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| Galatians | |
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| Gal 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) | Paul, an apostle--[special messenger appointed and commissioned and sent out] not from [any body of] men nor by or through any man, but by and through Jesus Christ (the Messiah) and God the Father, Who raised Him from among the dead— (AMP) |
| Gal 1:2 And all the brethren which are with me, unto the churches of Galatia: | And all the brethren who are with me, to the churches of Galatia: (AMP) Paul traveled in company with others. |
| Gal 1:3 Grace [be] to you and peace from God the Father, and [from] our Lord Jesus Christ, | Grace and spiritual blessing be to you and [soul] peace from God the Father and our Lord Jesus Christ (the Messiah), (AMP) |
| Gal 1:4 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: | Who gave (yielded) Himself up [to atone] for our sins [and to save and sanctify us], in order to rescue and deliver us from this present wicked age and world order, in accordance with the will and purpose and plan of our God and Father—(AMP) |
| In Greek “world” doesn’t mean what we think it means. It means the present age and world order. And, therefore, when the New Testament speaks of the “end of the world”, it refers to the end of the current world order. | |
| Gal 1:5 To whom [be] glory for ever and ever. Amen. | To Him [be ascribed all] the glory through all the ages of the ages and the eternities of the eternities! Amen (so be it). (AMP) |
| Gal 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: | I am surprised and astonished that you are so quickly turning renegade and deserting Him Who invited and called you by the grace (unmerited favor) of Christ (the Messiah) [and that you are transferring your allegiance] to a different [even an opposition] gospel. (AMP) The Galatians were some of the earliest Gentile converts. Apparently, there were other missionary groups going about, besides Paul and his companions, who were trying to persuade the Galatians to follow strict Jewish law. |
| Gal 1:7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. | Not that there is [or could be] any other [genuine Gospel], but there are [obviously] some who are troubling and disturbing and bewildering you [with a different kind of teaching which they offer as a gospel] and want to pervert and distort the Gospel |

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| | of Christ (the Messiah) [into something which it absolutely is not]. (AMP) |
| The Doctrine of Christ is simple, and must be kept simple. But there is a strong tendency to add additional rules and restrictions to it. The essence of the Doctrine of Christ is to repent and come to Him, and He will show you all other things that you must do. But there is the tendency to complicate this and to add things which maybe the Lord told you to do, but He hasn't told someone else to do. | |
| Gal 1:8 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. | But even if we or an angel from heaven should preach to you a gospel contrary to and different from that which we preached to you, let him be accursed (anathema, devoted to destruction, doomed to eternal punishment)! (AMP) |
| Paul is using an extreme case for emphasis. But Christ is so explicit in explaining His doctrine, that we must test every message we receive against it, whether than message come from men or angels. Apparently, there were parties going around to the churches teaching them that they had to live the law of Moses, just as there is a tendency in the church today to prove our worthiness to one another and to the world by our works. And what is that doctrine? See 2 Nephi 31, 32 and 3 Nephi 11. | |
| Gal 1:9 As we said before, so say I now again, If any [man] preach any other gospel unto you than that ye have received, let him be accursed. | As we said before, so I now say again: If anyone is preaching to you a gospel different from or contrary to that which you received [from us], let him be accursed (anathema, devoted to destruction, doomed to eternal punishment)! (AMP) Again. |
| Gal 1:10 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. | Now am I trying to win the favor of men, or of God? Do I seek to please men? If I were still seeking popularity with men, I should not be a bond servant of Christ (the Messiah). (AMP) This is not a popular doctrine. People want to be tied to a physical leader and physical leaders want people tied to and dependent on them. |
| Gal 1:11 But I certify you, brethren, that the gospel which was preached of me is not after man. | For I want you to know, brethren, that the Gospel which was proclaimed and made known by me is not man's gospel [a human invention, according to or patterned after any human standard]. (AMP) |
| Gal 1:12 For I neither received it of man, neither was I taught [it], but by the revelation of Jesus Christ. | For indeed I did not receive it from man, nor was I taught it, but [it came to me] through a [direct] revelation [given] by Jesus Christ (the Messiah). (AMP) Paul did not receive the Gospel, from the traditions of men, but by direct revelation from Christ. |
| Gal 1:13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond | You have heard of my earlier career and former manner of life in the Jewish religion (Judaism), how |

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| measure I persecuted the church of God, and wasted it: | <p>I persecuted and abused the church of God furiously and extensively, and [with fanatical zeal did my best] to make havoc of it and destroy it. (AMP)</p> <p>Now, Paul tells us about his life.</p> |
| Gal 1:14 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>And [you have heard how] I outstripped many of the men of my own generation among the people of my race in [my advancement in study and observance of the laws of] Judaism, so extremely enthusiastic and zealous I was for the traditions of my ancestors. (AMP)</p> |
| Gal 1:15 But when it pleased God, who separated me from my mother's womb, and called [me] by his grace, | <p>But when He, Who had chosen and set me apart [even] before I was born and had called me by His grace (His undeserved favor and blessing), saw fit and was pleased (AMP)</p> <p>"Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was." (Joseph Smith, Teachings, p. 365)</p> |
| Gal 1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: | <p>To reveal (unveil, disclose) His Son within me so that I might proclaim Him among the Gentiles (the non-Jewish world) as the glad tidings (Gospel), immediately I did not confer with flesh and blood [did not consult or counsel with any frail human being or communicate with anyone]. (AMP)</p> <p>This is quite unusual. He did not confer with any human about this, but went straight to the Lord.</p> |
| Gal 1:17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. | <p>Nor did I [even] go up to Jerusalem to those who were apostles (special messengers of Christ) before I was, but I went away and retired into Arabia, and afterward I came back again to Damascus. (AMP)</p> <p>Not even the apostles at Jerusalem, who had been with Jesus. I would think that Paul went alone into the desert to commune with God. He had a lot of tradition to unlearn.</p> |
| Gal 1:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. | <p>Then three years later, I did go up to Jerusalem to become [personally] acquainted with Cephas (Peter), and remained with him for fifteen days. (AMP)</p> <p>Paul spent two weeks with Peter.</p> |

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| Gal 1:19 But other of the apostles saw I none, save James the Lord's brother. | <p>But I did not see any of the other apostles (the special messengers of Christ) except James the brother of our Lord. (AMP)</p> <p>James, the son of Zebedee was the earliest apostle to be martyred, and apparently, he was replaced by James, the brother of the Lord, who became a prominent leader of the Church in Jerusalem.</p> |
| Gal 1:20 Now the things which I write unto you, behold, before God, I lie not. | <p>Now [note carefully what I am telling you, for it is the truth], I write this as if I were standing before the bar of God; I do not lie. (AMP)</p> <p>Why should anybody doubt him? Paul always seems so defensive and competitive in his letters, as if some third party were challenging him, his mission, his intentions, and his credentials.</p> |
| Gal 1:21 Afterwards I came into the regions of Syria and Cilicia; | Then I went into the districts (countries, regions) of Syria and Cilicia. (AMP) |
| Gal 1:22 And was unknown by face unto the churches of Judaea which were in Christ: | And so far I was still unknown by sight to the churches of Christ in Judea (the country surrounding Jerusalem). (AMP) |
| Gal 1:23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. | They were only hearing it said, He who used to persecute us is now proclaiming the very faith he once reviled and which he set out to ruin and tried with all his might to destroy. (AMP) |
| Gal 1:24 And they glorified God in me. | <p>And they glorified God [as the Author and Source of what had taken place] in me. (AMP)</p> <p>The saints in Judaea were a little edgy about Paul, but they were glad to hear of his conversion.</p> |
| Gal 2:1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with [me] also. | Then after [an interval] of fourteen years I again went up to Jerusalem. [This time I went] with Barnabas, taking Titus along with [me] also. (AMP) |
| <p>Barnabas was a disciple who was trusted by the saints at Jerusalem, and Paul also brought along Titus, a Greek, who was his longtime traveling companion, mentioned frequently in Paul's letters.</p> <p>For the journey, Barnabas came along as Paul's companion. Robert J. Matthews tells us why Paul brought Titus, "Paul apparently saw in Titus living evidence that an uncircumcised Greek could be a model of faith and virtue, strong in the Spirit; in him, Jewish members might see an example of the grace of God given to the Gentiles without the encumbrance of the law of Moses." ("A Crisis, a Council, and Inspired Leadership," Ensign, Oct. 1995, 59)</p> <p>But, think, he never met the rest of the saints or the rest of the apostles until fourteen years later. Paul was definitely not part of the quorum of the Twelve.</p> | |
| Gal 2:2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them | I went because it was specially and divinely revealed to me that I should go, and I put before them the Gospel [declaring to them that] which I |

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| which were of reputation, lest by any means I should run, or had run, in vain. | <p>preach among the Gentiles. However, [I presented the matter] privately before those of repute, [for I wanted to make certain, by thus at first confining my communication to this private conference] that I was not running or had not run in vain [guarding against being discredited either in what I was planning to do or had already done]. (AMP)</p> <p>Paul was inspired and directed to declare to the main body of apostles what he had been directed to teach. He waited 14 years to finally run it by them.</p> |
| Gal 2:3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised: | <p>But [all went well!] even Titus, who was with me, was not compelled [as some had anticipated] to be circumcised, although he was a Greek. (AMP)</p> <p>Paul thought the apostles at Jerusalem might insist that Titus, a Greek, be circumcised and forced to comply with Jewish law.</p> |
| Gal 2:4 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>[My precaution was] because of false brethren who had been secretly smuggled in [to the Christian brotherhood]; they had slipped in to spy on our liberty and the freedom which we have in Christ Jesus, that they might again bring us into bondage [under the Law of Moses]. (AMP)</p> |
| Apparently, there was little trust. The followers of Christ were still an “underground” organization. Both Paul and the main body of the church feared orthodox Jewish infiltrators, sent by the authorities to spy on their activities and report back. This explains the suspicions and hesitancy on the part of both the main body of believers at Jerusalem, and Paul and those traveling with them. | |
| Gal 2:5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. | <p>To them we did not yield submission even for a moment, that the truth of the Gospel might continue to be [preserved] for you [in its purity]. (AMP)</p> |
| Gal 2:6 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 [to be somewhat] in conference added nothing to me: | <p>Moreover, [no new requirements were made] by those who were reputed to be something--though what was their individual position and whether they really were of importance or not makes no difference to me; God is not impressed with the positions that men hold and He is not partial and recognizes no external distinctions--those [I say] who were of repute imposed no new requirements upon me [had nothing to add to my Gospel, and from them I received no new suggestions]. (AMP)</p> |
| Paul listened to the Twelve and reported to them what he was teaching, but paid no deference to them. Contrast that with the church today. Paul would have been excommunicated years ago. | |

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| I have read some speeches by members of the LDS hierarchy who insist on imposing their view of how the church ought to be organized on the early Christian church, declaring a first presidency and seniority among the apostles. I am going to be like Paul and pay them no deference. | |
| Gal 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as [the gospel] of the circumcision [was] unto Peter; | But on the contrary, when they [really] saw that I had been entrusted [to carry] the Gospel to the uncircumcised [Gentiles, just as definitely] as Peter had been entrusted [to proclaim] the Gospel to the circumcised [Jews, they were agreeable]; (AMP) |
| Paul was able to convince the Apostles and come to an agreement about who would go to the Gentiles and who would go to the Jews. This seems confusing to me, given Peter's vision about the clean and the unclean animals and his taking the Gospel to the household of the Gentile Cornelius. | |
| Gal 2:8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) | For He Who motivated and fitted Peter and worked effectively through him for the mission to the circumcised, motivated and fitted me and worked through me also for [the mission to] the Gentiles. (AMP) Each side came to the recognition that it was the same God working through all of them. How many Restoration churches would recognize this today? |
| Gal 2:9 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 [should go] unto the heathen, and they unto the circumcision. | And when they knew (perceived, recognized, understood, and acknowledged) the grace (God's unmerited favor and spiritual blessing) that had been bestowed upon me, James and Cephas (Peter) and John, who were reputed to be pillars of the Jerusalem church, gave to me and Barnabas the right hand of fellowship, with the understanding that we should go to the Gentiles and they to the circumcised (Jews). (AMP) |
| <p>So, they had an agreement. It is interesting that James, the brother of the Lord, is named first, and not Peter. It bothers me a bit curious that Paul holds them in such low regard. "Seemed to be pillars." "Seemed to be somewhat." Paul had no respect for them, unlike us today, who hold them in such high esteem. At least I do. Peter and John had their problems to overcome, but they were a couple of the spiritual giants of all time in my estimation, and are said to hold the keys of the coming Dispensation of the Fullness of Times, as well as being prominent figures in the Restoration of the Gospel.</p> <p>There are a few theologians who hold that the main body of the church considered Paul to be an apostate. Measured by modern LDS standards, a man claiming a vision of Christ and going about teaching and baptizing congregations separate from the main body of the church, and never meeting or conferring with the general authorities in Salt Lake City would be considered an apostate. Take the example of Denver Snuffer and his adherents today. There are other authors and bloggers who have either also been excommunicated, write anonymously, or walk a very thin line so as to stay well within church regulations.</p> | |
| Gal 2:10 Only [they would] that we should remember the poor; the same which I also was forward to do. | They only [made one stipulation], that we were to remember the poor, which very thing I was also eager to do. (AMP) |

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| | <p>We read constantly in Paul's letters where he is collecting money to send to the poor in Jerusalem. So, he is fulfilling his promise.</p> |
| Gal 2:11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. | <p>But when Cephas (Peter) came to Antioch, I protested and opposed him to his face [concerning his conduct there], for he was blameable and stood condemned. (AMP)</p> <p>If true, this is pretty bad. Peter was acting as a hypocrite in this instance.</p> |
| Gal 2:12 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>For up to the time that certain persons came from James, he ate his meals with the Gentile [converts]; but when the men [from Jerusalem] arrived, he withdrew and held himself aloof from the Gentiles and [ate] separately for fear of those of the circumcision [party]. (AMP)</p> <p>When Peter visited Antioch, he was OK taking his meals with the Gentiles, even going against the Jewish law barring fellowship with the Gentiles.</p> |
| Gal 2:13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. | <p>And the rest of the Jews along with him also concealed their true convictions and acted insincerely, with the result that even Barnabas was carried away by their hypocrisy (their example of insincerity and pretense). (AMP)</p> <p>And the rest of the Jews in the party, including Barnabas, went along.</p> |
| Gal 2:14 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 do the Jews, why compellest thou the Gentiles to live as do the Jews? | <p>But as soon as I saw that they were not straightforward and were not living up to the truth of the Gospel, I said to Cephas (Peter) before everybody present, If you, though born a Jew, can live [as you have been living] like a Gentile and not like a Jew, how do you dare now to urge and practically force the Gentiles to [comply with the ritual of Judaism and] live like Jews? (AMP)</p> <p>We'll let Paul speak for himself.</p> |
| Gal 2:15 We [who are] Jews by nature, and not sinners of the Gentiles, | <p>[I went on to say] Although we ourselves (you and I) are Jews by birth and not Gentile (heathen) sinners, (AMP)</p> |
| Gal 2:16 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>Yet we know that a man is justified or reckoned righteous and in right standing with God not by works of the Law, but [only] through faith and [absolute] reliance on and adherence to and trust in Jesus Christ (the Messiah, the Anointed One). [Therefore] even we [ourselves] have believed on</p> |

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| | Christ Jesus, in order to be justified by faith in Christ and not by works of the Law [for we cannot be justified by any observance of the ritual of the Law given by Moses], because by keeping legal rituals and by works no human being can ever be justified (declared righteous and put in right standing with God). (AMP) |
| Gal 2:17 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. | But if, in our desire and endeavor to be justified in Christ [to be declared righteous and put in right standing with God wholly and solely through Christ], we have shown ourselves sinners also and convicted of sin, does that make Christ a minister (a party and contributor) to our sin? Banish the thought! [Of course not!] (AMP) |
| Gal 2:18 For if I build again the things which I destroyed, I make myself a transgressor. | For if I [or any others who have taught that the observance of the Law of Moses is not essential to being justified by God should now by word or practice teach or intimate that it is essential to] build up again what I tore down, I prove myself a transgressor. (AMP) And a hypocrite. |
| Gal 2:19 For I through the law am dead to the law, that I might live unto God. | For I through the Law [under the operation of the curse of the Law] have [in Christ's death for me] myself died to the Law and all the Law's demands upon me, so that I may [henceforth] live to and for God. (AMP) |
| Gal 2:20 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. | I have been crucified with Christ [in Him I have shared His crucifixion]; it is no longer I who live, but Christ (the Messiah) lives in me; and the life I now live in the body I live by faith in (by adherence to and reliance on and complete trust in) the Son of God, Who loved me and gave Himself up for me. (AMP) |
| Gal 2:21 I do not frustrate the grace of God: for if righteousness [come] by the law, then Christ is dead in vain. | [Therefore, I do not treat God's gracious gift as something of minor importance and defeat its very purpose]; I do not set aside and invalidate and frustrate and nullify the grace (unmerited favor) of God. For if justification (righteousness, acquittal from guilt) comes through [observing the ritual of] the Law, then Christ (the Messiah) died groundlessly and to no purpose and in vain. [His death was then wholly superfluous.] (AMP) |
| Eating or not eating with Gentiles, or circumcision or uncircumcision seem like little things, but they symbolize an entire principle: either you have faith in Christ, or you believe in the works of the law. Your everyday conduct shows what you believe. And the test of that conduct is how you act in front of | |

other people who might be in a position to judge you. This is the very definition of putting our trust (and our fear) in the arm of flesh.

For a man who once said “Then Peter and the [other] apostles answered and said, We ought to obey God rather than men.” (Acts 5:29), Peter muffed it this time.

This was a great object lesson to Peter and the rest of the party at the dinner, as well as to the Galatians, and a great lesson to us that bears repeating.

Gal 3:1 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?

O you poor and silly and thoughtless and unreflecting and senseless Galatians! Who has fascinated or bewitched or cast a spell over you, unto whom--right before your very eyes--Jesus Christ (the Messiah) was openly and graphically set forth and portrayed as crucified? (AMP)

How could you be deceived so soon?

Gal 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

Let me ask you this one question: **Did you receive the [Holy] Spirit as the result of obeying the Law and doing its works, or was it by hearing [the message of the Gospel] and believing [it]? [Was it from observing a law of rituals or from a message of faith?]** (AMP)

Gal 3:3 Are ye so foolish? **having begun in the Spirit, are ye now made perfect by the flesh?**

Are you so foolish and so senseless and so silly? **Having begun [your new life spiritually] with the [Holy] Spirit, are you now reaching perfection [by dependence] on the flesh?** (AMP)

This sums up the whole issue, and a trap which we so easily fall into. But, if you listen to General Conference speeches, the church is back to that same theme: spiritual perfection through the works of the flesh.

Gal 3:4 Have ye suffered so many things in vain? if [it be] yet in vain.

Are you so foolish and so senseless and so silly? Having begun [your new life spiritually] with the [Holy] Spirit, are you now reaching perfection [by dependence] on the flesh? (AMP)

Gal 3:5 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?

Then does He Who supplies you with His marvelous [Holy] Spirit and works powerfully and miraculously among you do so on [the grounds of your doing] what the Law demands, or because of your believing in and adhering to and trusting in and relying on the message that you heard? (AMP)

Think about the workings of the Spirit in your life.

If you have never experienced the workings of the Spirit in your life, then everything in this letter is going to make no sense to you, and as Paul says elsewhere, it will seem foolishness to you. If this be the case with you, I would strongly urge you to read the Book of Mormon, and do whatever you have to do to

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| <p>acquaint yourself with the Holy Ghost, in order for it to have place in you and manifest itself in your life from time to time, and to eventually lead you to a fullness of the Holy Ghost: aka the baptism of fire and the Holy Ghost.</p> <p>But, if you have even experienced the working of the Spirit in your life, are you doing so now? But, think back. Does the Spirit respond and testify to you based on your physical works, or upon your faith?</p> <p>Do miracles come by the works of the law or in response to your faith?</p> <p>This is not to minimize works, but works done, but not in faith, are dead works. Works done in response to faith are living works – evidence of your faith, and will be witnessed by gifts of the Spirit.</p> | |
| Gal 3:6 Even as Abraham believed God, and it was accounted to him for righteousness. | <p>Thus Abraham believed in and adhered to and trusted in and relied on God, and it was reckoned and placed to his account and credited as righteousness (as conformity to the divine will in purpose, thought, and action). (AMP)</p> <p>The Amplified version (above) contains the definitions both of:</p> <ul style="list-style-type: none"> Faith (belief in a directive of God sufficient to act upon it) and Righteousness (right standing before God). |
| Gal 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham. | <p>Know and understand that it is [really] the people [who live] by faith who are [the true] sons of Abraham. (AMP)</p> <p>Faith leads to repentance; repentance leads to baptism; the baptism of water leads to baptism of fire and the Holy Ghost. Those who receive the Holy Ghost are adopted as children of Abraham.</p> |
| Gal 3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, [saying], In thee shall all nations be blessed. | <p>And the Scripture, foreseeing that God would justify (declare righteous, put in right standing with Himself) the Gentiles in consequence of faith, proclaimed the Gospel [foretelling the glad tidings of a Savior long beforehand] to Abraham in the promise, saying, In you shall all the nations [of the earth] be blessed. (AMP)</p> |
| <p>Knowing all of this, this is why God prophesied to Abraham that through him all the families of the earth would be blessed. Abraham could not be saved by the works of the law because he lived and died long before the law was ever given. And we would not be blessed through Abraham on account of the law, for the same reason.</p> | |
| Gal 3:9 So then they which be of faith are blessed with faithful Abraham. | <p>So then, those who are people of faith are blessed and made happy and favored by God [as partners in fellowship] with the believing and trusting Abraham. (AMP)</p> |

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| | This is what it means to “do the works of Abraham”. When we do so, we will be blessed with the blessings of Abraham. |
| Gal 3:10 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. | And all who depend on the Law [who are seeking to be justified by obedience to the Law of rituals] are under a curse and doomed to disappointment and destruction, for it is written in the Scriptures, Cursed (accursed, devoted to destruction, doomed to eternal punishment) be everyone who does not continue to abide (live and remain) by all the precepts and commands written in the Book of the Law and to practice them. (AMP) |
| If you live under the law, you are living under a curse because unless you live the law in perfect compliance, (which nobody can do), you will be judged by your own works and will be cursed, meaning you will be held back in your eternal progression until you repent. | |
| Gal 3:11 But that no man is justified by the law in the sight of God, [it is] evident: for, The just shall live by faith. | Now it is evident that no person is justified (declared righteous and brought into right standing with God) through the Law, for the Scripture says, The man in right standing with God [the just, the righteous] shall live by and out of faith and he who through and by faith is declared righteous and in right standing with God shall live. (AMP) |
| Gal 3:12 And the law is not of faith: but, The man that doeth them shall live in them. | But the Law does not rest on faith [does not require faith, has nothing to do with faith], for it itself says, He who does them [the things prescribed by the Law] shall live by them [not by faith]. (AMP) But the law does not require faith. |
| Gal 3:13 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: | Christ purchased our freedom [redeeming us] from the curse (doom) of the Law [and its condemnation] by [Himself] becoming a curse for us, for it is written [in the Scriptures], Cursed is everyone who hangs on a tree (is crucified); (AMP) (See Deut. 21:22-23.) Christ suffered because of our sins by taking upon himself the role of the innocent victim. He purchased the right to forgive our sins and to dictate the terms of that covenant, whereby we may be forgiven. |
| Gal 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. | To the end that through [their receiving] Christ Jesus, the blessing [promised] to Abraham might come upon the Gentiles, so that we through faith might [all] receive [the realization of] the promise of the [Holy] Spirit. (AMP) |

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| Gal 3:15 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. | <p>To speak in terms of human relations, brethren, [if] even a man makes a last will and testament (a merely human covenant), no one sets it aside or makes it void or adds to it when once it has been drawn up and signed (ratified, confirmed). (AMP)</p> <p>If mortal men keep their covenants with one another, will not God even more so, keep his covenant with us?</p> |
| Gal 3:16 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>Now the promises (covenants, agreements) were decreed and made to Abraham and his Seed (his Offspring, his Heir). He [God] does not say, And to seeds (descendants, heirs), as if referring to many persons, but, And to your Seed (your Descendant, your Heir), obviously referring to one individual, Who is [none other than] Christ (the Messiah). (AMP)</p> <p>Paul contends that God was speaking specifically of Christ, but since we are all participants in the atonement, He is speaking of us as well.</p> |
| Gal 3:17 And this I say, [that] 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>This is my argument: The Law, which began 430 years after the covenant [concerning the coming Messiah], does not and cannot annul the covenant previously established (ratified) by God, so as to abolish the promise and make it void. (AMP)</p> <p>The covenant was made with Abraham 430 years before the Law of Moses was given, and a covenant, once made, cannot be broken.</p> |
| Gal 3:18 For if the inheritance [be] of the law, [it is] no more of promise: but God gave [it] to Abraham by promise. | <p>For if the inheritance [of the promise depends on observing] the Law [as these false teachers would like you to believe], it no longer [depends] on the promise; however, God gave it to Abraham [as a free gift solely] by virtue of His promise. (AMP)</p> <p>Don't let anybody convince you that the Abrahamic covenant was ever done away with.</p> |
| Gal 3:19 Wherefore then [serveth] the law? It was added because of transgressions, till the seed should come to whom the promise was made; [and it was] ordained by angels in the hand of a mediator. | <p>What then was the purpose of the Law? It was added [later on, after the promise, to disclose and expose to men their guilt] because of transgressions and [to make men more conscious of the sinfulness] of sin; and it was intended to be in effect until the Seed (the Descendant, the Heir) should come, to and concerning Whom the promise had been made. And it [the Law] was arranged and ordained and appointed through the instrumentality of angels [and was given] by the</p> |

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| | hand (in the person) of a gobetween [Moses, an intermediary person between God and man]. (AMP) |
| <p>D&C 84:24 But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.</p> <p>D&C 84:25 Therefore, he took Moses out of their midst, and the Holy Priesthood also;</p> <p>D&C 84:26 And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel;</p> <p>D&C 84:27 Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb.</p> | |
| <p>Gal 3:20 Now a mediator is not [a mediator] of one, but God is one. [KJV]</p> <p>Now a this mediator is was not a mediator of one, the new covenant; but God there is one mediator of the new covenant, who is Christ, as it is written in the law concerning the promises made to Abraham and his seed. Now Christ is the mediator of life; for this is the promise which God made unto Abraham. [JST]</p> | <p>Now a go-between (intermediary) has to do with and implies more than one party [there can be no mediator with just one person]. Yet God is [only] one Person [and He was the sole party in giving that promise to Abraham. But the Law was a contract between two, God and Israel; its validity was dependent on both]. (AMP)</p> |
| <p>2 Nephi 9:41 O then, my beloved brethren, come unto the Lord, the Holy One. Remember that his paths are righteous. Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name.</p> | |
| <p>Gal 3:21 [Is] 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>Is the Law then contrary and opposed to the promises of God? Of course not! For if a Law had been given which could confer [spiritual] life, then righteousness and right standing with God would certainly have come by Law. (AMP)</p> <p>If we could obtain eternal life by simply living a law, then God would have given us such a law.</p> |
| <p>Gal 3:22 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>But the Scriptures [picture all mankind as sinners] shut up and imprisoned by sin, so that [the inheritance, blessing] which was promised through faith in Jesus Christ (the Messiah) might be given (released, delivered, and committed) to [all] those who believe [who adhere to and trust in and rely on Him]. (AMP)</p> |

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| | But we are all sinners, so redemption could not come by any law. |
| Gal 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. | <p>Now before the faith came, we were perpetually guarded under the Law, kept in custody in preparation for the faith that was destined to be revealed (unveiled, disclosed), (AMP)</p> <p>Before we understood faith, all we had to rely on was the law.</p> |
| <p>Gal 3:24 Wherefore the law was our schoolmaster <i>[to bring us]</i> [This was inserted and may be an incorrect translation.] unto Christ, that we might be justified by faith.</p> <p><i>[Wherefore the law was our schoolmaster to bring us unto until Christ, that we might be justified by faith. JST]</i></p> | <p>So that the Law served [to us Jews] as our trainer [our guardian, our guide to Christ, to lead us] until Christ [came], that we might be justified (declared righteous, put in right standing with God) by and through faith. (AMP)</p> |
| <p>The law was like a trainer to guide us to Christ. Notice the words “to bring us” are placed in brackets, showing that this was not a correct translation, but an interpolation. The law does not bring you to Christ, otherwise every observant Jew would now be a Christian. But the law guides the way to Christ.</p> <p>“we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled” (2 Ne. 25:24).</p> <p>How does the law guide a person to Christ? By showing a person the deadness and the futility of trying in vain to achieve perfection by the works of the law. After a person has beat his head against the wall for so long, he must raise his head in anguish and exclaim: “There has to be a better way!”</p> <p>Nobody ever overcome sin by willpower alone, only by exercising faith in the atonement of Christ and by the Holy Spirit giving the strength and knowledge to overcome sin.</p> | |
| Gal 3:25 But after that faith is come, we are no longer under a schoolmaster. | <p>But now that the faith has come, we are no longer under a trainer (the guardian of our childhood). (AMP)</p> <p>Now that we understand the principle of faith, we can take off the training wheels and exercise faith unto repentance.</p> |
| Gal 3:26 For ye are all the children of God by faith in Christ Jesus. | <p>For in Christ Jesus you are all sons of God through faith. (AMP)</p> <p>Through the baptism of fire, baptism of the Holy Ghost, we are all adopted sons and daughters of Christ and become the seed of Abraham.</p> |
| Gal 3:27 For as many of you as have been baptized into Christ have put on Christ. | For as many [of you] as were baptized into Christ [into a spiritual union and communion with Christ, the Anointed One, the Messiah] have put on (clothed yourselves with) Christ. (AMP) |

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| <p>This is a beautiful way to put it. This happens with the baptism of fire and the Holy Ghost, which is symbolized in the temple with the washing and anointing and the clothing in the garment, which is symbolic of putting on Christ. Think about the symbolic role that the garment plays throughout the Endowment ceremony. The Hebrew word for atonement means <i>covering</i>, and the garment is a covering.</p> <p>As you further come to Christ, further meanings of this mystery will be revealed to you.</p> | |
| Gal 3:28 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. | There is [now no distinction] neither Jew nor Greek, there is neither slave nor free, there is not male and female; for you are all one in Christ Jesus. (AMP) |
| 2 Nephi 26:33 ... and he doeth nothing save it be plain unto the children of men; and he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile. | |
| Gal 3:29 And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise. | <p>And if you belong to Christ [are in Him Who is Abraham's Seed], then you are Abraham's offspring and [spiritual] heirs according to promise. (AMP)</p> <p>As stated earlier.</p> |
| Gal 4:1 Now I say, [That] the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; | Now what I mean is that as long as the inheritor (heir) is a child and under age, he does not differ from a slave, although he is the master of all the estate; (AMP) |
| Gal 4:2 But is under tutors and governors until the time appointed of the father. | <p>But he is under guardians and administrators or trustees until the date fixed by his father. (AMP)</p> <p>In modern terminology, if this were a country, a regent would govern in the child's place until it becomes of age.</p> |
| Gal 4:3 Even so we, when we were children, were in bondage under the elements of the world: | <p>So we [Jewish Christians] also, when we were minors, were kept like slaves under [the rules of the Hebrew ritual and subject to] the elementary teachings of a system of external observations and regulations. (AMP)</p> <p>They were treated like children, but because they knew the law, they were held accountable.</p> |
| Gal 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, | <p>But when the proper time had fully come, God sent His Son, born of a woman, born subject to [the regulations of] the Law, (AMP)</p> <p>Christ was also accountable under the law, but the only person to live, or able to live. the law perfectly.</p> |
| Gal 4:5 To redeem them that were under the law, that we might receive the adoption of sons. | To purchase the freedom of (to ransom, to redeem, to atone for) those who were subject to the Law, that we might be adopted and have |

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| | <p>sonship conferred upon us [and be recognized as God's sons].</p> <p>For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: (1 Peter 3:13)</p> |
| Gal 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. | And because you [really] are [His] sons, God has sent the [Holy] Spirit of His Son into our hearts, crying, Abba (Father)! Father! (AMP) |
| <p>John 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe [exercise faith, repent and receive the three baptisms] on his name:</p> <p>“Abba” is an intimate term for “ab”: <i>father</i>.</p> | |
| Gal 4:7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. | <p>Therefore, you are no longer a slave (bond servant) but a son; and if a son, then [it follows that you are] an heir by the aid of God, through Christ. (AMP)</p> <p>Because the baptism of fire and the Holy Ghost you are sealed to Christ.</p> |
| <p>Galatians 4:8–20 reveals that the Galatian Christians have already begun legalistically following the law of Moses, by observing special days. Why would they want to go back to slavery by following the law to be justified by God, Paul asks? Why have they gone from blessing him and trusting in Christ to rejecting him for telling the truth? The false teachers are only using them to bring glory to themselves, Paul insists. Paul is in anguish for them as a mother in childbirth. He longs to see Christ formed in them.</p> | |
| Gal 4:8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. | <p>But at that previous time, when you had not come to be acquainted with and understand and know the true God, you [Gentiles] were in bondage to gods who by their very nature could not be gods at all [gods that really did not exist]. (AMP)</p> <p>Before this time, you worshipped idols, who were no gods at all.</p> |
| Gal 4:9 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>Now, however, that you have come to be acquainted with and understand and know [the true] God, or rather to be understood and known by God, how can you turn back again to the weak and beggarly and worthless elementary things [of all religions before Christ came], whose slaves you once more want to become? (AMP)</p> <p>Now, after you know God, and are known of Him, why are you returning to your old ways?</p> |
| Gal 4:10 Ye observe days, and months, and times, and years. | You observe [particular] days and months and seasons and years! (AMP) |

Is Paul saying that it is always wrong for believers to observe any special "holy days"? Not necessarily, but one does need to be aware of motives. In Romans 14, Paul describes those kinds of actions as a matter of conscience: "One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind. The one who observes the day, observes it in honor of the Lord" (Romans 14:5–6).

With the Lord, intentions [motives] are everything.

The problem was that these Christians were observing all the special days, not to honor the Lord, but to be honored by Him. They hoped to be more fully justified and holy as followers of Christ.

They believed this because they were listening to the group of false teachers known as the Judaizers.

In doing so, the Galatian Christians showed they were not convinced God had already fully justified them by their faith in Christ. They were making themselves slaves to sin again by expecting God to approve of their works instead of simply accepting them, in love and by His grace, as His children in and through Christ.

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| <p>Gal 4:11 I am afraid of you, lest I have bestowed upon you labour in vain.</p> | <p>I am alarmed [about you], lest I have labored among and over you to no purpose and in vain. (AMP)</p> <p>What missionary wouldn't be disheartened to see the people he taught and baptized persuaded to go off and follow apostate teachings?</p> |
| <p>Gal 4:12 Brethren, I beseech you, be as I [am]; for I [am] as ye [are]: ye have not injured me at all. [KJV]</p> <p>Brethren, I beseech you, to be perfect as I am perfect; for I am persuaded as ye are have a knowledge of me, ye have not injured me at all by your sayings. [JST]</p> | <p>Brethren, I beg of you, become as I am [free from the bondage of Jewish ritualism and ordinances], for I also have become as you are [a Gentile]. You did me no wrong [in the days when I first came to you; do not do it now]. (AMP)</p> |
| <p>Gal 4:13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.</p> | <p>On the contrary, you know that it was on account of a bodily ailment that [I remained and] preached the Gospel to you the first time. (AMP)</p> <p>Paul remained with the Galatians and taught them for a long time because of a "bodily ailment". Perhaps this was the "thorn in his side". (2 Cor. 12:7) Paul also spoke of his fellow-servants "administering to his needs". Perhaps he needed some kind of special care. Was he blind? (Gal. 4:15)</p> |
| <p>Gal 4:14 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.</p> | <p>And [yet] although my physical condition was [such] a trial to you, you did not regard it with contempt, or scorn and loathe and reject me; but you received me as an angel of God, [even] as Christ Jesus [Himself]! (AMP)</p> |

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| | Even with my illness, you welcomed me and took care of me. |
| Gal 4:15 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. | <p>What has become of that blessed enjoyment and satisfaction and selfcongratulation that once was yours [in what I taught you and in your regard for me]? For I bear you witness that you would have torn out your own eyes and have given them to me [to replace mine], if that were possible. (AMP)</p> <p>What happened to that faithfulness and devotion?</p> |
| Gal 4:16 Am I therefore become your enemy, because I tell you the truth? | Have I then become your enemy by telling the truth to you and dealing sincerely with you? (AMP) |
| Gal 4:17 They zealously affect you, [but] not well; yea, they would exclude you, that ye might affect them. | <p>These men [the Judaizing teachers] are zealously trying to dazzle you [paying court to you, making much of you], but their purpose is not honorable or worthy or for any good. What they want to do is to isolate you [from us who oppose them], so that they may win you over to their side and get you to court their favor. (AMP)</p> <p>The true purposes of the “Judaizers” come among them was to serve their own ends, not those of the people.</p> |
| Gal 4:18 But [it is] good to be zealously affected always in [a] good [thing], and not only when I am present with you. | <p>It is always a fine thing [of course] to be zealously sought after [as you are, provided that it is] for a good purpose and done by reason of purity of heart and life, and not just when I am present with you! (AMP)</p> <p>You like the attention shown you, but it should be for a worthy purpose.</p> |
| Gal 4:19 My little children, of whom I travail in birth again until Christ be formed in you, | My little children, for whom I am again suffering birth pangs until Christ is completely and permanently formed (molded) within you, (AMP) |
| <p>Col 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:</p> <p>Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:</p> <p>This is the ongoing theme of the Gospel, particularly in the New Testament. When you are willing to take upon you the Name of Christ, Christ begins to form in you. In other words, you become more and more like him.</p> <p>I Jn 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.</p> | |

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| <p>I Jn 3:3 And every man that hath this hope in him purifieth himself, even as he is pure.</p> <p>This purification is not accomplished by the works of the law, but by the inner workings of the Spirit, as your faith allows it to work, when as you submit yourself to Christ, and His word begins to dwell in you.</p> | |
| Gal 4:20 I desire to be present with you now, and to change my voice; for I stand in doubt of you. | <p>Would that I were with you now and could coax you vocally, for I am fearful and perplexed about you! (AMP)</p> <p>I wish I could be there to exhort you personally.</p> |
| Gal 4:21 Tell me, ye that desire to be under the law, do ye not hear the law? | Tell me, you who are bent on being under the Law, will you listen to what the Law [really] says? (AMP) |
| <p>People will try to get you go return to the law of performances by appealing to your pride by telling you that you are receiving “special knowledge” and that you will be living “a higher law”. Actually, it’s a lower law. A higher law is more general, broader based, and it gives you more freedom and leeway and addresses your faith and your intentions, not your acts. A higher law places more responsibility on you, while it is actually easier to live because the Lord is assisting you.</p> | |
| Gal 4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. | <p>For it is written that Abraham had two sons, one by the bondmaid and one by the free woman. (AMP)</p> <p>Now, Paul is going to tell them what the law is really saying. If anybody knows the law and where it leads, it is Paul. He’s talking about Ishmael, who was born of Hagar, a bondwoman, and Isaac, who was born of Abraham’s beloved wife, Sarah.</p> |
| Gal 4:23 But he [who was] of the bondwoman was born after the flesh; but he of the freewoman [was] by promise. | <p>But whereas the child of the slave woman was born according to the flesh and had an ordinary birth, the son of the free woman was born in fulfillment of the promise. (AMP)</p> <p>Recall that Sarah was barren, but God promised her a son in her old age.</p> |
| Gal 4:24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. | Now all this is an allegory; these [two women] represent two covenants. One covenant originated from Mount Sinai [where the Law was given] and bears [children destined] for slavery; this is Hagar. (AMP) |
| Gal 4:25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. | Now Hagar is (stands for) Mount Sinai in Arabia and she corresponds to and belongs in the same category with the present Jerusalem, for she is in bondage together with her children. (AMP) |
| Gal 4:26 But Jerusalem which is above is free, which is the mother of us all. | But the Jerusalem above (the Messianic kingdom of Christ) is free, and she is our mother. (AMP) |
| Gal 4:27 For it is written, 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. | For it is written in the Scriptures, Rejoice, O barren woman, who has not given birth to children; break forth into a joyful shout, you who are not feeling birth pangs, for the desolate woman has many more children than she who has a husband. (AMP) |

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| | <p>Isa 54:1 Sing, O barren, thou [that] didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.</p> |
| Gal 4:28 Now we, brethren, as Isaac was, are the children of promise. | <p>But we, brethren, are children [not by physical descent, as was Ishmael, but] like Isaac, born in virtue of promise. (AMP)</p> <p>“Children of the promise.”</p> |
| Gal 4:29 But as then he that was born after the flesh persecuted him [that was born] after the Spirit, even so [it is] now. | <p>Yet [just] as at that time the child [of ordinary birth] born according to the flesh despised and persecuted him [who was born remarkably] according to [the promise and the working of] the [Holy] Spirit, so it is now also. (AMP)</p> <p>As children Ishmael used to tease Isaac. This was one of the reasons why Abraham sent Hagar and Ishmael away.</p> |
| Gal 4:30 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>But what does the Scripture say? Cast out and send away the slave woman and her son, for never shall the son of the slave woman be heir and share the inheritance with the son of the free woman. (AMP)</p> <p>Abraham had several other wives after Sarah died (not polygamy, but one after the other). Abraham didn’t want any of them around Isaac influencing him in a negative way. He provided generously for all of them, but still sent them all away.</p> |
| Gal 4:31 So then, brethren, we are not children of the bondwoman, but of the free. | <p>So, brethren, we [who are born again] are not children of a slave woman [the natural], but of the free [the supernatural]. (AMP)</p> <p>He’s speaking of the natural branches and the branches who were grafted it. This phrase “born again” takes on a number of different meanings, when you think about born of the Spirit. (John 3:3)</p> |
| Gal 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. | <p>In [this] freedom Christ has made us free [and completely liberated us]; stand fast then, and do not be hampered and held ensnared and submit again to a yoke of slavery [which you have once put off]. (AMP)</p> |
| Gal 5:2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. | <p>Notice, it is I, Paul, who tells you that if you receive circumcision, Christ will be of no profit (advantage, avail) to you [for if you distrust Him, you can gain nothing from Him]. (AMP)</p> |

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| | <p>Circumcision for you now, would not be done in faith, and would actually offend the Lord.</p> |
| <p>Gal 5:3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.</p> | <p>I once more protest and testify to every man who receives circumcision that he is under obligation and bound to practice the whole of the Law and its ordinances. (AMP)</p> <p>And, once you adopt part of the law, you are duty-bound to live all of the law. And you bind yourself to the consequences of trying to measure up to all the strict requirements of the law.</p> |
| <p>Gal 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.</p> | <p>If you seek to be justified and declared righteous and to be given a right standing with God through the Law, you are brought to nothing and so separated (severed) from Christ. You have fallen away from grace (from God's gracious favor and unmerited blessing). (AMP)</p> <p>Grace is no longer operative in your life, and it is better for you that you had never known the Lord.</p> |
| <p>Gal 5:5 For we through the Spirit wait for the hope of righteousness by faith.</p> | <p>For we, [not relying on the Law but] through the [Holy] Spirit's [help], by faith anticipate and wait for the blessing and good for which our righteousness and right standing with God [our conformity to His will in purpose, thought, and action, causes us] to hope. (AMP)</p> |
| <p>Moroni 7:40 And again, my beloved brethren, I would speak unto you concerning hope. How is it that ye can attain unto faith, save ye shall have hope?</p> <p>Moroni 7:41 And what is it that ye shall hope for? Behold I say unto you that ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal, and this because of your faith in him according to the promise.</p> <p>Moroni 7:42 Wherefore, if a man have faith he must needs have hope; for without faith there cannot be any hope.</p> <p>Moroni 10:22 And if ye have no hope ye must needs be in despair; and despair cometh because of iniquity.</p> | |
| <p>Gal 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.</p> | <p>For [if we are] in Christ Jesus, neither circumcision nor uncircumcision counts for anything, but only faith activated and energized and expressed and working through love. (AMP)</p> <p>The works of the law do you no good, only faith.</p> |

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| Gal 5:7 Ye did run well; who did hinder you that ye should not obey the truth? | <p>You were running the race nobly. Who has interfered in (hindered and stopped you from) your heeding and following the Truth? (AMP)</p> <p>Where Nephi speaks of a path and an iron rod, Paul speaks of running a race. Once somebody breaks your stride, it's hard to get back in the "zone" again.</p> |
| Gal 5:8 This persuasion [cometh] not of him that calleth you. | <p>This [evil] persuasion is not from Him Who called you [Who invited you to freedom in Christ]. (AMP)</p> <p>If it's not from Christ, it must be from the adversary.</p> |
| Gal 5:9 A little leaven leaveneth the whole lump. | <p>A little leaven (a slight inclination to error, or a few false teachers) leavens the whole lump [it perverts the whole conception of faith or misleads the whole church]. (AMP)</p> <p>We all know the effects of introducing leaven (yeast) to a lump of dough.</p> |
| Gal 5:10 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>[For my part] I have confidence [toward you] in the Lord that you will take no contrary view of the matter but will come to think with me. But he who is unsettling you, whoever he is, will have to bear the penalty. (AMP)</p> <p>I believe that eventually you will come around, but the person(s) who are doing this to you, will have to pay the penalty.</p> |
| Gal 5:11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. | <p>But, brethren, if I still preach circumcision [as some accuse me of doing, as necessary to salvation], why am I still suffering persecution? In that case the cross has ceased to be a stumbling block and is made meaningless (done away). (AMP)</p> <p>It sounds like the Judaizers are telling people that Paul is still teaching circumcision, in order to get people to believe them. But, Paul says "If I am still teaching it, why are people persecuting me for not teaching it? You can't have it both ways."</p> |
| Gal 5:12 I would they were even cut off which trouble you. | <p>I wish those who unsettle and confuse you would [go all the way and] cut themselves off! (AMP)</p> <p>Paul humorously wishes these Judaizers would circumcise themselves.</p> |

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| Gal 5:13 For, brethren, ye have been called unto liberty; only [use] not liberty for an occasion to the flesh, but by love serve one another. | <p>For you, brethren, were [indeed] called to freedom; only [do not let your] freedom be an incentive to your flesh and an opportunity or excuse [for selfishness], but through love you should serve one another. (AMP)</p> <p>Use your freedom, not to satisfy the flesh, but to love one another.</p> |
| Gal 5:14 For all the law is fulfilled in one word, [even] in this; Thou shalt love thy neighbour as thyself. | <p>For the whole Law [concerning human relationships] is complied with in the one precept, You shall love your neighbor as [you do] yourself. (AMP)</p> <p>This is the law you should be living: Love your neighbor as yourself.</p> |
| Gal 5:15 But if ye bite and devour one another, take heed that ye be not consumed one of another. | <p>But if you bite and devour one another [in partisan strife], be careful that you [and your whole fellowship] are not consumed by one another. (AMP)</p> <p>But if you are going to backbite, don't eat each other up.</p> |
| Gal 5:16 [This] I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. | <p>But I say, walk and live [habitually] in the [Holy] Spirit [responsive to and controlled and guided by the Spirit]; then you will certainly not gratify the cravings and desires of the flesh (of human nature without God). (AMP)</p> <p>Walk in the Spirit, not the flesh. You will actually be happier because it is a better way to live.</p> |
| Gal 5:17 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>For the desires of the flesh are opposed to the [Holy] Spirit, and the [desires of the] Spirit are opposed to the flesh (godless human nature); for these are antagonistic to each other [continually withstanding and in conflict with each other], so that you are not free but are prevented from doing what you desire to do. (AMP)</p> |
| <p>YOU can't serve two masters. You can't live your life with an inner conflict. This is why you need to love God with all your heart, all your might, all your mind, and all your strength. The four parts of your nature all having an eye single, and working together, not at odds.</p> <p>This is how you harness spiritual power.</p> <p>A laser emits a beam of electromagnetic radiation that is always monochromatic, collimated and coherent in nature. In other words, the radiation emitted is all working synchronously. Or, if you prefer, it's like a car hitting on all the cylinders.</p> | |

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| Gal 5:18 But if ye be led of the Spirit, ye are not under the law. | But if you are guided (led) by the [Holy] Spirit, you are not subject to the Law. (AMP) |
| <p>Paul is going to contrast the works of the flesh with the fruits of the Spirit.</p> <p>Note the contrast between works and fruits. Works come first; fruits follow afterward.</p> <p>Note also that the fruits of the Spirit are different from the gifts of the Spirit. (1 Cor. 12:10). You won't find these listed in a Google search because most people confuse them. Go to the scriptures to find out exactly what they are. The gifts of the Spirit are the by-product of faith. They are outward manifestations that the Spirit is present. The fruits of the Spirit are the long-term effects that you should be noticing every day of your life.</p> | |
| Gal 5:19 Now the works of the flesh are manifest, which are [these]; Adultery, fornication, uncleanness, lasciviousness, | Now the doings (practices) of the flesh are clear (obvious): they are immorality, impurity, indecency, (AMP) |
| Gal 5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, | Idolatry, sorcery, enmity, strife, jealousy, anger (ill temper), selfishness, divisions (dissensions), party spirit (factions, sects with peculiar opinions, heresies), (AMP) |
| Gal 5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told [you] in time past, that they which do such things shall not inherit the kingdom of God. | Envy, drunkenness, carousing, and the like. I warn you beforehand, just as I did previously, that those who do such things shall not inherit the kingdom of God. (AMP) |
| Gal 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, | But the fruit of the [Holy] Spirit [the work which His presence within accomplishes] is love, joy (gladness), peace, patience (an even temper, forbearance), kindness, goodness (benevolence), faithfulness, (AMP) |
| Gal 5:23 Meekness, temperance: against such there is no law. | Gentleness (meekness, humility), self-control (self-restraint, continence). Against such things there is no law [that can bring a charge]. (AMP) |
| Gal 5:24 And they that are Christ's have crucified the flesh with the affections and lusts. | And those who belong to Christ Jesus (the Messiah) have crucified the flesh (the godless human nature) with its passions and appetites and desires. (AMP) |
| Gal 5:25 If we live in the Spirit, let us also walk in the Spirit. | If we live by the [Holy] Spirit, let us also walk by the Spirit. [If by the Holy Spirit we have our life in God, let us go forward walking in line, our conduct controlled by the Spirit.] (AMP) |
| Gal 5:26 Let us not be desirous of vain glory, provoking one another, envying one another. | Let us not become vainglorious and self-conceited, competitive and challenging and provoking and irritating to one another, envying and being jealous of one another. (AMP) |
| <p>This was the problem for which WW Phelps was rebuked by the Lord. He was a talented and gifted man in many areas, but he was puffed up in his pride and sought to excel at the expense of others.</p> <p>D&C 58:40 And also let my servant William W. Phelps stand in the office to which I have appointed him, and receive his inheritance in the land;</p> | |

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| D&C 58:41 And also he hath need to repent, for I, the Lord, am not well pleased with him, for he seeketh to excel, and he is not sufficiently meek before me. | |
| Gal 6:1 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. | Brethren, if any person is overtaken in misconduct or sin of any sort, you who are spiritual [who are responsive to and controlled by the Spirit] should set him right and restore and reinstate him, without any sense of superiority and with all gentleness, keeping an attentive eye on yourself, lest you should be tempted also. (AMP) |
| <p>Paul gives a list of guidelines for those who walk in the Spirit. Take these as suggestions, not iron-clad Mosaic rules, and implement them as the Spirit directs. It is so easy and a temptation to take a set of guidelines and codify and explain them. Use your own common sense and follow the Spirit. It also helps to consider them as separate directives, or as building upon one another. These are characteristics of one who is walking in the Spirit.</p> <p>Now those men, or those women, who know no more about the power of God, and the influences of the Holy Spirit, than to be led entirely by another person, suspending their own understanding, and pinning their faith upon another's sleeve, will never be capable of entering into the celestial glory, to be crowned as they anticipate; they will never be capable of becoming Gods. They cannot rule themselves, to say nothing of ruling others, but they must be dictated to in every trifle, like a child.</p> <p>They cannot control themselves in the least, but James, Peter, or somebody else must control them, They never can become Gods, nor be crowned as rulers with glory, immortality, and eternal lives. They never can hold sceptres of glory, majesty, and power in the celestial kingdom. Who will? Those who are valiant and inspired with the true independence of heaven, who will go forth boldly in the service of their God, leaving others to do as they please, determined to do right, though all mankind besides should take the opposite course. (Brigham Young, JD 1:312-313)</p> <p>For those who reprove others of their faults, there is a tendency for them to do so in an attempt to cover up their own sins. Or, for those on a crusade to fight evil, to become the evil they hate. This is something we need to watch. The best policy is to lead by example and not judge.</p> | |
| Gal 6:2 Bear ye one another's burdens, and so fulfil the law of Christ. | Bear (endure, carry) one another's burdens and troublesome moral faults, and in this way fulfill and observe perfectly the law of Christ (the Messiah) and complete what is lacking [in your obedience to it]. (AMP) |
| <p>This is part of the baptismal covenant in the Book of Mormon. If you truly have the Spirit and have been born again, you will know how to succor those in need without needing an endless list of rules.</p> <p>Also, there is a difference between bearing the burdens of another and adding to those burdens.</p> | |
| Gal 6:3 For if a man think himself to be something, when he is nothing, he deceiveth himself. | For if any person thinks himself to be somebody [too important to condescend to shoulder another's load] when he is nobody [of superiority except in his own estimation], he deceives and deludes and cheats himself. (AMP) |
| One of the by-products of strictly following a law of performances and ordinances is the tendency to become judgmental and hypocritical. When the emphasis is on behavior alone, and not on the intent | |

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| <p>behind the behavior, there is a temptation to imitate the behavior yourself and judge others strictly on the basis of their imitation of correct behavior. This is dead works. This is works done with no intention. This is hypocrisy. This is antithetical to the Spirit, and evidence that the person has either never truly been born again, or forgotten what manner of man he once was.</p> <p>Traditional churches are breeding grounds for hypocrisy.</p> | |
| Gal 6:4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. | But let every person carefully scrutinize and examine and test his own conduct and his own work. He can then have the personal satisfaction and joy of doing something commendable [in itself alone] without [resorting to] boastful comparison with his neighbor. (AMP) |
| <p>Comparing your behavior or spirituality to that of another person is a sure-fire way to kill the Spirit in your life. On the other hand, carefully examining your own life and judging your own spiritual progress is a precursor to repentance, and is something we should be doing every day of our lives – always looking for improvement.</p> <p>Let Each Man Learn to Know Himself.</p> <p>Let each man learn to know himself, To gain that knowledge let him labor; To improve those failings in himself, That he condemns so in his neighbor How leniently our faults we view. And guilty conscience strive to smother; And yet how harshly we review Those self-same failings in another.</p> <p>...</p> <p>If in self-judgment you should find, That you to others are superior; Think Providence to you's been kind. As you should be to your inferior. Example sheds a genial ray, Which oft-times men are apt to follow; First learn to improve yourself to-day, And then improve your friend to-morrow.</p> | |
| Gal 6:5 For every man shall bear his own burden. | For every person will have to bear (be equal to understanding and calmly receive) his own [little] load [of oppressive faults]. (AMP) |
| Gal 6:6 Let him that is taught in the word communicate unto him that teacheth in all good things. | Let him who receives instruction in the Word [of God] share all good things with his teacher [contributing to his support]. (AMP) |
| <p>I have often heard radio and TV ministers quote this verse to encourage their followers to contribute to them. If you have been taught by somebody. If what they taught you has made a difference in your life, then a little fair exchange to show your appreciation seems to be in order, but don't let it devolve into priestcraft.</p> | |

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| Gal 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. | <p>Do not be deceived and deluded and misled; God will not allow Himself to be sneered at (scorned, disdained, or mocked by mere pretensions or professions, or by His precepts being set aside.) [He inevitably deludes himself who attempts to delude God.] For whatever a man sows, that and that only is what he will reap. (AMP)</p> <p>In serving God, intention is everything, but don't think you can fool God. He knows your heart and your desires.</p> |
| Gal 6:8 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>For he who sows to his own flesh (lower nature, sensuality) will from the flesh reap decay and ruin and destruction, but he who sows to the Spirit will from the Spirit reap eternal life. (AMP)</p> <p>These two verses are essentially the law of karma, whether you like that term or not. Another way to put it is: where your treasure is, where you invest your time and devotion, there will your heart be also.</p> |
| Gal 6:9 And let us not be weary in well doing: for in due season we shall reap, if we faint not. | <p>And let us not lose heart and grow weary and faint in acting nobly and doing right, for in due time and at the appointed season we shall reap, if we do not loosen and relax our courage and faint. (AMP)</p> <p>If you feel right, and you know right, you will do right. If the Spirit of the Lord is about you, you will constantly be looking for opportunities to help. Let the Spirit guide you. If you have a memorized list of obligations, you will grow weary. Don't look at it that way.</p> |
| Gal 6:10 As we have therefore opportunity, let us do good unto all [men], especially unto them who are of the household of faith. | <p>So then, as occasion and opportunity open up to us, let us do good [morally] to all people [not only being useful or profitable to them, but also doing what is for their spiritual good and advantage]. Be mindful to be a blessing, especially to those of the household of faith [those who belong to God's family with you, the believers]. (AMP)</p> <p>If you follow the advice in the previous verse, opportunities will open up for you, not only to do others good, but to do yourself good.</p> |
| Gal 6:11 Ye see how large a letter I have written unto you with mine own hand. | <p>See with what large letters I am writing with my own hand. [Mark carefully these closing words of mine.] (AMP)</p> |

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| Gal 6:12 As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. | Those who want to make a good impression and a fine show in the flesh would try to compel you to receive circumcision, simply so that they may escape being persecuted for allegiance to the cross of Christ (the Messiah, the Anointed One). (AMP) |
| Gal 6:13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. | For even the circumcised [Jews] themselves do not [really] keep the Law, but they want to have you circumcised in order that they may glory in your flesh (your subjection to external rites). (AMP) |
| <p>More insight on why people want to subject you to the law. In the ancient days it was to escape persecution from the other Jews. Today, it is to preserve and protect their membership.</p> <p>People who want you to keep all the church's rules, don't actually live by all of them, themselves, but they take glory in themselves if it looks like (and appearances do matter to them), they are holding sway over you and making you live (or appear to live) the laws that they themselves are unwilling to live.</p> | |
| Gal 6:14 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>But far be it from me to glory [in anything or anyone] except in the cross of our Lord Jesus Christ (the Messiah) through Whom the world has been crucified to me, and I to the world! (AMP)</p> <p>Our time, efforts, and devotion should be focused on the Lord, receiving revelation from Him, serving Him, knowing His will, and doing it, not in obeying a list of do's and don't's.</p> |
| Gal 6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. | <p>For neither is circumcision [now] of any importance, nor uncircumcision, but [only] a new creation [the result of a new birth and a new nature in Christ Jesus, the Messiah]. (AMP)</p> <p>In modern-day terms, what matters is not that you keep the outward signs and observances, but whether you are a new creature in Christ: you are born again and evidence gifts of the Spirit in your life as tokens of your faith.</p> |
| Gal 6:16 And as many as walk according to this rule, peace [be] on them, and mercy, and upon the Israel of God. | <p>Peace and mercy be upon all who walk by this rule [who discipline themselves and regulate their lives by this principle], even upon the [true] Israel of God! (AMP)</p> <p>This is the "law" that you should walk by.</p> |
| Gal 6:17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. | From now on let no person trouble me [by making it necessary for me to vindicate my apostolic authority and the divine truth of my Gospel], for I bear on my body the [brand] marks of the Lord Jesus [the wounds, scars, and other outward evidence of persecutions--these testify to His ownership of me]! (AMP) |

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| Paul keeps feeling the need to vindicate his authority as an apostle and the truth of the Gospel he teaches. He feels that his calling and devotion should be obvious. Apparently, he is being challenged by others, like the Judaizers to constantly prove himself. | |
| Gal 6:18 Brethren, the grace of our Lord Jesus Christ [be] with your spirit. Amen. | The grace (spiritual favor, blessing) of our Lord Jesus Christ (the Anointed One, the Messiah) be with your spirit, brethren. Amen (so be it). (AMP) |