

THE EPISTLE
of PAUL to the
GALATIANS

Wycliffe-Purvey, 1395

Chapter 1

1:1 Paul the apostle, not of men, nor by man [neither by man], but by Jesus Christ, and God the Father, that raised him from death [that raised him from dead *men*],

1:2 and all the brethren that be with me, to the churches of Galatia,

1:3 grace to you and peace of God the Father, and of the Lord Jesus Christ [and of our Lord Jesus Christ],

1:4 that gave himself for our sins, to deliver us from the present wicked world, by the will of God and our Father, [the which gave himself for our sins, that he should deliver us from this present wayward world, after the will of God and our Father,]

1:5 to whom is honour and glory into worlds of worlds. Amen.

1:6 I wonder, that so soon ye be thus moved from him that called you into the grace of Christ, into another evangel [into another gospel];

1:7 which is not another, but that

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Chapter 1

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;)

1:2 And all the brethren which are with me, unto the churches of Galatia:

1:3 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

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:

1:5 To whom *be* glory for ever and ever. Amen.

1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

1:7 Which is not another; but there

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there be some that trouble you, and will mis-turn the evangel of Christ.

1:8 But though we, or an angel of heaven, preached to you, besides that that we have preached to you, be he accursed. [But though we, or an angel of heaven, evangelize to you, besides that that we have evangelized to you, cursed be he.]

1:9 As I have said before, and now again I say, if any *man* preach to you besides that that ye have received, be he accursed [if any shall evangelize except that that ye have taken, cursed be he].

1:10 For now whether counsel I men, or God? or whether I seek to please men? If I pleased yet men, I were not Christ's servant. [+I council now to men, or to God? or I seek to please men? If I yet pleased to men, I were not the servant of Christ.]

1:11 For, brethren, I make known to you the evangel, that was preached of me, for it is not by man; [Soothly brethren, I make the gospel known to you, which is evangelized, *or preached*, of me, for it is not after man;]

1:12 nor I took it of man, nor learned [neither I took it of man, neither learned], but by [the] revelation of Jesus Christ.

1:13 For ye have heard my conversation sometime in the Jewry, that I pursued surpassingly the church of God [for over manner, *or measure*, I pursued the church of God], and fought against it.

1:14 And I profited in the Jewry above

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be some that trouble you, and would pervert the gospel of Christ.

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.

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.

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.

1:11 But I certify you, brethren, that the gospel which was preached of me is not after man.

1:12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

1:13 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:

1:14 And profited in the Jews' religion

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many of mine even-elders in my kindred, and was more abundantly a follower of my fathers' traditions [being more abundantly a lover, *or follower*, of my fathers' traditions].

1:15 But when it pleased him, that separated me [that parted me] from my mother's womb, and called by his grace,

1:16 to show his Son in me, that I should preach him among the heathen, at once I drew me not to flesh and blood [anon I accorded not to flesh and blood];

1:17 nor I came to Jerusalem [neither I came to Jerusalem] to the apostles, that were before me, but I went into Arabia, and again I turned again into Damascus.

1:18 And since three years after I came to Jerusalem, to see Peter, and I dwelled with him fifteen days; [Afterward after three years I came to Jerusalem, to see Peter, and dwelled with him fifteen days;]

1:19 but I saw none other of the apostles, but James, *our* Lord's brother [no but James, the brother of the Lord].

1:20 And these things which I write to you, lo! before God I lie not.

1:21 Afterward I came into the coasts [the parts] of Syria and Cilicia.

1:22 But I was unknown by face to the churches of Judaea, that were in Christ;

1:23 and they had only an hearing,

above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

1:15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

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.

1:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

1:19 But other of the apostles saw I none, save James the Lord's brother.

1:20 Now the things which I write unto you, behold, before God, I lie not.

1:21 Afterwards I came into the regions of Syria and Cilicia;

1:22 And was unknown by face unto the churches of Judaea which were in Christ:

1:23 But they had heard only, That he

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that he that pursued us sometime, preacheth now the faith [now evangelizeth the faith], against which he fought sometime;

which persecuted us in times past now preacheth the faith which once he destroyed.

1:24 and in me they glorified God.

1:24 And they glorified God in me.

Chapter 2

Chapter 2

2:1 And since fourteen years after [Afterward after fourteen years], again I went up to Jerusalem with Barnabas, and took with me Titus.

2:1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2:2 [Forsooth] I went up by revelation, and spake with them the evangel [and said together with them the gospel], which I preach among the heathen; and by themselves to these that seemed to be somewhat, lest I run, or had run in vain [forsooth asides hand, *or by themselves*, to them that were seen to be somewhat, lest peradventure I should run in vain, or had run *in vain*.]

2:2 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.

2:3 And neither Titus, that had been with me, while he was heathen, was compelled to be circumcised; [But neither Titus, that was with me, when he was heathen, was compelled to be circumcised;]

2:3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

2:4 but for false brethren that were brought in, which had entered to espy our freedom, which we have in Jesus Christ, to bring us into servage. [+but for false brethren, under-brought in, which privily entered to espy our liberty, which we have in Christ Jesus, that they should drive us into servage.]

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:

2:5 But we gave no place to subjection [+To whom neither at an hour we

2:5 To whom we gave place by subjection, no, not for an hour; that the

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gave stead, *or place*, to subjection], that the truth of the gospel should dwell with you.

2:6 But of these that seemed to be somewhat; which they were sometime, it pertaineth not to me [what manner they were sometime, it pertaineth nothing to me], for God taketh not the person of man; for they that seemed to be somewhat, gave me nothing [nothing to me gave].

2:7 But on the contrary, when they had seen, that the evangel of [the] prepuce was given to me, as the evangel of circumcision *was given* to Peter [that the gospel of prepuce, *or of heathen men*, was taken to me, as and of circumcision to Peter];

2:8 for he that wrought to Peter in apostlehood of circumcision, wrought also to me among the heathen;

2:9 and when they had known the grace *of God*, that was given to me, James, and Peter, and John, which were seen to be the pillars, they gave the right hand of fellowship to me and to Barnabas, that we among the heathen, and they into the circumcision; [⁺and when they had known the grace, that is given to me, James, and Cephas, *or Peter*, and John, which were seen to be pillars, gave to me and Barnabas the right hands of fellowship, that we *preach* among heathen men, they forsooth into the circumcision;]

2:10 only that we had mind of poor men [only that we should be mindful of poor men], the which thing I was full busy to do.

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truth of the gospel might continue with you.

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:

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;

2:8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

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.

2:10 Only *they would* that we should remember the poor; the same which I also was forward to do.

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2:11 But when Peter was come to Antioch, I against-stood him in the face [I stood against him into the face], for he was worthy to be reproved.

2:12 For before that there came some men from James [Forsooth before that some came from James], he ate with heathen men; but when they were come, he withdrew, and separated him(self) [and parted him], dreading them that were of circumcision.

2:13 And the other *Jews* assented to his feigning [And other *Jews* consented to his feigning], so that Barnabas was drawn of them into that feigning.

2:14 But when I saw, that they walked not rightly to the truth of the gospel, I said to Peter before all men, If thou, that art a Jew, livest heathen-like, and not Jew-like, how constrainest thou heathen men to become Jews?

2:15 We Jews of kind, and not sinful men of the heathen, [We *be* Jews of kind, and not sinners of heathen men,]

2:16 know that a man [soothly knowing for a man] is not justified of the works of the law, but by the faith of Jesus Christ; and we believe in Jesus Christ, that we be justified of the faith of Christ [that we be justified by the faith of Christ], and not of the works of the law. Wherefore of the works of the law each flesh shall not be justified.

2:17 And if we seek to be justified in Christ, we ourselves be found sinful

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2:11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

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.

2:13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

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?

2:15 We *who are* Jews by nature, and not sinners of the Gentiles,

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.

2:17 But if, while we seek to be justified by Christ, we ourselves also are

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men, whether Christ be minister of sin? God forbid. [That if we seeking to be justified in Christ, and we ourselves be found sinners, whether Christ is minister of sin? Far be it.]

found sinners, *is* therefore Christ the minister of sin? God forbid.

2:18 And if I build again things that I have destroyed [Soothly if I build again those things that I destroyed], I make myself a trespasser.

2:18 For if I build again the things which I destroyed, I make myself a transgressor.

2:19 For by the law I am dead to the law, [For by the law I am dead to the law, that I live to God;]

2:19 For I through the law am dead to the law, that I might live unto God.

2:20 and I am fixed to the cross, that I live to God with Christ. And now live not I, but Christ liveth in me. But that I live now in flesh, I live in the faith of God's Son, that loved me, and gave himself for me. [with Christ I am fixed to the cross. Forsooth I live now, not I, but Christ liveth in me. Forsooth that I live now in flesh, I live in the faith of God's Son, which loved me, and betook himself for me.]

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.

2:21 I cast not away the grace of God; for if rightwiseness be through law [for if rightwiseness is by the law], then Christ died without cause.

2:21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

Chapter 3

Chapter 3

3:1 O! unwitty Galatians, before whose eyes Jesus Christ is exiled, and is crucified in you, who hath deceived you, that ye obey not to truth? [+O! ye witless men of Galatia, who deceived you to obey not to the truth? before whose eyes Jesus Christ is condemned, *or exiled*, and in you crucified.]

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?

3:2 This only I desire to learn of you,

3:2 This only would I learn of you,

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whether ye have received the Spirit of the works of the law, or of hearing of belief? [+This thing only will I learn of you, have ye taken the Spirit by the works of the law, by the hearing of belief/or of the hearing of belief?]

Received ye the Spirit by the works of the law, or by the hearing of faith?

3:3 So ye be fools, that when ye have begun in Spirit, ye be ended in flesh [now ye be ended by flesh].

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

3:4 So great things ye have suffered without cause [Ye have suffered so many things without cause], if it be without cause.

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

3:5 [Therefore] He that giveth to you [the] Spirit, and worketh works of power in you, whether of [the] works of the law, or of hearing of belief [or of hearing of faith]?

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?

3:6 As it is written, Abraham believed to God, and it was reckoned to him to rightwiseness.

3:6 Even as Abraham believed God, and it was accounted to him for righteousness.

3:7 And therefore know ye, that these that be of belief, be the sons of Abraham. [+Therefore know ye, that they that be of faith, they be the sons of Abraham.]

3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.

3:8 And the scripture seeing afar, that God justifieth the heathen of belief, told before to Abraham, That in thee all the heathen shall be blessed [for God justifieth of faith heathen men, told before to Abraham, For in thee all folks, *or heathen men*, shall be blessed].

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.

3:9 And therefore these that be of belief [Therefore they that be of faith], shall be blessed with faithful Abraham.

3:9 So then they which be of faith are blessed with faithful Abraham.

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3:10 For all that be of the works of the law, be under curse; for it is written, Each man *is* cursed, that abideth not in all things that be written in the book of the law, to do those things. [+Forsooth whoever be of the works of the law, be under curse; for it is written, Cursed *is* each man, that dwelleth not in all things that be written in the book of the law, that he do them.]

3:11 And that no man is justified in the law before God, it is open, for a rightful man liveth of belief. [Forsooth for no man is justified in the law with God, it is known, for a rightful man liveth by faith.]

3:12 But the law is not of belief, but he that doeth those things *of the law* [but he that doeth those things], shall live in them.

3:13 But Christ again-bought us from the curse of the law, and was made accursed for us; for it is written, Each man *is* cursed that hangeth in the tree; [+Christ delivered us from the curse of the law, made for us the curse; for it is written, Cursed is each that hangeth in the tree;]

3:14 that among the heathen the blessing of Abraham were made in Jesus Christ, that we receive the promise of Spirit through belief. [that the blessing of Abraham in heathen men should be made in Christ Jesus, that we take the promise of Spirit by faith.]

3:15 Brethren, I say after man, no man despiseth the testament of a man that is confirmed, or ordaineth above [or above-ordaineth *other thing*].

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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.

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.

3:12 And the law is not of faith: but, The man that doeth them shall live in them.

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:

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.

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.

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3:16 The promises were said to Abraham and to his seed; he saith not, In [the] seeds, as in many, but as in one, And to thy seed, that is, Christ.

3:17 But I say, this testament *is* confirmed of God; the law that was made after four hundred and thirty years, maketh not the testament vain to void away the promise. [⁺Forsooth I say this, a testament confirmed of God, which after four hundred years and thirty is made law, maketh not void for to do away the promise.]

3:18 For if [the] heritage *were* of the law, *it were* not now of promise. But God granted to Abraham through promise [Forsooth God gave to Abraham by again-promise].

3:19 What then the law [What therefore *profiteth* the law]? It was set for trespassing, till the seed came, to whom he had made the promise. *Which law was* ordained by angels, in the hand of a mediator.

3:20 But a mediator is not of one. But God is one.

3:21 *Is* then the law against the promises of God? God forbid [Far be it]. For if the law were given, that might quicken, verily were rightwiseness of law [For if there were a law given, which might quicken, verily rightwiseness were of law].

3:22 But the scripture hath concluded all things under sin, that the promise of the faith [of faith] of Jesus Christ were

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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.

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.

3:18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

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.

3:20 Now a mediator is not a *mediator* of one, but God is one.

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.

3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them

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given to them that believe.

that believe.

3:23 And before that belief came, they were kept under the law, enclosed into that belief that was to be showed. [Forsooth before that the faith came, we were kept under the law, shut together into that faith that was to be showed.]

3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

3:24 And so the law was our under-master in Christ, that we be justified of belief. [+Therefore the law was our little master in Christ, that we be justified of faith.]

3:24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

3:25 But after that belief came [But after that the faith came], we be not now under the under-master.

3:25 But after that faith is come, we are no longer under a schoolmaster.

3:26 For all ye be the children of God through the belief of Jesus Christ. [For all ye be the sons of God by faith in Christ Jesus.]

3:26 For ye are all the children of God by faith in Christ Jesus.

3:27 For all ye that be baptized, be clothed with Christ. [Forsooth whoever ye be baptized in Christ, ye have clothed in Christ.]

3:27 For as many of you as have been baptized into Christ have put on Christ.

3:28 There is no Jew, nor Greek, no bondman, nor free man, no male, nor female [There is not Jew, neither Greek; there is not servant, neither free man; there is not male, neither female]; for all ye be one in Christ Jesus.

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.

3:29 And if ye *be one* in Jesus Christ, then ye be the seed of Abraham, *and* heirs by promise. [Forsooth if ye *be* of Christ, therefore ye be seed of Abraham, after the promise *ye be* heirs.]

3:29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

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Chapter 4

Chapter 4

4:1 But I say, as long time as the heir is a little child, he diverseth nothing from a servant, when he is lord of all things [when he is lord of all];

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;

4:2 but he is under keepers and tutors, into the time determined of the father. [⁺but he is under tutors and keepers, till to/unto the time determined of the father.]

4:2 But is under tutors and governors until the time appointed of the father.

4:3 So we, when we were little children, we served under the elements of the world. [So and we, when we were little, were serving under the elements of the world.]

4:3 Even so we, when we were children, were in bondage under the elements of the world:

4:4 But after that the fulfilling of the time came, God sent his Son, made of a woman, made under the law,

4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

4:5 that he should again-buy them that were under the law, that we should receive the adoption of sons.

4:5 To redeem them that were under the law, that we might receive the adoption of sons.

4:6 And for ye be God's sons, God sent his Spirit into your hearts [God sent the Spirit of his Son into your hearts], crying, Abba, Father.

4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

4:7 And so there is not now a servant, but a son; and if *he is* a son, *he is* an heir by God. [Therefore now there is not servant, but son; that if son, then and heir by God.]

4:7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

4:8 But then ye not knowing God [But then soothly ye unknowing God], served to them that in kind were not gods.

4:8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

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4:9 But now when ye have known God, and be known of God, how be ye turned again to the feeble and needy elements, to the which ye will again serve? [Now forsooth when ye have known God, yea, rather ye be known of God, how be ye turned together again to sick, *or frail*, and needy elements, to which ye will serve again?]

4:10 Ye take keep to days [Ye keep, *or wait (on)*, days], and months, and times, and years.

4:11 But I dread you, lest without cause I have travailed among you [lest peradventure I have travailed in you without cause].

4:12 Be ye as I, for I *am* as ye. Brethren, I beseech you, ye have hurt me nothing [ye have nothing hurt me].

4:13 But ye know, that by infirmity of flesh I have preached to you [I have evangelized to you] now before;

4:14 and ye despised not, neither forsook your temptation in my flesh [and your temptation in my flesh ye despised not, neither forsook], but ye received me as an angel of God, as Christ Jesus.

4:15 Where then is your blessing [Where is therefore your blessedness, *that ye had before time*]? For I bear you witness, that if it might have been done, ye would have put out your eyes, and have given them to me.

4:16 Am I then made an enemy to you, saying to you the sooth? [Therefore am I made enemy to you, saying true thing to

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?

4:10 Ye observe days, and months, and times, and years.

4:11 I am afraid of you, lest I have bestowed upon you labour in vain.

4:12 Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.

4:13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

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.

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.

4:16 Am I therefore become your enemy, because I tell you the truth?

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you?]

4:17 They love not you well [They love you not well], but they will exclude you, that ye follow them.

4:18 But follow ye the good evermore in good, and not only when I am present with you.

4:19 My small children, which I bear again, till that Christ be formed in you, [My little sons, whom I child, *or bring forth by travail*, again, till Christ be formed in you,]

4:20 and I would now be at you, and change my voice, for I am confounded among you [for I am confounded, *or shamed*, in you].

4:21 Say to me, ye that will be under the law, have ye not read the law?

4:22 For it is written, that Abraham had two sons, one of a servant, and one of a free woman [one of the handmaiden, and one of the free *wife*].

4:23 But he that *was* of the servant, was born after the flesh; but he that *was* of the free woman, by a promise. [+Forsooth he that *was* of the handmaiden/handmaid was born after the flesh; but he that *was* of the free *wife*, *was born* by promise.]

4:24 The which things be said by another understanding. For these be two testaments; one in the hill of Sinai, engendering into servage, which is Agar. [+Which things be said by allegory, *or by another understanding*. For why these things

4:17 They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

4:18 But *it is* good to be zealously affected always in *a* good *thing*, and not only when I am present with you.

4:19 My little children, of whom I travail in birth again until Christ be formed in you,

4:20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

4:21 Tell me, ye that desire to be under the law, do ye not hear the law?

4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

4:23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

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.

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be two testaments; soothly the one in the mount Sinai, gendering into servage, that is Agar.]

4:25 For Sinai is an hill *that is* in Arabia, which *hill* is joined to it that is now Jerusalem, and serveth with her children.

4:26 But that Jerusalem that is above, is free, which is our mother.

4:27 For it is written, Be glad, thou barren, that bearest not; break out and cry, that bringest forth no children [break out and cry, thou that chidest not]; for many sons *be* of her that is left of her husband [for many sons *be* of the deserted, *or left woman*], more than of her that hath an husband.

4:28 For, brethren, we be sons of promise after Isaac; [Forsooth, brethren, we be after Isaac the sons of promise;]

4:29 but now as this that was born after the flesh pursued him that *was* after the Spirit, so now. [+but as then he that was born after the flesh pursued him that *was born* after the Spirit, so and now.]

4:30 But what saith the scripture? Cast out the servant and her son, for the son of the servant shall not be heir with the son of the free *wife*. [+But what saith the scripture? Cast out the handmaiden and her son, for the son of the handmaiden/handmaid shall not be heir with the son of the free *wife*.]

4:31 And so, brethren, we be not sons of the servant, but of the free *wife*, by

4:25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

4:26 But Jerusalem which is above is free, which is the mother of us all.

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.

4:28 Now we, brethren, as Isaac was, are the children of promise.

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.

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.

4:31 So then, brethren, we are not children of the bondwoman, but of the

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which freedom Christ hath made us free.
[+And so, brethren, we be not sons of the
handmaiden/handmaid, but of the free, by
which liberty Christ hath made us free.]

free.

Chapter 5

Chapter 5

5:1 Stand ye therefore, and do not ye
again be held in the yoke of servage.
[Therefore stand ye, and again do not ye be
together holden in the yoke of servage.]

5:1 Stand fast therefore in the liberty
wherewith Christ hath made us free,
and be not entangled again with the
yoke of bondage.

5:2 Lo! I Paul say to you, that if ye
be circumcised, Christ shall nothing
profit to you. [Lo! I Paul say to you, that if
ye be circumcised, Christ shall profit to you
nothing.]

5:2 Behold, I Paul say unto you, that
if ye be circumcised, Christ shall profit
you nothing.

5:3 And I witness again to each man
that circumciseth himself [Soothly I bear
witnessing again to every man circumcising
himself], that he is a debtor of all the law
to be done.

5:3 For I testify again to every man
that is circumcised, that he is a debtor
to do the whole law.

5:4 And ye be voided away from
Christ, and ye that be justified in the
law, ye have fallen away from grace. [Ye
be voided from Christ, ye that be justified in
the law have fallen away from grace.]

5:4 Christ is become of no effect unto
you, whosoever of you are justified by
the law; ye are fallen from grace.

5:5 For we through the Spirit of
belief abide the hope of rightwiseness.
[For we by Spirit of faith abide the hope of
rightwiseness.]

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

5:6 For in Jesus Christ neither
circumcision is any thing worth, neither
prepuce, but the belief that worketh by
charity [but faith that worketh by charity].

5:6 For in Jesus Christ neither
circumcision availeth any thing, nor
uncircumcision; but faith which
worketh by love.

5:7 Ye ran well; who hindered you
that ye obeyed not to the truth [who

5:7 Ye did run well; who did hinder
you that ye should not obey the truth?

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letted you to not obey to the truth]?

5:8 Consent ye to no man; for this counsel is not of him that hath called you [forsooth this persuasion, *or counseling*, is not of him that called you].

5:9 A little sourdough impaireth [maketh sour] all the gobbet.

5:10 I trust on you in our Lord [I trust of you in the Lord], that ye should understand none other thing. And who that disturbeth you [Forsooth he that distroubleth you], shall bear doom whoever he be.

5:11 And, brethren, if I preach yet circumcision, what suffer I yet persecution? then the stumbling of the cross is voided. [Forsooth, brethren, if I preach yet circumcision, what yet suffer I persecution? therefore the offence of the cross is voided.]

5:12 I would that they were cut away, that disturb you. [I would that they that distrouble you, be also cut off.]

5:13 For, brethren, ye be called into freedom; only give ye not freedom into occasion of flesh [Forsooth, brethren, ye be called into liberty only; give ye not liberty into occasion of flesh], but by charity of [the] Spirit serve ye together.

5:14 For every law is fulfilled in one word [Forsooth all the law is fulfilled in one word], Thou shalt love thy neighbour as thyself.

5:15 And if ye bite, and eat each

5:8 This persuasion *cometh* not of him that calleth you.

5:9 A little leaven leaveneth the whole lump.

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.

5:11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

5:12 I would they were even cut off which trouble you.

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.

5:14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

5:15 But if ye bite and devour one

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other, see ye, lest ye be wasted each from other.

5:16 And I say *to you in Christ*, walk ye in Spirit, and ye shall not perform the desires of the flesh.

5:17 For the flesh coveteth against the Spirit, and the Spirit against the flesh; for these be adversaries together, that ye do not all things that ye will [that ye do not those things, whatever ye will].

5:18 That if ye be led by Spirit [For if ye be led by the Spirit], ye be not under the law.

5:19 And the works of the flesh be open, which be fornication, uncleanness, unchastity, lechery,

5:20 service of false gods [serving to idols, *or false gods*], witchcrafts, enmities, strivings [strives], indignations, wraths, chidings, dissensions, sects [sects, *or heresies*],

5:21 envies, manslaughterings, drunkennesses, unmeasurable eatings, and things like to these [gluttonies, and like things to these], which I say to you before, as I have told to you before, for they that do such things, shall not have the kingdom of God.

5:22 But the fruit of the Spirit is charity, joy, peace, patience, long abiding, benignity [benignity, *or good will*], goodness, mildness, faith,

5:23 temperance, continence, chastity; against such things is no law.

another, take heed that ye be not consumed one of another.

5:16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

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.

5:18 But if ye be led of the Spirit, ye are not under the law.

5:19 Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

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.

5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

5:23 Meekness, temperance: against such there is no law.

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5:24 And they that be of Christ, have crucified their flesh with vices and covetings. [Forsooth they that be of Christ, have crucified their flesh with vices and concupiscenes, *or covetings*.]

5:25 If we live by Spirit, walk we by Spirit;

5:26 be we not made covetous of vain glory, stirring each other to wrath, *or* having envy each to other.

Chapter 6

6:1 Brethren, if a man be occupied in any guilt, ye that be spiritual, inform ye such one in spirit of softness, beholding thyself, lest that thou be tempted. [⁺Brethren, and if a man be before occupied, *or overcome*, in any guilt, *or trespass*, ye that be spiritual, teach such a manner *man* in the spirit of softness, *or meekness*, beholding thyself, that and thou be not tempted.]

6:2 Each bear other's charges [Bear ye the charges the tother of the tother, *or each of other*], and so ye shall fulfill the law of Christ.

6:3 For who that troweth that he be aught, when he is nought, he beguileth himself. [For why if any man guesseth himself to be aught, when he is nought, he deceiveth himself.]

6:4 But each man prove his own work, and so he shall have glory [only] in himself, and not in another.

6:5 For each man shall bear his own charge.

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5:24 And they that are Christ's have crucified the flesh with the affections and lusts.

5:25 If we live in the Spirit, let us also walk in the Spirit.

5:26 Let us not be desirous of vain glory, provoking one another, envying one another.

Chapter 6

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.

6:2 Bear ye one another's burdens, and so fulfil the law of Christ.

6:3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

6:4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

6:5 For every man shall bear his own burden.

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6:6 He that is taught in word, commune he with him that teacheth him, in all goods. [Forsooth he that is taught by word, commune to him that teacheth him, in all good things.]

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

6:7 Do not ye err, God is not scorned; for those things that a man soweth, those things he shall reap [for why what things a man soweth, also these things he shall reap].

6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

6:8 For he that soweth in his flesh, of the flesh he shall reap corruption; but he that soweth in the Spirit, of the Spirit he shall reap everlasting life.

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.

6:9 And doing good fail we not [Forsooth we doing good, fail not]; for in his time we shall reap, not failing.

6:9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

6:10 Therefore while we have time, work we good to all men; but most to them that be the home of the faith [but most to the household members of the faith].

6:10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

6:11 See ye, what manner letters I have written to you with mine own hand.

6:11 Ye see how large a letter I have written unto you with mine own hand.

6:12 For whoever will please in the flesh, these constrain you to be circumcised, only that they suffer not the persecution of Christ's cross.

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.

6:13 For neither they that be circumcised keep the law; but they will that ye be circumcised, that they have glory in your flesh [but they will you to be circumcised, that they glory in your flesh].

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.

6:14 But far be it from me to have

6:14 But God forbid that I should

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glory [Forsooth be it far to me to glory], but in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world.

6:15 For in Jesus Christ neither circumcision is any thing worth, nor prepuce, but a new creature.

6:16 And whoever follow this rule, peace on them, and mercy, and on Israel of God [peace upon them, and mercy, and upon Israel of God].

6:17 And hereafter no man be heavy to me; for I bear in my body the tokens of our Lord Jesus Christ. [From henceforth, no man be heavy to me; forsooth I bear in my body the tokens, *or wounds*, of our Lord Jesus Christ.]

6:18 The grace of our Lord Jesus Christ *be* with your spirit, brethren. Amen.

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glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

6:16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

6:17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

6:18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.