

Chapter 1

^{1:1} Paulus apostolus non ab hominibus neque per
hominem sed per Iesum Christum et Deum
Patrem qui suscitavit eum a mortuis
^{1:2} et qui mecum sunt omnes fratres ecclesiis
Galatiae
^{1:3} gratia vobis et pax a Deo Patre et Domino
nostro Iesu Christo
^{1:4} qui dedit semet ipsum pro peccatis nostris
ut eriperet nos de praesenti saeculo nequam
secundum voluntatem Dei et Patris nostri
^{1:5} cui est gloria in saecula saeculorum amen
^{1:6} miror quod sic tam cito transferimini ab eo
qui vos vocavit in gratiam Christi in aliud
evangelium
^{1:7} quod non est aliud nisi sunt aliqui qui vos
conturbant et volunt convertere evangelium
Christi

^{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 who are with me: to 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 de-
liver us from this present wicked world, accord-
ing to the will of God and our Father:
^{1:5} To whom is glory for ever and ever. Amen.
^{1:6} I wonder that you are so soon removed from him
that called you into the grace of Christ, unto
another gospel.
^{1:7} Which is not another: only there are some that
trouble you and would pervert the gospel of
Christ.

Ad Galatas 1

- ^{1:8} sed licet nos aut angelus de caelo evangelizet
vobis praeterquam quod evangelizavimus vobis
anathema sit
- ^{1:9} sicut praediximus et nunc iterum dico si quis
vobis evangelizaverit praeter id quod accepistis
anathema sit
- ^{1:10} modo enim hominibus suadeo aut Deo aut
quaero hominibus placere si adhuc hominibus
placere Christi servus non essem
- ^{1:11} notum enim vobis facio fratres evangelium quod
evangelizatum est a me quia non est secundum
hominem
- ^{1:12} neque enim ego ab homine accepi illud neque
didici sed per revelationem Iesu Christi
- ^{1:13} audistis enim conversationem meam aliquando
in iudaismo quoniam supra modum persequabar
ecclesiam Dei et expugnabam illam

Galatians 1

- ^{1:8} But though we, or an angel from heaven, preach
a gospel to you besides that which we have
preached to you, let him be anathema.
- ^{1:9} As we said before, so now I say again: If any one
preach to you a gospel, besides that which you
have received, let him be anathema.
- ^{1:10} For do I now persuade men, or God? Or do
I seek to please men? If I yet pleased men, I
should not be the servant of Christ.
- ^{1:11} For I give you to understand, brethren, that the
gospel which was preached by me is not accord-
ing to man.
- ^{1:12} For neither did I receive it of man: nor did I
learn it but by the revelation of Jesus Christ.
- ^{1:13} For you 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.

Ad Galatas 1

- 1:14 et proficiebam in iudaismo supra multos
coetaneos in genere meo abundantius aemulator
existens paternarum mearum traditionum
- 1:15 cum autem placuit ei qui me segregavit de utero
matris meae et vocavit per gratiam suam
- 1:16 ut revelaret Filium suum in me ut evangelizarem
illum in gentibus continuo non adqueivi carni et
sanguini
- 1:17 neque veni Hierosolyma ad antecessores meos
apostolos sed abii in Arabiam et iterum reversus
sum Damascum
- 1:18 deinde post annos tres veni Hierosolyma videre
Petrum et mansi apud eum diebus quindecim
- 1:19 alium autem apostolorum vidi neminem nisi
Iacobum fratrem Domini
- 1:20 quae autem scribo vobis ecce coram Deo quia
non mentior
- 1:21 deinde veni in partes Syriae et Ciliciae

Galatians 1

- 1:14 And I made progress in the Jew's religion above
many of my equals in my own nation, being
more abundantly zealous for the traditions of
my fathers.
- 1:15 But when it pleased him 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 Gentiles: immediately I condescended
not to flesh and blood.
- 1:17 Neither went I to Jerusalem, to the apostles who
were before me: but I went into Arabia, and
again I returned to Damascus.
- 1:18 Then, after three years, I went to Jerusalem to
see Peter: and I tarried with him fifteen days.
- 1:19 But other of the apostles I saw none, saving
James the brother of the Lord.
- 1:20 Now the things which I write to you, behold,
before God, I lie not.
- 1:21 Afterwards, I came into the regions of Syria and
Cilicia.

Ad Galatas 2

1:22 eram autem ignotus facie ecclesiis Iudaeae quae
erant in Christo
1:23 tantum autem auditum habebant quoniam qui
persequabatur nos aliquando nunc evangelizat
fidem quam aliquando expugnabat
1:24 et in me clarificabant Deum

Galatians 2

1:22 And I was unknown by face to the churches of
Judea, which were in Christ:
1:23 But they had heard only: He, who persecuted us
in times past doth now preach the faith which
once he impugned.
1:24 And they glorified God in me.

Chapter 2

2:1 deinde post annos quattuordecim iterum ascendi
Hierosolyma cum Barnaba adsumpto et Tito
2:2 ascendi autem secundum revelationem et contuli
cum illis evangelium quod praedico in gentibus
seorsum autem his qui videbantur ne forte in
vacuum currerem aut cucurrissem
2:3 sed neque Titus qui mecum erat cum esset
gentilis compulsus est circumcidi

2:1 Then, after fourteen years, I went up again to
Jerusalem with Barnabas, taking Titus also with
me.
2:2 And I went up according to revelation and com-
municated to them the gospel which I preach
among the Gentiles: but apart to them who
seemed to be some thing: lest perhaps I should
run or had run in vain.
2:3 But neither Titus, who was with me, being a
Gentile, was compelled to be circumcised.

Ad Galatas 2

Galatians 2

2:4 sed propter subintroductos falsos fratres qui
subintroierunt explorare libertatem nostram
quam habemus in Christo Iesu ut nos in
servitute redigerent

2:5 quibus neque ad horam cessimus subiectioni ut
veritas evangelii permaneat apud vos

2:6 ab his autem qui videbantur esse aliquid quales
aliquando fuerint nihil mea interest Deus
personam hominis non accipit mihi enim qui
videbantur nihil contulerunt

2:7 sed e contra cum vidissent quod creditum
est mihi evangelium praepetii sicut Petro
circumcisionis

2:8 qui enim operatus est Petro in apostolatam
circumcisionis operatus est et mihi inter gentes

2:9 et cum cognovissent gratiam quae data est mihi
Iacobus et Cephas et Iohannes qui videbantur
columnae esse dextras dederunt mihi et
Barnabae societatis ut nos in gentes ipsi autem
in circumcisonem

2:4 But because of false brethren unawares brought
in, who came in privately to spy our liberty
which we have in Christ Jesus, that they might
bring us into servitude.

2:5 To whom we yielded not by subjection: no, not
for an hour: that the truth of the gospel might
continue with you.

2:6 But of them who seemed to be some thing,
(what they were some time it is nothing to me,
God accepteth not the person of man): for to me
they that seemed to be some thing added noth-
ing.

2:7 But contrariwise, when they had seen that to me
was committed the gospel of the uncircumcision,
as to Peter was that of the circumcision.

2:8 For he who wrought in Peter to the apostleship
of the circumcision wrought in me also among
the Gentiles.)

2:9 And when they had known the grace that was
given to me, James and Cephas and John, who
seemed to be pillars, gave to me and Barnabas
the right hands of fellowship: that we should go
unto the Gentiles, and they unto the circumci-
sion:

Ad Galatas 2

- 2:10 tantum ut pauperum memores essemus quod
etiam sollicitus fui hoc ipsum facere
- 2:11 cum autem venisset Cephas Antiochiam in
faciem ei restiti quia reprehensibilis erat
- 2:12 prius enim quam venirent quidam ab Iacobo
cum gentibus edebat cum autem venissent
subtrahebat et segregabat se timens eos qui ex
circumcisione erant
- 2:13 et simulationi eius consenserunt ceteri Iudaei
ita ut et Barnabas duceretur ab eis in illa
simulatione
- 2:14 sed cum vidissem quod non recte ambularent ad
veritatem evangelii dixi Cephae coram omnibus
si tu cum Iudaeus sis gentiliter et non iudaice
vivis quomodo gentes cogis iudaizare
- 2:15 nos natura Iudaei et non ex gentibus peccatores

Galatians 2

- 2:10 Only that we should be mindful of the poor:
which same thing also I was careful to do.
- 2:11 But when Cephas was come to Antioch, I with-
stood him to the face, because he was to be
blamed.
- 2:12 For before that some came from James, he did
eat with the Gentiles: but when they were come,
he withdrew and separated himself, fearing them
who were of the circumcision.
- 2:13 And to his dissimulation the rest of the Jews
consented: so that Barnabas also was led by
them into that dissimulation.
- 2:14 But when I saw that they walked not uprightly
unto the truth of the gospel, I said to Cephas
before them all: If thou, being a Jew, livest after
the manner of the Gentiles and not as the Jews
do, how dost thou compel the Gentiles to live as
do the Jews?
- 2:15 We by nature are Jews: and not of the Gentiles,
sinners.

Ad Galatas 3

^{2:16} scientes autem quod non iustificatur homo ex
operibus legis nisi per fidem Iesu Christi et nos
in Christo Iesu credidimus ut iustificemur ex fide
Christi et non ex operibus legis propter quod ex
operibus legis non iustificabitur omnis caro

^{2:17} quod si quaerentes iustificari in Christo inventi
sumus et ipsi peccatores numquid Christus
peccati minister est absit

^{2:18} si enim quae destruxi haec iterum aedifico
praevaricatorem me constituo

^{2:19} ego enim per legem legi mortuus sum ut Deo
vivam Christo confixus sum cruci

^{2:20} vivo autem iam non ego vivit vero in me
Christus quod autem nunc vivo in carne in fide
vivo Filii Dei qui dilexit me et tradidit se ipsum
pro me

^{2:21} non abicio gratiam Dei si enim per legem iustitia
ergo Christus gratis mortuus est

Galatians 3

^{2:16} But knowing that man is not justified by the
works of the law, but by the faith of Jesus
Christ, we also believe in Christ Jesus, that we
may be justified by the faith of Christ and not
by the works of the law: because by the works of
the law no flesh shall be justified.

^{2:17} But if, while we seek to be justified in Christ, we
ourselves also are found sinners, is Christ then
the minister of sin? God forbid!

^{2:18} For if I build up again the things which I have
destroyed, I make myself a prevaricator.

^{2:19} For I, through the law, am dead to the law, that
I may live to God; with Christ I am nailed to the
cross.

^{2:20} And I live, now not I: but Christ liveth in me.
And that I live now in the flesh: I live in the
faith of the Son of God, who loved me and de-
livered himself for me.

^{2:21} I cast not away the grace of God. For if justice
be by the law, then Christ died in vain.

Chapter 3

3:1 o insensati Galatae quis vos fascinavit ante
 quorum oculos Iesus Christus proscriptus est
 crucifixus

3:2 hoc solum volo a vobis discere ex operibus legis
 Spiritum accepistis an ex auditu fidei

3:3 sic stulti estis cum Spiritu coeperitis nunc carne
 consummamini

3:4 tanta passi estis sine causa si tamen sine causa

3:5 qui ergo tribuit vobis Spiritum et operatur
 virtutes in vobis ex operibus legis an ex auditu
 fidei

3:6 sicut Abraham credidit Deo et reputatum est ei
 ad iustitiam

3:7 cognoscitis ergo quia qui ex fide sunt hii sunt filii
 Abrahae

3:8 providens autem scriptura quia ex fide iustificat
 gentes Deus praenuntiavit Abrahae quia
 benedicentur in te omnes gentes

3:1 O senseless Galatians, who hath bewitched you
 that you should not obey the truth: before
 whose eyes Jesus Christ hath been set forth, cru-
 cified among you?

3:2 This only would I learn of you: Did you receive
 the Spirit by the works of the law or by the
 hearing of faith?

3:3 Are you so foolish that, whereas you began in
 the Spirit, you would now be made perfect by
 the flesh?

3:4 Have you suffered so great things in vain? If it
 be yet in vain.

3:5 He therefore who giveth to you the Spirit and
 worketh miracles among you: doth he do it by
 the works of the law or by the hearing of the
 faith?

3:6 As it is written: Abraham believed God: and it
 was reputed to him unto justice.

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

3:8 And the scripture, foreseeing that God justifieth
 the Gentiles by faith, told unto Abraham before:
 In thee shall all nations be blessed.

Ad Galatas 3

Galatians 3

^{3:9} igitur qui ex fide sunt benedicentur cum fideli
Abraham

^{3:10} quicumque enim ex operibus legis sunt sub
maledicto sunt scriptum est enim maledictus
omnis qui non permanserit in omnibus quae
scripta sunt in libro legis ut faciat ea

^{3:11} quoniam autem in lege nemo iustificatur apud
Deum manifestum est quia iustus ex fide vivit

^{3:12} lex autem non est ex fide sed qui fecerit ea vivet
in illis

^{3:13} Christus nos redemit de maledicto legis factus
pro nobis maledictum quia scriptum est
maledictus omnis qui pendet in ligno

^{3:14} ut in gentibus benedictio Abrahae fieret
in Christo Iesu ut pollicitationem Spiritus
accipiamus per fidem

^{3:15} fratres secundum hominem dico tamen hominis
confirmatum testamentum nemo spernit aut
superordinat

^{3:9} Therefore, they that are of faith shall be blessed
with faithful Abraham.

^{3:10} For as many as are of the works of the law are
under a curse. For it is written: Cursed is ev-
ery one that abideth, not in all things which are
written in the book of the law to do them.

^{3:11} But that in the law no man is justified with
God, it is manifest: because the just man liveth
by faith.

^{3:12} But the law is not of faith: but he that doth
those things 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 Christ Jesus: that we may
receive the promise of the Spirit by faith.

^{3:15} Brethren (I speak after the manner of man), yet
a man's testament, if it be confirmed, no man
despiseth nor addeth to it.

Ad Galatas 3

- 3:16 Abrahae dictae sunt promissiones et semini eius
non dicit et seminibus quasi in multis sed quasi
in uno et semini tuo qui est Christus
- 3:17 hoc autem dico testamentum confirmatum a
Deo quae post quadringentos et triginta annos
facta est lex non irritam facit ad evacuandam
promissionem
- 3:18 nam si ex lege hereditas iam non ex
repromissione Abrahae autem per promissionem
donavit Deus
- 3:19 quid igitur lex propter transgressionem posita est
donec veniret semen cui promiserat ordinata per
angelos in manu mediatoris
- 3:20 mediator autem unius non est Deus autem unus
est
- 3:21 lex ergo adversus promissa Dei absit si enim data
esset lex quae posset vivificare vere ex lege esset
iustitia
- 3:22 sed conclusit scriptura omnia sub peccato ut
promissio ex fide Iesu Christi daretur credentibus

Galatians 3

- 3:16 To Abraham were the promises made and to his
seed. He saith not: And to his seeds as of many.
But as of one: And to thy seed, which is Christ.
- 3:17 Now this I say: that the testament which was
confirmed by God, the law which was made after
four hundred and thirty years doth not disannul,
to make the promise of no 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 Why then was the law? It was set because of
transgressions, until the seed should come to
whom he made the promise, being ordained by
angels in the hand of a mediator.
- 3:20 Now a mediator is not of one: but God is one.
- 3:21 Was the law then against the promises of God:
God forbid! For if there had been a law given
which could give life, verily justice should have
been by the law.
- 3:22 But the scripture hath concluded all under sin,
that the promise, by the faith of Jesus Christ,
might be given to them that believe.

3:23 prius autem quam veniret fides sub lege
 custodiebamur conclusi in eam fidem quae
 revelanda erat

3:24 itaque lex pedagogus noster fuit in Christo ut ex
 fide iustificemur

3:25 at ubi venit fides iam non sumus sub pedagogo

3:26 omnes enim filii Dei estis per fidem in Christo
 Iesu

3:27 quicumque enim in Christo baptizati estis
 Christum induistis

3:28 non est Iudaeus neque Graecus non est servus
 neque liber non est masculus neque femina
 omnes enim vos unum estis in Christo Iesu

3:29 si autem vos Christi ergo Abrahae semen estis
 secundum promissionem heredes

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

3:24 Wherefore the law was our pedagogue in Christ:
 that we might be justified by faith.

3:25 But after the faith is come, we are no longer un-
 der a pedagogue.

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

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

3:28 There is neither Jew nor Greek: there is neither
 bond nor free: there is neither male nor female.
 For you are all one in Christ Jesus.

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

Chapter 4

4:1 dico autem quanto tempore heres parvulus est
 nihil differt servo cum sit dominus omnium

4:1 As long as the heir is a child, he differeth noth-
 ing from a servant, though he be lord of all,

Ad Galatas 4

Galatians 4

4:2 sed sub tutoribus est et actoribus usque ad
praeinitum tempus a patre

4:3 ita et nos cum essemus parvuli sub elementis
mundi eramus servientes

4:4 at ubi venit plenitudo temporis misit Deus
Filius suum factum ex muliere factum sub lege

4:5 ut eos qui sub lege erant redimeret ut
adoptionem filiorum reciperemus

4:6 quoniam autem estis filii misit Deus Spiritum
Filii sui in corda nostra clamantem Abba Pater

4:7 itaque iam non es servus sed filius quod si filius
et heres per Deum

4:8 sed tunc quidem ignorantes Deum his qui natura
non sunt dii serviebatis

4:9 nunc autem cum cognoveritis Deum immo
cogniti sitis a Deo quomodo convertimini iterum
ad infirma et egena elementa quibus denuo
servire vultis

4:10 dies observatis et menses et tempora et annos

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

4:3 So we also, when we were children, were serving
under the elements of the world.

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

4:5 That he might redeem them who were under the
law: that we might receive the adoption of sons.

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

4:7 Therefore, now he is not a servant, but a son.
And if a son, an heir also through God.

4:8 But then indeed, not knowing God, you served
them who, by nature, are not gods.

4:9 But now, after that you have known God, or
rather are known by God: how turn you again
to the weak and needy elements which you desire
to serve again?

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

4:11 timeo vos ne forte sine causa laboraverim in
vobis

4:12 estote sicut et ego quia et ego sicut vos fratres
obsecro vos nihil me laesistis

4:13 scitis autem quia per infirmitatem carnis
evangelizavi vobis iam pridem

4:14 et temptationem vestram in carne mea non
sprevistis neque respuistis sed sicut angelum Dei
excepistis me sicut Christum Iesum

4:15 ubi est ergo beatitudo vestra testimonium enim
perhibeo vobis quia si fieri posset oculos vestros
eruissetis et dedissetis mihi

4:16 ergo inimicus vobis factus sum verum dicens
vobis

4:17 aemulantur vos non bene sed excludere vos
volunt ut illos aemulemini

4:18 bonum autem aemulamini in bono semper et non
tantum cum praesens sum apud vos

4:11 I am afraid of you, lest perhaps I have laboured
in vain among you.

4:12 Be ye as I, because I also am as you brethren, I
beseech you. You have not injured me at all.

4:13 And you know how, through infirmity of the
flesh, I preached the gospel to you heretofore:
and your temptation in my flesh

4:14 You despised not, nor rejected: but received me
as an angel of God, even as Christ Jesus.

4:15 Where is then your blessedness? For I bear you
witness that, if it could be done, you would have
plucked out your own eyes and would have given
them to me.

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

4:17 They are zealous in your regard not well: but
they would exclude you, that you might be zeal-
ous for them.

4:18 But be zealous for that which is good in a good
thing always: and not only when I am present
with you.

Ad Galatas 4

- 4:19 filii mei quos iterum parturio donec formetur
Christus in vobis
- 4:20 vellem autem esse apud vos modo et mutare
vocem meam quoniam confundor in vobis
- 4:21 dicite mihi qui sub lege vultis esse legem non
legistis
- 4:22 scriptum est enim quoniam Abraham duos filios
habuit unum de ancilla et unum de libera
- 4:23 sed qui de ancilla secundum carnem natus est
qui autem de libera per repromissionem
- 4:24 quae sunt per allegoriam dicta haec enim sunt
duo testamenta unum quidem a monte Sina in
servitute generans quae est Agar
- 4:25 Sina enim mons est in Arabia qui coniunctus est
ei quae nunc est Hierusalem et servit cum filiis
eius
- 4:26 illa autem quae sursum est Hierusalem libera est
quae est mater nostra

Galatians 4

- 4:19 My little children, of whom I am in labour again,
until Christ be formed in you.
- 4:20 And I would willingly be present with you now
and change my voice: because I am ashamed for
you.
- 4:21 Tell me, you that desire to be under the law,
have you not read the law?
- 4:22 For it is written that Abraham had two sons:
the one by a bondwoman and the other by a free
woman.
- 4:23 But he who was of the bondwoman was born
according to the flesh: but he of the free woman
was by promise.
- 4:24 Which things are said by an allegory. For these
are the two testaments. The one from Mount
Sina, engendering unto bondage, which is Agar.
- 4:25 For Sina is a mountain in Arabia, which hath
affinity to that Jerusalem which now is: and is in
bondage with her children.
- 4:26 But that Jerusalem which is above is free: which
is our mother.

4:27 scriptum est enim laetare sterilis quae non parit
 erumpe et exclama quae non parturis quia multi
 filii desertae magis quam eius quae habet virum

4:28 nos autem fratres secundum Isaac promissionis
 filii sumus

4:29 sed quomodo tunc qui secundum carnem natus
 fuerat persequebatur eum qui secundum spiritum
 ita et nunc

4:30 sed quid dicit scriptura eice ancillam et filium
 eius non enim heres erit filius ancillae cum filio
 liberae

4:31 itaque fratres non sumus ancillae filii sed liberae
 qua libertate nos Christus liberavit

4:27 For it is written: Rejoice, thou barren, that
 bearest not: break forth and cry thou that tra-
 vailest not: for many are the children of the des-
 olate, more than of her that hath a husband.

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

4:29 But as then he that was born according to the
 flesh persecuted him that was after the spirit: so
 also it is now.

4:30 But 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
 free woman.

4:31 So then, brethren, we are not the children of
 the bondwoman but of the free: by the freedom
 wherewith Christ has made us free.

Chapter 5

5:1 state et nolite iterum iugo servitutis contineri

5:2 ecce ego Paulus dico vobis quoniam si
 circumcidamini Christus vobis nihil proderit

5:1 Stand fast and be not held again under the yoke
 of bondage.

5:2 Behold, I Paul tell you, that if you be circum-
 cised, Christ shall profit you nothing.

Ad Galatas 5

Galatians 5

5:3 testificor autem rursus omni homini
circumcidenti se quoniam debitor est universae
legis faciendae

5:4 evacuati estis a Christo qui in lege iustificamini a
gratia excidistis

5:5 nos enim spiritu ex fide spem iustitiae
expectamus

5:6 nam in Christo Iesu neque circumcisio aliquid
valet neque praepitium sed fides quae per
caritatem operatur

5:7 currebatis bene quis vos inpedivit veritati non
oboedire

5:8 persuasio non est ex eo qui vocat vos

5:9 modicum fermentum totam massam corrumpit

5:10 ego confido in vobis in Domino quod nihil
aliud sapietis qui autem conturbat vos portabit
iudicium quicumque est ille

5:3 And I testify again to every man circumcising
himself that he is a debtor to do the whole law.

5:4 You are made void of Christ, you who are justi-
fied in the law: you are fallen from grace.

5:5 For we in spirit, by faith, wait for the hope of
justice.

5:6 For in Christ Jesus neither circumcision availeth
any thing nor uncircumcision: but faith that
worketh by Charity.

5:7 You did run well. What hath hindered you, that
you should not obey the truth?

5:8 This persuasion is not from him that calleth you.

5:9 A little leaven corrupteth the whole lump.

5:10 I have confidence in you in the Lord that you
will not be of another mind: but he that trou-
bleth you shall bear the judgment, whosoever he
be.

Ad Galatas 5

- 5:11 ego autem fratres si circumcisionem adhuc
praedico quid adhuc persecutionem patior ergo
evacuatum est scandalum crucis
- 5:12 utinam et abscidantur qui vos conturbant
- 5:13 vos enim in libertatem vocati estis fratres
tantum ne libertatem in occasionem detis carnis
sed per caritatem servite invicem
- 5:14 omnis enim lex in uno sermone impletur diliges
proximum tuum sicut te ipsum
- 5:15 quod si invicem mordetis et comeditis videte ne
ab invicem consumamini
- 5:16 dico autem spiritu ambulate et desiderium carnis
non perficietis
- 5:17 caro enim concupiscit adversus spiritum spiritus
autem adversus carnem haec enim invicem
adversantur ut non quaecumque vultis illa
faciatis
- 5:18 quod si spiritu ducimini non estis sub lege

Galatians 5

- 5:11 And I, brethren, if I yet preach circumcision,
why do I yet suffer persecution? Then is the
scandal of the cross made void.
- 5:12 I would they were even cut off, who trouble you.
- 5:13 For you, brethren, have been called unto liberty.
Only make not liberty an occasion to the flesh:
but by charity of the spirit serve one another.
- 5:14 For all the law is fulfilled in one word: Thou
shalt love thy neighbour as thyself.
- 5:15 But if you bite and devour one another: take
heed you be not consumed one of another.
- 5:16 I say then: Walk in the spirit: and you shall not
fulfill the lusts of the flesh.
- 5:17 For the flesh lusteth against the spirit: and the
spirit against the flesh: For these are contrary
one to another: so that you do not the things
that you would.
- 5:18 But if you are led by the spirit, you are not un-
der the law.

Ad Galatas 6

- 5:19 manifesta autem sunt opera carnis quae sunt
fornicatio immunditia luxuria
- 5:20 idolorum servitus veneficia inimicitiae
contentiones aemulationes irae rixae dissensiones
sectae
- 5:21 invidiae homicidia ebrietates comesationes et
his similia quae praedico vobis sicut praedixi
quoniam qui talia agunt regnum Dei non
consequentur
- 5:22 fructus autem Spiritus est caritas gaudium pax
longanimitas bonitas benignitas
- 5:23 fides modestia continentia adversus huiusmodi
non est lex
- 5:24 qui autem sunt Christi carnem crucifixerunt cum
vitiis et concupiscentiis
- 5:25 si vivimus spiritu spiritu et ambulemus
- 5:26 non efficiamur inanis gloriae cupidi invicem
provocantes invicem invidentes

Galatians 6

- 5:19 Now the works of the flesh are manifest: which
are fornication, uncleanness, immodesty, luxury,
- 5:20 Idolatry, witchcrafts, enmities, contentions, emu-
lations, wraths, quarrels, dissensions, sects,
- 5:21 Envy, murders, drunkenness, revellings, and
such like. Of the which I foretell you, as I have
foretold to you, that they who do such things
shall not obtain the kingdom of God.
- 5:22 But the fruit of the Spirit is, charity, joy, peace,
patience, benignity, goodness, longanimity,
- 5:23 Mildness, faith, modesty, continency, chastity.
Against such there is no law.
- 5:24 And they that are Christ's have crucified their
flesh, with the vices and concupiscences.
- 5:25 If we live in the Spirit, let us also walk in the
Spirit.
- 5:26 Let us not be made desirous of vain glory, pro-
voking one another, envying one another.

Chapter 6

6:1 fratres et si praeoccupatus fuerit homo in aliquo delicto vos qui spiritales estis huiusmodi instruite in spiritu lenitatis considerans te ipsum ne et tu tempteris

6:2 alter alterius onera portate et sic adimplebitis legem Christi

6:3 nam si quis existimat se aliquid esse cum sit nihil ipse se seducit

6:4 opus autem suum probet unusquisque et sic in semet ipso tantum gloriam habebit et non in altero

6:5 unusquisque enim onus suum portabit

6:6 communicet autem is qui catecizatur verbum ei qui se catecizat in omnibus bonis

6:7 nolite errare Deus non inridetur

6:1 Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted.

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

6:3 For if any man think himself to be some thing, whereas he is nothing, he deceiveth himself.

6:4 But let every one prove his own work: and so he shall have glory in himself only and not in another.

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

6:6 And let him that is instructed in the word communicate to him that instructeth him, in all good things.

6:7 Be not deceived: God is not mocked.

6:8 quae enim seminaverit homo haec et metet
 quoniam qui seminat in carne sua de carne et
 metet corruptionem qui autem seminat in spiritu
 de spiritu metet vitam aeternam

6:9 bonum autem facientes non deficiamus tempore
 enim suo metemus non deficientes

6:10 ergo dum tempus habemus operemur bonum ad
 omnes maxime autem ad domesticos fidei

6:11 videte qualibus litteris scripsi vobis mea manu

6:12 quicumque volunt placere in carne hii cogunt
 vos circumcidi tantum ut crucis Christi
 persecutionem non patiantur

6:13 neque enim qui circumciduntur legem custodiunt
 sed volunt vos circumcidi ut in carne vestra
 glorientur

6:14 mihi autem absit gloriari nisi in cruce Domini
 nostri Iesu Christi per quem mihi mundus
 crucifixus est et ego mundo

6:8 For what things a man shall sow, those also shall
 he reap. For he that soweth in his flesh of the
 flesh also shall reap corruption. But he that
 soweth in the spirit of the spirit shall reap life
 everlasting.

6:9 And in doing good, let us not fail. For in due
 time we shall reap, not failing.

6:10 Therefore, whilst we have time, let us work good
 to all men, but especially to those who are of the
 household of the faith.

6:11 See what a letter I have written to you with my
 own hand.

6:12 For as many as desire to please in the flesh, they
 constrain you to be circumcised, only that they
 may not suffer the persecution of the cross of
 Christ.

6:13 For neither they themselves who are circumcised
 keep the law: but they will have you to be cir-
 cumcised, that they may glory in your flesh.

6:14 But God forbid that I should glory, save in the
 cross of our Lord Jesus Christ: by whom the
 world is crucified to me, and I to the world.

Ad Galatas 6

6:15 in Christo enim Iesu neque circumcisio aliquid
valet neque praeputium sed nova creatura

6:16 et quicumque hanc regulam secuti fuerint pax
super illos et misericordia et super Israhel Dei

6:17 de cetero nemo mihi molestus sit ego enim
stigmata Iesu in corpore meo porto

Galatians 6

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

6:16 And whosoever shall follow this rule, peace on
them and mercy: and upon the Israel of God.

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