

Epistula Ad Galatas - Chapter 1

- 1** Paulus apostolus non ab hominibus neque per hominem sed per Iesum Christum et Deum Patrem qui suscitavit eum a mortuis
- 2** et qui mecum sunt omnes fratres ecclesiis Galatiae
- 3** gratia vobis et pax a Deo Patre et Domino nostro Iesu Christo
- 4** qui dedit semet ipsum pro peccatis nostris ut eriperet nos de praesenti saeculo nequam secundum voluntatem Dei et Patris nostri
- 5** cui est gloria in saecula saeculorum amen
- 6** miror quod sic tam cito transferimini ab eo qui vos vocavit in gratiam Christi in aliud evangelium
- 7** quod non est aliud nisi sunt aliqui qui vos conturbant et volunt convertere evangelium Christi
- 8** sed licet nos aut angelus de caelo evangelizet vobis praeterquam quod evangelizavimus vobis anathema sit
- 9** sicut praediximus et nunc iterum dico si quis vobis evangelizaverit praeter id quod accepistis anathema sit
- 10** modo enim hominibus suadeo aut Deo aut quaero hominibus placere si adhuc hominibus placerem Christi servus non essem
- 11** notum enim vobis facio fratres evangelium quod evangelizatum est a me quia non est secundum hominem
- 12** neque enim ego ab homine accepi illud neque didici sed per revelationem Iesu Christi
- 13** audistis enim conversationem meam aliquando in iudaismo quoniam supra modum persequabar ecclesiam Dei et expugnabam illam
- 14** et proficiebam in iudaismo supra multos coetaneos in genere meo abundantius aemulator existens paternarum mearum traditionum
- 15** cum autem placuit ei qui me segregavit de utero matris meae et vocavit per gratiam suam
- 16** ut revelaret Filium suum in me ut evangelizarem illum in gentibus continuo non adqueivi carni et sanguini
- 17** neque veni Hierosolyma ad antecessores meos apostolos sed abii in Arabiam et iterum reversus sum Damascus
- 18** deinde post annos tres veni Hierosolyma videre Petrum et mansi apud eum diebus quindecim
- 19** alium autem apostolorum vidi neminem nisi Iacobum fratrem Domini
- 20** quae autem scribo vobis ecce coram Deo quia non mentior
- 1** Paul, an apostle, not of men, neither by man, but by Jesus Christ and God the Father, who raised him from the dead:
- 2** And all the brethren who are with me: to the churches of Galatia.
- 3** Grace be to you, and peace from God the Father and from our Lord Jesus Christ,
- 4** Who gave himself for our sins, that he might deliver us from this present wicked world, according to the will of God and our Father:
- 5** To whom is glory for ever and ever. Amen.
- 6** I wonder that you are so soon removed from him that called you into the grace of Christ, unto another gospel.
- 7** Which is not another: only there are some that trouble you and would pervert the gospel of Christ.
- 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.
- 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.
- 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.
- 11** For I give you to understand, brethren, that the gospel which was preached by me is not according to man.
- 12** For neither did I receive it of man: nor did I learn it but by the revelation of Jesus Christ.
- 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.
- 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.
- 15** But when it pleased him who separated me from my mother's womb and called me by his grace,
- 16** To reveal his Son in me, that I might preach him among the Gentiles: immediately I condescended not to flesh and blood.
- 17** Neither went I to Jerusalem, to the apostles who were before me: but I went into Arabia, and again I returned to Damascus.
- 18** Then, after three years, I went to Jerusalem to see Peter: and I tarried with him fifteen days.
- 19** But other of the apostles I saw none, saving James the brother of the Lord.
- 20** Now the things which I write to you, behold, before God, I lie not.

21 deinde veni in partes Syriae et Ciliciae

21 Afterwards, I came into the regions of Syria and Cilicia.

22 eram autem ignotus facie ecclesiis Iudaeae quae erant in Christo

22 And I was unknown by face to the churches of Judea, which were in Christ:

23 tantum autem auditum habebant quoniam qui persequabatur nos aliquando nunc evangelizat fidem quam aliquando expugnabat

23 But they had heard only: He, who persecuted us in times past doth now preach the faith which once he impugned.

24 et in me clarificabant Deum

24 And they glorified God in me.

Epistula Ad Galatas - Chapter 2

1 Deinde post annos quattuordecim iterum ascendi Hierosolyma cum Barnaba adsumpto et Tito

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

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 And I went up according to revelation and communicated 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.

3 sed neque Titus qui mecum erat cum esset gentilis compulsus est circumcidi

3 But neither Titus, who was with me, being a Gentile, was compelled to be circumcised.

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

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.

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

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

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

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 nothing.

7 sed e contra cum vidissent quod creditum est mihi evangelium praeputii sicut Petro circumcisionis

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.

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

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

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 circumcisionem

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 circumcision:

10 tantum ut pauperum memores essemus quod etiam sollicitus fui hoc ipsum facere

10 Only that we should be mindful of the poor: which same thing also I was careful to do.

11 cum autem venisset Cephas Antiochiam in faciem ei restiti quia reprehensibilis erat

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

12 prius enim quam venirent quidam ab Iacobo cum gentibus edebat cum autem venissent subtrahebat et segregabat se timens eos qui ex circumcisione erant

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.

13 et simulationi eius consenserunt ceteri Iudaei ita ut et Barnabas duceretur ab eis in illa simulatione

13 And to his dissimulation the rest of the Jews consented: so that Barnabas also was led by them into that dissimulation.

- 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
- 15** nos natura Iudaei et non ex gentibus peccatores
- 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
- 17** quod si quaerentes iustificari in Christo inventi sumus et ipsi peccatores numquid Christus peccati minister est absit
- 18** si enim quae destruxi haec iterum aedifico praevaricatorem me constituo
- 19** ego enim per legem legi mortuus sum ut Deo vivam Christo confixus sum cruci
- 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
- 21** non abicio gratiam Dei si enim per legem iustitia ergo Christus gratis mortuus est
- 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?
- 15** We by nature are Jews: and not of the Gentiles, sinners.
- 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.
- 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!
- 18** For if I build up again the things which I have destroyed, I make myself a prevaricator.
- 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.
- 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 delivered himself for me.
- 21** I cast not away the grace of God. For if justice be by the law, then Christ died in vain.

Epistula Ad Galatas - Chapter 3

- 1** O insensati Galatae quis vos fascinavit ante quorum oculos Iesus Christus proscriptus est crucifixus
- 2** hoc solum volo a vobis discere ex operibus legis Spiritum accepistis an ex auditu fidei
- 3** sic stulti estis cum Spiritu coeperitis nunc carne consummamini
- 4** tanta passi estis sine causa si tamen sine causa
- 5** qui ergo tribuit vobis Spiritum et operatur virtutes in vobis ex operibus legis an ex auditu fidei
- 6** sicut Abraham credidit Deo et reputatum est ei ad iustitiam
- 7** cognoscitis ergo quia qui ex fide sunt hii sunt filii Abrahae
- 8** providens autem scriptura quia ex fide iustificat gentes Deus praenuntiavit Abrahae quia benedicentur in te omnes gentes
- 9** igitur qui ex fide sunt benedicentur cum fidei Abraham
- 10** quicumque enim ex operibus legis sunt sub maledicto sunt scriptum est enim maledictus omnis qui non permanserit in omnibus quae
- 1** O senseless Galatians, who hath bewitched you that you should not obey the truth: before whose eyes Jesus Christ hath been set forth, crucified among you?
- 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** Are you so foolish that, whereas you began in the Spirit, you would now be made perfect by the flesh?
- 4** Have you suffered so great things in vain? If it be yet in vain.
- 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?
- 6** As it is written: Abraham believed God: and it was reputed to him unto justice.
- 7** Know ye, therefore, that they who are of faith, the same are the children of Abraham.
- 8** And the scripture, foreseeing that God justifieth the Gentiles by faith, told unto Abraham before: In thee shall all nations be blessed.
- 9** Therefore, they that are of faith shall be blessed with faithful Abraham.
- 10** For as many as are of the works of the law are under a curse. For it is written: Cursed is every one that abideth, not in all things which are

scripta sunt in libro legis ut faciat ea

11 quoniam autem in lege nemo iustificatur apud Deum manifestum est quia iustus ex fide vivit

12 lex autem non est ex fide sed qui fecerit ea vivet in illis

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

14 ut in gentibus benedictio Abrahae fieret in Christo Iesu ut pollicitationem Spiritus accipiamus per fidem

15 fratres secundum hominem dico tamen hominis confirmatum testamentum nemo spernit aut superordinat

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

17 hoc autem dico testamentum confirmatum a Deo quae post quadringentos et triginta annos facta est lex non irritam facit ad evacuandam promissionem

18 nam si ex lege hereditas iam non ex repromissione Abrahae autem per promissionem donavit Deus

19 quid igitur lex propter transgressionem posita est donec veniret semen cui promiserat ordinata per angelos in manu mediatoris

20 mediator autem unius non est Deus autem unus est

21 lex ergo adversus promissa Dei absit si enim data esset lex quae posset vivificare vere ex lege esset iustitia

22 sed conclusit scriptura omnia sub peccato ut promissio ex fide Iesu Christi daretur credentibus

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

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

25 at ubi venit fides iam non sumus sub pedagogo

26 omnes enim filii Dei estis per fidem in Christo Iesu

27 quicumque enim in Christo baptizati estis Christum induistis

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

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

written in the book of the law to do them.

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

12 But the law is not of faith: but he that doth those things shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us (for it is written: Cursed is every one that hangeth on a tree).

14 That the blessing of Abraham might come on the Gentiles through Christ Jesus: that we may receive the promise of the Spirit by faith.

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.

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.

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.

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

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.

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

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.

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.

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

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

25 But after the faith is come, we are no longer under a pedagogue.

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

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

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

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

Epistula Ad Galatas - Chapter 4

| | |
|---|---|
| 1 Dico autem quanto tempore heres parvulus est nihil differt servo cum sit dominus omnium | 1 As long as the heir is a child, he differeth nothing from a servant, though he be lord of all, |
| 2 sed sub tutoribus est et actoribus usque ad praefinitum tempus a patre | 2 But is under tutors and governors until the time appointed by the father. |
| 3 ita et nos cum essemus parvuli sub elementis mundi eramus servientes | 3 So we also, when we were children, were serving under the elements of the world. |
| 4 at ubi venit plenitudo temporis misit Deus Filium suum factum ex muliere factum sub lege | 4 But when the fulness of the time was come, God sent his Son, made of a woman, made under the law: |
| 5 ut eos qui sub lege erant redimeret ut adoptionem filiorum reciperemus | 5 That he might redeem them who were under the law: that we might receive the adoption of sons. |
| 6 quoniam autem estis filii misit Deus Spiritum Filii sui in corda nostra clamantem Abba Pater | 6 And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father. |
| 7 itaque iam non es servus sed filius quod si filius et heres per Deum | 7 Therefore, now he is not a servant, but a son. And if a son, an heir also through God. |
| 8 sed tunc quidem ignorantes Deum his qui natura non sunt dii serviebatis | 8 But then indeed, not knowing God, you served them who, by nature, are not gods. |
| 9 nunc autem cum cognoveritis Deum immo cogniti sitis a Deo quomodo convertimini iterum ad infirma et egena elementa quibus denuo servire vultis | 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? |
| 10 dies observatis et menses et tempora et annos | 10 You observe days and months and times, and years. |
| 11 timeo vos ne forte sine causa laboraverim in vobis | 11 I am afraid of you, lest perhaps I have laboured in vain among you. |
| 12 estote sicut et ego quia et ego sicut vos fratres obsecro vos nihil me laesistis | 12 Be ye as I, because I also am as you brethren, I beseech you. You have not injured me at all. |
| 13 scitis autem quia per infirmitatem carnis evangelizavi vobis iam pridem | 13 And you know how, through infirmity of the flesh, I preached the gospel to you heretofore: and your temptation in my flesh |
| 14 et temptationem vestram in carne mea non sprevistis neque respuistis sed sicut angelum Dei excepistis me sicut Christum Iesum | 14 You despised not, nor rejected: but received me as an angel of God, even as Christ Jesus. |
| 15 ubi est ergo beatitudo vestra testimonium enim perhibeo vobis quia si fieri posset oculis vestros eruissetis et dedissetis mihi | 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. |
| 16 ergo inimicus vobis factus sum verum dicens vobis | 16 Am I then become your enemy, because I tell you the truth? |
| 17 aemulantur vos non bene sed excludere vos volunt ut illos aemulemini | 17 They are zealous in your regard not well: but they would exclude you, that you might be zealous for them. |
| 18 bonum autem aemulamini in bono semper et non tantum cum praesens sum apud vos | 18 But be zealous for that which is good in a good thing always: and not only when I am present with you. |
| 19 filioli mei quos iterum parturio donec formetur Christus in vobis | 19 My little children, of whom I am in labour again, until Christ be formed in you. |
| 20 vellem autem esse apud vos modo et mutare vocem meam quoniam confundor in vobis | 20 And I would willingly be present with you now and change my voice: because I am ashamed for you. |
| 21 dicite mihi qui sub lege vultis esse legem non legistis | 21 Tell me, you that desire to be under the law, have you not read the law? |
| 22 scriptum est enim quoniam Abraham duos filios habuit unum de ancilla et unum de libera | 22 For it is written that Abraham had two sons: the one by a bondwoman and the other by a free woman. |

23 sed qui de ancilla secundum carnem natus est qui autem de libera per repromissionem

24 quae sunt per allegoriam dicta haec enim sunt duo testamenta unum quidem a monte Sina in servitutem generans quae est Agar

25 Sina enim mons est in Arabia qui coniunctus est ei quae nunc est Hierusalem et servit cum filiis eius

26 illa autem quae sursum est Hierusalem libera est quae est mater nostra

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

28 nos autem fratres secundum Isaac promissionis filii sumus

29 sed quomodo tunc qui secundum carnem natus fuerat persequabatur eum qui secundum spiritum ita et nunc

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

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

23 But he who was of the bondwoman was born according to the flesh: but he of the free woman was by promise.

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.

25 For Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is: and is in bondage with her children.

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

27 For it is written: Rejoice, thou barren, that bearest not: break forth and cry thou that travailest not: for many are the children of the desolate, more than of her that hath a husband.

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

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

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.

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.

Epistula Ad Galatas - Chapter 5

1 State et nolite iterum iugo servitutis contineri

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

3 testificor autem rursum omni homini circumcidenti se quoniam debitor est universae legis faciendae

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

5 nos enim spiritu ex fide spem iustitiae expectamus

6 nam in Christo Iesu neque circumcisio aliquid valet neque praeputium sed fides quae per caritatem operatur

7 currebatis bene quis vos inpedivit veritati non obedi

8 persuasio non est ex eo qui vocat vos

9 modicum fermentum totam massam corrumpit

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

11 ego autem fratres si circumcisionem adhuc praedico quid adhuc persecutionem patior ergo evacuatum est scandalum crucis

12 utinam et abscidantur qui vos conturbant

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

2 Behold, I Paul tell you, that if you be circumcised, Christ shall profit you nothing.

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

4 You are made void of Christ, you who are justified in the law: you are fallen from grace.

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

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

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

8 This persuasion is not from him that calleth you.

9 A little leaven corrupteth the whole lump.

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

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the scandal of the cross made void.

12 I would they were even cut off, who trouble you.

13 vos enim in libertatem vocati estis fratres tantum ne libertatem in occasionem detis carnis sed per caritatem servite invicem

14 omnis enim lex in uno sermone impletur diliges proximum tuum sicut te ipsum

15 quod si invicem mordetis et comeditis videte ne ab invicem consumamini

16 dico autem spiritu ambulate et desiderium carnis non perficietis

17 caro enim concupiscit adversus spiritum spiritus autem adversus carnem haec enim invicem adversantur ut non quaecumque vultis illa faciatis

18 quod si spiritu ducimini non estis sub lege

19 manifesta autem sunt opera carnis quae sunt fornicatio inmunditia luxuria

20 idolorum servitus veneficia inimicitiae contentiones aemulationes irae rixae dissensiones sectae

21 invidiae homicidia ebrietates comesationes et his similia quae praedico vobis sicut praedixi quoniam qui talia agunt regnum Dei non consequuntur

22 fructus autem Spiritus est caritas gaudium pax longanimitas bonitas benignitas

23 fides modestia continentia adversus huiusmodi non est lex

24 qui autem sunt Christi carnem crucifixerunt cum vitiis et concupiscentiis

25 si vivimus spiritu spiritu et ambulemus

26 non efficiamur inanis gloriae cupidi invicem provocantes invicem invidentes

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.

14 For all the law is fulfilled in one word: Thou shalt love thy neighbour as thyself.

15 But if you bite and devour one another: take heed you be not consumed one of another.

16 I say then: Walk in the spirit: and you shall not fulfill the lusts of the flesh.

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.

18 But if you are led by the spirit, you are not under the law.

19 Now the works of the flesh are manifest: which are fornication, uncleanness, immodesty, luxury,

20 Idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects,

21 Envies, 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.

22 But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity,

23 Mildness, faith, modesty, continency, chastity. Against such there is no law.

24 And they that are Christ's have crucified their flesh, with the vices and concupiscences.

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

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

Epistula Ad Galatas - Chapter 6

1 Fratres et si praeoccupatus fuerit homo in aliquo delicto vos qui spirituales estis huiusmodi instruite in spiritu lenitatis considerans te ipsum ne et tu tempteris

2 alter alterius onera portate et sic adimplebitis legem Christi

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

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

5 unusquisque enim onus suum portabit

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

7 nolite errare Deus non inridetur

8 quae enim seminaverit homo haec et metet

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.

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

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

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

5 For every one shall bear his own burden.

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

7 Be not deceived: God is not mocked.

8 For what things a man shall sow, those also

quoniam qui seminat in carne sua de carne et metet corruptionem qui autem seminat in spiritu de spiritu metet vitam aeternam

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

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

11 videte qualibus litteris scripsi vobis mea manu

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

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

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

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

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

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

18 gratia Domini nostri Iesu Christi cum spiritu vestro fratres amen.

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.

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

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.

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

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.

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

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

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

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

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

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