

# The Book of Galatians

## Chapter One

1:1 From Paul, as one sent with a message (not given of men, neither coming by men, but by Jesus Christ, and God the Father, who raised him from the dead),

1:2 And from all the brothers who travel with me, to all the churches in the Galatia area:

1:3 Gracious acceptance be to you and peaceful union from God our Father, and from our Lord Jesus Christ,

1:4 Who became a sacrifice for our sins, with the purpose of delivering us from present danger (not just a future hell) found in this evil age, all being done in oneness of accord with our God and Father's willed plan,

1:5 To whom be all glory forever and forever. So be it.

1:6 It is amazing to me that you have so quickly left Him who called you to a grace that allows us to live in union with Christ unto a gospel based on lesser points,

1:7 But know that their points of emphasis are not what God has set forth as the gospel but some are disturbing your view of things and would re-define the true emphasis of what the Good News entails.

1:8 However, if we as earthly apostles or even heavenly messengers set forth as the gospel any other thing than Christ in the manner we have presented Him unto you, then he leaves what God has blessed and places himself in a position of curse.

1:9 Let me repeat this for emphasis, if anybody regardless, preaches any variations upon the gospel that you got originally from us, let him be accursed.

1:10 My presentation over these issues may cause upheaval among you all but my goal is not to make everyone happy but to follow the line that is most pleasing to God. If I let you go on thinking what has been presented to you is the true gospel and don't challenge it, I wouldn't be much of a servant of Christ.

1:11 But I do challenge your view by giving you my definition of the gospel that is preached by me and let you know that I did not gain it listening to men.

1:12 The Jesus that highlights the gospel that I embraced was not based upon His walk as a man nor did men teach me this One for, I discovered the revealed Christ.

1:13 For you are aware of past times, how my religious stance opposed this man Christ and His religious followers, for there was no openness in me towards it.

1:14 Why should I be open for I was doing quite well in Judaism even above my equals because I was totally convinced and sold out to the belief system of our patriarchs.

1:15 But at a certain point, a change came, not initiated from me but just because God was pleased to do it, when He separated me from ancestral religious heritage and called me into a way of grace that...

1:16 is contingent upon the very life of Christ being revealed in us as our life and set me on a course of preaching “Christ in you” to the Gentiles as the gospel. And because seeing this Jesus had nothing to do with the man of ilee I did not go up to confer with those who knew Him by flesh and blood

1:17 Neither did I feel the need to go to Jerusalem and talk to the original apostles about what Jesus in the flesh was like but I went into a desert place where no one knew of Jesus’ earthly life and ministry and then on to Damascus.

1:18 Then after three years of personal search, when I felt stable in my knowledge of the resurrected Christ who now lives in us, then I went to Jerusalem to spend time with Peter for fifteen days.

1:19 But I did not see, much less draw from other apostles who were there but James, the brother of Jesus.

1:20 Now the things I am telling you concerning how I did not seek earthly information to gain a knowledge of the revealed Christ, before God I lie not.

1:21 After that I moved to the area of Syria and Cilicia, regions which had no awareness of the earthly life and ministry of Jesus;

1:22 And also I had no face to face contact with the churches of Judea, the area where Jesus after the flesh was widely known.

1:23 Therefore, the only thing the churches knew concerning me was that the man who once stood up

against the belief system of Christ now not only preaches it but...

1:24 The life of Christ is glorified in me.

## **Chapter Two**

2:1 It was a full fourteen years after that when Barnabas, myself and Titus ever went back to Jerusalem.

2:2 It was concerning my revelation why I went up, at which time I laid forth before them the particulars of the gospel which I share with the Gentiles, but I did it before a private group of noted leaders just in case my view of the risen Christ ran counter to theirs.

2:3 But they did not insist that Titus, who is Greek, be circumcised:

2:4 I say that because there were infiltrators with false views of what the gospel was really about who sought to bring about religious bondage by doing away with the liberation that is ours by union into Christ's life.

2:5 But not to worry for we did not submit for a moment to suggestions of gaining standing with God through actions outside of union. We did this in order that the true gospel might continue unhindered.

2:6 Concerning the examiners of what I presented as the gospel, (whatever status they held in men's eyes makes no difference to me for I know that God is not

caught up in politics), they had no area of truth to add of which they might have felt I left out.

2:7 In fact they applauded my definition of the revealed gospel as the same as theirs and saw that my place was to take it to non-Jewish people even as Peter had been assigned by God to primarily reach those of the Jewish faith.

2:8 (They saw it as the same life of Jesus at work in Peter, who was an apostle to the Jews, that was at work just as effectively in me to reach Gentiles)

2:9 And when the top three men, Peter, James and John perceived the grace that was given unto me to reach people with no Jewish foundation or background, they extended the right hand of acknowledgement that though the methods were different, the gospel was the same as we went to the heathen and they went to the Jews.

2:10 The only stipulation they added concerning ministry was that we not forget to also minister to the needy as Jesus did which I counted as sound advise and have done so.

2:11 The only true squabble had with the Jerusalem brothers was not concerning what I preach but happened some time later when Peter came to Antioch and an issue arose in which I openly challenged his actions because he was at fault.

2:12 What happened was that, prior to certain brothers arriving that were sent by James, Peter moved freely among the Gentile brothers caring not concerning legalistic requirements but when the Jewish delegation

arrived, he withdrew and set himself apart for fear of reprisal by those who held circumcision to be something other than what happened at the cross.

2:13 Eventually all of the Jewish brothers also withdrew like Peter so much so that even Barnabas also got caught up with the hypocrisy of it all.

2:14 But when I noticed that their actions were contrary to our death with Christ and His common life now in all believers, I said to Peter in front of them all, “If you who were born a Jew are now set free from Judaism by union into Christ, why would you then turn and insist that Gentiles become like Jews and get circumcised?”

2:15 “We here who were born Jewish and not born into heathenism,

2:16 “Know that no Israelite is justified by the works of the law, but justified by the faith of Jesus Christ, and this is why we chose to believe in Jesus Christ, so that we might be justified by the faith of Christ, and not by keeping the Jewish law: for the scriptures say that by the works of the law shall no flesh be justified regardless of culture or heritage.”

2:17 But if, while at the same moment we Jews seek to be justified by Christ, we violate the very spirit of that by cohering Gentiles to get circumcised in order to find acceptance with God, do you think Jesus is the author of this hypocrisy and double standard? God forbid.

2:18 Can you not see that such actions are those of a transgressor if we are rebuilding religious leism into other people's lives though we have declared it as void and set out to destroy it from our own lives?

2:19 But it was because of the heavy bondage that the law brought into our life that caused us to want to die to the law as a way of pleasing God so that we might find a new method for living unto God. That new method is as follows:

2:20 I am crucified with Christ: nevertheless I live; yet not the "I" who became crucified with Christ, but Christ is now the one who lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loves by giving Himself, and gave himself for my benefit to His loss.

2:21 I am not going to void out the kind of grace that allows me to forsake my life of failure so Christ can live a life pleasing to the Father through me: for if right standing with God comes by us staying alive so we can keep the law then what is the point of putting us to death with Him on the cross?

### **Chapter Three**

3:1 Oh Galatians, don't you see the extreme foolishness of what you have recently received as the gospel? It is as if a spell has been cast upon you that would keep you from staying with the true gospel when, our being crucified with Christ was set before you with clarity by God and by us.

3:2 There is just one thing I would like to ask you, is the spirit of what God has for us in the Word attained by keeping the letter or by faith in what Jesus did by union?

3:3 Are you really this foolish? As Gentiles that came to God, you started with the spirit of the Word but do you think you are going to find a better way by returning to the old Jewish interpretation of the scriptures which is through fleshly works?

3:4 Have you gone through so many trials in your search for Christ only to miss the point of it all? If indeed you have permanently gotten off track.

3:5 The one who ministers forth the spirit of the Word in the power of the Holy Spirit, who also confirms the word with signs, does he perform these things because he perfectly keeps the law or because his faith has grasped the heart of God concerning the seed of Christ in us as the fulfillment of what God requires?

3:6 The basis of the true gospel is just like Abraham who had no faith in his own dead state but went ahead and believed that the seed God would bring out of him would be the basis of right stand that he sought.

3:7 You can be assured of this, they who have this same kind of faith toward Jesus, all of them are the continuation of what God wanted when He called Abraham.

3:8 And the scriptures, bearing hidden insight concerning God's coming plan involving justifying non-circumcised Jews based on their faith alone, literally was communicating the gospel involving Christ as the same



life of all by saying, “In you, any person regardless of race who sees Christ as their only hope, will be on equal footing with Me”.

3:9 The spirit of the scriptures makes it obvious that anyone who holds forth this kind of faith are the blessed ones spoken of in the same manner that Abraham’s faith made the difference for him.

3:10 If you chose doing the things required by the letter of the law as your way, you are under the curse: for what is written says, “Cursed is everyone who does not continue to do everything at all times that is required by written commandment”.

3:11 That described the view of things from the letter but the scriptures as viewed from the spirit makes it plain that justification does not and will never come by the law as far as God is concerned for, “The just shall live by faith”.

3:12 Know that the letter of the law has nothing to do with faith in Christ in us as the one who fulfills all but it states that if you are going to make yourself the one responsible for what God requires then you will spend your whole life keeping them.

3:13 Christ has redeemed us from the one curse, the curse of being enslaved to the law by being made another kind of curse for us: because the scriptures declare another “out”, Cursed is everyone, for everyone was in Jesus when he hanged on a tree”:

3:14 This “union into the cross” method was done in order that the blessing that Abraham found concerning faith in the seed in him might come upon even Gentiles so that we all might receive the promises of the spirit of the Word by the Holy Spirit responding to our faith in this specific plan.

3:15 Brothers, let me give you an example that holds true, even among mere men; if plain men made a covenant together, yet if they both agreed and confirmed it, no body else has the power to either do away with it or add new stipulations to it.

3:16 Well even more sure than any agreement between men, God made covenant promises to Abraham and his seed. Notice the covenant was not to Abraham’s “seeds” as if speaking in the plural but spoke in the singular “And to thy seed”. God was speaking of Christ who would be the promised seed in all of us.

3:17 And this is what I affirm, that the covenant established by God for those in union with Christ, cannot be over-ridden by the law covenant which wasn’t even introduced until four hundred and thirty years after the first one, nor can it do away with or add any new stipulations to it.

3:18 For if the blessings you seek come by the covenant of the law and that is your covenant of choice then the covenant of promise has no validity for you: but don’t forget this — as the father of all Jews, Abraham did find what God wished to convey and he got it by promise in the first covenant.

3:19 What then is the purpose for the covenant of the law that came later? It was added in order to cause sin to be seen by us for what it is: transgression, keeping us ever aware that we are not the promised seed until the One to whom the promises actually applied, the seed which is Christ, should actually come forth in us. The law covenant was confirmed through the agency of angels with the man Moses on Sinai as an intermediary.

3:20 Of course a mediator is needed when the covenant involves more than one but the covenant with Abraham was really between God and His Son within each of us and God is one needing no middleman anymore.

3:21 By design does the covenant of the law function in opposition to the covenant given by God to Abraham? Of course not: but the law does not impart the life of the seed (Christ) which is the basis of the covenant of promise. If God could have given life by means of law He surely would have done so (because His goal has always been life). If it did then right standing with God could have been on the basis of law.

3:22 But the letter of scripture based on law brings all to conclude that they are hopelessly sinful so that they may turn from themselves unto faith in the promised seed which is the life of Christ in them. The law holds all as prisoners under the power of the fallen nature so what was promised might be gained by means of faith of Jesus Christ.

3:23 But before we would put trust in the life of Christ, we had to be held in place to behold our own inadequacies by means of the requirements of the law, shut out and

unaware of the faith that would arise later when we had our eyes opened to the revealed Christ.

3:24 Therefore the design God had for bringing in the law was to let it function as a schoolmaster, one whose purpose is to bring us to the understanding of the great lesson which is Christ as life, so that faith in Him would now be what justifies us.

3:25 But once that lesson is learned, then the teacher has accomplished his purpose and is no longer needed.

3:26 What makes us children of God is not Jewish heritage but those who put their faith in the seed of Christ within.

3:27 For all of you who have been baptized into Christ's death therefore have Christ as your resurrection, having put Him on as your life.

3:28 There is no more Jew or Greek, there is no more bond or free, there is no more male or female: for there is only one (Christ) and we all are identified in union with Him.

3:29 And if you are corporately identified by the one which is Christ then, as He was what was always meant by "Abraham's seed" then so are you with the result of inheriting by promise all that was due to Christ.

## **Chapter Four**

4:1 Now it is important to understand that, in our culture, a child who is slated to be the inheritor, as long as

he has not matured to the fathers' spirit and view of things, is treated no different than household maids and servants, even though all that the Father possesses is meant for him by inheritance.

4:2 But he is placed under those who govern over him and bring correction to him until the time the father feels he has gained the family spirit and not just the family goods.

4:3 Us likewise, when we were yet childishly selfish in our approach to the Father's heart and goods, were pressed by the law and life's circumstances in order to be confronted with our own personal inadequacies and wrong attitudes.

4:4 But when time and circumstance had brought us to be fully fed up with our state, God sent forth the answer, His Son, who could handle being birthed and brought into this earth and live free though pressured by Jewish commandments,

4:5 So that He could redeem us from living by the covenant of the law in order to take our place as mature sons who are in tune with the Father's heart.

4:6 And because you are of the family lineage, God then imparts the family spirit which is nothing short of the nature of His Son which lives in our hearts and passionately cries forth "Father" showing self is no longer central.

4:7 When Christ is revealed in Christians in this manner you are no longer dealt with as one who only serves by doing his duty but are treated as a son because

it is the Son's nature at work in you. And if you are now looked upon as a mature son then you are now an inheritor but only through Christ as the true heir.

4:8 And you Galatians, when you were unaware of the true God, gave worshipful respect unto them whose nature was nothing like what God would be like.

4:9 But at this present time, now that you know God, or rather are known of God by union into Christ, how is it that you turn back again unto the weakness of flesh and the smallness of externals unto which you will only be brought into bondage again?

4:10 You honor specific days, and months and times, and years as what is important to God for your lives.

4:11 I am fearful of discovering these things concerning you, lest I conclude that I have wasted my time and effort in sharing the riches of Christ with you.

4:12 Brothers, I call upon you to be as I am, for I am toward you the way you originally were toward me: instead of rejection and injury, there was acceptance on your part.

4:13 For you remember how, when I first came and preached the gospel to you that you had to contend with the visually infirmed state I was in at the time.

4:14 And you did not despise or reject me because of the infirmity that was obvious in my flesh; but received me as a heavenly messenger sent from God; yea even higher, even as Christ Jesus come in my flesh to you.

4:15 Where now is all the good things you all spoke concerning me back then? For I stand as a character witness on your behalf at that time that, if it was even possible, you would have pulled out your own healthy eyes and replaced my infirmed eyes with them.

4:16 But now, have I become your enemy, because I point you back to the truth of Christ as our standing before God?

4:17 These preachers of another gospel affect you to be zealous for their message, but it is not good; and they would use tactics of excluding you just to make you go after them harder.

4:18 Don't misunderstand, I think it is good to be always zealous when pursuing what is correct, and not just being on fire when I am there watching you.

4:19 My own children whom I brought into the kingdom, of whom I now once more find myself groaning in travail until you are birthed again into the original premise which is the forming of Christ in you.

4:20 I so desire to be present there locally with you right now, and to change the tone I am setting in this letter; for right now I am experiencing serious doubts about where you stand.

4:21 Explain to me, you who desire to go back to the law covenant, how is it that you do not get what it is saying?

4:22 For the scriptures show how Abraham fathered two sons but their mothers were different, one was an Egyptian bondmaid and the other was a freewoman.

4:23 But the son whose mother was in bondage came forth as a result of flesh and bright ideas; but the son of the freewoman came forth by God's hand based on what He promised and not upon what we do.

4:24 By God's design, these things were not just to be historical stories but as an allegory they show forth spiritual truth. For these represent the two covenants we have been talking about; the one comes from mount Sinai where the law was given to wilderness wanderers, from which their whole beginning is based on bondage, which is represented by mother Hagar.

4:25 Before the events ever even happened God made Hagar represent mount Sinai in the Arabian wilderness, which speaks of the present system of law and feasts in Jerusalem, and the bondage to it that is upon all those who are out from her.

4:26 But Jerusalem which is above, and those who have come into union with Christ as a bride, are free, for she is the mother of all of us who embrace such a covenant relation.

4:27 That is why it is written, Rejoice, all who refuse to put your hand to trying to produce what is pleasing to God by self-effort; break forth and cry you who have not travailed and brought forth: for the destitute who trust God for the Seed will be much more fruitful than the one that has a husband.

4:28 Now we, brothers, just like Isaac, are birthed out from what was promised.



4:29 But, just like it was back then, he that was birthed out from a system of flesh accomplishments will persecute the brother that drew life from the eternal Spirit, and it will be just like that in the present.

4:30 But even with that being true, what does the scripture tell us? We are to cast out the bondwoman and her son which represent the old covenant methods: because the son of the bondwoman is not going to inherit along with the son of the freewoman.

4:31 Therefore, brethren, we are not to accept stipulations from the bondwoman covenant but embrace only the covenant of the freewoman.

## **Chapter Five**

5:1 Stand firmly therefore, in the liberation that is settled and freely yours by Christ and don't become entrapped and yoked with the burden of "law relating" that leads to bondage.

5:2 Take note that it is I, Paul, (the one who used to serve the law in a dedicated fashion) that is telling you, submitting to the pressure to adhere to outward circumcision puts you under an old relationship whereby Christ is no longer the basis and then is no profit to you anymore.

5:3 I declare to you plainly that whoever gets circumcised outwardly to obtain right-standing has put himself under a system that requires him to uphold all other tenets that the law requires.

5:4 Choosing the system of justification by law takes you out of the benefits of the system of union with Christ, so your change has made you fall from relating by grace.

5:5 But the chosen method for reaching what God wants is to wait upon the Spirit to bring about the hope of right-relating that is based on faith,

5:6 Realizing that, in union with Jesus Christ neither outward act of being circumcised nor refraining from it amounts to anything to God anymore. The only thing God calls for is our faith in these realities and the love that keeps that faith active.

5:7 Up to this point you have completely pursued the Lord in this union relationship, who set you on a different course and caused you to no longer be committed to God in this resurrection way?

5:8 If this is the means of relating God has called you to follow, be assured He did not author this departure.

5:9 Even just a little law keeping ruins the whole concept of grace by union.

5:10 In reality, I am confident in you and the Lord in you, that this is your mind also; but the trouble makers, whoever they be, will have to bear the judgment for their actions.

5:11 And brothers, if I still preach the shadow then why am I persecuted and not accepted? Going back to the old view and way voids the cross as the answer and stops the offense.

5:12 I desire that the fleshly motives of them who trouble you would be circumcised away.

5:13 For, as brethren, we are given great liberty but we should not allow Christ's freedom to open the door to the flesh but always flow freely in love that serves others.

5:14 For whatever the law required is summed up in self-giving described in this: "Thou shalt love thy neighbor as thy self".

5:15 But if we attack and seek to ruin those around us, be careful that the same actions don't come back on ourselves.

5:16 That is why I say this, Walk in God's Spirit and nature and not your own and you will not be about fulfilling self-centered desires of the flesh nature.

5:17 For the flesh seeks its way selfishly and the Spirit gives itself freely to its own loss; and these two are totally at odds, so that we become frustrated in our efforts to get what we want.

5:18 But if we are led by the Spirit's way, the spiritual demands of the law are no longer holding us in sway.

5:19 Not the self-seeking ways the flesh shows its centrality are seen in works of adultery, fornication, uncleanness, lasciviousness,

5:20 Idolizing certain things and people, sorcery, hating (not loving), jealousy, wrath, causing divisions, secretly subverting, standing on half truths,

5:21 Lack of contentment that envies, murder, drinking to get relief, partying, and all things of a similar nature; of which actions I told you before and say again, that the man whose character remains governed in this way will never gain the government of God's way.

5:22 Because the result of the selfless Spirit's influence in us is identified by opposite characteristics such as loving the unlovely, joy even in trial, peace at all times, putting up with painful things for a long time, gentle responses, goodness, faith (not despair),

5:23 Meekness of mind, self-control; which things break no law but fulfill it.

5:24 This is because our affections and desires that stem from the flesh have been dealt with by crucifixion through oneness with Christ.

5:25 If we claim we are now in the realm of God's Spirit then let us walk in accord with the self-giving way of God's Spirit.

5:26 Let us not claim spirituality while using methods of personal gain to achieve it, such as ambition and actions that step on others, or pursuing God because of jealousy of what others have with Him.

