THE EPISTLE TO THE GALATIANS.
THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion and Alternation.)

A | 1. 1-6. EPISOPALARY AND SALUTATION.
   B1 | C1 | 1. 6-2. 14. SOLICITUDE.
   D1 | 2. 15-4. 11. DOCTRINAL CORRECTION.

B1 | C1 | 4. 12-20. SOLICITUDE.
   D1 | 4. 21-6. 10. DOCTRINAL CORRECTION.

B1 | C1 | 6. 11-14. SOLICITUDE.
   D1 | 6. 15. DOCTRINAL CORRECTION.

A | 6. 16-18. EPISOPALARY AND BENEDICTION.

THE EPISTLE TO THE GALATIANS.
INTRODUCTORY NOTES.

1. As with the Second Epistle to the Corinthians, a large part of this letter is taken up with proofs of the apostle's Divine authority. The major portion, however, is devoted to refuting the teaching of such as would lead back the Galatians to bondage, for many of them desired to be under the Law. And Paul declared to them that this was a removing unto a different gospel altogether, although, there being in reality no other gospel, it was a perverting of the gospel of Christ.

2. The likeness to Romans is noticeable, and although this Epistle was written before that to the Romans, Paul had taught the Galatians the same truth as he records in the later Epistle. Galatians has been happily likened to a sketch for the finished picture, Romans. In both is maintained the fundamental truth that there is no difference between Jew and Gentile before God. There would be many Jews among the churches of Galatia, for Paul ever went to the Jew first; yet the majority would be Gentiles, apparently too ready to yield to the persuasions of judaizers who taught the necessity of circumcision. Of profound interest to all believers is the record of the apostle's reception of the gospel which was preached by him. For he received it not from man, nor was he taught it, but it came to him through revelation of Jesus Christ.

3. There is difference of opinion as to where the churches of Galatia were situated. The province was a central one in Asia Minor, occupied in the northern parts by a mixed race in which the Keltic predominated; and some think that there were no churches at all in that portion of the province, but only in the southern parts, and that they probably included Antioch of Pisidia, Iconium, Derbe, and Lystra. It may be added that in Galatia proper, the people spoke the Keltic language until at least the time of Jerome, who records hearing the same tongue there as he heard in Treves.

4. DATE. Galatians was most probably written from Macedonia in the winter of A.D. 57, or the spring of A.D. 58. See Ap. 180.
THE EPISTLE OF PAUL THE APOSTLE
TO THE

GALATIANS.

Jesus Christ. Ap. 98. XI.
Father. Ap. 98. III.
the dead. Ap. 159. 3.
2 all. Probably including Timothy.
unto.to.
churches. Ap. 186. The only Epistle addressed to
a group of churches. Cp. I Cor. 16. 1.
Galatia. See Int. Notes. In all his other epistles
Paul adds some commendatory words, "Beloved of
God", Rom. 1. 7; "of God", I Cor. 1. 1; 
"saints", &c. Eph. 1. 1; Phil. 1. 1; Col. 1. 2; 
"in God", 
1 Thess. 1. 1. The omission shows how great was their
apostasy.
4 for. Gr. krupto, but the texts read peri. Ap. 104.
XIII. ii.
that=so that.
deliver. Gr. exaireo. See Acts 7. 10.
this=the.
4. 1 John 5. 19 (kosmoi),
of God, &c. = of our God and Father.

1. 6-12 (A1, above). DECLARATION. (Alternation.)

A1 | a | 6, 7. Their defection.
b | 7. The perverters.
a | 8, 9. Their defection.
b | 10-12. Himself who taught them.

6 removed. Read "removing". Gr. metathemi. The Mid. and Pass. with apo, mean "to desert".
4. 18. 2 Cor. 3. 1; 10. 2. trouble = are troubling. Cp. 6. 10. Acts 15. 24. and would = wishing to.
118. I. b). heaven. See Matt. 6. 9, 10. preach, &c. = preach a gospel (Gr. euangelizo. Ap. 121. 4).
beside (Gr. para. Ap. 104. xii. 8). or than, that.
9 before. I. e. at his second visit (Acts 18. 22). so = and. If. Gr. ei. 
appearance. Gr. phileo. Ap. 150. I. 2. do I seek = am I seeking. pleased = were pleasing.
Gr. douloio. Ap. 190. I. 2. 11 certify = make known or declare to, as I Cor. 15. 1. Gr. genuo.
of. Gr. hupo. Ap. 104. xviii. I. after. Same as "according to", v. 4. 12 neither. Gr. oude. of=

1749

The Companion Bible
http://worldeventsandthebible.com
E. W. Bullinger
13 For ye have heard of my preaching in time past in the Jews' religion, how that I persecuted the church of God, and wasted it:

14 And profited in the Jews' religion above many of my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, Who separated me from my mother's womb, and called me by His grace,

16 To reveal His Son, whom I had not seen, I neither professed nor knew, nor was there any sight of Him to me. I was not clothed with the Jews' garments.

17 But when I came to Jerusalem, I was not unknown to the apostles except for Titus, who was of a different race from mine.

18 But in every province of the Jews which I entered, I preached the word of God, privy to none of them, that they might be glorified of me, as of my own race. Gr. sunplathèo. Only here. Lit. race.

19 after. Gr. meta. Ap. 104. xi. 2. This was three years from his conversion, viz. A. D. 37. See Ap. 180.

20 behold. Gr. idion. Ap. 133. i. 1. v. 15. regions. Gr. klima. See Rom. 15. 23. and sojourn are found in Acts 9. 30; 11. 25. 22 Afterwards. See p. 1511; God in me, i.e. finding in Paul cause for glorifying God.

23 had heard. See p. 1511; God in me, i.e. finding in Paul cause for glorifying God.

D. 2 Then fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also.

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.

3 But neither Titus, who was of my race, was with me,
"being a Greek, was compelled to be circumcised:

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:

To whom we gave place by subjection, no not for an hour; that the truth of the gospel might continue with you.

But of these who seemed to be somewhat, (whosoever they were, it maketh no matter to me: God accepteth who cometh in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

But contrariwise, when they saw that the grace of God was committed unto Peter;

But 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 should go unto the heathen, and so unto the circumcision.

Only they would that we should remember the poor; the same which I also was forward with you.

But when Peter was come to Antioch, I withstood him unto the face, because he was to be blamed.

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.

And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, "If thou, being a Jew, livest after the manner of Gentiles, and not as the Jews, why compellest thou the Gentiles to live as do the Jews?"
2. 15.

**GALATIAN S.** 3. 7.

**2. 15—6. 11 (D*), p. 1748**: 2. 41—6. 10 (D*), p. 1748. DOCTRINAL CORRECTION. (Introduction and Alternation.)

15 Be **who are Jews by nature, and not sinners** of the Gentiles, 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**.

17 But *if, while we seek to be justified by** Christ, we ourselves also are found sinners, is therefore Christ the **minister** of **sin**? *God forbid.*

18 For if I build again the things which I destroyed, I **make myself a transgressor**.

19 For *3 through** the law **am dead to** the **law**, **that** I might **live** unto **God**. 20 If **am crucified** with **Christ**, nevertheless **I live**; yet **not** 3, but **Christ** **liveth in me**: and the **life** which I now **live** **in** 16 the **flesh** **I live** 17 by **the** **faith** **of the Son** of **God**, Who **loved me**, and **gave Himself for me**.

21 I do **not** **frustrate the grace** of **God**: for: 14 **if** **righteousness** **come** by **the** **law**, then **Christ** is **dead** **in vain**.

**O foolish Galatians, who hath** **bewitched** you, **that** you should **not** **obey** the **truth**? **before** whose eyes **Jesus Christ** hath been **evidently set forth**, **crucified** **among** you? 2 This only **would** I learn of you, **Received** ye the **Spirit** by **the** **works** of the **law**, or **by** the **hearing of faith**? 3 Are ye **so foolish**? **having** **begun** in the **Spirit**, are ye now **made perfect** **by** **the flesh**?

4 Have ye **suffered** so many things **in vain**? **if it be** yet **in vain**.

5 He therefore **that** **ministereth** to you the **Spirit**, and **worketh** **miracles** **among** you, **doeth he it by** **the** **works** **of the law**, or **by** the **hearing** **of faith**?

**Even as Abraham believed God, and it was accounted to him for righteousness.** 7 **Know** ye therefore that they which **are** **of faith**, **the same** are **the children of Abraham.**


3. 6—4. 11 (F, above). ABRAHAM AND HIS SEED. (Extended Alternation.)

**E. W. Bullinger**
8 And the Scripture, 
4 foreseeing that God would justify the heathen through faith, 
3 preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 
3 So then which they be of faith are blessed with faith.

L 10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. 
11 But that no man is justified by the law in the sight of God, it is evident: for, 
12 And the law is not of faith: but, If a man continueth not in all things which are written in the book of the law to do them, he is under curse. 

K 15 Brethren, I speak after the manner of men: Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. 
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. 
17 And this I say, that the promise, that was confirmed before of God in Christ, the law, which was after forty years, cannot disannul, that it should make the promise of none effect. 
18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

L N 19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; 
O and it was ordained by angels in the hand of a mediator. 
O 20 Now a mediator is not a mediator of one, but God is one. 
N g 21 Is the law then against the promise of God? God forbid:

through. Gr. εν, as v. 7; i.e. on the ground of, as Rom. 1:17; 4:16, &c. 

unto = to. 
faithful = the faithful. Gr. pistos. Ap. 150. III. 
Jas. 3.10. 2 Pet. 2.18. 
Cursed. Gr. ευκαταραταο. See John 7.49. 
11 no man = no one. Gr. oides. 
12 The man. Ap. 123.1. but the texts read "He". 
This quotation is from Lev. 18.5. 
13 Christ. Ap. 98. IX. 
reedemede. Gr. exaforazō. Elsewhere, 4.3. Eph. 5.10. Col. 4.5. 
being made = becoming. (EmpH.) 
14 That = In order that. Gr. bina. 
if it be = when. 
confirmed. Gr. kuroō. See 2 Cor. 2.3. 
disannulleth. Same as "frustrate", 2.21. 
addeth thereto. Gr. epidittassomai. Only here. 
16 made = spoken. See Gen. 21.12. 
17 confirmed before. Gr. prokuroō. Only here. 
in Christ. The texts omit. 
was. Lit. came to be. 
cannot disannul = doth not (Gr. ou) disannul (Gr. akurōō. Only here, Matt. 15.6. Mark 7.13). 
that it should = to. Gr. eis. 

O 19. To reveal sin till the promised Seed should come. 
O 20. A mediator manifests two parties. Shows the Law to be conditional. 
L N 19. A mediator manifests one party. Shows the promise to be unconditional. 
N g 21. The law then not affected by the Law. 
19 transgressions. Gr. parabasis. See Rom. 4.15. 
the . . . made. Lit. it has been promised. angels. Cp. Deut. 33.2. Acts 7.53. 
18 no more. Gr. ouketi, no longer. 
13.7. 

3. 21-25 (N, above). THE LAW GIVEN TILL CHRIST SHOULD COME. (Alternation.) 
N g 21. - The promise not affected by the Law. 
19. The incapacity of the Law. 
N h 22. - The purpose of the Law. 
23-25. The purpose of the Law. 
God forbid. See 2.17.
22 But the Scripture hath concluded all under sin, that the promise might be given to them that believe.

23 But before faith came, we were kept in custody under the law, shut up unto this faith which was to be revealed.

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 But after that faith is come, we are no longer under the law.

29 But if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.
4. 7.

GALATIANS.

4. 24.

but a son; and if a son, then an heir of God through Christ.

Q W 8 Howbeit then, when ye knew not God, ye did service unto them which by nature are gods.

W 9 But now, after that ye have known God, or rather are known of God,

X l how turn ye again to the weak and beggarly elements,

l 10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

G 12 Brethren, I beseech you, be as am; or for am as ye are: ye have not injure me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.

18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you, and to change my voice; for I stand in doubt of you.

(p. 1752)

4. 7

17 zealously affect. Gr. zelō, to be zealous, either for good or for bad. would = wish to. Ap. 102. 1.


21 why = why. Gr. ek kalei. See Rom. 3. 27.

22 affect. Gr. akathamein. See Rom. 13. 27.

23 in me. Gr. zelō, as above. 18 not. Gr. mé. Ap. 105. II.

24 Which things are an allegory: for these are the two covenants: one the one from the

if. Ap. 115. 2. a. then an heir = an heir also. of God through Christ. The texts read "through God".

4. 8-11 (Q. p. 1754). THE APPLICATION.

Q W t. Ignorance of God.

W 9. Unprofitable service.


X 9-11. Relapse to unprofitable service.


no = not. Gr. mé. Ap. 105. II.


9 after, &c. = having come to know.


4. 9-11 (X, above). RELAPSE TO UNPROFITABLE SERVICE. (Alternation.)


I 10. These are bondage.

m | 11. Elements of the world. Particular.

m | 11. Paul's labour in vain.


whereunto = to which.


again. Gr. palin anóthen. This is emph. For another see Luke 1. 3. The R.V. reads "over again".

be in bondage. Gr. douleuō, as v. 8.


4. 12-20 (C, p. 1748). SOLICITUDE. (Alternation.)

C l 12. Conformity to him besought.

m | 13-15. His former ministry.

n | 15-18. Conformity to Christ desired.

o | 26. His future ministry.


be = become.

for I, &c. Read, for was as ye are.


at the first = before. Cp. 2 Cor. 12. 7.

14 my. The texts read "your". The malady (2 Cor. 12. 7) which led to his presence among them was a test to them, a temptation to reject him and his message.


despised. Gr. ezoudheneo. See Acts 4. 11.

nor. Gr. oude.


Christ Jesus. Ap. 98. XII.

15 the blessedness, &c. = your blessedness. Gr. ònaxia. See Rom. 4. 6.


17 little. Gr. mikros. See Rom. 12. 3.


21 why = why. Gr. ek kalei. See Rom. 3. 27.

22 affect. Gr. akathamein. See Rom. 13. 27.

23 in me. Gr. zelō, as above. 18 not. Gr. mé. Ap. 105. II.

24 Which things are an allegory: for these are the two covenants: one the one from the

4. 24.

17 zealously affect. Gr. zelō, to be zealous, either for good or for bad. would = wish to. Ap. 102. 1.


21 why = why. Gr. ek kalei. See Rom. 3. 27.

22 affect. Gr. akathamein. See Rom. 13. 27.

23 in me. Gr. zelō, as above. 18 not. Gr. mé. Ap. 105. II.

24 Which things are an allegory: for these are the two covenants: one the one from the

1755

The Companion Bible

E. W. Bullinger

http://worldeventsandthebible.com
mount of Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, \textit{Rejoice, thou 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.}

28 Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

30 Nevertheless what saith the Scripture? \textit{Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.}

31 So then, brethren, we are not children of the bondwoman, but of the free.

5 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7 Ye did run well; who did hinder you that ye should not obey the truth?

8 This persuasion cometh not of Him that calleth you.

9 A little leaven leaveneth the whole lump.

10 Have confidence in you through Christ the Master.
5. 10.

GALATIANS.

E. W. Bullinger


2 Bear ye one another’s burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth him in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall reap corruption: but he that soweth to the Spirit shall reap everlasting life.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us make a fair shew.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

13 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

14 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

2 burdens. Gr. baros. Cp. v. 6. Baros is the burden we can bear by faith and sympathy.


4 desire: Gr. eis. Ap. 118. 2. a man. Gr. tis. Ap. 120. 5. something. Gr. neut. of tis. when he is = being.


6 every man = each one. prove = test. See 1 Thess. 2. 4 (allowed. R.V. approved).

7 be = being. God is = his own.


12 keep the law; but desire to have you circumcised, that they may glory in your flesh.

13 neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save I in the cross of our Lord Jesus Christ.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 As we have therefore opportunity, let us make a fair shew.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.