

## 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 [*or that raised him from (the) dead*],

<sup>2</sup> and all the brethren that be with me, to the churches of Galatia, (*and all the brothers who be with me, to the churches in Galatia,*)

<sup>3</sup> grace (*be*) to you and (*the*) 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. (*to whom be honour and glory forever and ever. 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 into another gospel*]; (*I am amazed, that so quickly ye be moved away from him who called you into the grace of the Messiah, to 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. (*which is not truly another gospel, but that there be some who trouble you, and will pervert the Gospel, or the Good News, of the Messiah.*)

<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. [*But though we,*

*or an angel of heaven, evangelized to you, besides that that we have evangelized to you, cursed be he.]*

<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, *(or If I still sought to please men, I would not be the Messiah's servant)*.

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

<sup>12</sup> nor I took it of man *(or nor I received it from any man)*, nor learned *(it from any man)*, but by *[the]* revelation of Jesus Christ.

<sup>13</sup> For ye have heard my conversation sometime in the Jewry, that I pursued *(sur)*passingly, *[or over-manner; or (over-) measure]*, the church of God, and fought against it. *(For ye have heard about my life before among the Jewry, how I persecuted God's church beyond measure, and fought so very hard 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 *(or who separated me)* from my mother's womb, and called *(me)* 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; *(to show his Son to me, so that I would preach him among the Gentiles, at once 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. *(nor did I come to Jerusalem to those who were apostles before me, but I went to Arabia, and then I returned to 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 *(for)* 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 *(or who were in the Messiah)*;

<sup>23</sup> and they had only an hearing, that he that pursued us sometime *(ago)*, preacheth now the faith, against which he fought sometime *(ago)*; *(and they had only heard it said, that he who had persecuted us before, now preacheth the faith, which before he fought so very hard against;)*

<sup>24</sup> and in me they glorified God. *(and they praised God for me.)*

## 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, (*or I went up by revelation, and spoke, or shared, the Gospel, or the Good News, with them, which I preach among the Gentiles*); 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; (*And Titus, who had been with me, while he was a Gentile, was not 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 us [*or to drive us*] into servage (*or to drive us into servitude, or into slavery*).

<sup>5</sup> But we gave no place to subjection, that the truth of the gospel should dwell with you. (*But we did not submit to their domination, so that the truth of the Gospel or the Good News would remain with you.*)

<sup>6</sup> But of these that seemed to be somewhat (*or to be esteemed*); which they were sometime, it pertaineth not to me, for God taketh not the person of (*a*) man (*or for God favoureth not any*

person); for they that seemed to be somewhat (*or to be esteemed*), gave me nothing.

<sup>7</sup> But on the contrary, when they had seen, that the evangel of (*the*) prepuce (*or for the uncircumcision*) was given to me [*or that the gospel of heathen men is betaken to me*], as the evangel of (*the*) circumcision was given to Peter; (*But on the contrary, when they had seen, that the Gospel, or the Good News, for the uncircumcised, or the heathen, or the Gentiles, was given to me, like the Gospel, or the Good News, for the circumcised, or the Jews, was given to Peter;*)

<sup>8</sup> for he that wrought to Peter in apostlehood of (*the*) circumcision, wrought also to me among the heathen; (*for he who made Peter the apostle to the circumcised, also made me the apostle to the Gentiles;*)

<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 (*or that we preach among the Gentiles*), and they into the circumcision;

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

<sup>11</sup> But when Peter was come to Antioch, I against-stood him in the face, (*or I stood up against him, or I opposed him, to his face*), for he was worthy to be reprovèd.

<sup>12</sup> For before that there came some men from James [*or Forsooth before that some came from James*], he ate with heathen men; but when they were come, he withdrew, and departed him(*self*), dreading them that were of (*the*) circumcision. (*For before that some men came from James, he ate with the Gentiles; but when they had come, he withdrew, and separated himself, fearing those who were of the circumcision.*)

<sup>13</sup> And the other Jews assented [*or consented*] to his feigning, so that Barnabas was drawn of (*or by*) 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? (*or how can thou compel Gentiles to become Jews?*)

<sup>15</sup> We Jews of kind, and not sinful men of the heathen, (*We Jews by kind, or naturally, and not of the sinners of the Gentiles, as they be called,*)

<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. (*know that a man is not justified by the works of the Law, but by faith in Jesus Christ; and we believe in Jesus Christ, that we be justified by faith in the Messiah, and not by doing the works of the Law. And so by doing the works of the Law each flesh shall not be justified.*)

<sup>17</sup> And if we seek to be justified in Christ, we ourselves be found sinful men *[or to be sinners]*, whether Christ be (a) minister of sin? God forbid. *(And if we seek to be justified in the Messiah, and we ourselves be found to be sinners, then is the Messiah a servant of sin? God forbid.)*

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

<sup>19</sup> 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;]*

<sup>20</sup> and I am fixed to the cross, that I live to God with Christ. And now live not I, but Christ liveth in me, *(or and I am fixed to the cross, so that I live to God with the Messiah. But now I do not live, but the Messiah who liveth in me)*. But that I live now in *(the)* 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 (the) flesh, I live in the faith of God's son, the which loved me, and betook (or delivered) himself for me.]*

<sup>21</sup> I cast not away the grace of God; for if rightwiseness be through *(the)* law *[or for if rightwiseness is by the law]*, then Christ died without cause. *(I do not throw away God's grace; because if righteousness can be gained through the Law, then the Messiah died without any reason or for no purpose.)*

## CHAPTER 3

<sup>1</sup> O! unwitty 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? (O foolish Galatians! before whom Jesus was shown to be condemned, and crucified, who hath deceived you, so that ye do not obey the truth?)*

<sup>2</sup> 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? *(I only desire to learn this from you, did ye receive the Spirit by doing the works of the Law, or by hearing and believing?)*

<sup>3</sup> So ye be fools, that when ye have begun in Spirit *(or because what ye have begun in the Spirit), [now] ye be ended in (the) flesh.*

<sup>4</sup> So great things *[or So many things]* ye have suffered without cause, *(or without any reason, or for any purpose), if it be without cause.*

<sup>5</sup> He that giveth to you *[the]* Spirit, and worketh virtues in you, whether of works of the law, or of hearing of belief? *[Therefore he that giveth to you the spirit, and worketh virtues in you, whether of the works of the law, or of hearing of faith?]* *(Giveth he the Spirit to you, and worketh works of power among you, because of ye doing the works of the Law, or because of ye hearing and believing?)*

<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, be the sons of Abraham. *[+Therefore know ye, that they that be of faith, they 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(hand) to Abraham, That in thee all the heathen [or all (the) folks] shall be blessed. (And the Scripture seeing afar off, that God justifieth the Gentiles by faith, said ahead of time to Abraham, Through thee all the nations and all the peoples shall be blessed.)*

<sup>9</sup> And therefore these that be of belief, [*Therefore they that be of faith], (or And so they who be of the faith or who have faith), shall be blessed with faithful Abraham.*

<sup>10</sup> For all that be of (*or rely on*) the works of the law, be under (*a*) curse; for it is written, Each man is cursed, that abideth not [*or that dwelleth not]* in all (*the*) things that be written in the book of the law (*or 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 (*or But the Law is not a matter of faith*), 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 (*or But the Messiah redeemed us from the curse of the Law*), and was made accursed for us; for it is written, Each man is cursed that hangeth in (*or on*) the tree;

<sup>14</sup> that among the heathen the blessing of Abraham were made in Jesus Christ, that we receive the promise of (*the*) Spirit through belief. [*that the blessing of Abraham in heathen men*

*should be made in Christ Jesus, that we take the promise of (the) Spirit by faith.](so that among the Gentiles the blessing of Abraham came through, or by, Jesus Christ, and so we receive the promise of the Spirit through faith.)*

<sup>15</sup> Brethren, I say after man, no man despiseth the testament *(or the covenant)* of a man that is confirmed, or ordaineth above, *(or can add, or subtract), (any)[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 *(or the Messiah)*.

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

<sup>18</sup> For if *[the]* heritage were of the law, *it were* not now of *(the)* promise, *(or For if the inheritance (is) by the Law, (it is) not by the Promise)*. But God granted *[or gave]* to Abraham through *(the)* 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 *(the)* law, [*or verily rightwiseness were of (the) law*], (*or For if a law had been given, that could enliven, or that could give life, then truly righteousness would have come from keeping or obeying the Law*).

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

<sup>23</sup> 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.*]

<sup>24</sup> And so the law was our under-master in Christ, that we be justified of belief. [*+Therefore the law was our little master (or our teacher) in Christ, that we be justified of faith.*](*And so the Law was our tutor in the Messiah, so that we would be justified through faith.*)

<sup>25</sup> But after that belief came, we be not now under the under-master. [*But after that the faith came, now we be not under the little master (or under the teacher).*](*But now that faith hath come, we be not under the tutor any longer.*)

<sup>26</sup> 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.*](*For all of ye be God's children through faith in the Messiah Jesus.*)

<sup>27</sup> For all ye that be baptized, be clothed with Christ. (*For all of ye who be baptized, be clothed with the Messiah.*)

<sup>28</sup> There is no Jew, nor Greek, no bondman, nor free man, no male, nor female; for all ye be

one in Christ Jesus (*or for all of ye be one in the Messiah Jesus*).

<sup>29</sup> And if ye *be one* in Jesus Christ, then ye be the seed of Abraham, *and heirs by (the) promise*.

## CHAPTER 4

<sup>1</sup> But I say, as long (*a*) time as the heir is a little child, he diverseth nothing from a servant, when he is (*the*) lord of all things, [*or when he is lord of all*], (*or even though he is the lord of all*);

<sup>2</sup> but he is under keepers and tutors, into the time determined of the father (*or until the time determined by his father*).

<sup>3</sup> So we, when we were little children, we served under the elements of the world.

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

<sup>5</sup> that he should again-buy them that were under the law, that we should receive the adoption of sons. (*so that he would redeem those who were under the Law, so that we could receive adoption as sons.*)

<sup>6</sup> 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.*]

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

<sup>8</sup> But then ye unknowing God, served to them that in kind were not gods. (*But when ye did not know God, ye served those who by their very nature were not gods.*)

<sup>9</sup> But now when ye have known God, and be known of God, how be ye turned again to the feeble [*or to the sick*] and needy elements, to the which ye will again serve? (*But now when ye have known God, and ye be known by God, how can ye return to those elements which be frail or weak, and lacking, yet which ye will serve again?*)

<sup>10</sup> Ye take keep to days, [*or Ye keep, or wait (upon), days*], (*or Ye care about special days*), and months, and times, and years.

<sup>11</sup> But I dread you, lest without cause, I have travailed among you, [*or lest peradventure I have travailed in you without cause*]. (*But you make me fear, that I have laboured among you for no good reason, or for no good purpose, or without any good result.*)

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

<sup>13</sup> But ye know, that by, (*or with*), (*an*) infirmity of (*the*) flesh I have preached to you [*or I have evangelized to you*] now before;

<sup>14</sup> and ye despised not, neither forsook your temptation in my flesh, but ye received me as an angel of God, as Christ Jesus (*or like the Messiah Jesus himself*).

<sup>15</sup> Where then is your blessing? [*or Where is therefore your blessedness, that ye had before time?*] For I bear you witness (*or For I testify about you*), that if it might have been done, ye would have put out your eyes, and have given them to me.

<sup>16</sup> Am I then made an enemy to you, saying to you the sooth? (*Am I then made your enemy, by telling you the truth?*)

<sup>17</sup> They love not you well [*or They love you not well*], but they will exclude you, that ye (*pur*)sue them (*or so that ye follow them*).

<sup>18</sup> But (*pur*)sue ye the good (*for*)evermore in good, (*or But instead, always follow, or go after, the good, simply because it is good*), and not only when I am present with you.

<sup>19</sup> 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,*](*My young children, whom I bring forth through travail, or with great labour; until the Messiah is formed within you,*)

<sup>20</sup> and I would now be at you, and change my voice, for I am confounded among you. (*I wish that I could be with you, and change my tone, for I am confused about you.*)

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

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

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

<sup>24</sup> The which things be said by another understanding. For these be two testaments (*or For they be two covenants*); one in the hill of Sinai, (*en*)gendering into servage, (*or begetting*

*into servitude, or into slavery), which is Agar. [+Which things be said by allegory. For why these things be two testaments; soothly the one in the mount Sinai, (en)gendering into servage, that is Agar.]*

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

<sup>26</sup> 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, *(or for there shall be more sons of her who was deserted by her husband, than of her who hath a husband).*

<sup>28</sup> For, brethren, we be *[the]* sons of *(the)* 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. *(but just as he who was born after the flesh persecuted him who was born according to the Spirit, so it is also today.)*

<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. *(And so brothers, we be not the sons of the handmaid, but the sons of the free wife, by which freedom the Messiah hath made us free.)*

## CHAPTER 5

<sup>1</sup> Stand ye therefore, and do not ye again be held in the yoke of servage. *(And so stand firm, and do not be held again in the yoke of servitude or slavery.)*

<sup>2</sup> Lo! I, Paul, say to you, that if ye be circumcised, Christ shall nothing profit to you. *(Behold! I, Paul, say to you, that if ye be circumcised, the Messiah shall be of no profit to you.)*

<sup>3</sup> And I witness again to each man that circumciseth himself *(or And I testify again to each man who 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. *(And ye be devoid of the Messiah, yea, ye who be justified by 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 (the) 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 (the) faith that worketh by charity]*. *(For in Jesus Christ circumcision is not worth anything, nor is uncircumcision, but only faith that worketh through love.)*

<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 *(or from)* him that hath called you.



<sup>9</sup> A little sourdough impaireth [*or maketh sour*] all the gobbet. (*A little leaven maketh the whole piece sour.*)

<sup>10</sup> I trust on you in our Lord, that ye should understand none other thing. And who that disturbeth you [*or Forsooth he that distroubleth you*], shall bear doom (*or shall receive God's judgement*), 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. (*And, brothers, if I still preach circumcision, why do I still suffer persecution? for then the stumbling of the cross is made null and void.*)

<sup>12</sup> I would that they were cut away, that disturb you. [*I would that they that distrouble you, be also cut off.*](*I wish that those who disturb or trouble you, wanting you to be circumcised just like they be, would cut it all off!*)

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

<sup>14</sup> For every law [*or all the law*] is fulfilled in one word (*or For all the Law is fulfilled in a single sentence*), 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 (*the*) other (*or lest ye destroy one another*).

<sup>16</sup> And I say to you *in Christ*(or *And I say to you in the Messiah*), walk ye in *(the)* 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, *(or for they be adversaries with each other, so that ye do not do the things that ye desire to do)*.

<sup>18</sup> That if ye be led by *[the]* Spirit, ye be not under the law. *(But if ye be led by the Spirit, ye shall not be under the Law.)*

<sup>19</sup> And the works of the flesh be open, which be fornication, uncleanness, unchastity, lechery,

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

<sup>21</sup> envies, manslaughterings, 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, *(or for they who do such things, shall not possess the Kingdom of God)*.

<sup>22</sup> But the fruit of the Spirit is charity *(or love)*, joy, peace, patience, long abiding *(or endurance)*, benignity, *[or good will]*, goodness, mildness *(or meekness and humility)*, faith,

<sup>23</sup> temperance, continence, chastity; against such things *(there)* is no law.

24 And they that be of Christ, have crucified their flesh with vices and covetings [*or concupiscences*]. (*And they who belong to the Messiah, have crucified their flesh with its vices and its coveting.*)

25 If we live by *(the)* Spirit, walk we by *(the)* Spirit;

26 be we not made covetous of vain glory, stirring each other to wrath, *or* having envy each to *(the)* other. (*be we not made covetous of empty boasting, stirring each other to anger, or having envy with one another.*)

## 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 *(the)* spirit of softness, [*or meekness*], beholding thyself, lest that thou be tempted, [*falling in the same wise*], (*or lest thou be tested, failing in the same way, or in like manner*).

2 Each bear *(the)* other's charges, and so ye shall fulfill the law of Christ. (*Bear each other's burdens, and so ye shall fulfill the law of the Messiah.*)

3 For who that troweth [*or guesseth*] that he be aught, when he is nought, he beguileth himself. (*For he who thinketh that he is something, when he is really nothing, fooleth himself.*)

4 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. (*For each man shall bear his own burden.*)

<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, [*or for why what things a man soweth, also these 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(*ly*) to them that be home-like [*or that be the household members*] of the faith. (*And so while we have the time, do we good to all; but most of all to those who be members of the household, or the family, of 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 (*or so that they themselves shall not suffer persecution for the cross of the Messiah*).

<sup>13</sup> For neither they that be circumcised keep the law; but they will (*or they desire*) that ye be circumcised, (*so*) 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 circumcision is anything *(of)* worth, nor prepuce, but a new creature. *(For in Jesus Christ being circumcised is not worth anything, nor being uncircumcised, but only being a new creation.)*

<sup>16</sup> And whoever *[shall](pur)sue* this rule *(or And whoever shall follow this rule)*, peace *(be)* on them, and mercy, and on *(the)* Israel of God.

<sup>17</sup> And hereafter *[or From henceforth]*, no man be heavy to me; for I bear in my body the tokens, *[or the wounds]*, of our Lord Jesus Christ *(or for I bear on my body the signs, or the marks, 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 (Enhanced)**

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

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Language: English

Dialect: Archaic

Translation by: Terry Noble

#### **Wycliffe's Bible with Modern Spelling (Enhanced)**

Wycliffe's Bible with Modern Spelling (Enhanced) is a composite of my Wycliffe's Bible, a modern-spelling version of the 14th century Middle English translation, consisting of Wycliffe's Old Testament and Wycliffe's New Testament, and my modern-spelling version of Wycliffe's Apocrypha. These books contain literally tens of thousands of rewritten verses, presented in parentheses "()", to provide help in comprehending the 14th century Middle English vocabulary and grammar. Wycliffe's Apocrypha also includes the books of the Apocrypha from the 1st edition of the King James Version of the Bible.

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