

## GALATIANS

<sup>1</sup> Paul the apostle, not of men, nor by man, but by Jesus Christ, and God the Father, that raised him from death,

<sup>2</sup> and all the brethren that be with me, to the churches of Galatia,

<sup>3</sup> grace to you and peace of God the Father, and of the Lord Jesus Christ,

<sup>4</sup> that gave himself for our sins, to deliver us from the present wicked world, by the will of God and our Father,

<sup>5</sup> to whom is honour and glory into worlds of worlds. Amen.

<sup>6</sup> I wonder, that so soon ye be thus moved from him that called you into the grace of Christ, into another evangel [*or another gospel*];

<sup>7</sup> which is not another, but that there be some that trouble you, and will mis-turn the evangel of Christ.

<sup>8</sup> But though we, or an angel of heaven, preached to you, besides that that we have preached to you, be he accursed.

<sup>9</sup> As I have said before, and now again I say, if any *man* preach to you besides that that ye have received, be he accursed [*or cursed be he*].

<sup>10</sup> For now whether counsel I men, or God? or whether I seek to please men? If I pleased yet men, I were not Christ's servant.

<sup>11</sup> For, brethren, I make known to you the evangel [*or the gospel*], that was preached of me, for it is not by man;

<sup>12</sup> nor I took it of man, nor learned, but by [*the*] revelation of Jesus Christ.

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

<sup>14</sup> And I profited in the Jewry above many of mine even-elders in my kindred, and was more abundantly a follower [*or a lover*] of my fathers' traditions.

<sup>15</sup> But when it pleased him, that parted me from my mother's womb, and called by his grace,

<sup>16</sup> to show his Son in me, that I should preach him among the heathen, anon I drew me not to flesh and blood;

<sup>17</sup> nor I came to Jerusalem to the apostles, that were before me, but I went into Arabia, and again I turned again into Damascus.

<sup>18</sup> And since three years after I came to Jerusalem [*or Afterward after three years I came to Jerusalem*], to see Peter, and I dwelled with him fifteen days;

<sup>19</sup> but I saw none other of the apostles, but James, *our* Lord's brother.

<sup>20</sup> And these things which I write to you, lo! before God I lie not.

<sup>21</sup> Afterward I came into the coasts of Syria and Cilicia.

<sup>22</sup> But I was unknown by face to the churches of Judea, that were in Christ;

<sup>23</sup> and they had only an hearing, that he that pursued us sometime, preacheth now the faith, against which he fought sometime;

24 and in me they glorified God.

## CHAPTER 2

<sup>1</sup> And since fourteen years after [*or Afterward after fourteen years*], again I went up to Jerusalem with Barnabas, and took with me Titus.

<sup>2</sup> I went up by revelation, and spake with them the evangel [*or the gospel*], which I preach among the heathen; and by themselves to these that seemed to be somewhat, lest I run [*or lest peradventure I should run*], or had run in vain.

<sup>3</sup> And neither Titus, that had been with me, while he was heathen, was compelled to be circumcised;

<sup>4</sup> but for false brethren that were brought in, which had [*privily*] entered to espy our freedom [*or our liberty*], which we have in Jesus Christ, to bring [*or to drive*] us into servage.

<sup>5</sup> But we gave no place to subjection, that the truth of the gospel should dwell with you.

<sup>6</sup> But of these that seemed to be somewhat; which they were some-time, it pertaineth not to me, for God taketh not the person of man; for they that seemed to be somewhat, gave me nothing.

<sup>7</sup> But on the contrary, when they had seen, that the evangel of prepuce was given to me [*or that the gospel of heathen men is betaken to me*], as the evangel of circumcision was given to Peter;

<sup>8</sup> for he that wrought to Peter in apostlehood of circumcision, wrought also to me among the heathen;

<sup>9</sup> and when they had known the grace of God, that was given to me, James, and Peter [*or Cephas*], and John, which were seen to be the pillars, they gave the right hand of fellowship to me and to Barnabas, that we [*preach*] among the heathen, and they into the circumcision;

<sup>10</sup> only that we had mind of, [*or that we should be mindful of*], poor men, the which thing I was full busy to do.

<sup>11</sup> But when Peter was come to Antioch, I against-stood him in the face, for he was worthy to be reprov'd.

<sup>12</sup> For before that there came some men from James [*or before that some came from James*], he ate with heathen men; but when they were come, he withdrew, and departed him, dreading them that were of circumcision.

<sup>13</sup> And the other Jews assented [*or consented*] to his feigning, so that Barnabas was drawn of them into that feigning.

<sup>14</sup> But when I saw, that they walked not rightly to the truth of the gospel, I said to Peter [*or to Cephas*] before all men, If thou, that art a Jew, livest heathen-like, and not Jew-like, how constrainest thou heathen men to become Jews?

<sup>15</sup> We Jews of kind, and not sinful men of the heathen,

<sup>16</sup> know that a man is not justified of the works of the law, but by the faith of Jesus Christ; and we believe in Jesus Christ, that we be justified of [*or by*] the faith of Christ, and not of the works of the law. Wherefore of the works of the law each flesh shall not be justified.

17 And if we seek to be justified in Christ, we ourselves be found sinful men [*or to be sinners*], whether Christ be minister of sin? God forbid.

18 And if I build again things that I have destroyed, I make myself a trespasser.

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

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

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

## CHAPTER 3

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

2 This only I desire to learn of you, whether ye have received the Spirit of the works of the law, or of hearing of belief?

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

4 So great things [*or So many things*] ye have suffered without cause, if it be without cause.

<sup>5</sup> He that giveth to you [*the*] Spirit, and worketh virtues in you, whether of [*the*] works of the law, or of hearing of belief? [*or of faith?*]

<sup>6</sup> As it is written, Abraham believed to God, and it was reckoned to him to rightwiseness.

<sup>7</sup> And therefore know ye, that these that be of belief [*or they that be of faith*], be the sons of Abraham.

<sup>8</sup> And the scripture seeing afar, that God justifieth the heathen of belief, [*or Forsooth the scripture purveying, for God justifieth of faith heathen men*], told before to Abraham, That in thee all the heathen [*or all folks*] shall be blessed.

<sup>9</sup> And therefore these that be of belief, [*or they that be of faith*], shall be blessed with faithful Abraham.

<sup>10</sup> For all that be of the works of the law, be under curse; for it is written, Each man is cursed, that abideth not [*or that dwelleth not*] in all things that be written in the book of the law, to do those things.

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

<sup>12</sup> But the law is not of belief, but he that doeth those things *of the law*, shall live in them.

<sup>13</sup> But Christ again-bought us [*or delivered us*] from the curse of the law, and was made accursed for us; for it is written, Each man is cursed that hangeth in the tree;

<sup>14</sup> that among the heathen the blessing of Abraham were made in Jesus Christ, that we

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

<sup>15</sup> Brethren, I say after man, no man despiseth the testament of a man that is confirmed, or ordaineth above *[other thing]*.

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

<sup>17</sup> But I say, this testament *is* confirmed of God; the law that was made after four hundred and thirty years, maketh not the testament vain to void away the promise *[or maketh not void for to do away the promise]*.

<sup>18</sup> For if *[the]* heritage *were* of the law, *it were* not now of promise. But God granted *[or gave]* to Abraham through promise.

<sup>19</sup> What then the law? that is, Whereto is the law profitable? *[or What therefore profiteth the law?]* It was set for trespassing, till the seed came, to whom he had made the promise. *Which law* was ordained by angels, in the hand of a mediator.

<sup>20</sup> But a mediator is not of one. But God is one.

<sup>21</sup> *Is* then the law against the promises of God? God forbid. For if the law were given, that might quicken, verily were rightfulness of law, *[or verily rightwiseness were of law]*.

<sup>22</sup> But the scripture hath concluded all things under sin, that the promise of the faith of Jesus Christ were given to them that believe.

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

24 And so the law was our under-master in Christ, that we be justified of belief [*or of faith*].

25 But after that belief came, we be not now under the undermaster. [*But after that the faith came, now we be not under the little master.*]

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

27 For all ye that be baptized, be clothed with Christ.

28 There is no Jew, nor Greek, no bondman, nor free man, no male, nor female; for all ye be one in Christ Jesus.

29 And if ye *be one* in Jesus Christ, then ye be the seed of Abraham, *and* heirs by promise.

## CHAPTER 4

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

2 but he is under keepers and tutors, into the time determined of the father.

3 So we, when we were little children, we served under the elements of the world.

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

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

6 And for ye be God's sons, God sent his Spirit into your hearts, crying, Abba, Father. [*Forsooth for ye be the sons of God, God sent the Spirit of his Son into your hearts, crying, Abba, that is, father.*]

7 And so there is not now a servant, but a son; and if *he is* a son, *he is* an heir by God.

8 But then ye unknowing God, served to them that in kind were not gods.

9 But now when ye have known God, and be known of God, how be ye turned again to the feeble [*or the sick*] and needy elements, to the which ye will again serve?

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

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

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

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

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

15 Where then is your blessing? [*or Where is therefore your blessedness, that ye had before time?*] For I bear you witness, that if it might

have been done, ye would have put out your eyes, and have given them to me.

16 Am I then made an enemy to you, saying to you the sooth?

17 They love not you well [*or They love you not well*], but they will exclude you, that ye pursue them.

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

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

20 and I would now be at you, and change my voice, for I am confounded among you.

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

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

23 But he that *was* of the servant [*or the handmaiden*] was born after the flesh; but he that *was* of the free woman [*or the wife*] by a promise.

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

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

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

<sup>27</sup> For it is written, Be glad, thou barren, that bearest not; break out and cry, [*thou*] that bringest forth no children; for many sons *be* of her that is left of her husband, more than of her that hath an husband.

<sup>28</sup> For, brethren, we be [*the*] sons of promise after Isaac;

<sup>29</sup> but now as this that was born after the flesh pursued him that *was* after the Spirit, so now.

<sup>30</sup> But what saith the scripture? Cast out the servant [*or the handmaiden*] and her son, for the son of the servant shall not be heir with the son of the free *wife*.

<sup>31</sup> And so, brethren, we be not sons of the servant [*or of the handmaiden*], but of the free *wife*, by which freedom [*or liberty*] Christ hath made us free.

## CHAPTER 5

<sup>1</sup> Stand ye therefore, and do not ye again be held in the yoke of servage.

<sup>2</sup> Lo! I, Paul, say to you, that if ye be circumcised, Christ shall nothing profit to you.

<sup>3</sup> And I witness again to each man that circumciseth himself, that he is a debtor of all the law to be done.

<sup>4</sup> And ye be voided away from Christ, and ye that be justified in the law, ye have fallen away from grace.

<sup>5</sup> For we through the Spirit of belief abide the hope of rightwiseness. [*For we by Spirit of faith abide the hope of rightwiseness.*]

<sup>6</sup> For in Jesus Christ neither circumcision is anything worth, neither prepuce, but the belief

that worketh by charity [*or but faith that worketh by charity*].

<sup>7</sup> Ye ran well; who hindered you that ye obeyed not to the truth?

<sup>8</sup> Consent ye to no man; for this counsel is not of him that hath called you.

<sup>9</sup> A little sourdough impaireth [*or maketh sour*] all the gobbet.

<sup>10</sup> I trust on you in our Lord, that ye should understand none other thing. And who that disturbeth or dis-troubleth you, shall bear doom, whoever he be.

<sup>11</sup> And, brethren, if I preach yet circumcision, what suffer I yet persecution? then the stumbling of the cross is avoided/is voided.

<sup>12</sup> I would that they were cut away, that disturb you. [*I would that they that distrouble you, be also cut off.*]

<sup>13</sup> For, brethren, ye be called into freedom [*or into liberty*]; only give ye not freedom [*or liberty*] into occasion of flesh, but by charity of [*the*] Spirit serve ye together.

<sup>14</sup> For every law [*or all the law*] is fulfilled in one word, Thou shalt love thy neighbour as thyself.

<sup>15</sup> And if ye bite, and eat each other, see ye, lest ye be wasted each from other.

<sup>16</sup> And I say to you *in Christ*, walk ye in Spirit, and ye shall not perform the desires of the flesh.

<sup>17</sup> For the flesh coveteth against the Spirit, and the Spirit against the flesh; for these be adversaries together, that ye do not all things that ye will.

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

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

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

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

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

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

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

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

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

## CHAPTER 6

1 Brethren, if a man be occupied in any guilt [*or overcome in any trespass*], ye that be spiritual, inform ye [*or teach*] such one in spirit of softness, [*or meekness*], beholding thyself, lest that thou be tempted, [*falling in the same wise*].

<sup>2</sup> Each bear other's charges, and so ye shall fulfill the law of Christ.

<sup>3</sup> For who that troweth [*or guesseth*] that he be aught, when he is nought, he beguileth himself.

<sup>4</sup> But each man prove his own work, and so he shall have glory [*only*] in himself, and not in another.

<sup>5</sup> For each man shall bear his own charge.

<sup>6</sup> He that is taught in word, commune he with him that teacheth him, in all goods [*or in all good things*].

<sup>7</sup> Do not ye err; God is not scorned; for those things that a man soweth, those things he shall reap.

<sup>8</sup> For he that soweth in his flesh, of the flesh he shall reap corruption; but he that soweth in the Spirit, of the Spirit he shall reap everlasting life.

<sup>9</sup> And doing good fail we not; for in his time we shall reap, not failing.

<sup>10</sup> Therefore while we have time, work we good to all men; but most to them that be home-like [*or that be the household meine*] of the faith.

<sup>11</sup> See ye, what manner letters I have written to you with mine own hand.

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

<sup>13</sup> For neither they that be circumcised keep the law; but they will, that they have glory in your flesh.

<sup>14</sup> But far be it from me to have glory, [*no*] but in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world.

<sup>15</sup> For in Jesus Christ neither circum-cision is anything worth, nor prepuce, but a new creature.

<sup>16</sup> And whoever [*shall*] pursue this rule, peace on them, and mercy, and on Israel of God.

<sup>17</sup> And hereafter [*or From hence-forth*], no man be heavy to me; for I bear in my body the tokens, [*or the wounds*], of our Lord Jesus Christ.

<sup>18</sup> The grace of our Lord Jesus Christ *be* with your spirit, brethren. Amen.

## **Wycliffe's Bible with Modern Spelling English: Wycliffe's Bible Modern Spelling (with Deuterocanon)**

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Wycliffe's Bible with Modern Spelling, was made in response to requests from readers who wanted my Wycliffe's Old and New Testaments and Apocrypha in one volume. Printing limitations dictated the number of pages available to me and the letter size. In my previous books, Wycliffe's Bible, Wycliffe's Old Testament, Vols. 1 amp 2, Wycliffe's New Testament, and Wycliffe's Apocrypha, I have tens of thousands of rewritten verses, presented in parentheses "( )", to provide help in comprehending the 14th century Middle English vocabulary and grammar. In this present volume, with space at a premium, those "helps" had to be eliminated, to make room for the text of the Apocrypha.

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