

## THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS

<sup>1</sup> Paul an Apostle, not of men, nether by man, but by Iesus Christ, and by God the father which rayseed him from deeth: <sup>2</sup> and all the brethren which are with me. Vnto the congregacions of Galacia. <sup>3</sup> Grace be with you and peace from God the father, and from oure Lorde Iesus Christ, <sup>4</sup> which gave him selfe for oure synnes to deliver vs from this present evyll worlde thorow the will of God oure father <sup>5</sup> to whom be prayse for ever and ever. Amen. <sup>6</sup> I marvayle that ye are so sone turned from him that called you in the grace of Christ vnto another gospell: <sup>7</sup> which is nothings els but that ther be some which trouble you and intende to pervert to gospell of Christ. <sup>8</sup> Neverthelesse though we oure selves or an angell from heven preache eny other gospell vnto you the that which we have preached vnto you holde him as a cursed. <sup>9</sup> As I sayde before so saye I now agayne yf eny man preache eny other thinge vnto you then that ye have receaved holde him accursed. <sup>10</sup> Preache I mannes doctrine or Godes? Ether go I about to please men? If I stodyed to please men I were not the servaunt of Christ. <sup>11</sup> I certifie you brethren that the gospell which was preached of me was not after the maner of men <sup>12</sup> nether receaved I it of man nether was I taught it: but

received it by the revelacion of Iesus Christ. <sup>13</sup> For ye have hearde of my conversacion in tyme past in the Iewes wayes how that beyonde measure I persecuted the congregacion of God and spoyled it: <sup>14</sup> and prevayled in the Iewes laye above many of my companions which were of myne awne nacion and was a moche more fervet mayntener of the tradicions of the elders. <sup>15</sup> But when it pleased God which seperated me from my mothers wombe and called me by his grace <sup>16</sup> for to declare his sonne by me that I shuld preache him amonge the hethen: immediatly I comened not of the matter with flesshe and bloud <sup>17</sup> nether returned to Ierusalem to them which were Apostles before me: but wet my wayes into Arabia and came agayne vnto Damasco. <sup>18</sup> Then after thre yeare I returned to Ierusalem to se Peter and abode with him .xv. dayes <sup>19</sup> no nother of the Apostles sawe I save Iames the Lordes brother. <sup>20</sup> The thinges which I write beholde God knoweth I lye not. <sup>21</sup> After that I went into the costes of Siria and Cilicia: <sup>22</sup> and was vnknownen as touchinge my person vnto the congregacions of Iewrye which were in Christ. <sup>23</sup> But they hearde only that he which persecuted vs in tyme past now preacheth the fayth which before he destroyed. <sup>24</sup> And they glorified God on my behalffe.

## 2

<sup>1</sup> Then .xiiii. yeares after that I wet vp agayne to Ierusalem with Barnabas and toke with me Titus also. <sup>2</sup> Ye and I went vp by revelacion

and comened with them of the Gospell which I preache amonge the gentyls: but apart with them which were counted chefe lest it shuld have bene thought that I shuld runne or had runne in vayne. <sup>3</sup> Also Titus which was with me though he were a Greke yet was not compelled to be circumcised <sup>4</sup> and that because of incommers beyng falce brethren which came in amonge other to spye out oure libertie which we have in Christ Iesus that they might bringe vs into bondage. <sup>5</sup> To whom we gave no roume no not for the space of an houre as concerninge to be brought into subieccion: and that because that the trueth of the gospell myght continue with you. <sup>6</sup> Of the which seme to be great (what they were in tyme passed it maketh no matter to me: God loketh on no mans person) neverthelesse they which seme great added nothyng to me. <sup>7</sup> But contrary wyse when they sawe that the gospell over the vncircumcision was committed vnto me as the gospell over the circucision was vnto Peter: <sup>8</sup> for he that was myghty in Peter in the Apostleshippe over the circumcicion the same was myghty in me amonge the gentyls: <sup>9</sup> and therefore when they perceaved the grace that was geve vnto me then Iames Cephas and Iohn which semed to be pilers gave to me and Barnabas the ryght hondes and agreed with vs that we shuld preache amonge the Hethen and they amonge the Iewes: <sup>10</sup> warnyng only that we shulde remember the poore. Which thinge also I was diligent to do. <sup>11</sup> And when Peter was come to Antioche I withstode him in the face

for he was worthy to be blamed. <sup>12</sup> For yerr that certayne came from Iames he ate with the gentyls. But when they were come he withdrue and separated him selfe fearinge them which were of the circumcison. <sup>13</sup> And the other Iewes dissembled lyke wyse in so moche that Barnabas was brought into their simulacion also. <sup>14</sup> But when I sawe that they went not the ryght waye after the trueth of the gospell I sayde vnto Peter before all men yf thou beyng a Iewe livest after the maner of the gentyls and not as do the Iewes: why causest thou the getyls to live as do the Iewes? <sup>15</sup> We which are Iewes by nature and not synners of the gentyls, <sup>16</sup> knowe that a man is not iustified by the dedes of the lowe: but by the fayth of Iesus Christ. And therefore we have beleved on Iesus Christ that we myght be iustified by the fayth of Christ and uot by the dedes of the lawe: because that by the dedes of the lawe no flesshe shalbe iustified. <sup>17</sup> Yf then whill we seke to be made rightewes by Christ we oure selves are founde synners is not then Christ the minister of synne? God forbyd. <sup>18</sup> For yf I bylde agayne that which I destroyed. then make I my selfe a treaspaser. <sup>19</sup> But I thorow the lawe amen deed to the lawe: that I myght live vnto God. <sup>20</sup> I am crucified with Christ. I live verely: yet now not I but Christ liveth in me. For the lyfe which I now live in the flesshe I live by the fayth of the sonne of God which loved me and gave him selne for me. <sup>21</sup> I despyse not the grace of God. For if rightewesnes come of the lawe then Christ dyed in vayne.

**3**

<sup>1</sup> O folisshe Galathyas: who hath bewitched you that ye shuld not beleve the trueth? To whom Iesus Christ was described before the eyes and amonge you crucified. <sup>2</sup> This only wolde I learne of you: receaved ye the sprete by the dedes of the lawe or els by preacheinge of the faith? <sup>3</sup> Are ye so vnwyse that after ye have begonne in the sprete the wolde nowe ende in the flesshe? <sup>4</sup> So many thinges there ye have suffred in vayne if that be vayne. <sup>5</sup> Which ministered to you the sprete and worketh myracles amonge you doth he it thorow the dedes of the lawe or by preacheinge of the fayth? <sup>6</sup> Even as Abraham beleved God and it was asscribed to him for rightewesnes. <sup>7</sup> Vnderstonde therefore that they which are of fayth the same are the chyl dren of Abraham. <sup>8</sup> For the scripture sawe afore honde that God wolde iustifie the hethen thorow fayth and therefore shewed before honde glad tydinges vnto Abraham: In the shall all nacions be blessed. <sup>9</sup> So then they which be of fayth are blessed with faythfull Abraham. <sup>10</sup> For as many as are vnder the dedes of the lawe are vnder malediccion. For it is written: cursed is every man that cotinueth not in all thinges which are writte in the boke of the lawe to fulfill them. <sup>11</sup> That no man is iustified by the lawe in the sight of God is euidet. For the iuste shall live by fayth. <sup>12</sup> The lawe is not of fayth: but the man that fulfilleth the thinges contayned in the lawe (shall live in the.) <sup>13</sup> But Christ hath delivered vs from the curse of the lawe and

was made a cursed for vs. For it is writte: cursed is every one that hangeth on tree <sup>14</sup> that the blesynge of Abraham might come on the getyls thorow Iesus Christ and that we might receive the promes of the sprete thorow fayth. <sup>15</sup> Brethren I will speake after the maner of men. Though it be but a mans testament yet no man despiseth it or addeth eny thinge therto when it is once alowed. <sup>16</sup> To Abraham and his seed were the promises made. He sayth not in the seedes as in many: but in thy sede as in one which is Christ. <sup>17</sup> This I saye that the lawe which beganne afterwarde beyonde. iiii.C and. xxx. yeares doth not disanull the testament that was confermed afore of God vnto Christ ward to make the promes of none effect. <sup>18</sup> For yf the inheritaunce come of the lawe it cometh not of promes. But God gave it vnto Abraham by promes. <sup>19</sup> Wherefore then serveth the lawe? The lawe was added because of transgression (tyll the seed cam to which the promes was made) and it was ordeyned by angels in the honde of a mediator. <sup>20</sup> A mediator is not a mediator of one. But God is one. <sup>21</sup> Ys the lawe then agaynst the promes of God? God forbid. How be it yf ther had bene a lawe geve which coulede have geven lyfe: then no doute rightewesnes shuld have come by the lawe. <sup>22</sup> But the scripture concluded all thinges vnder synne that the promes by the fayth of Iesus Christ shuld be geve vnto them that beleve. <sup>23</sup> Before that fayth cam, we were kept and shut vp vnder the lawe, vnto the fayth which shuld afterwarde be declared. <sup>24</sup> Wherefore the

lawe was oure scolemaster vnto the tyme of Christ that we might be made rightewes by fayth. <sup>25</sup> But after that fayth is come now are we no lenger vnder a scolemaster. <sup>26</sup> For ye are all the sonnes of God by the fayth which is in Christ Iesus. <sup>27</sup> For all ye that are baptised have put on Christ. <sup>28</sup> Now is ther no Iewe nether getyle: ther is nether bonde ner fre: ther is nether man ner woman: but ye are all one thinge in Christ Iesu. <sup>29</sup> Yf ye be Christes then are ye Abrahams seed and heyres by promes.

## 4

<sup>1</sup> And I saye that the heyre as longe as he is a chylde differth not from a seruaunt though he be Lorde of all <sup>2</sup> but is vnder tuters and governers vntill the tyme appoynted of the father. <sup>3</sup> Even so we as longe as we were chylde were in bondage vnder the ordinaunces of the worlde. <sup>4</sup> But when the tyme was full come God sent his sonne borne of a woman and made bonde vnto the lawe <sup>5</sup> to redeme the which were vnder the lawe: that we thorow eleccion myght receave the inheritaunce that belongeth vnto the naturall sonnes. <sup>6</sup> Because ye are sonnes God hath sent the sprete of his sonne in to oure hertes which cryeth Abba father. <sup>7</sup> Wherefore now thou art not a seruaunt but a sonne. Yf thou be the sonne thou arte also the heyre of God thorow Christ. <sup>8</sup> Notwithstandinge when ye knewe not God ye dyd service vnto them which by nature were no goddes. <sup>9</sup> But now seinge ye knowe god (yee rather are knowe of God) how is it that

ye tourne agayne vnto the weake and bedgarly cerimonies whervnto agayne ye desyre afresshe to be in bondage? <sup>10</sup> Ye observe dayes and monethes and tymes and yeares. <sup>11</sup> I am in feare of you lest I have bestowed on you labour in vayne. <sup>12</sup> Brethern I besech you be ye as I am: for I am as ye are. Ye have not hurte me at all. <sup>13</sup> Ye knowe how thorow infirmite of the flesshe I preached the gospell vnto you at the fyrst. <sup>14</sup> And my temptacion which I suffered by reason of my flesshe ye despysed not nether abhorred: but receaved me as an angell of god: ye as Christ Iesus. <sup>15</sup> How happy were ye then? for I beare you recorde that yf it had bene possible ye wolde have plucked out youre awne eyes and have geven them to me. <sup>16</sup> Am I therefore become youre enemie because I tell you the truth? <sup>17</sup> They are gelous over you amysse. Ye they intede to exclude you that ye shuld be feruet to them warde. <sup>18</sup> It is good alwayes to be fervent so it be in a good thinge and not only when I am present with you. <sup>19</sup> My littel children (of whom I travayle in birth againe vntill Christ be fassioned in you) <sup>20</sup> I wolde I were with you now and coulde change my voyce: for I stonde in a doute of you <sup>21</sup> Tell me ye that desyre to be vnder the lawe have ye not hearde of the lawe? <sup>22</sup> For it is written that Abraham had two sonnes the one by a bonde mayde the other by a fre woman. <sup>23</sup> Yee and he which was of the bonde woman was borne after the flesshe: but he which was of the fre woman was borne by promes. <sup>24</sup> Which thinges betoken

mystery. For these wemen are two testamentes the one from the mounte Sina which gendreth vnto bondage which is Agar. <sup>25</sup> For mounte Sina is called Agar in Arabia and bordreth vpo the citie which is now Ierusalem and is in bondage with her chyldren. <sup>26</sup> But Ierusalem which is above is fre: which is the mother of vs all. <sup>27</sup> For it is written: reioyce thou bare that bearest no chyldre: breake forthe and crye thou that travelest not. For the desolate hath many moo chyltren then she which hath an husband. <sup>28</sup> Brethren we are after the maner of Isaac chyldren of promes. <sup>29</sup> But as then he that was borne carnally persecuted him that was borne spiritually. Even so is it now. <sup>30</sup> Neverthelesse what sayth the scripture: put away the bonde woman and her sonne. For the sonne of the bonde woman shall not be heyre with the sonne of the fre woman. <sup>31</sup> So then brethren we are not chyldre of the bonde woman: but of the fre woman.

## 5

<sup>1</sup> Stond fast therfore in the libertie wher with Christ hath made vs fre and wrappe not youre selves agayne in the yoke of bondage. <sup>2</sup> Beholde I Paul saye vnto you that yf ye be circumcised Christ shall proffit you nothings at all. <sup>3</sup> I testifie agayne to every man which is circumcised that he is bounde to kepe the whole lawe. <sup>4</sup> Ye are gone quyte from Christ as many as are iustified by the lawe and are fallen from grace. <sup>5</sup> We loke for and hope in the sprite to be iustified thorow fayth. <sup>6</sup> For in Iesu Christ nether is circumcision

anythinge worth nether yet vncircumcision but faith which by love is mighty in operacion. <sup>7</sup> Ye did runne well: who was a let vnto you that ye shuld not obey the trueth? <sup>8</sup> Even that counsell that is not of him that called you. <sup>9</sup> A lytell leuen doth leuen the whole lombe of dowe. <sup>10</sup> I have trust towarde you in the Lorde that ye wyll be none other wyse mynded. He that troubleth you shall beare his iudgement what soever he be. <sup>11</sup> Brethren yf I yet preache circumcision: why do I then yet suffre persecucion? For then had the offence which the crosse geveth ceased. <sup>12</sup> I wolde to God they were seperated from you which trouble you. <sup>13</sup> Brethren ye were called in to (libertie) only let not youre libertie be an occasion vnto the flesshe but in love serve one another. <sup>14</sup> For all the lawe is fulfilled in one worde which is this: thou shalt love thyne neighbour as thy selfe. <sup>15</sup> Yf ye byte and devoure one another: take hede lest ye be consumed one of another. <sup>16</sup> I saye walke in the sprete and fulfill not the lustes of the flesshe. <sup>17</sup> For the flesshe lusteth contrary to the sprete and the sprete cotrary to the flesshe. These are contrary one to the other so that ye cannot do that which ye wolde. <sup>18</sup> But and yf ye be ledde of the sprete then are ye not vnder the lawe. <sup>19</sup> The dedes of the flesshe are manyfest whiche are these advoutrie fornicacion vnclenes wantannes <sup>20</sup> ydolatrie witchecraft hatred variaunce zeale wrath stryfe sedicion sectes <sup>21</sup> envyinge murther dronkenes glottony and soche lyke: of the which I tell you before as I have tolde you in tyme

past that they which comit soche thinges shall not inherite the kyngdome of God. <sup>22</sup> But the frute of sprete is loue ioye peace longesufferinge gentlenes goodnes faythfulnes <sup>23</sup> meknes temperance. Agaynst suche ther is no lawe. <sup>24</sup> They ye are Christis have crucified the flesshe with the appetites and lustes <sup>25</sup> Yf we lyve in the sprete let vs walke in the sprete. <sup>26</sup> Let vs not be vayne glorious provokinge one another and envyinge one another.

## 6

<sup>1</sup> Brethren yf eny man be fallen by chauce into eny faute: ye which are spirituall helpe to amende him in the sprete of meknes: consyde-rynge thy silfe lest thou also be tempted. <sup>2</sup> Beare ye one anothers burthen and so fulfill the lawe of Christ. <sup>3</sup> If eny man seme to him silfe that he is somewhat when in dede he is nothyng the same deceaveth hym silfe in his ymaginacion. <sup>4</sup> Let every man prove his awne worke and then shall he have reioysinge in his awne silfe and not in another. <sup>5</sup> For every man shall beare his awne burthen. <sup>6</sup> Let him that is taught in the worde minister vnto him that teacheth him in all good thinges. <sup>7</sup> Be not deceived God is not mocked. For what soever a man soweth that shall he reepe. <sup>8</sup> He that soweth in his flesshe shall of the flesshe reepe corrupcion. But he that soweth in the sprete shall of the sprete reepe lyfe everlastinge. <sup>9</sup> Let vs not be wery of well doynge. For when the tyme is come we shall reepe with out werines. <sup>10</sup> Whill we have therfore tyme let vs do

good vnto all men and specially vnto them which are of the housholde of fayth. <sup>11</sup> Beholde how large a letter I have written vnto you with myne awne honde. <sup>12</sup> As many as desyre with vtwarde apperauce to please carnally they constrayne you to be circumcised only be cause they wolde not suffre persecucion with the crosse of Christ. <sup>13</sup> For they them selves which are circumcised kepe not the lawe: but desyre to have you circumcised that they myght reioyce in youre flesshe. <sup>14</sup> God forbyd that I shuld reioyce but in the crosse of oure Lorde Iesu Christ wherby the worlde is crucified as touchinge me and I as concerninge the worlde. <sup>15</sup> For in Christ Iesu nether circucision avayleth eny thinge at all nor vncircumcision: but a new creature. <sup>16</sup> And as many as walke accordinge to this rule peace be on them and mercy and vpon Israel that pertayneth to God. <sup>17</sup> From hence forth let no man put me to busynes. For I beare in my bodye the markes of the Lorde Iesu. <sup>18</sup> Brethren the grace of oure Lorde Iesu Christe be with youre sprete. Amen. 'Vnto the Galathyans written from Rome.'

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