

Galatians

1: 1 Paul, an apostle, that is, one who is sent, (not from men, nor through man, but through Jesus Christ and through Father God, the One having raised Jesus out from the dead), 2 and all the brothers and sisters with me, to the churches of Galatia, that is, the local assemblies, or gathering together, of those called into Christ. 3 Grace to you and peace from God our Father and the Lord, Jesus Christ, 4 the One having given Himself to us for the sake of and on behalf of our sins, so that He might deliver us out of the present age of evil according to the desire of our God and Father. 5 To Him be glory penetrating with purpose into the seasons of the ages. Let it be so – it is so.

6 I am completely astonished that, so very soon, you are deserting away from the one having called you inside the sphere of the grace of Christ – into a different ‘gospel’ or ‘good message,’ 7 which is not another ‘gospel’ at all. Forasmuch as there are some who are agitating and troubling you, shaking and stirring you up, and are desiring to pervert or change the direction of the good message of Christ – 8 BUT – even if we, or an angel out of the heavens, should preach a message to you contrary to what we proclaimed to you, let him be accursed! 9 As we have warned before, even now again I say, if anyone is preaching a gospel contrary to what you have received, let him be pledged to ruin and loss! 10 Do I now seek approval of God? Or do I seek to please men? For if I were pleasing men, I would not be a servant of Christ.

11 I made known to you, brothers and sisters, that the gospel that I have preached is not according to man. 12 Neither did I receive it from man, nor was I taught it, but it came through the revelation, the unveiling of Jesus Christ. 13 You have heard, indeed, of my former way of life in Judaism, that beyond all excessive measure, I was persecuting the Church of God, the called-out ones, and was destroying it and laying it waste. 14 And I was advancing in Judaism beyond many of my contemporaries, being more abundantly zealous of my fathers and their traditions than my countrymen.

15 However, when God was pleased – this One having selected me out from the womb of my mother and having called me through His grace – when God was pleased 16 to reveal, to unveil, to apocalypse, to take the cover off from His Son inside all that is me, that I might preach Him among the ethnic peoples, I did not immediately consult with flesh and blood, that is, with human persons in any way related to me, 17 nor did I go to Jerusalem to the apostles before me, but I went away into Arabia, and again returned to Damascus.

18 Then, after three years, I went up to Jerusalem to get acquainted with Peter, and I remained with him fifteen days. 19 But I saw no other of the apostles except James, the brother of the Lord. 20 (Look and see, I do not lie in the things I write to you in the face and presence of God.) 21 Then, I went into the regions of Syria and Cilicia. 22 More than that, I was unknown by face to the churches of Judea that are inside of Christ. 23 They were hearing only that the one once persecuting them was now preaching the gospel, the faith which he had once laid waste, 24 and they were glorifying God who is inside of me.

2: 1 Then, after fourteen years, I went again up to Jerusalem with Barnabas, taking Titus with us as well. 2 More than that, I went according to revelation and set before them, that is, laid a case before them, the good news that I proclaim among the ethnic peoples, (but apart and individually with those who were ‘esteemed’), lest I should be running or have run without purpose. 3 But not even Titus with me, though a Greek, was forced to be circumcised. 4 This issue happened because false brothers were smuggled in secretly to plot against our freedom which we possess inside the sphere of Christ Jesus, in order to enslave us and to impose abject bondage on us. 5 We did not yield under subjection to them even an hour so that the truth of the good news of the gospel might thoroughly continue with you.

6 More than that, those esteemed to be something (whatever they were formerly does NOT thoroughly continue with me, God does not receive the person of men), indeed these *'esteemed persons'* added nothing to me. 7 On the contrary, having seen that I have been entrusted with the good news of NO circumcision, just as Peter *'was entrusted with the good news of circumcision.'* 8 Indeed, the One *'having energized Peter into the apostleship of circumcision,'* also energizes me into the ethnic peoples. ^[a] 9 Recognizing the grace having been given to me, James, Peter, and John, those *'esteemed pillars,'* gave Barnabas and me *'the right hand of fellowship,'* that we should go to the ethnic peoples; while they should go to the circumcision. ^[b] 10 They asked only that we should remember the poor, which I was also eager to do.

a. Paul is referring specifically to Peter and to James, the brother of Jesus, as well as, by extension, all the disciples of Jesus. Paul is claiming that none of them really understood the gospel. Paul is engaging in sarcasm all through this chapter; his comparison to Peter here is entirely sarcastic. There is NO 'good news' of circumcision.

b. Paul is angry, and his sarcasm is unloosed.

11 However, when Peter came to Antioch, I opposed him – took stand against him – resisted him to his face because he was clearly guilty of blame. 12 You see, before certain ones came from James, Peter had been eating with the ethnic peoples. But when these others came, he drew back and separated himself because he was terrified of circumcision, and he played the fake game of hypocrisy, that is, of putting on a show, of hiding behind a mask. 13 As a result, all the rest of the Judeans in the assembly, including even Barnabas, were caught up in this fakery and pretending, that is, hiding behind false masks of human performance.

14 When I saw that they were NOT walking straight {an idiom} out from the truth of the gospel, I said to Peter in front of all of them, "If you, being a Judean, live like one of the ethnic peoples and not like a Judean, why do you compel the people to Judaize? 15 We who are born Judeans and not out the sinful ethnic peoples, 16 KNOW, in spite of our birth, that a man is NOT made just and innocent out of works of law, but through the faith of Christ Jesus; even we have believed into Christ Jesus, that we might be declared just and innocent of all fault out of Christ faith, and not out of works of law; because by works of law no flesh will be declared just and innocent.

17 However, if seeking to be declared just and innocent INSIDE of Christ, we ourselves are also found as those falling short of God, is Christ then a minister of falling short? It cannot be! 18 Indeed, if I build again those things that I had torn down, I simply establish myself as being contrary. Indeed, having come through the law [and found it ineffective], I died to the law, that I might live to God.

20 I have been crucified with Christ. I live, however, but no longer I. Christ lives inside of all that is me. More than that, the life I now live inside this sphere of flesh, I live entirely inside the sphere of the faith of the Son of God, this one having loved me and having given Himself [traded Himself] entirely for me. ^[c]

21 I do not set aside or ignore the grace of God; indeed, if just rightness and innocence comes through law, then Christ died for NOTHING!

c. We must now understand that everything Paul says to the Galatians from here forward, he is arguing entirely out from and regarding this powerful statement of our full union with Christ.

3: 1 Oh foolish and thoughtless Galatians! Who has bewitched you and slandered you not to have full confidence in the truth when, before your eyes, Jesus Christ was depicted as having been crucified? 2 I wish to learn this from you – did you receive the Spirit out of works of law or out of hearing with faith? 3 You are so foolish! Having begun in Spirit, now are you accomplishing completion in flesh, that is, by human ability and effort? 4 Did you suffer – go through – embrace so many things without reason or purpose? If indeed it was all without reason?

5 Listen, the One continuously and lavishly supplying the Spirit to you, and continuously and actively energizing the effects of power [miracles] inside of and among you, is it out of works of law or out of hearing with faith? 6 Even as Abraham believed God and it was reckoned, counted, and credited to him into just rightness,

that is, God's verdict of complete innocence, 7 so you know that those who are out of faith, these are sons of Abraham. 8 More than that, the Scripture, having foreseen that God declares the ethnic peoples to be just and innocent out of faith, foretold the gospel to Abraham saying, "All the ethnic peoples will be blessed, [that is, will have the good things of Christ spoken into them] inside of you." 9 So then, those out of faith are blessed [with the good speaking of Christ], together with believing Abraham.

10 For all who are out of works of law are under curse. Indeed, it has been written, "Cursed is everyone who does not continue in all things that are written in the book of the law, to do them." 11 And even more, it is evident that inside of law no one is declared to be just and innocent alongside of God because "those who are just and innocent live out of faith." 12 The law is not out of faith; rather "the one having done these things [human performance] will live in them."

13 Christ redeemed us, that is, seized us out of the market place, out of the curse of law, having become curse for us, for our sakes, for it has been written, "Cursed is everyone hanging on a tree." 14 This is so that the blessing [the good speaking of Christ] of Abraham might become into the ethnic peoples inside of Jesus Christ, that we might receive the PROMISE of Spirit into ourselves all the way through our faith.

15 Listen brothers and sisters, I am speaking according to humans. Even with a covenant having been ratified by men, that is, made valid and signed, no one sets any part of it aside or adds anything to it. 16 You see, the promises were spoken to Abraham and to his sperm. He does not say, and to many sperm, but of one, "And to your Sperm," which is Christ. 17 Yet I say even more than that; this covenant, having been confirmed, made valid and signed out from God, then, – 430 years later comes the law – that law does not annul or invalidate the original promise. 15 If indeed the inheritance is out of law, it is no longer out of promise, but God gave it to Abraham through promise.

19 Why then the law? It was set forth and arranged through angels in the hands of a mediator [Moses] on account of contrary actions, of over-stepping the boundaries, of deviation – UNTIL the Sperm to whom the promise was made should come. 20 Now, a mediator is not one, but God is One. ^[d]

21 Is the law then against the promises of God? It cannot be! If any law ever given was able or had the power to bring forth life, then indeed, just rightness and innocence would have emerged out of law. 22 The Scriptures then enclosed and imprisoned all under falling absolutely short of God ^[e] SO THAT the promise out of the faith of Jesus Christ might be given to those believing and persuaded. 23 More than that, before faith came to us, we were held captive as prisoners, having been imprisoned under law, until the about-to-be unveiled faith. 24 So, the law has become our trainer into Christ so that we might be declared just and innocent out of faith. 25 But now that faith has come, we are NO LONGER under a trainer.

d. This statement "God is One" means far more than the interpreters allow, for Paul is referring to the same truth of Jesus' words in John 17:21-23. He is arguing out from the powerful establishment of our full union with Christ in Galatians 2:20.

e. The translation as "kept under law" is false and not found in the Greek. The law was not "keeping" anyone; Paul's choice of words requires bondage only.

f. The same "ONE" before referring to God alone.

26 For all of you are sons of God all the way through faith inside of Christ Jesus. 27 Indeed, as many as were utterly immersed into Christ, Christ you have already put upon yourselves, that is, you have already enclothed yourselves entirely with Christ. 28 There is no Judean and no Greek; there is no slave and no free; there is no male and no female; INDEED, all of you are ONE ^[f] inside of Christ Jesus. 29 And even more than that, if you are of Christ, then you are Abraham's SPERM (singular) and heirs according to Promise.

4: 1 I also say that as long a time as the heir is a child, he does not differ from a slave, even though he is the owner of everything. 2 Rather, he is under guardians and managers until the time appointed by his father. 3 In the same way, when we were infants, simple-minded and immature, we were held in bondage, enslaved under the

basic elementals or principles of the world. 4 However, when the fullness of the time had come, God commissioned and sent forth His Son, having become out of a woman, having become under the law, 5 so that He might rescue [out of the marketplace] those under law, that we might actively receive placement as sons.

6 And BECAUSE you are sons, God commissioned and sent forth the Spirit of His Son into your hearts, crying loudly, “My Daddy, the Father!” For that reason, you are no longer a slave, but a son; and if you are now a son, then you are also an heir through God.

8 But at the time when you did not know God, you were enslaved to those who by nature are not gods [they do not generate themselves]. 9 Now that you know God, however, or rather, that you are known by God, how do you turn again to the weak and beggarly elementals or principles to which you desire to be enslaved all over again? 10 You scrupulously observe feast days and sabbath days, and months, seasons, and years. 11 I am frightened for you, lest perhaps I have toiled with effort into you without reason or purpose.

12 Brothers and sisters, I implore you; become as I, for I also have become as you. You have wronged me in nothing. 13 Even more, you are aware that I proclaimed the gospel to you through the weakness of the flesh right from the start. 14 And in your trial regarding my flesh, you did not despise me, nor reject me with contempt; but you received me as a messenger of God, even as Christ Jesus. 15 What then was your blessedness? 15 I bear you witness indeed, that if possible, you would have gouged out your eyes and would have given them to me. 16 Have I now become your enemy by speaking truth to you?

17 These [Christian preachers coming from Jerusalem] falsely appear zealous towards you in order to separate you from us, and in order to get you to be zealous towards them. 18 Being zealous is great when it’s in a noble and good thing – and not just when I am present with you. 19 My children, for whom I travail in birth again, until Christ shall have been formed inside of you, ^[g] 20 I wish that I could be present with you soon and change my tone, for I am perplexed by you.

g. Refer back to Galatians 2:20.

h. Paul is writing to Gentiles.

21 TELL ME, you who want to be under law, why don’t you listen to the law? Indeed, it is written that Abraham had two sons; one out of a slave woman and one out of a free woman. 23 But the son of the slave woman was born according to the flesh; while the son of the free woman was born through the promise. 24 These things are to be allegorized; for these are two covenants, one from Mount Sinai into the procreation of slavery, which is Hagar. 25 More than that, this Hagar is Mount Sinai in Arabia which corresponds to the present city of Jerusalem. She is indeed in slavery with her children. 26 Whereas the Jerusalem from above is free, who is OUR ^[h] mother. 27 Further, it has been written, “Rejoice, O barren woman, not bearing child; let the one not travailing break forth and cry aloud; because the desolate woman will bear far more children than the woman who has a husband.”

28 More than that, brothers and sisters [Gentile Christians], you, like Isaac, are children of promise. 29 But, just as at that time, the one born according to flesh persecuted the one born according to Spirit, so also it is now. 30 But what does the Scripture say? – “CAST OUT the slave woman and her son; for the son of the slave woman ^[i] shall not inherit along with the son of the free woman.” ^[j] 31 So then, brothers and sisters, we are not children of the slave woman, but we are children of the free woman.

i. The natural Jew.

j. One new man in Christ, whether formerly Jew or formerly Gentile

5: 1 In freedom, Christ has made us free; stand firm, therefore, and do not ensnare yourselves again under the weight of slavery. 2 Look and see, I, Paul, say to you that if you become circumcised, Christ will benefit you nothing, that is, Christ will do or be nothing good for you. 3 I testify even more to every man who is being circumcised that he is a debtor to do ALL the law. 4 You are severed and separated from Christ, whoever is trying to be made just and right in law; you have fallen away from grace. ^[k] 5 Indeed, out of faith we eagerly welcome the Spirit, the hope of just rightness. 6 For inside of Christ Jesus, neither circumcision nor not circumcision has any power, but only faith energizing all the way through love.

7 You were running well. Who hindered you from having confidence in the truth? 8 This persuasion to which you have yielded is not out of the One calling you. 9 “A little leaven leavens the whole lump!” 10 I am confident into you inside of the Lord, that you will have no other mind or thinking. The ones troubling you, whoever they might be, will bear the judgment. 11 More than that, brothers and sisters, if I still proclaim circumcision, why am I still persecuted? Then the scandal of the cross would have ceased. 12 I wish also that those turning you upside down would just castrate themselves. ^[l]

k. Similar in meaning to John 15:6.

l. Paul’s anger resulting in intense sarcasm continues right on through this letter.

13 For you, brothers and sisters, were called on the basis of freedom; only not freedom into an opportunity to the flesh. Rather, through love serve one another reciprocally. 14 For all law is fulfilled inside of one word: “You will love your neighbor as yourself.” 15 If you bite and devour one another, however, look out lest you destroy one another.

16 I say to you, walk by Spirit and you will not be bringing the desire of flesh to completion. 17 For the flesh desires against the Spirit and Spirit against the flesh; for these are opposed to one another so that you do not do the things you might wish. 18 BUT – if you are led by Spirit, you are not under law.

19 Moreover, the works of the flesh are visible, including sexual immorality, impurity, sensuality, 20 idolatry, sorcery ^[m], enmities, strife, false zeal, fits of rage, contentions, dissensions, factions, 21 envying, drunkenness, carousing, and things like these, as to which, I say now, even as I said before, that those who are doing such things will not inherit God’s kingdom.

22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law. 24 More than that, those who are of Christ Jesus have already crucified the flesh with its passions and desires. ^[n] 25 If we live Spirit, Spirit also we should walk. 26 We should not become boastful, provoking and envying one another.

m. Pharmacy – drugs, legal or illegal.

n. Refer back to Galatians 2:20.

o. The best choice of word.

6: 1 Brothers and sisters, if a man or woman should be caught in some offense or error, you who are spiritual RESTORE ^[o] such a one inside of a spirit of gentleness, considering yourself, lest you also be tempted. 2 Carry one another’s great weight of value, and thus you shall complete the law of Christ to full measure. 3 For if anyone who is nothing thinks himself to be something, he deceives himself. 4 But let each one examine his own work, and then he will have rejoicing in himself and not in another. 5 For each will bear his own load.

6 Let the one being taught in the word share inside of all good things with the one teaching.

7 Do not be misled; God is not sneered at; whatever indeed a man might sow, that also he will reap. 8 For the one sowing into his flesh will reap decay and rottenness; the one, however, sowing into the Spirit, out of Spirit will reap age-unfolding life. 9 And we should not grow weary in doing good; for in the right season, not having given up, we will reap a harvest. 10 So then, as we possess the season, we should work good toward all, especially toward those of the household of faith.

11 See how large of letters I have written to you with my own hand.

12 All those who wish to put on a good show of appearance inside of flesh compel you to be circumcised, but only so that they would not be persecuted for the cross of Christ. 13 And not even these who circumcise themselves guard or watch over the law; but they want you to be circumcised so that they can boast in [their victory over] your flesh. 14 For me, however, never may it be that I should boast except inside of the cross of our Lord, Jesus Christ ^[p], through whom the cosmos has been already crucified to me and I to the cosmos. 15 Neither is circumcision anything nor

p. Again, referring back to Galatians 2:20.

q. Paul had not long before written 2 Corinthians 5:17-18

uncircumcision, but a New Creation. ^[q] 16 And as many of those who would walk by this standard, peace be upon them and mercy and upon the Israel of God.

17 From now on, let no one give me trouble; indeed, I bear the marks of Jesus in my body. 18 The grace of our Lord, Jesus Christ, be with your spirit, brothers and sisters. Let it be so – it is so.