 1:13), but Paul never taught the abolition of servitude.

Moreover, Paul is very clear that the master-servant relationship is exclusively a spiritual one. In 1 Cor. 7:22 he equates the servant and the master as equal in Christ, but physically, socially, economically, etc. they are not. So trying to make this verse physical instead of spiritual leads to some serious problems, for then the phrase “neither male nor female” arises. If there is only one race, the human race, “because there is neither Jew nor Greek, there is neither bond nor free,” then there is only one sex, the unisex. If there is no physical distinction between male and female, then one can’t preach against sodomites, for there is no difference.

Chapter note for Galatians 4

1 We were under the law till Christ came, as the heir is under his guardian till he be of age. 5 But Christ freed us from the law: 7 therefore we are servants no longer to it. 14 He remembereth their good will to him, and his to them, 22 and sheweth that we are the sons of Abraham by the freewoman.

Gal 4:1

E.g., the story of Joash and Jehoiada in 2 Ki. 11-12 which is the same as 2 Chr. 22:10-24:26.

Gal 4:3

Compare Col. 2:8. This verse implies the existence of spiritual elements -- v. 9.

Gal 4:4

Here the Son is sent forth; in v. 6 it's the Holy Ghost, the Spirit of his Son.

"Made of a woman" implies the virgin birth since we are born of man and woman, not a woman only.

Gal 4:6

Cf. note to v. 4.

Re. *abba*: here uttered by the entry of the Spirit of God's Son into the believer's heart in response to a release from bondage into sonship. See Christ's use in Mk. 14:36 and the Christian's in Rom. 8:15.

Gal 4:9

Elements, v. 3.

Gal 4:13

Tradition has it that Paul has malaria. The infirmity was not permanent as indicated by the "at the first."

Gal 4:24

Jer. 31:31.

Gen. 21:21.

Agar = ensnared; sojourner. Gen. 16 and 21:9-21.

Gal 4:25

They settled in Paran (Sinai) Gen. 21:21. In New Testament times, Arabia was limited to the Sinai Peninsula and the area east of Israel. Its full name was Arabia Petraea. Also see Gal. 1:17. Some think that the use of Arabia here requires that Jebel Musa, on the other side of eastern Red Sea is the site of Mt. Sinai where God descended to meet with Moses and to give the Ten Commandments.

Gal 4:26

The Jerusalem is the mother of all believers; God is their father. For the unbelievers, the Devil is their father and scripture identifies no mother for them. They, the pagans, claim that the earth is their mother. This signifies that they are beasts, for the spirits of the beasts come from the earth and return to the earth (Ecc. 3:21).

Mat. 12:50; Eze. 16:3. Compare Rom. 4:16 and 1 Pet. 3:6. Also Lu. 16:22. Isa. 62.

Gal 4:30

Cf. 3:8, 22.

Cast out ...: cast out the law and its grip (i.e., the covenant). Grace is reflected in the second meaning of the word *keep* in keeping the commandments. The meanings are 1) obey and 2) don't discard.

Chapter note for Galatians 5

1 He moveth them to stand in their liberty, 3 and not to observe circumcision: 13 but rather love, which is the sum of the law. 19 He reckoneth up the works of the flesh, 22 and the fruits of the Spirit, 25 and exhorteth to walk in the Spirit.

Gal 5:1

Liberty, *livre*, book: according to the Book.

Gal 5:3

Testifies against unbelievers (v. 11).

Gal 5:4

This verse speaks of justification, but many read salvation into this text. By seeking to be justified by the law, man is “fallen from grace,” (Heb. 12:15 says “fail of grace,”) not cut off as would be the case if salvation is meant. Nevertheless, this verse does not apply to believers. The context is to the circumcised (vv. 3, 11). The more one insists on salvation by the law, the further he crawls from grace. New versions say “severed” (instead of “fallen”) without any textual support. Indeed, “severed” violates Rom. 8:35-39; Heb. 10:14.

Note, too, that Paul says “you” (addressing the circumcision) here but by contrast says “we” in v. 5, setting himself with the believers off from the group here addressed.

Gal 5:5

Hope: Titus 2:13.

Gal 5:9

Leaven puffs up, Mat. 13:33, q.v.; Lu. 13:20-21. The word of God relates to bread.

Gal 5:10

Those that trouble us: money, success, relatives, sorrow, marriage, etc.

Gal 5:11

See note to v. 3.

Gal 5:14

Mat. 22:37-39. Liberty exists only under grace; there is no liberty under the law.

Gal 5:16

V. 25.

Gal 5:17

This verse belies those who claim that Romans 7 is not addressed to believers but to unbelievers.

Gal 5:19

Works of the flesh list. Re. fornication, cf. note to Mat. 5:32.

Gal 5:21

Inherit the kingdom of God refers to the millennium, but such Christians are still saved. An unsaved man in contrast is connected to his sin (1 Cor. 6:9-10). A Christian tells lies, an unsaved man is a liar. A Christian who does or practices these things loses rewards and is punished for doing them (vv. 19-21). He loses:

- the joy of God’s salvation (Psa. 51:12)
- his testimony (1 Cor. 15:33-34)
- his health (1 Cor. 11:30)
- his rewards (1 Cor. 3:13-15)
- a millennial inheritance (Lu. 19:15-26)
- his life (1 Cor. 11:30)

A Christian can lose a lot without losing his soul; but he is still a Christian. An unsaved man is connected to the sins he commits, and partakes of them, and they are *part* of him.

Gal 5:22

Fruit of the Spirit list. Eph. 5:9.

There are nine fruits listed; an orange has nine segments. Contrast 2 Pet. 1:5-7.

-- **LONGSUFFERING**

Patience with people; patience relates to circumstances.

Gal 5:24

Rom. 8:10; Mat. 10:38; 16:24. Gal. 6:14.

Gal 5:25

V. 16.

Chapter note for Galatians 6

1 He moveth them to deal mildly with a brother that hath slipped, 2 and to bear one another's burden: 6 to be liberal to their teachers, 9 and not weary of well doing. 12 He sheweth what they intend that preach circumcision. 14 He glorieth in nothing, save in the cross of Christ.

Gal 6:1

Jas. 1:12-15; 5:19; 1 Jn. 5:16.

Gal 6:2

I.e., burdens which can be shared in contrast to v. 5. Rom. 15:1.

Gal 6:3

1 Cor. 10:12; 8:2.

Gal 6:4

These days many think that this means we have to prove ourselves to God. But God knows me and my work; I must prove my work to me, not God and not to other men. See also, 2 Tim. 2:15.

Gal 6:5

This speaks of a burden which others cannot share. Compare v. 2 where my brother's burden is mine.

Gal 6:6

Because of the common Greek word, there is often a cross reference to Rom. 12:13 or Rom. 15:27 here which speak of "distributing to the necessity of the saints." Thus new versions change "communicate" meaning to commune, that is, to talk to, to partake, and to fellowship, into "share all good things with" (NIV, NASV). But that limits the verse, for there is also this sense included in the verse, that not all teachers are versed in the word of God; that those who are taught in the word, i.e., who are taught by the Holy Ghost himself, are to teach those things to the ones who have a talent for teaching (cf. vss. 8, 10). The error is commonly made by Nicolaitanes (Rev. 2:6, 15), who separate the church into saints, clergy, and laity, and who require the laity to feed them. Most of them do not even teach the word.

Gal 6:8

The verse amplifies v. 6, teaching that the "communicate" in that verse is not meant to be the distribution of food but the distribution of spiritual matters.

Gal 6:10

Pr. 3:27-29.

Gal 6:14

Jn. 17:5 is how Christ retrieved the glory.
5:24.

Gal 6:15

New creature: 2 Cor. 5:17.

Gal 6:18

Unto the Galatians written from Rome.