

The Epistle of the Apostle Paul to the Galatians

The Argument

The Galatians after they had been instructed by S. Paul in the truth of the Gospel, gave place to false Apostles, who entering in, in his absence corrupted the pure doctrine of Christ, and taught that the ceremonies of the Law must be necessarily observed, which thing the Apostle so earnestly reasoned against, that he proveth that the granting thereof is the overthrow of man's salvation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: man's justice established. And because the false teachers did pretend, as though they had been sent of the chief Apostles, and that Paul had no authority, but spake of himself, he proveth both that he is an Apostle ordained by God, and also that he is not inferior to the rest of the Apostles: which thing established, he proceedeth to his purpose, proving that we are freely justified before God without any works or ceremonies which notwithstanding in their time had their use and commodity: but now they are not only unprofitable figures, but also pernicious, because Christ the truth and the end thereof is come: wherefore men ought now to embrace that liberty, which Christ hath purchased by his blood, and not to have their consciences snared in the gennes of man's traditions: finally he sheweth wherein this liberty standeth, and what exercises appertain thereunto.

Chapter 1

Paul rebuketh their inconstancy which suffered themselves to be seduced by the false apostles who preached that the observation of the ceremonies of the Law were necessary to salvation, 8 And detesteth them that preach any otherwise then Christ purely. 13 He sheweth his own conversation, magnifieth his office and Apostleship, and declareth himself to be equal with the chief Apostles.

Paul *an Apostle (not ^aof men, neither by ^bman, but by JESUS CHRIST, and God the Father which hath raised him from the dead)

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

3 Grace be with you and peace from God the Father, and from our Lord Jesus Christ,

4 Which gave himself for our sins, that he might deliver us *from this ^opresent evil world according to the will of God even our Father,

5 To whom be glory for ever and ever, Amen.

6 I marvel that ye are so soon removed away unto another [^]Gospel, from him that had called you in the ^ograce of Christ,

7 Which is not another Gospel, save that there be some which trouble you, and intend to ^opervert the Gospel of Christ.

8 But though that we, or an ^fAngel from heaven preach unto you otherwise, then 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 unto you otherwise, then that ye have received, let him be accursed.

10 For ^onow preach I man's doctrine, or God's? or go I about to please men? for if I should please men, I were

not the servant of Christ.

11 *Now I certify you, brethren, that the Gospel which was preached of me, was not after ^hman.

12 For neither received I it of man, neither was I taught it, but by the ⁱrevelation of Jesus Christ.

13 For ye have heard of my conversation in time past, in the Jewish religion, how that *I persecuted the Church of God extremely, and wasted it,

14 And profited in the Jewish religion above many of my [^]companions of mine own nation, and was much more zealous of the ^ktraditions of my fathers.

15 But when it ⁱpleased God (which had separated me from my mother's womb, and called me by his grace)

16 To reveal his Son [^]in me, that I should preach him *among the Gentiles, immediately I communicated not with ^mflesh and blood:

17 Neither came I again to Jerusalem to them which were Apostles before me, but I went into Arabia, and turned again unto Damascus.

18 Then after three years I came again to Jerusalem to visit Peter, and abode with him fifteen days.

19 And none other of the Apostles saw I, save James the Lord's brother.

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

21 After that, I went into the coasts of Syria and Cilicia: for I was unknown by face unto the Churches of Judea, which were in Christ.

22 But they had heard only some say, He which persecuted us in times past, now preacheth the ^ofaith, which before he destroyed.

23 And they glorified God for me.

Chapter 2

1 *Titus 1.3.

1 a For God is the author of all ministry.

1 b This prerogative was peculiar to the Apostles.

4 *Luke 1.74.

4 c Which is, the corrupt life of man without Christ.

6 [^]Or, doctrine.

6 d That is, to be partakers of the salvation offered freely by Christ.

7 e For what is more contrary to our free justification by faith, then the justification by the Law, or our works: therefore to join these two together, is to join light with darkness, death with life, and does utterly overthrow the Gospel.

8 f If it were possible, that an Angel should so do: whereby Paul declares the certainty of his preaching.

8 [^]Or, abominable.

10 g Since that of a Pharisee I was made an Apostle.

11 *1 Cor.15.1.

11 h That is, doctrine invented by man, neither by man's authority do I preach it.

12 i By an extraordinary revelation.

13 *Act. 9.1.

14 [^]Or, age.

14 k That is, of the Law of God which was given to the ancient fathers.

15 l He makes three degrees in God's eternal predestination: first his eternal counsel, then his appointing from the mother's womb, and thirdly his calling.

16 [^]Or, to me.

16 *Ephes. 3.8.

16 m That is, with any man, as though I had need of his counsel to approve my doctrine.

22 n That is, the Gospel which is the doctrine of faith.

Confirming his Apostleship to be of God, 3 He sheweth why Titus was not circumcised, 6 And that he is nothing inferior to other Apostles: 11 Yea, and that he hath reprov'd Peter the Apostle of the Jews. 16 After he cometh to the principal scope, which is to prove that justification only cometh of the grace of God by faith in Jesus Christ, and not by the works of the Law.

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

2 And I went up by revelation, and ^acommunicated with them of the Gospel which I preach among the Gentiles, ^{*}but particularly with them that were the chief, lest by any means I should run, or had run[^] in vain:

3 But neither yet Titus which was with me, though he were a Grecian, was ^bcompelled to be circumcised

4 For all the false brethren that crept 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 ^cgave not place by subjection for an hour, that the truth of the Gospel might continue with you.

6 And of them which seemed to be great, *I was not taught* (what they ^dwere in time passed, it maketh no matter to me: ^{*}God accepteth no man's person) nevertheless, they that are the chief, ^edid communicate nothing with me.

7 But contrariwise, when they saw that the Gospel over the uncircumcision was committed unto me, as *the Gospel* over the Circumcision was unto Peter:

8 (For he that was mighty by Peter in the Apostleship over the Circumcision, was also mighty by me toward the Gentiles)

9 And when James, and Cephas, and John knew of the grace that was given unto me, which are counted to be pillars, they gave to me and to Barnabas the ^fright hands of fellowship, that we *should preach* unto the Gentiles, and they unto the Circumcision,

10 ^{*}*Warning* only that we should remember the poor: which thing also I was diligent to do.

11 ¶ And when Peter was come to Antiochia, I withstood him ^gto his face: for he was to be blamed.

12 For before that certain came from James, he ate 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, in somuch that Barnabas was brought into their dissimulation also.

14 But when I saw, that they went not the ^hright way to

2 a Paul nothing doubted of his doctrine, but because many reported that he taught contrary doctrine to the other Apostles, which rumors hindered the course of the Gospel, he endeavored to remedy it, and to prove that they consented with him.

2 ^{*}Acts 15.2.

2 [^]Greek: without profit.

3 b Which declares that the other Apostles agreed with him.

5 c Lest we should have betrayed the Christian liberty.

6 d Albeit they had been conversant with Christ afore time.

6 ^{*}Deut. 10.17, 2 Chron. 19.7, Job 34.19, Wisdo. 6.7, Eccles. 35.12, Act. 10.34, Rom. 2.11, Ephes. 6.9, Col. 3.25, 1 Pet. 1.17.

6 e But approved my doctrine perfect in all points.

9 f In token that we all agreed in doctrine.

10 ^{*}Act. 11.30, 2 Cor. 9.3.

11 g Meaning, before all men.

14 [^]Greek, with a right foot.

the truth of the Gospel, I said unto Peter before all men, If you being a Jew, livest as the Gentiles, and not like the Jews, why ^hconstrainest thou the Gentiles to do like the Jews?

15 *We which are Jews* by nature, and not ⁱsinners of the Gentiles,

16 Know that a man is not justified by the works of the Law, but by the faith of Jesus Christ: even we, *I say*, have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law, because that by the works of the Law no [^]flesh shalbe justified.

17 ^{*}If then while we seek to be made righteous by Christ, we ourselves are found ^ksinners, is Christ therefore the minister of sin? God ^lforbid.

18 For if I build again the things that I have destroyed, ^mI make myself a trespasser.

19 For I through the Law am dead to the Law, and that I might live unto God, I am ⁿcrucified with Christ.

20 Thus I live yet, ^onot I now, but Christ liveth in me: & in that that I now live in the ^pflesh, I live by the faith in the Son of God, who hath loved me, & given himself for me.

21 I do not abrogate the ^qgrace of God: for if righteousness *be* by the Law, then Christ died [^]without a cause.

Chapter 3

He rebuketh them sharply, 2 And proveth by divers reasons that justification is by faith, 6 As appeareth by the example of Abraham, 10.19.24 And by the office, and the end, both of the Law, 11.25 And of faith.

O foolish Galatians, who hath bewitched you that ye should not obey the truth, to whom Jesus Christ before ^awas described in your sight, and among you crucified?

2 This only would I learn of you, Received ye the ^bSpirit by the works of the Law, or by the hearing of ^cfaith preached?

3 Are ye so foolish, that after ye have begun in the Spirit, ye would now ^dbe made perfect by the ^eflesh?

14 h In bringing their consciences into doubt by thine example and authority? and here the Apostle comes to his chief point.

15 i For so the Jews called the Gentiles in reproach.

16 [^]Or, man.

17 ^{*}Rom. 3.19, Phil. 3.9.

17 k Except our fruits be agreeable to our faith, we declare that we have not Christ.

17 l For he caused them not to sin, but disclosed it, neither took he away the righteousness of the Law, but showed their hypocrisy which were not able to perform that whereof they boasted.

18 m For my doctrine is to destroy sin by faith in Christ and not to establish sin.

19 n And feel his strength in me which kills sin.

20 o Not as I was once, but regenerate, and changed into a new creature, in quality, and not in substance.

20 p In this mortal body.

21 q As did the false Apostles which preached not the faith in Christ.

21 [^]Or, for nothing.

Chapter 3

1 a To whom Christ was so lively preached, as if his lively image were set before your eyes, or else had been crucified among you.

2 b Meaning the gifts of the Spirit.

2 c That is, the doctrine of salvation through faith in Jesus Christ, as chap. 1.22.

3 d The false apostles taught that Christ profited nothing, except they were circumcised, and that the Law was the perfection, and Christ's doctrine only the rudiments thereunto.

3 e And ceremonies of the Law?

4 Have ye suffered so many things in vain? if so be it be even in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* through the works of the Law, or by the hearing of faith *preached?*

6 *Yea rather* as Abraham believed God, and it was *imputed to him for righteousness.

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

8 For the Scripture foreseeing, that God would justify the Gentiles through faith, preached before the Gospel unto Abraham, *saying*, *In thee shall all the Gentiles be blessed.

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

10 For as many as are of the ^fworks of the Law, are under the curse: for it is written, *Cursed is every man that continueth not in all things, which are written in the book of the Law, to do them.

11 And 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 ^oLaw is not of faith: but *the man that shall do those things, shall live in them.

13 Christ hath redeemed us from the curse of the Law, when he was made a curse for us (for it is written, *Cursed is every one that hangeth on tree)

14 That the blessing of Abraham might come on the Gentiles through Christ Jesus, that we might receive the ^hpromise of the Spirit through faith.

15 Brethren, ⁱI speak as men do, *Though it be but a man's covenant when it is confirmed, yet no man doeth abrogate it, or ^kaddeth any thing thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to the seeds, as *speaking* of many: but, And to thy seed, as of one, which ^lis Christ.

17 And this I say, that the Law which was four hundred and thirty years after, can not disannul the covenant that was confirmed afore of God in respect of Christ, that it should make the promise of none effect.

18 For if the inheritance *be* of the Law, *it is* no more by the promise, but God gave it unto Abraham by promise.

19 Wherefore then *serveth* the Law? It was added because of the ^mtransgressions, till the seed came unto them which the promise was made: and it was ordained

6 *Gen. 15.6, Rom. 4.3, Jam. 2.23.

8 *Gen. 12.3, Eccle. 44.21, Act. 3.25.

10 f Which think to be justified by them.

10 *Deu. 27.26.

11 *Habak. 2.4, Rom. 1.17, Ebr. 10.38.

12 g The Law pronounces not them just, which believe, but which work, and so condemns all them which in all points do not fulfil it.

12 * Lev. 18.5.

13 *Deut. 21.23.

14 h Which is the Gospel.

15 i I will use a common example that you may be ashamed to attribute less unto God, then to such covenants, which one man makes to another.

15 *Ebr. 9.17.

15 k No more is the promise or covenant of God abrogate by the Law, nor yet is the Law added to the promise to take any thing away that was superfluous, or to supply anything that wanted.

16 l Which declares that the Jews and Gentiles are both partakers of the promise, because they are joined in Christ which is this blessed seed.

19 m That sin might appear and be made more abundant, and so all to be shut up under sin.

by ⁿAngels in the hand of a Mediator.

20 Now a Mediator is not a *Mediator* of ^oone: but God is ^pone.

21 *Is* the Law then against the promise of God? God forbid: for if there had been a Law given which could have given life, surely righteousness should have been by the Law.

22 But the Scripture hath *concluded ^qall under sin, that the promise by the faith of Jesus Christ should be given to them that believe.

23 But before ^rfaith came, we were kept under the Law, and shut up unto the faith, which should afterward be revealed.

24 Wherefore the *Law was our schoolmaster *to bring us* to Christ, that we might be made righteous by faith.

25 But after that faith is come, we are no longer under ^sa schoolmaster.

26 For ye are all the sons of God by faith, in Christ Jesus.

27 *For all ye that are ^tbaptized into Christ, have put on Christ.

28 There is neither Jew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all ^uone in Christ Jesus.

29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs by promise.

Chapter 4

2 He sheweth wherefore the ceremonies were ordained. 3 Which being shadows must end when Christ the truth cometh. 9 He moveth them by certain exhortations, 22 And confirmeth his argument with a strong example or allegory.

Then I say, that the ^aheir as long as he is a child, differeth nothing from a servant, though he be Lord of all,

2 But is under ^btutors and governors, until the time appointed of the father.

3 Even so, we when we were children, were in bondage under the ^crudiments of the world.

4 But when the fulness of time was come, God sent forth his Son made of a woman, and made ^dunder the Law,

5 That he might redeem them which were under the Law, that we *might receive the adoption of the sons.

19 n Who as ministers gave it to Moses by the authority of Christ.

20 o But serves both for the Jews and Gentiles to join them to God.

20 p Constant and always like himself.

22 *Rom. 3.9.

22 q Both men and all their works.

23 r The full revelation of things which were hid under the shadows of the Law

24 *Rom. 10.4.

25 s Not that the doctrine of the Law is abolished, but the condemnation thereof is taken away by faith.

27 *Rom. 6.3.

27 t So that Baptism succeeds Circumcision, and so through Christ both Jew and Gentile is saved.

28 u As all one man.

Chapter 4

1 a The Church of Israel was under the Law as the pupil subject to his tutor, even unto the time of Christ, when she waxed strong, and then her tutelage ended.

2 b That is, the Law, which before he called a schoolmaster, chap. 3.25.

3 c That is, under the Law, which was but an, a, b, c, in respect of the Gospel.

4 d That is, who was subject unto the Law.

5 *Rom. 8.17.

6 And because ye are sons, God hath sent forth the ^eSpirit of his Son into your hearts, which crieth, ^fAbba, Father.

7 Wherefore, thou art no more ^ga servant, but a son: now if *thou be* a son, *thou art* also the heir of God through Christ.

8 But even then, when ye ^hknew not God, ye did service unto them, which by ⁱnature are not gods.

9 But now seeing ye know God, yea, rather are known of God, how turn ^kye again unto impotent and beggarly rudiments, whereunto as from the beginning ye will be in bondage again?

10 Ye observe ^ldays, and months, and times, and years.

11 I am in fear of you, lest I have bestowed on you labour in vain.

12 Be ye as ^mI: for I am even as you: brethren, I beseech you: ye have not hurt ⁿme at all.

13 And ye know, how through ^oinfirmity of the flesh I preached the Gospel unto you at the first.

14 ^pAnd the trial of me which was in my flesh, ye despised not, neither abhorred: but ye received me as an ^qAngel of God, yea, as Christ Jesus.

15 What was then your felicity? 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 are jealous over you ^ramiss: yea, they would exclude ^syou, that ye should altogether love them.

18 But it is a good thing to love earnestly 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 ^tformed in you,

20 And I would I were with you now, that I might change my voice: for I am in doubt of you.

21 Tell me, ye that will be under the Law, do ye not hear the Law?

22 For it is written, that Abraham had two sons, ^u*one by

6 e For our adoption unto Christ is sealed by him.

6 f He instructs both Jew, and Gentiles to call God their Father in every language, so that none are excepted.

7 g Which may not use thy liberty.

8 h W hen ye received the Gospel, ye were idolaters: therefore it is shame for you to refuse liberty and become servants, yea, and seeing the Jews desire to be out of their tutelship.

8 i Not in deed, but in opinion.

9 k The Galatians, of Paynims began to be Christians, but by false apostles were turned backward to begin anew the Jewish ceremonies, & so instead of going forward toward Christ, they ran backward from him.

10 l Ye observe days, as Sabbaths, new moons, &c: ye observe months as the first and seventh month: ye observe times, as Easter, witsontide, the feast of Tabernacles: ye observe years as the Jubilee, or year of forgiveness, which beggarly ceremonies are most pernicious to them which have received the sweet liberty of the Gospel, and thrust them back into superstitious slavery.

12 m So friendly to me, as I am affectioned toward you.

12 n For I pardon you, if you repent.

13 o Being in great dangers & afflictions, or without pomp and ostentation.

14 p That is, the troubles and vexations which God sent to try me while I was among you.

14 q For my ministry's sake.

17 r For they are but ambitious.

17 s They would turn you from me that you might follow them.

19 t And imprinted so in your hearts that you love none other.

22 *Gen. 16.15.

a servant, and ^v*one by a free woman.

23 But he which was of the servant, was born after the flesh: and he which was of the free woman, *was born* by promise.

24 By the which things another thing is meant: for these *mothers* ^ware the two Testaments, the one which is ^xAgar of mount Sina, which gendreth unto bondage,

25 (For Agar *or* Sina is a mountain in ^yArabia, and it answereth to Jerusalem which now is) and she is in bondage with her children.

26 But Jerusalem, which is ^zabove, is free: which is the mother of us all.

27 For it is written, ^{aa}*Rejoice thou ^{ab}barren that bearest no children: break forth, and cry, thou that travailest not: for the desolate hath many more children, than she which hath an husband.

28 ^{ac}*Therefore, brethren, we are after the manner of Isaac, children of the 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 But what saith the Scripture? ^{ad}*Put out the servant and her son: for the son of the servant shall not be heir with the son of the free woman.

31 Then brethren, we are not children of the servant, but of the ^{ae}free woman⁵.

Chapter 5

He laboureth to draw them away from Circumcision, 17 And sheweth them the battle betwixt the spirit and the flesh, and the fruits of them both.

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

2 ^{af}*Behold, I Paul say unto you, that if ye be ^{ag}circumcised, Christ shall profit you nothing.

3 For I testify again to every man, which is circumcised, that he is bound to keep the whole Law.

4 Ye are ^{ah}*abolished from Christ: whosoever are justified by the Law, ye are fallen from grace.

5 For we through the Spirit ^{ai}wait for the hope of righteousness through faith.

6 For in Jesus Christ neither Circumcision availeth any

22 *Gen 21.2.

24 u That is, signify.

24 x Agar, and Sina represent the Law: Sara and Jerusalem the Gospel: Ismael the Jewish Synagogue, and Isaac the Church of Christ.

25 y That is, out of the land of promise.

26 ^Or, high and heavenly.

27 *Isa. 54.1.

27 z Meaning Sara.

28 *Rom. 9.8.

30 *Gen. 21.10.

31 a For we are in the Church of Christ, which is our mother, and not of the Synagogue which is a servant under the Law.

315 By the liberty wherewith Christ hath made us free.

Chapter 5

2 *Act. 15.2.

2 a If you join circumcision to the Gospel, as a thing necessary to salvation.

4 1 *Cor. 1.17.

5 b We live in hope through that Spirit which causes faith, and which is given to the faithful that we should by faith and not by the Law obtain the crown of glory, which Christ gives freely.

thing, neither uncircumcision, but faith which worketh by love.

7 Ye did run well: who did let you, that ye did not obey the ^ctruth?

8 *It is not the persuasion of him that ^d calleth you.*

9 *A little ^eleaven doeth leaven the whole lump.

10 I have trust in you through the Lord, that ye will be none otherwise ^fminded: but he that troubleth you, shall bear *his* condemnation, whosoever he be.

11 And brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the ^gslander of the cross abolished.

12 Would to God they were even cut off, which do disquiet you.

13 For brethren, ye have been called unto liberty: only use not *your* liberty as an occasion unto the flesh, but by love serve one another.

14 For ^hall the Law is fulfilled in one word, which is this, *Thou shalt love thy neighbour as thyself.

15 If ye bite and devour one another, take heed lest ye be consumed one of another.

16 Then I say, *walk in the ⁱSpirit, and ye shall not fulfil the lusts of the flesh.

17 For the ^kflesh lusteth against the Spirit, and the Spirit against the flesh: & these are contrary one to the other, so that ye can not do the same things that ye would.

18 And if ye be led by the ^lSpirit, ye are not under the Law.

19 Moreover the works of the flesh are manifest, which are adultery, fornication, uncleanness, wantonness,

20 Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Envy, murders, drunkenness, gluttony, and such like, whereof I tell you before, as I also have told you before, that they which do such things, shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is ^mno Law.

24 For they that are Christ's, ⁿhave crucified the flesh with the affections and the lusts.

25 If we live in the Spirit, let us also walk in the ^oSpirit.

7 c Then whatsoever is not the word of God, which here he calls truth, is very lies.

8 d Which is God.

9 *1 Cor. 5.6.

9 e A little corruption does destroy the whole doctrine.

10 f That ye will embrace the word of God purely.

11 g That is, the doctrine of the Gospel, which the world abhorred, as a slanderous thing, and therewith were offended.

14 h Meaning the second table.

14 *Levi. 19.18, Mat. 22.39, Mar. 12.31, Rom. 13.9, Jam. 2.8.

16 *Rom. 13.14, 2 Pet. 2.10.

16 i In the man regenerate.

17 k That is, the natural man strives against the Spirit of regeneration.

18 l If you be guided by the Spirit of adoption, that which ye do, is agreeable to God although it be not perfect.

23 m For they are under the Spirit, or grace.

24 n Christ has not only remitted their sins, but sanctified them into newness of life.

25 o That being dead to sin and living to God, we may declare the same in holiness and innocency of life.

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

Chapter 6

1 He exhorteth them to use gentleness toward the weak, 2 And to shew their brotherly love and modesty: 6 Also to provide for their ministers, 9 To persevere, 14 To rejoice in the cross of Christ, 15 To newness of life, 16 And last of all wisheth to them with the rest of the faithful all prosperity.

Brethren, if a man be ^afallen by occasion into any ^bfaute, ye which are spiritual, restore such one with the spirit of meekness, considering thyself, lest thou also be tempted.

2 Bear ye one another's burden, and so ^bfulfil the Law of Christ.

3 For if any man seem to himself, that he is somewhat, when he is ^cnothing, he deceiveth himself in his imagination.

4 But let every man prove his own work, and then shall he have ^drejoicing in himself only and not in another.

5 *For every man shall bear his own burden.

6 Let him that is taught in the word, make him that hath taught him, partaker of all *his* ^egoods.

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

8 For he that ^fsoweth to his flesh, shall of the flesh reap corruption: but he that soweth to the spirit, shall of the spirit reap life everlasting.

9 *Let us not therefore be weary of well doing: for in due season we shall ^greap, if we faint not.

10 While we have therefore time, let us do good unto all men, but specially unto them, which are of the household of faith.

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 ^hin the flesh, they constrain you to be circumcised, only because they would not suffer persecution for the ⁱcross of Christ.

13 For they themselves which are circumcised, keep not the Law, but desire to have you circumcised, that they might rejoice ^kin your flesh.

14 But God forbid that I should rejoice, but in the cross of our Lord Jesus Christ, whereby the ^lworld is crucified unto me, and I unto the world.

1 a Either by reason of his flesh or Satan.

2 b Christ exhorts in sundry places to mutual love, and therefore brotherly love is here called the Law of Christ, and his commandment, John 13.24, and 15.12.

3 c He shows that man has nothing of himself whereof he should rejoice.

4 d For his rejoicing is a testimony of a good conscience, 2 Cor. 1.12, wherein he may rejoice before me, but not before God.

5 *1 Cor. 3.8.

6 e For it were a shame not to provide for their corporal necessities which feed our souls with the heavenly dainties.

6 *1 Cor. 9.7.

8 f He proves that the ministers must be nourished for if men only provide for worldly things without respect of the life everlasting, then they procure to themselves death, and mock God, who has given them his ministers to teach them heavenly things.

9 *2 Thes. 3.13.

9 g The fruit which God has promised.

12 h By the outward ceremonies.

12 i That is, for preaching Christ crucified.

13 k That they have made you Jews.

14 l By the world he means all outward pomp, ceremonies and things, which please men's fantasies.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new ^mcreature.

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

15 m Which is regenerate by faith.

16 n That is, upon the Jews, as Rom. 2.10.

17 From hence forth let no man ^oput me to business: for I bear in my body the ^pmarks of the Lord Jesus.

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

Unto the Galatians written from Rome.

17 o Let no man trouble my preaching from hence forth: for my marks are witnesses how valiantly I have fought.

17 p Which are odious to the world, but glorious before God.