An Overview of the Book of Galatians

Writer:

"Paul, an apostle, not from men nor by man but by Jesus Christ and God the Father who raised him from the dead," Galatians 1:1. See also Galatians 5:2.

Recipients:

"To the churches of Galatia," Galatians 1:2.

The Book of Galatians was originally written as a letter to the Christians in southern Galatia, which was a Roman province in what is now Turkey. Galatia was the area where on his first missionary journey Paul established the congregations in Pisidian Antioch, Iconium, Lystra, and Derbe (see Acts 13:14-14:28).

Date of Writing:

In the past the date of Paul's writing his letter to the Galatians has been placed between 48 to 52 AD. There have been 2 schools of thought on this dating.

One school of thought placed the date of Paul's writing this letter before the Jerusalem Council, which addressed the issue of whether the law of Moses, particularly circumcision, remained binding on New Testament Christians. The argument favoring this time of writing is that the letter to the Galatians does not mention the Jerusalem Council. Surely, if the council had met before the date of Paul's writing his letter, it would have been logical for Paul to have mentioned the decisions of the apostolic council in Jerusalem, since Paul's letter dealt with the same issue addressed and resolved by the Jerusalem Council. Since Paul made no reference to the decisions of the council that addressed the issue, it is asserted that Paul must have written his letter to the Galatians before the Jerusalem Council, which would place the year of writing around 48 to 49 AD.

A second school of thought placed the date of Paul's letter after the Jerusalem Council. To support this dating, it is asserted that after the council met Paul began his second missionary journey. He then revisited the churches of Galatia and, according to Acts 16:4, then delivered the decisions reached by the apostles and elders in the Jerusalem Council. Paul then proceeded to Greece, where he spent more than a year and half teaching in Corinth. While he was in Corinth false teachers caused problems among the churches in Galatia by asserting that the Gentile Christians must be circumcised according to the law of Moses to be saved. The false teachers were overturning the decision of the Jerusalem Council that circumcision was unnecessary to be saved. To try to settle the matter, Paul wrote his letter to the Galatians from Corinth, where he was unable to leave his missionary work at the time. Since Paul wrote his letter from Corinth while on his second missionary journey, this would place the date of its being written around 52 A.D

After an in-depth study of Paul's ministry as detailed in the Book of Acts and Galatians 1 & 2, this writer has become convinced that Paul wrote his Letter To The Galatians from Corinth about A.D. 51 after the Jerusalem Apostolic Council met in A.D. 50. The internal evidence of Galatians 2:1-5 demands such an understanding.

Acts 14:21-28 closes Paul's first missionary journey that he made with Barnabas. Acts 15:1-35 then chronologically reports what took place at the Jerusalem Council Meeting. In Galatians 2:1-10 Paul wrote about his visit to Jerusalem with Barnabas, at which time they discussed with the apostles and elders the matter of the Christian liberty of the Gentiles from having to observe the laws of Moses, particularly the rite of circumcision. And in Galatians 2:2 Paul wrote that at that meeting he had laid before the apostles and elders the gospel he preached among the Gentiles with Barnabas. There is no meeting recorded in the Book of Acts that fits in with this information of Paul's given in Galatians 2:2 except the meeting of the Jerusalem Council recorded in Acts 15. Since it is clear that Paul wrote in Galatians 2: 1 & 2 about the Jerusalem Council Meeting he attended with Barnabas, Paul's Letter To The Galatians must have been written after the Jerusalem Council met. Acts 15:12 supports the preceding understanding, for it states that at that Jerusalem Council Meeting Paul and Barnabas also reported the signs and wonders God had performed among the Gentiles during that one and only missionary journey that they had made together, which was Paul's first missionary journey. Therefore, the Book Of Galatians was indeed written after the Jerusalem Apostolic Council Meeting of A.D. 50 and about A.D. 51 at Corinth during Paul's second missionary journey.

The Letter To The Galatians was the first epistle Paul wrote.

Occasion of the Letter of Galatians:

False teachers, called Judaizers, were troubling the Christians in Galatia. They were insisting that the Gentile Christians must be circumcised and abide by the ceremonial laws as given by Moses to be saved. Faith in Jesus alone was not enough to save the Gentile Christians. They must add their own works of the law to be saved. This false teaching of the Judaizers threatened the true gospel of salvation by God's grace alone through faith alone in Jesus. This false teaching also endangered the faith and salvation of the Christians in Galatia. Paul wrote the letter to clarify and uphold the true gospel that we are justified by grace through faith without the works of the law and to prevent the Christians in Galatia from losing their faith and salvation.

Purpose of the Letter of Galatians:

The purpose was threefold, as indicated by the three distinct parts of the letter:

1. To defend Paul's apostolic ministry of the gospel.

2 To defend the gospel that we are saved by God's grace as a result of faith not works.

3. To defend the freedom that the gospel gives us from the requirements of the law for salvation.

Theme:

Paul Defends the Gospel that We Are Declared Righteous as a Result of Faith not Works (Galatians 3:8a, 10, 11, 24b; 2:16)

Galatians

Part 1: The Greeting and Introduction Galatians 1:1-10

A. The Greeting Galatians 1:1-5

1 ¶ Paul, an apostle, not from men nor by man but by Jesus Christ and God the Father who raised him from the dead,
2 and all the brothers with me;
To the churches of Galatia:
3 Grace to you and peace from God our Father and the Lord Jesus Christ,
4 who gave himself for our sins in order that he may rescue us from this[1] present evil age according to the will of our God and Father,
5 to whom be the glory forever and ever. Amen.

B. Introduction: There Is Only One Gospel Galatians 1:6-10

¶ 6 I am astonished that you are so quickly turning yourselves away from the Christ who called you *to be* in grace for a different gospel,
7 which is not *even* another *gospel*; unless there are some who are throwing you into confusion and are intending to pervert the gospel of Christ.
8 But even if we, or an angel from heaven, should preach a gospel to you contrary to what we preached to you, let him be accursed![2]
9 As we have said before, and I am now saying again, if anyone preaches a gospel contrary to what you received, let him be accursed!
¶ 10 Indeed, am I now striving to win the favor of men or God? Or am I seeking to please men? If I were still trying to please men, I would not be a bondservant of Christ.

Part 2: Paul Defends His Apostolic Ministry Galatians 1:11-2:21

A. Paul Received the Gospel from Christ Himself Galatians 1:11-24

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[1] Lit. the

[2] The Greek word is "anathema"; likewise v.9

¶ 11 For I make known to you, brothers, that the gospel that was preached by me is not according to man;
12 for indeed I neither received it from a man, nor was I taught *it*, but *I received it* by revelation of Jesus Christ.
¶ 13 For you have heard of my former way of life in Judaism, that I used to persecute the church of God to an extraordinary degree and was trying to destroy it,
14 and I kept advancing in Judaism over and above many contemporaries among my people, being more of an extreme zealot for the traditions of my fathers.
15 Now when God, who set me apart from my mother's womb and called me by his grace, was well pleased
16 to reveal his Son in me, in order that I may preach the good news about him among the Gentiles, I did not immediately consult with flesh and blood,
17 nor did I go up to Jerusalem to those who were apostles before me;[3] on the contrary, I went away into Arabia, and returned once more to Damascus.
¶ 18 Then after three years I went up to Jerusalem to visit Cephas, and I remained with him for fifteen days;
19 but I did not see another *one* of the apostles, only James the brother of the Lord.
20 Now the things that I am writing to you – behold, before God, I am not lying!
21 Afterwards I went into the regions of Syria and Cilicia.
22 But I continued to be unknown in person[4] to the churches of Judea which were in Christ,
23 and they only kept hearing, "The man who was formerly persecuting us is now preaching the good news about the faith that he was formerly trying to destroy!"
24 And they continued praising God because of me.

B. Paul's Apostolic Ministry Endorsed by the Apostles in Jerusalem Galatians 2:1-10

2 ¶ Then after fourteen years I again went up to Jerusalem with Barnabas, taking Titus along also.
2 Moreover, I went up as a result of a revelation; and I laid the gospel that I preach among the Gentiles before them, and *I did so* privately to those having a reputation, lest in some way I am running or had run in vain.
3 But not even Titus who was with me, even though he was a Greek, was compelled to be circumcised
4 because of the false brothers who were brought in secretly, such ones as slipped in to spy out our freedom that we have in Christ Jesus in order to enslave us,
5 and to whom we did not yield in submission for an hour, in order that the truth of the gospel might remain permanently with you.
6 Moreover, from those recognized to be something – whatever kind they were makes no difference to me; God does not show partiality[5] – for those having a reputation contributed nothing to me,
7 but on the other hand when they saw that I had been entrusted with the gospel for the uncircumcised[6] just as Peter *had been* for the circumcised,[7]
8 for he who was at work for Peter in *his* apostleship for the circumcised was also at work for me *in my apostleship* to the Gentiles,
9 and when they understood the grace that had been given to me, James and Cephas and John, those recognized to be pillars, gave the right hand of fellowship to me and Barnabas, that we *would go* to the Gentiles and they to the circumcised.
10 *They asked* only that we keep remembering the poor, the very thing I was also eager to do.

C. Paul Upheld the True Gospel Before Peter and Others Galatians 2:11-21

¶ 11 Now when Cephas came to Antioch, I opposed him to his[8] face, because he stood condemned.
12 For before some men came from James, he used to eat with the Gentiles, but when they came, he began to draw back and separate himself, because he was afraid of those favoring circumcision.[9]

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[3] Lit. to the apostles before me

[4] Lit. by the face; could also be translated as "outwardly"

[5] Lit. accept a face of a man

[6] Meaning the Gentiles

[7] Meaning the Jews; likewise v.8 & 9

[8] Lit. the

13 And the rest of the Jews joined him in his hypocrisy,[10] so that even Barnabas was carried away by their hypocrisy.
14 But when I saw that they were not acting uprightly in accordance with the truth of the gospel, I said to Cephas in the presence of *them* all, "If you, being a Jew, are living like a Gentile and not like a Jew, how is it that you are trying to compel the Gentiles to follow Jewish customs?
¶ 15 "We, Jews by nature and not sinners from among the Gentiles,
16 knowing that a man is not declared righteous[11] as a result of works of law but by means of faith in Jesus Christ, even we have put our trust in Christ Jesus, in order that we might be declared righteous as a result of faith in Christ and not as a result of works of law, for as a result of works of law no person[12] will be declared righteous.
17 But if, while seeking to be declared righteous in Christ, we ourselves came to be found sinners *also*, is Christ a servant of sin? God forbid!
18 For if these things that I destroyed I again rebuild, I show that I myself am a lawbreaker.
19 For through law I died to law, in order that I might live for God.
20 I have been crucified with Christ; and I no longer live but Christ lives in me; and the life that[13] I now live in the flesh, I live by faith in the Son of God who loved me and gave himself for me.
21 I am not setting aside the grace of God; for if righteousness *comes* by means of law, then Christ died for no reason."

Part 3: Paul Defends Justification by Grace and Faith Alone Galatians 3:1-4:31

A. No One Is Declared Righteous[14] by Works of the Law Galatians 3:1-14

3 ¶ You senseless Galatians! Who bewitched you? You before whose eyes Jesus Christ was portrayed openly as having been crucified!
2 This is the only thing I want to find out from you: Did you receive the Spirit as a result of works of law or as a result of the preaching of faith?[15]
3 Are you so senseless? Having begun with spirit[16] are you now finishing yourselves up with flesh?[17]
4 Have you experienced so much in vain? If indeed it was in vain.
5 So does he who provides you with the Spirit and works miracles among you do it as a result of works of law or as a result of the preaching of faith?
¶ 6 Just as Abraham believed God, and it was credited[18] to him for righteousness,
7 so realize that the ones who are of faith, these are sons of Abraham.
8 And the Scripture, having foreseen that God declares the Gentiles righteous as a result of faith, proclaimed the good news in advance to Abraham, "ALL THE NATIONS WILL BE BLESSED IN YOU."[19]
9 For this reason those who are of faith are blessed with the believing Abraham.
10 For as many as are of works of law are under a curse; for it is written, "CURSED IS EVERYONE WHO DOES NOT KEEP ABIDING BY EVERYTHING[20] THAT HAS BEEN WRITTEN IN THE BOOK OF THE LAW TO DO THEM."[21]

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[9] Lit. those from circumcision
[10] Lit. joined him in being a hypocrite
[11] Or, justified; likewise in the following verses
[12] Lit. flesh
[13] Lit. that which, or what
[14] Or, is justified
[15] Lit. hearing of faith, but in a passive sense of what is heard such as a report and preaching; likewise v.5
[16] Spirit refers to the Christian believer's new spiritual nature; his "new man"; spirit in this verse does not mean the Holy Spirit
[17] Flesh refers to the old sinful nature, the sinful flesh
[18] Lit. reckoned
[19] Gen.12:3

11 Now clearly no one is declared righteous before God by law, for "THE RIGHTEOUS MAN WILL LIVE AS A RESULT OF FAITH."[22]
12 But the law does not belong to faith; on the contrary, "THE ONE WHO HAS DONE them WILL LIVE BY MEANS OF THEM."[23]
13 Christ redeemed us from the curse of the law by having become a curse in our place, for it is written, "CURSED IS EVERYONE WHO IS HUNG UPON A TREE,"[24]
14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, in order that we might receive the promise of the Spirit by means of faith.

B. God's Covenant of Promise Was Not Invalidated by the Giving of God's Law Galatians 3:15-22

¶ 15 Brothers, I speak in human terms:[25] When the last will and testament of a man has been confirmed, even though *it is only a man's*, yet no one declares it invalid or adds something *to it*.
16 Now the promises were spoken to Abraham and to his Seed. He does not say, "And to *his* seeds," as on the basis of many, but as on the basis of One, "AND TO YOUR SEED,"[26] who is Christ.
17 This *is what* I am saying: The law, which came four hundred and thirty years later, does not cancel out the covenant previously confirmed by God, so as to bring the promise to an end.
18 For if the inheritance comes from law, *it* no longer comes from a promise; but God graciously had given it to Abraham by means of a promise.
19 Why the law then? It was added for the sake of transgressions, having been ordained by angels in the hand of a mediator, until the time when the Seed would come, to whom the promise had been made.
20 Now the mediator is not for one *party*, but God is one.
¶ 21 Is the law, then, opposed to the promises of God? God forbid! For if a law had been given that was able to give life, certainly righteousness would have come from law.
22 But the Scripture has locked everything up together under sin, in order that the promise might be given as a result of faith in Jesus Christ to those who believe.

C. The Purpose of the Law Was to Lead Us to the Gospel Galatians 3:23-29

23 Before the faith came,[27] we continued to be kept under guard by law, being locked up together until *the time of* the faith that was about to be revealed.
24 And so the law has been a childhood guide in charge of us to lead us to Christ,[28] in order that we may be declared righteous as a result of faith.
25 Now *that* the faith has come, we are no longer under *the* childhood guide.
¶ 26 For you are all sons of God through this[29] faith in Christ Jesus.
27 For as many of you as were baptized in Christ, allowed yourselves to be clothed in Christ;
28 there is neither Jew nor Greek, there is neither slave nor free, there is not a male and a female, for you believers,[30] you are all one in Christ Jesus.
29 And if you *are* Christ's, then you are the seed[31] of Abraham, *and* heirs according to *the* promise.

D. We Are Heirs of the Promise as a Result of Christ's Redeeming Us Galatians 4:1-7

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[20] Lit. all the things
[21] Dt.27:26
[22] Hab.2:4
[23] Lev.18:5
[24] Dt. 21:23
[25] Lit. I speak according to man
[26] Gen.12:7; 13:15; 17:7; 24:7
[27] Meaning from the time of Moses and his Mosaic Law to the coming of Christ and the redemption he brought
[28] Lit. in charge of us into, or towards, Christ
[29] Lit. the
[30] The word "believers" is added because the pronoun "you" is plural
[31] Meaning the children and descendants of Abraham

4 ¶ Now I say, for as long a time as the heir is a minor, he is no different from a slave, although he is the owner of everything,
2 rather he is under a guardian and manager of the household until the time set by his[32] father.
3 In the same way we also, when we were minors, we had been held in bondage under the fundamental principles of the world;
4 but when the fullness of the time came, God sent forth his Son, born of a woman, born under law,
5 to redeem those under law, that we might receive the adoption of sons.
6 Now because you are sons, God sent forth the Spirit of his Son into our hearts, calling out, "Abba Father!"
7 So you are no longer a slave but a son; and if *you are* a son, *you are* also an heir through God.

E. Having Been Freed, Why Be Enslaved Again? Galatians 4:8-11

¶ 8 But at that time when you did not know God, you were slaves to those that by nature are not gods;
9 but now, after you have come to know God, and rather have come to be known by God, how is it possible that you are again turning back to the weak and powerless fundamental principles? Do you wish to be enslaved to them all over again?
10 You are religiously observing appointed days and months and fixed times and years.
11 I have fears about you, that perhaps I have labored for you in vain.

F. Paul Urges the Galatians to Receive Him and the Gospel as They Did at First Galatians 4:12-20

¶ 12 I beg you, brothers, always be as I am,[33] because I myself also *became* as you *were*.[34] You have done me no wrong;
13 and you know that because of an illness[35] I preached the gospel to you the first time,[36]
14 and my illness that was a trial for you,[37] you did not utterly despise nor detest,[38] but you received me as an angel of God, *indeed* as Christ Jesus.
15 Where, then, is your feeling of having been blessed?[39] For I bear you witness that, if possible, you would have dug out your eyes and given them to me.[40]
16 So have I become your enemy by telling you the truth?
17 Those who are confusing you[41] are zealously seeking you, *but* not for a good purpose,[42] rather they want to shut you out *from fellowship with* us, in order that you zealously seek them.
18 But *it is* good to be zealously sought after, always in a good manner, and not only when I am present with you.
19 My children, with whom I am again undergoing birth pains until Christ is formed in you,
20 I was just wishing to be present with you now, and to alter my voice, for I am puzzled[43] about you.

G. Paul's Allegory of Ishmael and Isaac, of Bondage and Freedom Galatians 4:21-31

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[32] Lit. the

[33] Though a Jew, Paul was free of the Mosaic legal system, having been freed from it by Christ Jesus; the Galatians had been free from it, being Gentiles, but they had begun to accept the Mosaic legal system as necessary for salvation; Paul urged them to be free of it as he was

[34] Being Gentiles, not Jews, the Galatians had been free of the Mosaic legal system; Paul had become like them, free of it through faith in Christ Jesus

[35] Lit. a weakness of the flesh

[36] Lit. before, formerly

[37] Lit. and the trial of you in my flesh

[38] Lit. spit out

[39] Lit. where, then, is your blessing

[40] Lit. having dug out your eyes, you would have given *them* to me

[41] Lit. they, which refers back to Gal.1:7 where it was stated some were confusing the Galatians

[42] Or not honorably, not commendably

[43] Or be at a loss, uncertain, be perplexed

¶ 21 Tell me, those *of you* who desire to be under law, do you not understand the law?
22 For it is written that Abraham had two sons, one by the slave woman and one by the free woman.
23 But the one by the slave woman has been born by natural means,[44] the other by the free woman by means of a promise.
24 Things of such a nature are spoken allegorically; for these are two covenants, one from Mount Sinai, bearing children into slavery, which[45] is Hagar.
25 Now Hagar is Mount Sinai in Arabia, and she corresponds to the present Jerusalem, for she is a slave with her children.
26 But the Jerusalem above is free, which[46] is our mother;
27 for it is written,

> "REJOICE, BARREN WOMAN WHO DOES NOT GIVE BIRTH;
> BREAK FORTH AND CALL OUT, YOU WHO DO NOT SUFFER BIRTH PAINS;
> FOR THE MANY CHILDREN OF THE ABANDONED *WOMAN* ARE MORE THAN *THE CHILDREN* OF HER WHO HAS A HUSBAND."[47]

28 And as for you, brothers, like Isaac, you are children of promise.
29 But just as at that time the one who was born by natural means[48] kept persecuting the one who was born by the Spirit, so it is even now.
30 But what does the Scripture say? "DRIVE OUT THE SLAVE WOMAN AND HER SON, FOR THE SON OF THE SLAVE WOMAN SHALL ABSOLUTELY NOT BE AN HEIR WITH THE SON" of the free woman.
31 Therefore, brothers, we are not children of a slave woman but of the free woman.

Part 4: Paul Defends the Freedom of Christians Galatians 5:1-6:10

A. Stand Firm in the Freedom Christ Has Given Galatians 5:1-12

5 ¶ It was for freedom that Christ set us free. Always stand firm, then, and stop being entangled again in a yoke of slavery!
2 See here, I myself, Paul, say to you that if you have yourselves circumcised, Christ will be of no benefit to you.
3 Moreover, I once more bear witness to every man who has himself circumcised that he is obligated to carry out the whole law.
4 Those of you who are trying[49] to be declared righteous by law have been severed from Christ; you have fallen from grace.
5 You see, as for us, by faith through the Spirit we are eagerly waiting for the hope of righteousness.
6 For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working by means of love.
¶ 7 You were running well; who cut you off *that* you started not to follow[50] the truth?
8 This[51] persuasion *does* not come from him who calls you.
9 A little leaven leavens the whole batch of dough.
10 I myself have confidence regarding you in the Lord that you will hold no other opinion; but the one who is throwing you into confusion will bear his[52] judgment, whoever he may be.
11 And as for me, brothers, if I am still preaching circumcision, why am I still being persecuted? Then the offense of the cross has been abolished.
12 O how I wish that those who are upsetting you would even have themselves castrated!

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[44] Lit. according to flesh
[45] Or such a one
[46] Or such a one
[47] Isa.54:1
[48] Lit. according to flesh
[49] Such of you as are trying
[50] Lit. for you to start not following
[51] Lit. the
[52] Lit. the

B. Christian Freedom Is Not a License to Sin but to Love Galatians 5:13-15

¶ 13 For you, brothers, you were called to freedom; only do not *use* your[53] freedom as an incentive for the flesh, but rather always serve one another by means of love.
14 For the whole law is fulfilled in one word, in the *command*: "Love your neighbor as yourself."[54]
15 Bu if you keep biting and devouring one another, watch out that you are not consumed by one another.

C. Christians Are Free to Live by the Spirit, Not Their Sinful Flesh Galatians 5:16-26

¶ 16 Now I say, always conduct yourselves by the spirit and you will never carry out the lust of the flesh.
17 For the flesh lusts against the spirit, and the spirit craves against the flesh; for these are opposed to one another, with the result that you are not doing whatever you may want *to do*.
18 Now if you are being led by the spirit, you are not under law.
19 And the deeds of the flesh are plainly visible, of such are illicit sexual intercourse, impurity, unbridled lust,
20 idolatry, sorcery, hatreds, quarreling, jealousy, fits of rage, selfish ambitions, dissensions, factions,
21 envies,[55] bouts of drunkenness, parties of drunken merrymaking, and the things like these, regarding which I am telling you beforehand just as I told you previously that those who are committing such things will not inherit the kingdom of God.
¶ 22 But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness,
23 gentleness, self-control; against such things there is no law.
24 And those who belong to Christ Jesus have crucified the flesh with *its* passions and desires.
25 If we are living with the spirit, let us also follow in line with the spirit.
26 Let us not become conceited, provoking one another, envying one another.

D. Christians Are Free to Bear One Another's Burdens Galatians 6:1-5

6 ¶ Brothers, if indeed a person has been overtaken in a transgression, you who are spiritual, you proceed to restore such a person with a spirit of gentleness, while keeping an eye on yourself, lest you yourself also be tempted.
2 Keep bearing one another's burdens, and in this way you will carry out the law of Christ.
3 For if anyone thinks he is something[56] when he is nothing, he deceives himself.
4 Let each one examine his own work, and then he will have something to boast about only with respect to himself and not in regard to another;
5 for each one will carry his own load.[57]

E. Christians Are Free to Do Good Galatians 6:6-10

¶ 6 Now let the one who is taught the word give a share of all good things to his teacher.[58]
7 Do not be deceived, God is not mocked; for whatever a person keeps sewing, this he also will reap;
8 because the one who sews for his own flesh from his own flesh will reap destruction, but the one who sews for the spirit from the spirit will reap eternal life.
9 Moreover, let us not become weary doing what is morally good,[59] for in its own season we will reap if we do not weaken.[60]
10 Consequently, as we have an opportunity, let us do good to all *people*, and especially to those belonging to the household of faith.

F. Concluding Summation and Benediction Galatians 6:11-18

¶ 11 See with what large letters[61] I have written to you in my own hand.

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[53] Lit. the
[54] Lev.19:18
[55] Some early manuscripts at this point include murders
[56] Lit. thinks to be something
[57] Lit cargo, but also translated as "load"
[58] Lit. to the one teaching
[59] Lit. the morally good thing, or the excellent or praiseworthy thing
[60] Or, grow weak

12 As many as want to make a good showing in the flesh are trying to force you to have yourselves circumcised, only so that they are not persecuted for the cross of Christ;
13for not even those who are circumcised themselves observe *the* law, but they want to have you circumcised in order that they might boast in your flesh.
14 But as for me, God forbid *that I should* try to boast *in anything* except in the cross of our Lord Jesus Christ, through which the world has been crucified to me and I to the world.
15 For neither circumcision is anything nor uncircumcision, but a new creation.
16 And to as many as hold to this standard, peace and mercy *be* upon them, and upon the Israel of God.
¶ 17 In the future let no one cause trouble for me, for I myself bear the marks of Jesus on my body.
¶ 18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

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[61] Lit. with how large letters