

# Galatians

Authorized King James Version (KJV)

Author: Paul the Apostle · Written: c. AD 49-55 · Category: Pauline Epistles

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## Introduction

Galatians is Paul's fiercest and most passionate letter, a theological thunderbolt defending the gospel of grace against the deadly poison of legalism. False teachers—the Judaizers—had infiltrated the Galatian churches, insisting that Gentile believers must be circumcised and keep the Mosaic law to be truly saved. Paul responds with white-hot urgency, pronouncing an anathema on anyone—even an angel from heaven—who preaches a different gospel. The letter's central battle cry, echoing through the Protestant Reformation and beyond, is **justification by faith alone**.

Written with an intensity that omits his usual thanksgiving, Paul wastes no time on pleasantries. He marvels that the Galatians are so quickly deserting the gospel for a different version that is no gospel at all (1:6-7). The letter alternates between autobiographical defense (chapters 1-2), theological argument (chapters 3-4), and ethical application (chapters 5-6), but all serve one purpose: to demolish the false gospel of works-righteousness and establish that salvation is by grace alone, through faith alone, in Christ alone.

The theological stakes could not be higher. This is not a matter of secondary importance or cultural preference—it strikes at the heart of the gospel itself. To add any requirement to faith in Christ is to nullify grace, make Christ's death pointless, and fall from grace into bondage. Paul's autobiography demonstrates that his gospel came by revelation from Jesus Christ, not from human sources. His confrontation with Peter in Antioch shows that even apostles can compromise the gospel under social pressure. The example of Abraham proves that justification has always been by faith, predating the law by 430 years.

Galatians introduces the **Spirit versus flesh** paradigm that dominates Christian ethics. Freedom in Christ is not license for the flesh but liberty to walk by the Spirit. Those led by the Spirit are not under law—they fulfill the law through love. The fruit of the Spirit stands in stark contrast to the works of the flesh. Believers are crucified with Christ yet alive in Him, dead to the law yet alive to God, freed from sin's slavery yet enslaved to righteousness and to one another through love.

## Book Outline

- **Introduction** (1:1-10) — No other gospel
- **Paul's Gospel Defended** (1:11-2:21) — Autobiographical defense, confrontation with Peter
- **Paul's Gospel Explained** (3-4) — Faith versus law, Abraham's example, adoption as sons
- **Paul's Gospel Applied** (5-6) — Freedom, Spirit versus flesh, bearing burdens

## Key Themes

- **Justification by Faith Alone, Not by Works of Law:** The thundering refrain of Galatians is that no one is justified by works of the law but through faith in Jesus Christ alone. The law cannot justify, only reveal sin and condemn. Abraham was justified by faith before circumcision, before the law existed. To seek justification through law-keeping is to nullify grace and make Christ's death unnecessary. Faith in Christ's finished work is both necessary and sufficient for salvation.
- **The Gospel Under Attack and Its Defense:** Paul received his gospel by direct revelation from Jesus Christ, not from human sources. When Judaizers attacked this gospel by requiring circumcision and law-keeping for salvation, Paul recognized the existential threat. He pronounces an anathema—a divine curse—on anyone preaching a different gospel, even if an angel from heaven. The gospel of grace is non-negotiable and cannot be compromised.
- **Freedom from the Law's Bondage:** The law served as a custodian until Christ came, but now that faith has arrived, believers are no longer under the pedagogue. To return to law-keeping is to return to slavery from which Christ freed us. Circumcision obligates one to keep the entire law. Those who seek justification by law have fallen from grace. Christ has set us free—we must stand fast in this liberty and not be entangled again in bondage.
- **Union with Christ: Crucified Yet Alive:** Paul's testimony crystallizes the gospel: 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.' Believers have died to the law through Christ's body, have been crucified with Christ, and now live by faith in the Son of God who loved us and gave Himself for us. This union with Christ in His death and resurrection is the foundation of new life.
- **The Promise to Abraham Fulfilled in Christ:** God's covenant with Abraham, established by promise and received by faith, preceded the law by 430 years. The law cannot annul the promise. Abraham's true seed is Christ, and those who are Christ's are Abraham's offspring and heirs according to promise. The blessing of Abraham comes to Gentiles through Christ Jesus, so that by faith we receive the promised Spirit.
- **Life by the Spirit Versus Works of the Flesh:** The Christian life is not lived by human effort under law but by walking in the Spirit. The flesh lusts against the Spirit and the Spirit against the flesh—they are contrary to each other. The works of the flesh lead to death; the fruit of the Spirit manifests life. Those who belong to Christ have crucified the flesh with its passions and desires. If we live by the Spirit, we must also walk by the Spirit.

- **Love as the Fulfillment of the Law:** Freedom in Christ is not license for selfish indulgence but liberty to serve one another in love. The entire law is fulfilled in one word: 'You shall love your neighbor as yourself.' Those who walk by the Spirit and are led by the Spirit are not under law, yet they fulfill the law's righteous requirement through love, which does no harm to a neighbor.
- **The New Creation in Christ:** Neither circumcision nor uncircumcision means anything—what counts is new creation. The old identity in Adam, under law, enslaved to sin, has passed away. Those in Christ are a new creation, children of God by faith, heirs according to promise. This new creation transcends ethnic, social, and gender divisions—all are one in Christ Jesus.

## Key Verses

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. 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.

— Galatians 1:8-9 (Paul's double anathema—a divine curse—on anyone preaching a different gospel establishes the non-negotiable nature of justification by faith alone. The gospel is not a human tradition subject to revision but divine revelation that must be guarded zealously. Even angelic authority cannot override apostolic gospel truth.)

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.

— Galatians 2:16 (The clearest statement in Galatians of justification by faith alone. The triple repetition—not by works of law, but by faith in Christ, for by works of law no flesh will be justified—drives home the exclusive means of justification. Even Jewish believers like Paul and Peter recognized they needed Christ's righteousness, not law-keeping.)

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.

— Galatians 2:20 (One of Scripture's most beloved verses, crystallizing union with Christ. The old self is crucified—dead to law, dead to sin. Yet Paul lives, though no longer the old 'I' but Christ living in him. The Christian life is Christ's life lived through the believer by faith. The ground is Christ's love demonstrated in His self-giving death.)

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.

— Galatians 3:13 (The substitutionary atonement stated with stark clarity. The law pronounces a curse on all who fail to keep it perfectly. Christ redeemed us by becoming the curse for us—bearing God's judgment that should have fallen on us. His crucifixion fulfilled Deuteronomy's pronouncement, revealing the cross as God's means of redemption.)

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.

— Galatians 3:28 (The radical equality and unity of believers in Christ. The ethnic distinction between Jew and Gentile, the social distinction between slave and free, and the gender distinction between male and female—all lose their divisive power in Christ. This does not erase differences but establishes a unity that transcends them. All are one in Christ Jesus, Abraham's offspring and heirs according to promise.)

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

— Galatians 5:1 (The transition from doctrine to application, from theological argument to ethical imperative. Christ has secured freedom—from the law's curse, from sin's dominion, from bondage to elementary principles. Believers must stand fast in this liberty, actively resisting any teaching or practice that would re-enslave them. Freedom is both a gift to receive and a battle to maintain.)

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.

— Galatians 5:22-23 (The beautiful catalog of the Spirit's fruit contrasts with the ugly works of the flesh. These virtues are fruit—organic growth from the Spirit's life within—not works achieved by human effort. They fulfill the law's righteous requirement without placing believers under the law. Against such qualities, the law has nothing to say—they transcend legal categories.)

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.

— Galatians 6:14 (Paul's concluding boast—not in his own accomplishments, credentials, or sufferings, but exclusively in Christ's cross. The cross is the place where the world's value system died for Paul and Paul died to the world's system. All other boasting—whether in circumcision, law-keeping, or religious pedigree—is excluded. The cross alone is the basis for boasting.)

## Historical Context

The Galatian churches were founded on Paul's first missionary journey. After his departure, Judaizers arrived teaching that faith in Christ was not enough—Gentiles must also be circumcised and follow Jewish law. This was not a secondary issue but a fundamental perversion of the gospel. The Jerusalem Council (Acts 15) addressed the same question. Galatians may be Paul's earliest letter.

## Literary Style

Galatians is urgent, even fierce. The letter lacks Paul's typical thanksgiving—he moves directly to rebuke ('I marvel that ye are so soon removed'). The argument alternates between personal narrative, scriptural interpretation, and ethical exhortation. Paul's emotions surface—astonishment, anguish ('O foolish Galatians!'), even sarcasm about the circumcisers. The Spirit-flesh contrast in chapter 5 is foundational for Christian ethics.

## Theological Significance

Galatians is the **Magna Carta of Christian liberty**, the foundational document establishing that salvation is by grace alone through faith alone in Christ alone. Martin Luther called it his 'Katie von Bora'—his wife—because he was wedded to it. The Reformation rediscovered Galatians' central truth that justification comes not through works of law but through faith in Jesus Christ. The letter demolishes any attempt to add human achievement to divine grace as the basis for salvation.

The doctrine of **justification by faith** receives its clearest Pauline exposition here. A person is not justified by works of law but through faith in Jesus Christ (2:16). Abraham believed God and it was counted to him as righteousness (3:6). The law cannot justify; it can only reveal sin and pronounce condemnation. Those who rely on works of law are under a curse, for the law requires perfect obedience and no one achieves it (3:10). Christ redeemed us from the law's curse by becoming a curse for us (3:13). Justification is God's declaration that believers are righteous based on Christ's perfect obedience and substitutionary death, received by faith alone.

The **relationship between law and promise** occupies chapters 3-4. God's covenant with Abraham was based on promise and received by faith 430 years before the law was given. The law cannot annul the promise (3:17). The law's purpose was not to provide salvation but to increase transgression (3:19), serve as a custodian until Christ came (3:24), and shut everyone under sin so that the promise by faith in Jesus Christ might be given to those who believe (3:22). Now that faith has come, believers are no longer under the law's custody (3:25). The law was temporary, preparatory, and has been fulfilled in Christ.

**Union with Christ** is expressed through identification with His death and resurrection. Paul was crucified with Christ (2:20), died to the law through the body of Christ (2:19), and now lives by faith in the Son of God. Believers have been baptized into Christ and have clothed themselves with Christ (3:27). Those who belong to Christ have crucified the flesh with its passions and desires (5:24). This union is both positional (already accomplished at conversion) and progressive (being worked out in sanctification).

The **Spirit's role in the Christian life** is central to Galatians. Believers receive the Spirit by hearing with faith, not by works of law (3:2). The Spirit is the down payment and seal of salvation. Life is not lived by law-keeping but by walking in the Spirit (5:16, 25). The Spirit produces fruit organically (5:22-23), empowers victory over the flesh (5:16-17), and leads believers so they are not under law (5:18). The presence and power of the Spirit distinguish the new covenant from the old.

Galatians also presents a **theology of Christian freedom**. Christ has set believers free from the law's curse (3:13), from slavery to elementary principles (4:3, 9), from bondage to sin (5:1). But freedom is not license—it is liberty to serve one another in love (5:13). Freedom does not mean lawlessness but empowerment to fulfill the law through love as we walk by the Spirit. The paradox of Christian freedom is that we are freed from the law's condemnation yet fulfill its righteous requirement; freed from slavery yet become slaves to righteousness and to one another.



## Christ in Galatians

Christ is **the seed of Abraham** in whom all nations are blessed (3:16). God's promises to Abraham find their fulfillment not in his physical descendants collectively but in one descendant—Christ. Those who are Christ's are Abraham's offspring and heirs according to promise (3:29). Christ is the one through whom Gentiles receive the blessing of Abraham and the promise of the Spirit (3:14).

Christ **redeemed us from the law's curse by becoming a curse for us** (3:13). He bore the penalty that the law pronounces on lawbreakers—cursed is everyone who hangs on a tree. The crucifixion was not a tragic miscarriage of justice but God's ordained means of redemption. Christ took our curse upon Himself so we could receive His blessing. This substitutionary atonement is the foundation of justification.

Christ is the one **in whom believers have died and in whom they live** (2:20). Paul was crucified with Christ—his old self died. Yet he lives, though no longer as the old Paul but as one in whom Christ lives. The Christian life is Christ's resurrection life lived through the believer by faith. Believers are baptized into Christ, clothed with Christ (3:27), belong to Christ (5:24), and bear Christ's marks in their bodies (6:17).

Christ is **revealed in Paul** (1:16) for the purpose of preaching Him among the Gentiles. Paul's gospel came not from human sources but through revelation of Jesus Christ (1:12). The content of this gospel is Christ crucified and risen, the one through whom justification comes. To preach a different gospel is to preach a different Christ.

Christ **gave Himself for our sins** to deliver us from this present evil age (1:4). He is the Son of God who loved us and gave Himself for us (2:20). His self-giving death is the supreme demonstration of divine love and the sole ground of redemption. To make the law a requirement for salvation is to nullify grace and make Christ's death pointless (2:21).

The **second coming of Christ** appears in the hope of righteousness by faith (5:5). Believers await the righteousness for which they hope—the final vindication and glorification when Christ returns. Until then, we walk by faith and are being transformed into Christ's image as the Spirit produces His fruit in us.

## Relationship to the New Testament

Galatians is Paul's most polemical letter, and its relationship to **Romans** is particularly close. Both letters expound justification by faith and use Abraham as the example. Romans is the calm, systematic exposition; Galatians is the passionate, urgent defense. Galatians 2:16 parallels Romans 3:20-28. The discussion of Abraham's faith (Galatians 3) corresponds to Romans 4. Union with Christ in Galatians 2:20 echoes Romans 6:1-11. The Spirit versus flesh contrast (Galatians 5) parallels Romans 8. Romans may be viewed as Galatians expanded and applied more broadly.

The **Jerusalem Council** recorded in Acts 15 addresses the same controversy Galatians confronts—whether Gentile believers must be circumcised and keep the Mosaic law. Galatians 2:1-10 likely describes the private meeting preceding the public council. The council's decision—that Gentiles are not required to be circumcised or keep the law—vindicates Paul's gospel. James, Peter, and John recognized Paul's calling to the uncircumcised and the grace given to him (Galatians 2:9).

Galatians' teaching on **justification by faith** influenced the entire New Testament understanding of salvation. Ephesians 2:8-9 echoes Galatians: 'For by grace are ye saved through faith... not of works.' Philippians 3:9 reflects Galatians 2:16: righteousness comes not from law but through faith in Christ. Titus 3:5 affirms Galatians' message: salvation comes not by works of righteousness we have done but by God's mercy.

The **allegory of Sarah and Hagar** (Galatians 4:21-31) uses typology also found in Hebrews, which contrasts the old and new covenants extensively. The flesh versus Spirit paradigm (Galatians 5) is developed throughout Paul's letters and in 1 Peter and 1 John, which contrast life in the flesh with life in the Spirit. The fruit of the Spirit (Galatians 5:22-23) parallels the virtues listed in Colossians 3:12-14 and 2 Peter 1:5-7.

Galatians' vision of **unity in Christ** transcending ethnic, social, and gender divisions (3:28) finds expression throughout the New Testament. Ephesians 2:11-22 describes how Christ broke down the dividing wall between Jew and Gentile, creating one new man. Colossians 3:11 echoes Galatians 3:28. Philemon illustrates this unity as Paul appeals to Philemon to receive Onesimus no longer as a slave but as a brother in Christ.

The letter's **ethical teaching** on walking by the Spirit and bearing one another's burdens influenced early Christian moral instruction. The command to restore those caught in sin gently (6:1) parallels James 5:19-20. The principle of sowing and reaping (6:7-8) appears in various forms throughout Scripture. The call to do good to all,

especially to the household of faith (6:10), shapes the New Testament's vision of Christian community.

## Practical Application

Galatians confronts the perennial temptation to **add human achievement to divine grace** as the basis for acceptance with God. This temptation takes many forms—not just circumcision and Mosaic law-keeping but any system that makes salvation depend on our performance rather than Christ's finished work. Legalism is the false gospel that says 'Jesus plus...'—Jesus plus church membership, baptism, moral improvement, spiritual experiences, or religious observances. Galatians thunders 'No!'—Christ alone, faith alone, grace alone.

The letter calls believers to **examine the gospel they believe**. Is it the gospel of grace or a different gospel? Do we trust Christ's work or our own? Are we seeking to be justified by law-keeping or by faith in Christ? Have we begun by the Spirit only to try completing the work by the flesh? Paul's rebuke to the Galatians—'O foolish Galatians, who has bewitched you?'—searches our hearts. The gospel is so easily corrupted by subtle additions and qualifications.

**Christian freedom** is precious and easily lost. Believers must stand fast in the liberty Christ has secured and not be entangled again in bondage (5:1). This bondage can be legal requirements for salvation, man-made religious rules elevated to divine commands, or cultural practices treated as essential to faith. The test is: Does this practice add to Christ? Does it make salvation depend on our performance? If so, it enslaves rather than liberates.

Yet **freedom is not license**. Paul anticipated the objection: 'Shall we sin because we are not under law but under grace?' His answer is clear—freedom is not an opportunity for the flesh but for serving one another in love (5:13). The entire law is fulfilled in loving your neighbor as yourself (5:14). Those who walk by the Spirit will not gratify the desires of the flesh (5:16). Freedom from the law's condemnation empowers, rather than undermines, holy living.

The letter teaches that **the Christian life is lived by the Spirit, not by law**. We do not become holy by trying harder to keep rules but by walking in step with the Spirit (5:25). The Spirit produces His fruit organically as we abide in Christ—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (5:22-23). These virtues are fruit, not works—they grow from life, they are not achieved by effort. Our role is to walk by the Spirit, and the Spirit produces the fruit.

**Bearing one another's burdens** (6:2) fulfills the law of Christ. Christian community is not competitive but compassionate. We restore those caught in sin gently, aware of our own susceptibility to temptation (6:1). We bear burdens too heavy for one person to carry. We share all good things with those who teach us (6:6). We do good to everyone,

especially to fellow believers (6:10). The gospel creates a new community marked by mutual care and love.

Paul's **boasting in the cross alone** (6:14) rebukes all self-promotion and human glorying. We have nothing to boast about—our righteousness is as filthy rags. But in Christ's cross we boast—it is the place where the world died to us and we to the world. The cross demolishes all human pride and establishes humility as the Christian's fundamental posture.

The declaration '**I live; yet not I, but Christ liveth in me**' (2:20) defines Christian identity. The old self is crucified—dead to law, dead to sin. Christ now lives in us by His Spirit. The Christian life is not our attempt to imitate Christ but Christ's life lived through us by faith. This removes the burden of self-effort and places Christian living on its proper foundation—the indwelling Christ working by the Spirit.

Finally, Galatians warns against **false teachers** who distort the gospel (1:7). These often appear sincere, religiously impressive, and concerned for purity. But if they add requirements to faith in Christ, they preach a different gospel and should be rejected. The church must guard the gospel zealously, recognizing that its corruption threatens eternal destinies. 'A little leaven leavens the whole lump' (5:9)—small compromises on the gospel eventually corrupt the whole.

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# Chapter 1

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## Greeting

- 1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)
  - 2 And all the brethren which are with me, unto the churches of Galatia:
  - 3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,
  - 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:
  - 5 To whom be glory for ever and ever. Amen.
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## No Other Gospel

- 6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:
  - 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.
  - 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.
  - 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.
  - 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.
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## Paul Called by God

- 11 But I certify you, brethren, that the gospel which was preached of me is not after man.
- 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.
- 13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:
- 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.
- 15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,

- 16 To reveal his Son in me, that I might preach him among the heathen;  
immediately I conferred not with flesh and blood:
- 17 Neither went I up to Jerusalem to them which were apostles before me; but I  
went into Arabia, and returned again unto Damascus.
- 18 Then after three years I went up to Jerusalem to see Peter, and abode with him  
fifteen days.
- 19 But other of the apostles saw I none, save James the Lord's brother.
- 20 Now the things which I write unto you, behold, before God, I lie not.
- 21 Afterwards I came into the regions of Syria and Cilicia;
- 22 And was unknown by face unto the churches of Judaea which were in Christ:
- 23 But they had heard only, That he which persecuted us in times past now  
preacheth the faith which once he destroyed.
- 24 And they glorified God in me.
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## Chapter 2

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### Paul Accepted by the Apostles

- 1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.
- 2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.
- 3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:
- 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:
- 5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.
- 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:
- 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;
- 8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)
- 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.
- 10 Only they would that we should remember the poor; the same which I also was forward to do.

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### Paul Opposes Peter

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

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

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### **Justified by Faith**

- 15 We who are Jews by nature, and not sinners of the Gentiles,
- 16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.
- 17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.
- 18 For if I build again the things which I destroyed, I make myself a transgressor.
- 19 For I through the law am dead to the law, that I might live unto God.
- 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.
- 21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.
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## Chapter 3

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### By Faith or by Works of the Law?

- 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?
- 2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?
- 3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?
- 4 Have ye suffered so many things in vain? if it be yet in vain.
- 5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?
- 6 Even as Abraham believed God, and it was accounted to him for righteousness.
- 7 Know ye therefore that they which are of faith, the same are the children of Abraham.
- 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.
- 9 So then they which be of faith are blessed with faithful Abraham.
- 10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.
- 11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.
- 12 And the law is not of faith: but, The man that doeth them shall live in them.
- 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:
- 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.

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### The Law and the Promise

- 15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

- 16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.
- 17 And this I say, that the 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.
- 18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.
- 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.
- 20 Now a mediator is not a mediator of one, but God is one.
- 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.
- 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.
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### **Children of God Through Faith**

- 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.
- 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.
- 25 But after that faith is come, we are no longer under a schoolmaster.
- 26 For ye are all the children of God by faith in Christ Jesus.
- 27 For as many of you as have been baptized into Christ have put on Christ.
- 28 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.
- 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.
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# Chapter 4

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## Sons and Heirs

- 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;
  - 2 But is under tutors and governors until the time appointed of the father.
  - 3 Even so we, when we were children, were in bondage under the elements of the world:
  - 4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
  - 5 To redeem them that were under the law, that we might receive the adoption of sons.
  - 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
  - 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.
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## Paul's Concern for the Galatians

- 8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.
- 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?
- 10 Ye observe days, and months, and times, and years.
- 11 I am afraid of you, lest I have bestowed upon you labour in vain.
- 12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.
- 13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.
- 14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.
- 15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

- 16 Am I therefore become your enemy, because I tell you the truth?
- 17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.
- 18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.
- 19 My little children, of whom I travail in birth again until Christ be formed in you,
- 20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.
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### **The Example of Hagar and Sarah**

- 21 Tell me, ye that desire to be under the law, do ye not hear the law?
- 22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.
- 23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.
- 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.
- 25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.
- 26 But Jerusalem which is above is free, which is the mother of us all.
- 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.
- 28 Now we, brethren, as Isaac was, are the children of promise.
- 29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.
- 30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.
- 31 So then, brethren, we are not children of the bondwoman, but of the free.
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## Chapter 5

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### Christ Has Set Us Free

- 1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.
  - 2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.
  - 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.
  - 4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.
  - 5 For we through the Spirit wait for the hope of righteousness by faith.
  - 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.
  - 7 Ye did run well; who did hinder you that ye should not obey the truth?
  - 8 This persuasion cometh not of him that calleth you.
  - 9 A little leaven leaveneth the whole lump.
  - 10 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.
  - 11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.
  - 12 I would they were even cut off which trouble you.
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### Freedom in Christ

- 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.
  - 14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.
  - 15 But if ye bite and devour one another, take heed that ye be not consumed one of another.
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### Walking by the Spirit

- 16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

- 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.
- 18 But if ye be led of the Spirit, ye are not under the law.
- 19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,
- 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
- 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.
- 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
- 23 Meekness, temperance: against such there is no law.
- 24 And they that are Christ's have crucified the flesh with the affections and lusts.
- 25 If we live in the Spirit, let us also walk in the Spirit.
- 26 Let us not be desirous of vain glory, provoking one another, envying one another.
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# Chapter 6

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## **Bear One Another's Burdens**

- 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.
  - 2 Bear ye one another's burdens, and so fulfil the law of Christ.
  - 3 For if a man think himself to be something, when he is nothing, he deceiveth himself.
  - 4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.
  - 5 For every man shall bear his own burden.
  - 6 Let him that is taught in the word communicate unto him that teacheth in all good things.
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## **Reaping What You Sow**

- 7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
  - 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.
  - 9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.
  - 10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.
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## **Final Warning and Benediction**

- 11 Ye see how large a letter I have written unto you with mine own hand.
- 12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.
- 13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.
- 14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.
- 15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

- 16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.
- 17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.
- 18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

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