

[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΓΑΛΑΤΑΣ.
 [OF PAUL AN EPISTLE] TO GALATIANS.
 TO THE GALATIANS.

ΚΕΦ. α'. 1.

¹ Παυλος, αποστολος ουκ απ' ανθρωπων ουδε
 Paul, an apostle not from men nor
 δι' ανθρωπου, αλλα δια Ιησου Χριστου και
 through a man, but through Jesus Anointed and
 Θεου πατρος του εγειραντος αυτον εκ νεκρων
 God a father of the having raised him out of dead ones,
² και οι συν εμοι παντες αδελφοι, ταις εκκλη-
 and those with me all brethren, to the congre-
 σιας της Γαλατίας. ³ χαρις υμιν και ειρηνη
 gations of the Galatia; favor to you and peace
 απο θεου πατρος, και κυριου ημων Ιησου Χρισ-
 from God a father, and Lord of us Jesus Anointed,
 του, ⁴ του δοντος εαυτον περι των αμαρτιων
 of the, having given himself concerning the sins
 ημων, οπως εξεληται ημας εκ του ενεστωτος
 of us, in order that he might rescue us out of the having been present
 αιωνος πονηρου, κατα το θελημα του θεου και
 an age of evil, according to the will of the God and
 πατρος ημων, ⁵ οψ η δοξα εις τους αιωνας των
 father of us, to whom the glory for the ages of the
 αιωνων αμην. ⁶ Θαυμαζω, οτι ουτω ταχεως
 ages; so be it. I wonder, because so quickly
 μετατιθεσθε απο του καλεσαντος υμας εν
 you are being changed from the one having called you by
 χαριτι Χριστου εις ετερον ευαγγελιον. ⁷ ο ουκ
 favor of Anointed to other glad tidings; which not
 εστιν αλλο· ει μη τινες εισιν οι ταρασσοντες
 is other; if not some are who are troubling
 υμας, και θελοντες μεταστρεψαι το ευαγγελιον
 you, and wishing to turn about the glad tidings
 του Χριστου. ⁸ Αλλα και εαν ημεις η αγγελος
 of the Anointed. But even if we or a messenger
 εξ ουρανου ευαγγελιζεται υμιν, παρ'
 from heaven should announce glad tidings to you, contrary to
 ο ευηγγελισαμεθα υμιν, αναθεμα εστω. ⁹ Ως
 what we announced to you, accursed let him be. As
 προειρηκαμεν, και αρτι παλιν λεγω· ει τις
 we before said, even now again I say; if any one
 υμας ευαγγελιζεται παρ' ο παρελαβετε,
 you addresses with good tidings contrary to what you received,
 αναθεμα εστω. ¹⁰ Αρτι γαρ ανθρωπουσ πειθω,
 accursed let him be. Now for men do I obey,

CHAPTER I.

1 Paul, an Apostle,—
 († not from Men nor by a
 Man, but † by Jesus Christ,
 and THAT God the Father
 † who raised him from the
 Dead.)—
 2 and ALL the Brethren
 † who are with me, † to
 the CONGREGATIONS of
 GALATIA;
 3 † Favor to you and
 Peace from God the Father,
 and THAT Lord of ours, Je-
 sus Christ;
 4 † who GAVE himself
 on account of our SINS,
 in order that he might
 rescue us † from the PRE-
 SENT evil Age, according
 to the WILL of our GOD
 and Father;
 5 to whom he the
 GLORY for the AGES of the
 AGES. Amen.
 6 I am astonished That
 you have so quickly turned
 away from HIM who
 CALLED you by the Favor
 of Christ, to other, Glad
 Tidings;
 7 † not that there are
 any other; but there are
 CERTAIN persons † who
 are TROUBLING you, and
 wishing to subvert the
 GLAD TIDINGS of the
 ANOINTED.
 8 But even if † we, or
 an Angel from Heaven,
 should announce glad
 tidings to You different
 from what we announced
 to you, let him be accursed.
 9 As we before said,
 even now again I say.—
 If any one announces glad
 tidings to You different
 from what you received,
 let him be accursed.
 10 For do I now obey
 Men, or GOD? or do I

* VATICAN MANUSCRIPT.—Title—TO THE GALATIANS:

† 1. ver. 11, 12. † 1. Acts ix. 6; xxii. 10, 15, 21; xxvi. 16; Titus i. 3. † 1. Acts
 ii. 24. † 2. Phil. ii. 22; iv. 21. † 2. 1 Cor. xvi. 1. † 3. Rom. i. 7; 1 Cor.
 i. 3; 2 Cor. i. 2; &c. † 4. Matt. xx. 28; Rom. iv. 25; Gal. ii. 20; Titus ii. 14. † 4.
 John xvii. 14, 15. † 7. 2 Cor. ix. 4. † 7. Acts xv. 1, 24; 2 Cor. ii. 17; xi. 13; Gal.
 v. 10, 12. † 8. 1 Cor. xvi. 22.

η τον θεον; η ζητω ανθρωποις αρεσκειν; ει
 or the God? or do I seek men to please? if
 * [γαρ] ετι ανθρωποις ηρεσκον, Χριστου δουλος
 [for] still men I pleased, of Anointed a slave
 ουκ αν ημην. 11 Γνωριζω δε υμιν, αδελφοι, το
 not I should be. I make known but to you, brethren, the
 ευαγγελιον το ευαγγελισθεν υπ' εμου, οτι
 glad tidings the having been announced by me, that
 ουκ εστι κατα ανθρωπον. 12 ουδε γαρ εγω
 not is according to man; neither for I
 παρα ανθρωπου παρελαβον αυτο ουτε εδιδαχθην,
 from man received it nor was I taught,
 αλλα δι' αποκαλυψεως Ιησου Χριστου. 13 Ηκου-
 but through a revelation, of Jesus Anointed. You
 σατε γαρ την εμην αναστροφην ποτε εν τω
 heard for the my conduct formerly when in the
 Ιουδαισμο, οτι καθ' υπερβολην εδιωκον την
 Jewish religion, that exceedingly I persecuted the
 εκκλησιαν του θεου, και εκορθουν αυτην. 14 και
 congregation of the God, and ravaged her; and
 προεκοπτον εν τω Ιουδαισμο υπερ πολλους
 made progress in the Jewish religion beyond many
 συνηλικιωτας εν τω γενει μου, περισσοτερω
 of the same age among the race of me, more earnestly
 ζηλωτης υπαρχων των πατρικων μου παραδο-
 a zealot being of the fathers of me traditions.
 σεων. 15 Οτε δε ευδοκησεν * [ο θεος,] ο απο-
 When but it pleased [the God,] that having
 ρισας με εκ κοιλιας μητρος μου, και καλεσας
 set apart me from womb of mother of me, and having called
 δια της χαριτος αυτου, 16 αποκαλυψαι τον υιον
 through the favor of himself, to reveal the son
 αυτου εν εμοι, ινα ευαγγελιζωμαι αυτον εν
 of himself to me, so that I might announce him to
 τοις εθνεσιν. ευθεως, ου προσανεθεμην σαρκι
 the nations; immediately, not I consulted with flesh
 και αιματι, 17 ουδε ανηλθον εις Ιεροσολυμα
 and blood, nor I went up to Jerusalem
 προς τους προ εμου αποστολους, αλλ' ανηλθον
 to those before me apostles, but I went
 εις Αραβιαν, και παλιν υπεστρεψα εις Δαμασκον.
 into Arabia, and again returned to Damascus.
 18 Επειτα μετα ετη τρια ανηλθον εις Ιεροσολυ-
 Then after years three I went up to Jerusalem,
 μα, ιστορησαι Πετρον, και επεμεινα προς αυτον
 to visit Peter, and I remained with him
 ημερας δεκαπεντε. 19 ετερον δε των αποστολων
 days fifteen; other but of the apostles
 ουκ ειδον, ει μη Ιακωβον τον αδελφον του
 not I saw, if not James the brother of the
 κυριου. 20 (Α δε γραφω υμιν, ιδου ενωπιον
 Lord. (What now I write to you, lo in presence

† seek to please Men? for
 if I still pleased Men, I
 should not be a Servant of
 Christ.
 †† But I make known
 to you, Brethren, That
 THOSE GLAD TIDINGS
 which were ANNOUNCED
 by me, that they are not
 according to Man;
 †‡ for †‡ neither re-
 ceived nor learned them
 from a Man, † but through
 a Revelation from Jesus
 Christ.
 †‡‡ For you heard of MY
 Conduct formerly in JUDA-
 ISM, † That I Exceedingly
 persecuted the CONGREGA-
 TION of God, and † laid it
 waste;
 †‡‡ and made proficiency
 in Judaism beyond Many
 of the same age among my
 own RACE, † being an ex-
 cessive Zealot for † the
 TRADITIONS of my FA-
 THERS.
 †‡‡‡ But when it pleased
 THAT GOD who SET me
 APART from my Birth, and
 CALLED me by his FAVOR,
 †‡‡‡ to reveal his SON to
 me, † that I might an-
 nounce him to the NA-
 TIONS, I did not imme-
 diately consult with † Flesh
 and Blood;
 †‡‡‡‡ nor did I go up to
 Jerusalem to THOSE who
 were APOSTLES before me,
 but I went away into
 Arabia, and returned again
 to Damascus.
 †‡‡‡‡‡ Then, after three
 Years, † I went up to Jeru-
 salem to visit * Cephas,
 and remained with him
 fifteen Days;
 †‡‡‡‡‡‡ and I saw no other
 of the APOSTLES except
 †‡‡ James, the BROTHER of
 the LORD.
 †‡‡‡‡‡‡‡ (Now, the things I

* VATICAN MANUSCRIPT.—10. For.—omit. 15. the God—omit. 18. Cephas.
 † 19. The Hebrews called all near relations *brothers*. This James was the son of Alpheus
 by Mary the sister of our Lord's mother.—*Masknight*.
 † 10. 2 Thess. ii. 4; James iv. 4. † 12. 1 Cor. xv. 3. † 12. Eph. iii. 3. † 13.
 Acts ix. 1; xxii. 4; xvi. 11; 1 Tim. i. 13. † 13. Acts viii. 3. † 14. Acts xxii. 8;
 xvi. 9; Phil. iii. 6. † 14. Matt. xv. 2; Mark vii. 5. † 16. Acts ix. 15; xxii. 21;
 xxvi. 17, 18; Rom. xi. 13; Eph. iii. 3. † 10. Matt. xvi. 17; † 1 Cor. xv. 50; Eph. vi. 12;
 † 12. Acts ix. 20. † 19. Matt. xiii. 55; Mark vi. 8.

του θεου, ὅτι οὐ ψευδομαι.) ²¹ Ἐπειτα ἦλθον
of the God, that not I am speaking falsely.) Then I went

εἰς τὰ κλιματα τῆς Συρίας καὶ τῆς Κιλικίας·
into the regions of the Syria and of the Cilicia;

²² Ἦμην δὲ ἀγνοουμένους τῷ προσώπῳ ταῖς ἐκ-
I was but being unknown by the face to the con-

κλησιαῖς τῆς Ἰουδαίας ταῖς ἐν Χριστῷ· ²³ μόνον
gregations of the Judea those in Anointed; only

δὲ ἀκούοντες ἦσαν· Ὅτι ὁ διώκων ἡμᾶς ποτε,
but hearing they were; That the one persecuting us once,

νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπορ-
now proclaims as glad tidings the faith which once he was laying

θει· ²⁴ καὶ ἐδοξάζον ἐν ἐμοί τὸν θεόν. ΚΕΦ. Β΄.
waste; and they were glorifying in me the God.

2. ¹ Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνε-
Then through^a fourteen years again I went

βην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ, συμπαρα-
up to Jerusalem with Barnabas, having taken as

λαβὼν καὶ Τίτον. ² Ἀνεβην δὲ κατὰ ἀποκαλυ-
a companion also Titus. I went up but according to a revela-

ψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κη-
tion, and submitted to them the glad tidings which I

ρυσσῶ ἐν τοῖς ἔθνεσι· κατ' ἰδίαν δὲ τοῖς δοκου-
publish among the Gentiles; by one's self but to those appearing

σι, μὴπως εἰς κενὸν τρέχω, ἢ ἐδραμον.
somewhat, lest for a vain thing I should run, or had run.

³ Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλληνας ὢν,
But not even Titus he with me, a Greek being,

ἠναγκασθῆ περιτμηθῆναι. ⁴ Διὰ δὲ τοὺς
was under a necessity to be circumcised. On account of but the

παρειακτοὺς ψευδαδελφοὺς· (οἵτινες παρεια-
secretly introduced false brethren; who stole

ἦλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν ἣν
in to have spied out the freedom of us which

ἐχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδου-
we hold in Anointed Jesus, so that us they might

λωσῶνται.) ⁵ οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ
enslave;) to whom not even for an hour we yielded by the

ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου δια-
submission, in order that the truth of the glad tidings might

am writing to you, behold, in the presence of GOD, † I do not falsely affirm.

²¹ After that I went into the † REGIONS of SYRIA and of CILICIA;

²² but I was unknown personally to THOSE CONGREGATIONS of JUDEA which are in Christ;

²³ they only having heard, That "HE who was once PERSECUTING us, is now announcing as glad tidings the FAITH which he formerly laid waste."

²⁴ And they glorified GOD on my account.

CHAPTER II.

1 Then within † Fourteen Years I went up again to Jerusalem with Barnabas, taking Titus also with me.

2 Now I went up according to a Revelation, and submitted to them the GLAD TIDINGS which I publish among the NATIONS; but privately to THOSE in HIGH REPUTE, lest perhaps for a vain thing I may run, or might have run.

3 * But not even Titus, my associate, though a Greek, was under a necessity to be circumcised,

4 on account even of † the FALSE BROTHERN SECRETLY INTRODUCED; (who crept in to spy out our † FREEDOM which we possess in the Anointed Jesus, † so that they might enslave us;)

5 to whom not even for an Hour did we yield by SUBMISSION; in order that † the TRUTH of the GLAD

* VATICAN MANUSCRIPT.—3. But not even Titus, my associate, though a Greek.

† 1. Some think that the time specified in this verse, was when the apostle went to Jerusalem about the question of circumcision, Acts xv. 4, &c. There is a difficulty in determining the exact chronology of this visit to Jerusalem, though this was probably the time, as the apostle says he went up by revelation, and therefore it must have been on important business. Some contend, however, that the journey alluded to was the one mentioned in Acts xi. 27, when the congregation at Antioch sent Barnabas and Saul with relief for the poor Christians in Judea, but this would not allow sufficient time for the fourteen years mentioned.

† 20. Rom ix. 1. † 21. Acts ix. 30. † 4. Acts xv. 1, 24; 2 Cor. xi. 26. † 4. Gal. v. 1, 23. † 4. 2 Cor. xi. 20; Gal. iv. 8, 9. † 5. verse 14.

μεινῆ *προς* υμᾶς. ⁶ Ἀπο δὲ τῶν δοκουν-
 remain throughout with you. From but of those appearing
 τῶν εἶναι τι, ὅποιοι ποτὲ ἦσαν, οὐδὲν
 to be something, of what sort once they were, nothing
 μοι διαφέρει· (προσώπων θεὸς ἀνθρώπου οὐ
 to me it brings; (a face God of a man not
 λαμβάνει·) ἐμοὶ γὰρ οἱ δοκουντες οὐδὲν
 accepts;) to me for those appearing somewhat nothing
 προσανέθεντο, ⁷ ἀλλὰ τουναντίον, ἰδόντες, ὅτι
 communicated, but on the contrary, seeing, that
 πεπιστευμαι *το* εὐαγγέλιον τῆς ἀκροβυσ-
 I have been entrusted with the glad tidings of the uncircum-
 τίας, καθὼς Πέτρος τῆς περιτομῆς, ⁸ ὁ γὰρ
 cision, even as Peter of the circumcision, he for
 ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς
 having inwardly wrought in Peter for an apostleship of the
 περιτομῆς, ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη,) ⁹
 circumcision, inwardly wrought also in me for the gentiles,)
⁹ καὶ γνόντες τὴν χάριν τὴν δοθεῖσαν μοι,
 and having perceived the favor that having been given to me,
 Ἰακώβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκουντες
 James and Kephas and John, those seeming
 στύλοι εἶναι, δεξίας ἔδωκαν ἐμοὶ καὶ Βαρναβᾶ
 pillars to be, right hands they gave to me and Barnabas
 κοινωνίας, ἵνα ἡμεῖς μὲν εἰς τὰ ἔθνη, αὐτοὶ δὲ
 of fellowship, that we indeed for the gentiles, they but
 εἰς τὴν περιτομὴν· ¹⁰ μόνον τῶν πτωχῶν ἵνα
 for the circumcision; only of the poor ones that
 μνημονευωμεν· ὁ καὶ ἐσπουδάσα αὐτὸ τοῦτο
 we should be mindful; which also I strove earnestly same thing this
 ποιῆσαι. ¹¹ Ὅτε δὲ ἦλθε Πέτρος εἰς Ἀντιο-
 to have done. When but came Peter to Antioch,
 χεῖαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι
 before face to him I opposed, because
 κατεγγωσμενος ἦν. ¹² Πρὸ τοῦ γὰρ ελθεῖν
 having been blamed he was. Before of the for to have come
 τινὰς ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνησθίεν·
 some from James, with the Gentiles he was eating;
 ὅτε δὲ ἦλθον, ὑπέστειλλε καὶ ἀφωρίζεν ἑαυ-
 when but they came, he was withdrawing and was separating him-
 τον, φοβούμενος τοὺς ἐκ περιτομῆς. ¹³ Καὶ
 self, fearing those of circumcision. And
 συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι·
 dissembled with him also the other Jews;
 ὥστε καὶ Βαρναβᾶς συναπηχθῆ αὐτῶν τῇ ὑποκ-
 so that even Barnabas was led astray of them by the hypoc-
 ρισεῖ. ¹⁴ Ἀλλ' ὅτε εἶδον, ὅτι οὐκ ὀρθοποδοῦσι
 risy. But when I saw, that not they walk straight

TIDINGS might remain with you.

6 But from THOSE of REPUTATION, whatever they were formerly is of no consequence to me; (‡ God does not accept a Man for Personal appearance;) for to Me, THOSE of REPUTATION communicated nothing.

7 But on the CONTRARY, James and Cephas and John,—THOSE SEEMING to be Pillars,—‡ perceiving That I ‡ was entrusted with the GLAD TIDINGS for the UNCIRCUMCISION, even as Peter was for the CIRCUMCISION;

8 (for HE who OPERATED in Peter for the Apostleship of the CIRCUMCISION, ‡ operated in me also for the GENTILES;)

9 ‡ and acknowledging THAT COMMISSION GIVEN to me, gave to me and Barnabas the Right hands of Fellowship, in order that we should be for the GENTILES, and they for the CIRCUMCISION;

10 only urging that we should be mindful of the POOR,—‡ which very thing I was even ardently hastening to perform.

11 But when * Cephas came to Antioch, I opposed Him Face to face, Because he was blameable.

12 For before certain persons CAME from James, he ate together with the GENTILES; but when they came he withdrew and separated himself, being afraid of THOSE belonging to the Circumcision.

13 And the OTHER Jews also dissembled with him, so that even Barnabas was led astray by Their HYPOCRISY.

14 But when I saw That they walked not straight

* VATICAN MANUSCRIPT.—11. Cephas.

‡ 6. Acts x. 34; Rom. ii. 11. ‡ 7. Acts xiii. 46; Rom. i. 5; xi. 13; 1 Tim. ii. 7; 2 Tim. i. 11. ‡ 7. 1 Thess. ii. 4. ‡ 8. Acts ix. 15; xiii. 2; xxii. 21; xxvi. 17, 18; 1 Cor. xv. 10. Gal. i. 16; Col. i. 29. ‡ 9. Rom. i. 5; xii. 3, 6; xv. 15; 1 Cor. xv. 10; Eph. iii. 8. ‡ 10. See 1 Cor. xvi. 1; 2 Cor. viii. ix.

προς την αληθειαν του ευαγγελιου, ειπον
 with respect to the truth of the glad tidings, I said
 τω Πιτρῳ εμπροσθεν παντων· Ει συ, Ιουδαιος
 to the Peter in presence of all; If thou, a Jew
 ὑπαρχων, εθνικως ζης και ουκ Ιουδαικως,
 being, like Gentiles thou livest and not like Jews,
 πως τα εθνη αναγκαζεις Ιουδαιζειν. -5· Ημεις
 how the Gentiles dost thou compel to Judaize. We
 φυσει Ιουδαιοι, και ουκ εξ εθνων αμαρτωλοι·
 by nature Jews, and not of Gentiles sinners;
 16 ειδοτες δε, οτι ου δικαιοται ανθρωπος εξ
 knowing and, that not is justified a man by
 εργα νομου, εαν μη δια πιστεως Ιησου Χρισ-
 works of law, if not on account of faith of Jesus Anointed;
 του· και ημεις εις Χριστον Ιησουν επιστευσα-
 and we into Anointed Jesus believed,
 μεν, ινα δικαιωθωμεν εκ πιστεως Χριστου, και
 so that we may be justified by faith of Anointed, and
 ουκ εξ εργα νομου· διοτι εξ εργα νομου ου
 not by works of law; because by works of law not
 δικαιωθησεται πασα σαξ. 17 Ει δε ζητουντες
 will be justified all flesh. If but seeking
 δικαιωθηναι εν Χριστω ευρεθημεν και αυτοι
 to have been justified in Anointed we were found even we ourselves
 αμαρτωλοι, αρα Χριστος αμαρτιας διακονος;
 sinners, then Anointed of sin a servant?
 Μη γενοιτο. 18 Ει γαρ α κατελυσα, ταυτα
 Not let it be. If for what I pull down, these things
 παλιν οικοδομω, παραβατην εμαυτον συνισ-
 again I build, a transgressor myself I con-
 τανω. 19 Εγω γαρ δια νομου νομω απεθανον
 stitute. I for on account of law by law died
 ινα θεω ζησω. 20 Χριστω συνεσταυρωμαι·
 so that by God I may live. With Anointed I have been crucified;
 ζω δε, ουκετι εγω, ζη δε εν εμοι Χριστος· ο
 I live but, no longer I, lives but in me Anointed; the
 δε νυν ζω εν σαρκι, εν πιστει ζω τη του υιου
 but now I live in flesh, by faith I live in the of that son
 του θεου, του αγαπησαντος με και παραδοντος
 of the God, of that having loved me and having delivered up
 εαυτον υπερ εμου. 21 Ουκ αθετω την χαριν
 himself in behalf of me. Not I set aside the favor
 του θεου· ει γαρ δια νομου δικαιοσυνη, αρα
 of the God; if for through law justification, then
 Χριστος δωρεαν απεθανεν. ΚΕΦ. γ'. 3. 1 Ω
 Anointed without cause died. 0

with respect to † the
 TRUTH of the GLAD TID-
 INGS, I said to *Cephas
 † in the presence of all;
 † "If thou, being a Jew,
 livest like the Gentiles,
 and not like the Jews, how
 is it that thou dost compel
 the GENTILES to Judaize?
 15 We are Jews by
 Natural birth, and not
 † Sinners of the Gentiles;
 16 and † knowing That
 a Man is not justified by
 Works of Law, except on
 account of Faith of
 * Christ Jesus, even we
 have believed into * Jesus
 Christ, so that we may be
 justified by Faith of Christ,
 and not by Works of Law;
 Because † by Works of
 Law will no Flesh be justi-
 fied."
 17 But if seeking to be
 justified by Christ, even
 we ourselves are found
 Sinners, is Christ then a
 Servant of Sin? By no
 means.
 18 For if I rebuild those
 very things I pulled down,
 I constitute Myself a
 Transgressor.
 19 Besides, † through
 Law † died by Law, so that
 I might † live by God.
 20 I have been † cruci-
 fied together with Christ;
 still I live, yet no longer
 †, but Christ lives in me;
 for that life which I now
 live in the Flesh, † I am liv-
 ing * by THAT Faith of the
 SON of GOD, † who LOVED
 me even to delivering him-
 self up on my behalf.
 21 I do not set aside the
 FAVOR of GOD; † for if
 through Law I have Right-
 eousness, then Christ died
 unnecessarily.
 CHAPTER III.
 1 O Thoughtless Gala-

* VATICAN MANUSCRIPT.—14. Cephas. 16. Christ Jesus. 16. Jesus Christ.
 20. by THAT Faith of THAT GOD and Christ, who LOVED me.
 † 14. verse 5. † 14. 1 Tim. v. 20. † 14. Acts x. 28; xi. 3. † 15. Matt.
 ix. 11; Eph. ii. 3, 12. † 16. Acts xi. 38, 39. † 16. Rom. i. 17; iii. 22, 28; viii. 3;
 Gal. iii. 24; Heb. vii. 18, 19. † 16. Psa. cxliii. 2; Rom. iii. 20; Gal. iii. 11. † 19.
 Rom. viii. 2. † 19. Rom. vi. 14; vii. 4, 6. † 19. Rom. vii. 11; 2 Cor. v. 15; 1 Thess.
 v. 10; Heb. ix. 14; 1 Pet. iv. 2. † 20. Rom. vi. 6; Gal. v. 24; vi. 14. † 20. 2 Cor.
 v. 15; 1 Thess. v. 10; 1 Pet. iv. 2. † 20. Eph. v. 2; Gal. i. 4; Titus ii. 14. † 21.
 Gal. iii. 21; Heb. vii. 11.

ανοητοι, Γαλαται, τις υμας εβασκανε; οἱς
thoughtless, Galatians, who you deluded? to whom
κατ' οφθαλμους Ιησους Χριστος προεγραφη
with respect to eyes Jesus Anointed was before set forth
*[εν υμιν] εσταυρωμενος. 2 Τουτο μονον θελω
[among you] having been crucified. This thing only I wish
μαθειν αφ' υμων· εξ εργαυ νομου το πνευ-
to have learned from you; on account of works of law the spirit
μα ελαβετε, η εξ ακοης πιστεως; 3 Ου-
did you receive, or on account of a hearing of faith? So
τως ανοητοι εστε; εναρξαμενοι πνευματι, νυν
thoughtless are you? having begun in spirit, now
σαρκι επιτελεισθε; 4 Τοσαυτα επαθετε
in flesh are you being made perfect? So many things you suffered
εικη; ειγε και εικη. 5 Ο ουν επιχο-
without cause? if indeed even without cause. He then supply-
ρηγων υμιν το πνευμα, και ενεργων δυναμεις εν
ing to you the spirit, and working miracles among
υμιν, εξ εργαυ νομου, η εξ ακοης
you, on account of works of law, or on account of obedience
πιστεως; 6 καθως Αβρααμ επιστευσε τω θεω,
of faith? even as Abraam believed in the God,
και ελογισθη αυτω εις δικαιοσυνην. 7 Γινωσ-
and it was counted to him for righteousness. Know you
κετε αρα, οτι οι εκ πιστεως, ουτοι εισιν υιοι
certainly, that those of faith, these are sons
Αβρααμ. 8 Προιδουσα δε η γραφη, οτι εκ πισ-
of Abraam. Having before seen and the writing, that by faith
τεως δικαιοι τα εθνη ο θεος, προενηγγελισατο
justifies the nations the God, before announced glad tidings
τω Αβρααμ· Οτι ενευλογηθησονται εν σοι
to the Abraam; That shall be blessed in thee
παντα τα εθνη. 9 Ωστε οι εκ πιστεως, ευλο-
all the nations. So that those of faith, are
γουνται συν τω πιστω Αβρααμ. 10 Οσοι γαρ
blessed with the believing Abraam. As many as for
εξ εργαυ νομου εισιν, υπο καταραν εισιν· γεγ-
of works of law are, under a curse they are; it has
ραπται γαρ· Οτι επικαταρατος πας ος ουκ εμ-
been written for; That accursed every one who not con-
μνεει εν πασι τοις γεγραμμενοις εν τω βιβλιω
tinues in all things those having been written in the book
του νομου, του ποιησαι αυτα. 11 Οτι δε εν
of the law, of ths to have done them. That but by
νομω ουδεις δικαιουται παρα τω θεω, δηλον·
law no one is justified before the God, clear;
οτι ο δικαιος εκ πιστεως, ζησεται· 12 ο δε
because the just by faith, shall live; the but

tians! † who has deluded You, before whose Eyes Jesus Christ was previously represented as having been crucified.

2 This only I desire to learn from you;—† Did you receive the SPIRIT on account of Works of Law, or on account of Obedience of Faith?

3 Are you so thoughtless? † Having begun in Spirit, are you now being made perfect in Flesh?

4 Have you suffered so Much for nothing? if indeed it is for nothing.

5 † He then SUPPLYING to you the SPIRIT, and performing Miracles among you, does he these on account of Works of Law, or on account of Obedience of Faith?

6 even as Abraham † "be- lieved GOD, and it was counted to him for Right- eousness;"

7 Know you, certainly, † That THOSE of Faith, these are Sons of Abraham.

8 And the SCRIPTURE, having foreseen That GOD would justify the NATIONS by Faith, previously announced glad tidings to ABRAHAM, That † "In thee "shall All the NATIONS be "blessed."

9 THOSE of Faith, there- fore, are blessed with BE- LIEVING Abraham.

10 For as many as are of Works of Law are under a Curse; for it has been written, † "Accursed is "every one who continues "not in All those THINGS "HAVING BEEN WRITTEN "in the BOOK of the LAW "to do them."

11 Besides, That no one † is justified by Law be- fore GOD is clear; Be- cause, † "The RIGHTEOUS "by Faith, shall live."

* VATICAN MANUSCRIPT.—1. among you—omit.

† 1. Gal. v. 7. † 2. Acts viii. 15; Eph. i. 13. † 3. Gal. iv. 9. † 5. 2 Cor
iii. 8. † 6. Gen. xv. 6; Rom. iv. 3, 9, 21, 22; James ii. 23. † 7. John. viii. 39
Rom. iv. 11, 12, 16. † 8. Gen. xii. 3; xviii. 13; xxii. 13; Acts iii. 35. † 10. Deut
xxvii. 28; Jer. xi. 3. † 11. Gal. ii. 16. † 12. Hab. ii. 4; Rom. i. 17; Heb. x. 28.

νομος ουκ εστιν εκ πιστεως· αλλ' ο ποιησας
 law not is of faith; but the one having done
 αυτα, (ζησεται εν αυτοις. 13 Χριστος ημας
 these things, shall live by them. Anointed us
 εξηγορασεν εκ της καταρας του νομου, γενομε-
 bought off from the curse of the law, having be-
 νος υπερ ημων καταρα· (γεγραπται γαρ· Επι-
 come on behalf of us a curse; (it has been written for; Ac-
 καταρατος πας ο κρεμαμενος επι ξυλου·)
 cursed every one he being hung on a tree;)
 14 ινα εις τα εθνη η ευλογία του Αβρααμ γενη-
 so that for the nations the blessing of the Abraam might
 ται εν Χριστω Ιησου, ινα την επαγγελιαν του
 be in Anointed Jesus, that the annunciation of the
 πνευματος λαβωμεν δια της πιστεως. 15 Αδελ-
 spirit we might receive through the faith. Brethren,
 φοι, κατα ανθρωπον λεγω· ομως ανθρωπου
 according to man I speak; though of a man
 κεκυρωμενην διαθηκην ουδεις αθετει η επιδιατασ-
 having been ratified a covenant no one sets aside or superadds.
 σεται. 16 Τω δε Αβρααμ ερρήθησαν αι επαγγε-
 To the now Abraam were spoken the promi-
 λιαι, και τω σπερματι αυτου. Ου λεγει· Και
 ses, even for the seed of him. Not he says, And
 τοις σπερμασιν, ως επι πολλων, αλλ' ως εφ'
 to the seeds, as concerning many, but as concerning
 ενος· Και τω σπερματι σου· ος εστι Χριστος.
 one; And to the seed of thee; who is Anointed.
 17 Τουτο δε λεγω· διαθηκην προκεκυρωμενην
 This but I say; a covenant previously ratified
 ύπο του θεου * [εις Χριστον,] ο μετα τετρακο-
 by the God [concerning Anointed,] that after four hun-
 σια και τριακοντα ετη γεγονως νομος ουκ ακυ-
 dred and thirty years having become a law not an-
 ροι, εις το καταργησαι την επαγγελιαν. 18 ει
 nuls, so as the to have canceled the promise; if
 γαρ εκ νομου η κληρονομια, ουκετι εξ επαγγε-
 for by law the inheritance, no longer by promise;
 λιας· τω δε Αβρααμ δι' επαγγελιας κεχαρισ-
 to the but Abraam through promise has freely
 ται ο θεος. 19 Τι ουν ο νομος, των παραβα-
 given the God. Why then the law? The transgres-
 σεων χαριν ετεθη, (αχρισ ου ελθη
 sions on account of it was appointed, (to which time should have come
 το σπερμα, ω επιγγελται,) διαταγεις
 the seed, to whom it has been promised,) having been instituted
 δι' αγγελων, εν χειρι μεσιτου. 20 Ο δε
 by means of messengers, in hand of a mediator. The but
 μεσιτης ενος ουκ εστιν· ο δε θεος εις εστιν.
 mediator of one not he is; the but God one is.

12 Now the LAW is not of Faith; but † "HE HAVING DONE these things shall live by them."

13 † Christ has redeemed US from the CURSE of the LAW, having become a CURSE on our behalf; (for it has been written, † "EVERY ONE who is HANGED on a Tree is accursed;")

14 † so that the BLESSING of ABRAHAM might be for the NATIONS, by Christ Jesus; and that through the FAITH we might receive the ANNUNCIATION of the SPIRIT.

15 Brethren, I speak according to man;—no one sets aside or superadds conditions to † a ratified Compact, though human.

16 Now to ABRAHAM were the PROMISES spoken even for his SEED. He does not say, "AND to the SEEDS," as concerning many, but as concerning one; † "And to thy SEED,"—who is Christ.

17 Now this I affirm, that a Covenant-engagement previously ratified by GOD, the LAW, † issued Four hundred and Thirty Years afterwards does not annul, † so as to INVALIDATE the PROMISE;

18 for if the INHERITANCE be by LAW, † it is no longer by Promise; but GOD graciously gave it to ABRAHAM by Promise.

19 Why then the LAW? It was appointed on account of TRANSGRESSIONS, till † the SEED should come to whom the promise related; † having been instituted by means of Angels, in the hand of † a Mediator.

20 Of one party, however, he is not the MEDIATOR; † but GOD is one.

* VATICAN MANUSCRIPT.—concerning Anointed—omit.

† 12. Lev. xviii. 5; Neh. ix. 29; Ezek. xx. 11; Rom. x. 5. † 13. Rom. viii. 3; 2 Cor. v. 21; Gal. iv. 5. † 14. Rom. iv. 9, 16. † 15. Heb. ix. 17.
 † 16. Gen. xii. 7. † 17. Exod. xii. 40, 41. † 18. Rom. iv. 13; verse 21. † 19. Rom. iv. 14. † 19. verse 16. † 19. Acts vii. 53; Heb. ii. 2. † 19. Exod. xx. 29, 21, 22; Deut. v. 5, 22, 23, 27, 31. † 20. Rom. iii. 29, 30.

21 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν * [τοῦ
 The then law contrary to the promises [of the
 θεοῦ;] Μὴ γένοιτο. Εἰ γὰρ ἐδόθη νόμος ὁ
 God?] Not let it be. If for was given a law that
 δυναμενὸς ζῶποιησαι, οὕτως ἀν ἐκ νόμου ἦν ἡ
 being able to have made alive, truly by law was the
 δικαιοσύνη. 22 ἀλλὰ συνεκλείσεν ἡ γραφή τα
 righteousness; but shut up together the scripture the
 πάντα ὑπὸ ἁμαρτιαν, ἵνα ἡ ἐπαγγελία ἐκ
 all things under sin, in order that the promise by
 πίστεως Ἰησοῦ Χριστοῦ δοθῆ τοῖς πιστευούσι.
 faith of Jesus Anointed might be given to the believers.
 23 Πρὸ τοῦ δε εἰσελθῆναι τὴν πίστιν, ὑπὸ νόμον
 Before the but to have come the faith, under law
 ἐφρουρουμεθα συγκεκλεισμένοι εἰς τὴν μελλού-
 we were guarded being shut up together for the being
 σαν πίστιν ἀποκαλυφθῆναι. 24 Ὡστε ὁ νόμος
 about faith to have been revealed. So that the law
 παιδαγωγὸς ἡμῶν γέγονεν, εἰς Χριστὸν, ἵνα ἐκ
 a child-leader of us has become, to Anointed, that by
 πίστεως δικαιωθῶμεν. 25 ἐλθούσης δὲ τῆς πίσ-
 faith we might be justified; having come but the faith,
 τews, οὐκέτι ὑπὸ παιδαγωγῶν ἐσμεν. 26 Παν-
 no longer under a child-leader we are. All
 τες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν
 for sons of God you are through the faith by
 Χριστῷ Ἰησοῦ. 27 ὅσοι γὰρ εἰς Χριστὸν ἐβαπ-
 Anointed Jesus; as many as for into Anointed were
 τισθητε, Χριστὸν ἐνεδύσασθε. 28 Οὐκ ἐνὶ Ἰου-
 dipped, Anointed you were clothed. Not there is a
 δαῖος, οὐδὲ Ἕλληνας· οὐκ ἐνὶ δούλος, οὐδὲ ἐλευ-
 Jew, nor a Greek; not there is a slave, nor a
 θερός· οὐκ ἐνὶ ἀρσεν καὶ θηλυ· πάντες γὰρ
 freeman; not there is male and female; all for
 ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ. 29 εἰ δὲ ὑμεῖς
 you one are in Anointed Jesus; if but you
 Χριστοῦ, ἀρα τοῦ Ἀβραάμ σπέρμα ἐστε, * [καὶ]
 of Anointed, certainly of the Abraam seed you are, [and]
 κατ' ἐπαγγελίαν κληρονομοί. ΚΕΦ. Δ'. 4.
 according to promise heirs.
 1 Λέγω δε, ἐφ' ὅσον χρόνον ὁ κληρονομος
 I say now, for as long as a time the heir
 νηπιος ἐστίν, οὐδὲν διαφέρει δούλου, κύριος
 a child is, nothing he differs a slave, lord

21 Is the LAW then con-
 trary to the PROMISES?
 By no means; for if a
 Law were given which was
 able to make alive, cer-
 tainly RIGHTEOUSNESS
 would come from that
 Law;

22 but the SCRIPTURE
 has shut up together ALL
 under Sin, † in order that
 the PROMISE by Faith of
 Jesus Christ might be
 given to the BELIEVERS.

23 And before the COM-
 ING of that FAITH, we were
 guarded under Law, being
 shut up together for the
 FAITH BEING ABOUT to be
 revealed.

24 So that the LAW has
 become our † Pedagogue
 to lead to Christ, † that we
 might be justified by Faith.

25 But the FAITH hav-
 ing come, we are no longer
 under a Pedagogue;

26 since you are all
 † Sons of God, through the
 FAITH, by Christ Jesus.

27 Besides, † as many of
 you as were immersed into
 Christ, were clothed with
 Christ.

28 † In him there is not
 Jew nor Greek; there is
 not a Slave nor a Free-
 man; there is not Male
 and Female; for you all
 are † one in Christ Jesus;

29 and if you belong to
 Christ, certainly you are
 ABRAHAM'S Seed, † and
 Heirs according to Prom-
 ise.

CHAPTER IV.

1 Now I say, for as long
 a Time as the HEIR is a
 Child, he differs in nothing
 from a Slave, Lord of all
 though he be;

* VATICAN MANUSCRIPT.—21. of God—omit. 29. and—omit.

† 24. "Paidagogos, from *pais*, a child, and *agoogos*, a leader, which among the Greeks properly signified a servant whose business it was constantly to attend on his young master, to watch over his behavior, and particularly to lead (*agein*) him to and from school, and the place of exercise. These *paidagoogo*i were generally slaves, imperious and severe, and so better corresponded to the Jewish teachers and Jewish law, to which the term is applied by Paul."—Parkhurst.

† 22. Rom. iii. 9, 19, 23; xi. 32.
 † 23. Rom. viii. 14—16; Gal. iv. 4, 15;
 1 Cor. xii. 13; Col. iii. 11.
 iv. 7, 28, Eph. iii. 6.

† 24. Acts xiii. 37; Gal. ii. 16.
 † 25. 1 John iii. 1, 2.
 † 26. Eph. ii. 14—16; iv. 4, 15.

† 26. John i.
 † 27. Rom. vi. 3.
 † 28. Rom. x. 12;
 † 29. Rom. viii. 17;

παντων ων· ² αλλα υπο επιτροπους εστι και οι-
of all being; but under guardians it is and stew-
κονομους, αχρι της προθεσμιας του πατρος.
ards, till the before-appointed of the father.
³ Ουτω και ημεις, οτε ημεν νηπιοι, υπο τα
So also we, when we were children, under the
στοιχεια του κοσμου ημεν δεδουλωμενοι· ⁴ οτε
rudiments of the world we were having been enslaved; when
δε ηλθε το πληρωμα του χρονου, εξαπεστειλεν
but came the fulness of the time, sent forth
⁵ θεος τον υιον αυτου, γενομενον εκ γυναικος,
the God the son of himself, having been born from a woman,
γενομενον υπο νομον, ⁵ ινα τους υπο νομον
having been born under law, in order that those under law
εξαγοραση, ινα την υιοθεσιαν απολαβωμεν.
he might buy off, that the sonship we might receive.
⁶ Οτι δε εστε υιοι, εξαπεστειλεν * [ο θεος]
Because and you are sons, he sent forth [the God]
το πνευμα του υιου αυτον εις τας καρδιας ημων,
the spirit of the son of himself into the hearts of us,
κραζον· Αββα, ο πατηρ. ⁷ Ωστε ουκετι ει
erying; Abba, the father. So that no longer thou art
δουλος, αλλ' υιος· ει δε υιος, και κληρονομος
a slave, but a son; if but a son, also an heir
θεου * [δια Χριστου.] ⁸ Αλλα τοτε μεν, ουκ
of God [through Anointed.] But then indeed, not
ειδοτες θεον, εδουλευσατε τοις φυσει μη ουσι
knowing God, you were enslaved to those by nature not being
θεοις· ⁹ νυν δε, γνοντες θεον, μαλλον δε γνωσ-
gods; now but, having known God, more and having
θεντες υπο θεου, πως επιστρεφετε παλιν επι τα
been known by God, how do you turn back again to the
ασθενη και πτωχα στοιχεια, οις παλιν ανωθεν
weak and poor rudiments, to which again as at first
δουλευειν θελετε; ¹⁰ Ημερας παρατηρεισθε·
be in subjection you wish? Days you watch narrowly?
και μηνas και καιρους και ενιαντους; ¹¹ Φοβου-
and moons and seasons and years? I am
μαι υμαs, μηπως εικη κεκοπιακα ειs υμαs.
afraid you, lest perhaps in vain I labored hard for you.
¹² Γινεσθε ωs εγω, οτι καγω ωs υμεις· αδελ-
Become you as I, for even I as you; breth-
φοι, δεομαι υμων· ουδεν με ηδικησατε. ¹³ Οι-
ren, I entreat you; nothing me you wronged. You
δατε δε, οτι δι' ασθενιαν της σαρκος ευαγγε-
know but, that through weakness of the flesh I announced

² but is under Guar-
dians and Stewards, till
* THAT period PREDETER-
MINED of the FATHER.
³ Thus we also, when
we were Children, † were
enslaved under the RUDI-
MENTS of the WORLD.
⁴ But ‡ when the COM-
PLETION of the TIME ar-
rived, GOD sent forth his
SON, † having been pro-
duced from a Woman,
‡ born under Law,
⁵ † in order that he might
redeem THOSE under Law,
‡ that we might receive the
SONSHIP.
⁶ And Because you are
Sons, he sent forth † the
SPIRIT of his SON into
our HEARTS, exclaiming,
Abba! Father!
⁷ So that thou art no
longer a Slave, but a Son,
‡ and if a Son, also an
Heir * of God.
⁸ But at that time, in-
deed, not knowing God,
‡ you were enslaved to
THOSE by Nature who ARE
not Gods;
⁹ Now, however, having
acknowledged God, (or
rather having been ac-
knowledged by God,) † how
is it you are returning
again to ‡ the WEAK and
Poor Rudiments, to which
again, as at first, you wish
to be in subjection ?
¹⁰ † Are you observing
Days, and Moons, and
Seasons, and Years ?
¹¹ I am afraid for you,
lest ‡ perhaps I may have
labored for you in vain.
¹² Brethren, I entreat
you to be as † I am, For †
I am as you were; you in-
jured Me in nothing ;
¹³ And you know † That
through Weakness of the
FLESH I ORIGINALLY an-

* VATICAN MANUSCRIPT.—2. THAT PREDETERMINED of the FATHER.
7. through Anointed—omit. 7. through God.

6. GOD—omit.

† 3. verse 9; Gal. v. 1; Col. ii. 8, 20; Heb. ix. 10. † 4. Gen. xlix. 10; Dan. ix. 24.
Mark i. 15. † 4. Gen. iii. 15; Isa. vii. 14; Matt. i. 23. † 4. Luke ii. 27. † 5.
Gal. iii. 13; 1 Pet. i. 18, 19. † 5. John i. 12; Gal. iii. 26; Eph. i. 5. † 6. Rom. viii. 15.
† 7. Rom. viii. 16, 17; Gal. iii. 29. † 8. Rom. i. 25; 1 Cor. xii. 2. † 9. Gal. iii. 3;
Col. ii. 20. † 9. Rom. viii. 3; Heb. vii. 18. † 10. Rom. xiv. 5; Col. ii. 16. † 11. Gal. ia
2; v. 2, 4; 1 Thess. iii. 5. † 13. 1 Cor. ii. 3; 2 Cor. xi. 30; xii. 7, 9.

λισταμην ὑμιν το προτερον, ¹⁴ και τον πειρασμον
 glad tidings to you the formerly, and the temptation
 μου τον εν τη σαρκι μου ουκ εξουβηνησατε ουδε
 of me that in the flesh of me not you despised nor
 εξεπτυσατε· αλλ' ὡς αγγελον θεου εδαξασθε
 did you spit out; but as a messenger of God you received
 με, ὡς Χριστου Ιησου. ¹⁵ Τις ουν ην ο μακα-
 me, even as Anointed Jesus. What then was the benedic-
 ρισμος ὑμων; μαρτυρω γαρ ὑμιν, οτι, ει δυνα-
 tion of you? I testify for to you, that, if able,
 τον, τους οφθαλμους ὑμων εξορυξαντες αν εδω-
 the eyes of you having dug out would you
 κατε μοι. ¹⁶ Ὡστε εχθρος ὑμων γεγονα αλη-
 give to me. So that an enemy of you have I become speak-
 θεων ὑμιν; ¹⁷ Ζηλουσιν ὑμας ου καλως·
 ing truth to you? They show affection towards you not honorably;
 αλλα εκκλεισαι ὑμας θελουσιν, ινα αυτους ζη-
 but to have shut out you they wish, so that them you
 λουτε. ¹⁸ Καλον δε * [το] ζηλουσθαι εν
 may ardently love. Honorable but [the] to be ardently devoted in
 καλω παντοτε, και μη μονον εν τω παρειναι
 a good thing at all times, and not only in the to be present
 με προς ὑμας. ¹⁹ Τεκνια μου, ους παλιν ωδινω,
 me with you. O little children of me, whom again I am bearing,
 αχρις ου μορφωθη Χριστος εν ὑμιν· ²⁰ ηθελον
 till may have been formed Anointed in you; I could wish
 δε παρειναι προς ὑμας αρτι, και αλλαξαι την
 but to be present with you now, and to change the
 φωνην μου· οτι απορουμοι εν ὑμιν. ²¹ Λεγετε
 tone of me; because I am perplexed with you. Speak you
 μοι, οί ὑπο νομον θελοντες ειναι, τον νομον
 to me, those under law desiring to be, the law
 ην ακουετε; ²² Γεγραπται γαρ, οτι Αβρααμ
 not do you hear? It has been written for, that Abraham
 δυο υιους εσχεν· ενα εκ της παιδισκης, και
 two sons had; one from the bond-woman, and
 ενα εκ της ελευθερας. ²³ Αλλ' ο * [μεν] εκ της
 one from the free-woman. But that [indeed] from the
 παιδισκης, κατα σαρκα γεγενηται· ο δε εκ
 bond-woman, according to flesh has been born; that but from
 της ελευθερας, δια της επαγγελιας. ²⁴ Ατινα
 the free-woman, through the promise. Which things
 εστιν αλληγορουμενα· αυται γαρ εισι δυο
 is being adapted to another meaning; these for are two
 διαθηκαι· μια μεν απο ορους Σινι, εις δουλειαν
 covenants; one indeed from mount Sinai, for servitude

nounced glad tidings to you;

¹⁴ and * THAT TRIAL of mine which was in my FLESH, you did not despise; nor did you reject me, but received me † as a Messenger of God, ‡ even as Christ Jesus.

¹⁵ * What then were your BENEDICTIONS! for I bear you witness, That, if possible, you would have dug out your EYES, and given them to me.

¹⁶ So that I have become your Enemy, † by telling you the truth!

¹⁷ They love you ardently, not honorably; but they desire * to exclude us, so that you may love Them ardently.

¹⁸ Now, it is honorable to be ardently devoted towards a good cause, at all times; and not only during my PRESENCE with you,

¹⁹ O my Little children! † whom I am bearing again, till Christ be formed in you;

²⁰ and I could wish to be present with you now, and to change my TONE; Because I am perplexed concerning you.

²¹ Tell me, you who are DESIRING to be under Law, do you not hear the LAW?

²² For it has been written, That Abraham had Two Sons; † one from the BOND-WOMAN, and ‡ one from the FREE-WOMAN.

²³ Now, † the one from the BOND-WOMAN was naturally produced; ‡ but the other from the FREE-WOMAN was through the PROMISE.

²⁴ Which things are allegorical; for these represent Two Covenants; one indeed from Mount Sinai,

* VATICAN MANUSCRIPT.—14. your TRIAL which was in my FLESH. 15. Where then. 17. to exclude us, so that. 18. the—omit. 23. indeed—omit.

† 14. 2. Sam. xix. 27; Mal. ii. 7. † 14. John xiii. 20. † 16. Gal. ii. 5, 14
 † 19. 1 Cor. iv. 15; Philemon 10; James i. 18. † 22. Gen. xvi. 15. † 22. Gen. xxi.
 † 23. Rom. ix. 7. † 23. Gen. xviii. 10, 14; xxi. 1, 2; Heb. xi. 11.

γεννωσα, ἣτις ἐστιν Ἀγαρ· ²⁵ το γαρ Ἀγαρ,
bringing forth, which is Agar; the for Agar,

Σινα ορος ἐστιν ἐν τῇ Ἀραβίᾳ, συστοιχοὶ δὲ τῇ
Sinai a mountain it is in the Arabia, it corresponds and to the

νυν Ἱερουσαλημ, δουλεῖ γαρ μετὰ τῶν τεκ-
present Jerusalem, she is in bondage for with the children

νων αὐτῆς· ²⁶ ἢ δὲ ἀνω Ἱερουσαλημ, ἐλευθερα
of herself; the but above Jerusalem, a free-woman

ἐστιν, ἣτις ἐστὶ μητὴρ ἡμῶν· ²⁷ γεγραπται γαρ·
is, who is a mother of us; it has been written for;

Ευφρανθητι στεῖρα ἢ οὐ τικτουσα, ῥηξον και
Be thou made glad O barren who not is bearing, burst thou forth and

βοησον ἢ οὐκ ᾠδινουσα· ὅτι πολλὰ τὰ τεκνα
shout thou who not is bringing to birth; because many the children

τῆς ἐρημου μαλλον ἢ τῆς ἐχουσης τὸν ἀνδρα.
of the deserted one more than of the one having the husband.

²⁸ Ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαακ, ἐπαγγελίας
We now, brethren, like Isaac, of a promise

τεκνα ἐσμεν. ²⁹ Ἀλλ' ὡσπερ τότε ὁ κατὰ σαρκα
children are. But just as then he according to flesh

γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω και
being born persecuted him according to spirit, so also

νυν. ³⁰ Ἀλλὰ τι λέγει ἡ γραφή; Ἐκβαλε τὴν
now. But what says the writing? Cast out the

παιδίσκην και τὸν υἱὸν αὐτῆς· οὐ γαρ μὴ κλη-
bond-woman and the son of her; not for not should

ρονομησῆ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ
inherit the son of the bond-woman with the son

τῆς ἐλευθερας. ³¹ Ἄρα, ἀδελφοί, οὐκ ἐσμεν
of the free-woman. Then, brethren, not we are

παιδίσκης τεκνα, ἀλλὰ τῆς ἐλευθερας. ΚΕΦ.
of bond-woman children, but of the free-woman.

ε'. δ. ¹ Τῇ ἐλευθερίᾳ ἣ ἡμᾶς Χριστὸς
In the freedom with which us Anointed

ἠλευθερωσε, στηκετε, και μὴ παλιν ζυγῷ δου-
made free, stand you firm, and not again in a yoke of

λειας ἐνεχέσθε. ² Ἴδε, ἐγὼ, Παῦλος λέγω ὑμῖν,
bondage be you held fast. Lo, I, Paul say to you,

breeding children for Ser-
vitude;—that is Hagar.

²⁵ Now † HAGAR signi-
fies Sinai—(a Mountain in
ARABIA.)—and it corres-
ponds to the PRESENT Je-
rusalem, for she is in bon-
dage with her CHILDREN.

²⁶ But the EXALTED
Jerusalem represents the
Free-woman, who is our
Mother.

²⁷ For it has been writ-
ten, ‡ “Rejoice, O Barren
“woman, who dost not
“BRING FORTH! Burst
“forth and shout, THOU
“who art not in LABOR;
“For many more are the
“CHILDREN of the DESER-
“TED one, than of HER
“having the HUSBAND.”

²⁸ Now * you, Brethren,
like Isaac, are ‡ Children
of a Promise.

²⁹ But just as then,
‡ the one BORN according
to Flesh, persecuted HIM
born according to Spirit;
so also now.

³⁰ But what says ‡ the
SCRIPTURE? ‡ “Cast out
“the BOND-WOMAN and
“her SON; for ‡ the SON
“of the BOND-WOMAN
“should not be an heir
“with the SON of the FREE-
“WOMAN.”

³¹ * Wherefore, Breth-
ren, we are not Children of
a Bond-woman, ‡ but of
the FREE-WOMAN.

CHAPTER V.

¹ ‡ In the FREEDOM
with which Christ made
Us free, therefore, stand
you firm, and do not again
be held fast in ‡ a Yoke of
Servitude.

² Behold! ‡ Paul say to

* VATICAN MANUSCRIPT.—28. Now you Brethren.
are not.

31. Wherefore, Brethren, we

† 25. *Grotius* says, Sinai is called Hagar or Agar synecdochically, because in that moun-
tain there was a city which bare Hagar's name. By *Pliny*, it is called Agar; and by *Dio*,
Agara; and its inhabitants were called Hagarrenes. *Psa.* lxxxiii. 6. The later Greek writ-
ers likewise call them Agareni. *Whitby* thinks the allusion is taken from the meaning of
hagar, which in the Hebrew language signifies a rock; for so Sinai is sometimes called,
Exod. xxxiii. 22.—*Macknight*. In Arabic it means a rock, or rocky mountain, and as Sinai
is remarkably such, it might be called to agar, the rock.—*Bloomfield*.

‡ 27. *Isa.* liv. 1. ‡ 28. *Acts* iiii. 25; *Rom.* ix. 8; *Gal.* iii. 29. ‡ 29. *Gen.* xxi. 9.
‡ 30. *Gal.* iii. 8, 22. ‡ 30. *Gen.* xxi. 10, 12. ‡ 30. *John* viii. 35. ‡ 31. *John*
viii. 36; *Gal.* v. 1, 13. ‡ 1. *John* viii. 32; *Rom.* vi. 18; 1 *Pet.* ii. 16. ‡ 1. *Acts* xv.
10; *Gal.* ii. 4; iv. 9.

δτι εαν περιτεμνησθε, Χριστος υμας ουδεν ωφε-
 that if circumcised you should be, Anointed you nothing will
λησει. ³ **μαρτυρομαι δε παλιν παντι ανθρωπω**
 profit; I testify but again to every man
περιτεμνομενω, οτι οφειλετης εστιν ολον τον
 being circumcised, that a debtor he is whole the
νομον ποιησαι. ⁴ **Κατηργηθητε απο * [του]**
 law to have done. You are set free from [the]
Χριστου οιτινες εν νομω δικαιουσθε. ⁵ **της**
 Anointed whoever by law are justifying yourselves; of the
χαριτος εξεπεσατε. ⁶ **Ημεις γαρ πνευματι εκ**
 favor you fell off. We for in spirit from
πιστεως ελπιδ; δικαιοσυνης απεκδεχομεθα.
 faith a hope of righteousness we wait for.
⁷ **Εν γαρ Χριστω * [Ιησου] ουτε περιτομη τι**
 In for Anointed [Jesus] neither circumcision anything
ισχυει, ουτε ακροβυστια. ⁸ **αλλα πιστις δι' αγα-**
 avails, nor uncircumcision; but faith through love
πης ενεργουμενη. ⁹ **Ετρεχετε καλως. τις υμας**
 strongly working. You were running well; who you
ενεκοψε * [τη] αληθεια με πειθεσθαι. ¹⁰ **Η**
 hindered [in the] truth not to confide. The
πεισμονη ουκ εκ του καλουντος υμας. ¹¹ **Μικρα**
 persuasion not from the one calling you. A little
ζυμη ολον το φυραμα ζυμοι. ¹² **Εγω πεποιθα**
 leaven whole the mass it leavens. I have confidence
εις υμας * [εν κυριω,] οτι ουδεν αλλο φρο-
 respecting you [in Lord,] that no one other thing you
νητετε. ο δε ταρασων υμας βαστασει το κρι-
 will mind; the but one troubling you shall bear the judg-
μι, οστις αν η. ¹³ **Εγω δε, αδελφοι, ει περι-**
 ment, whoever he may be. I but, brethren, if circum-
τομην ετι κηρυσσω, τι ετι διωκομαι; αρα
 cision still I publish, why still am I persecuted? then
κατηργηται το σκανδαλον του σταυρου.
 has been abolished the stumbling-block of the cross.
¹⁴ **† Οφελον και αποκοψονται οι αναστατουντες**
 I wish even they shall be cut off those overturning
υμας. ¹⁵ **Υμεις γαρ επ' ελευθερια εκληθητε,**
 you. You for to freedom were invited,
αδελφοι. μονον μη την ελευθεριαν εις αφορμην
 brethren; only not the freedom for an occasion

you, † That if you should be circumcised, Christ will be of no benefit to you.

† And I testify again to Every circumcised Man, † That he is bound to perform the Whole LAW.

† Whoever of you are justifying yourselves by Law, are separated from Christ; † you are fallen off from the FAVOR.

† We, however, are waiting, in Spirit, for a † Hope of Righteousness from Faith.

† For, † in Christ Jesus, neither Circumcision nor Uncircumcision avails anything, but † Faith operating in us by Love.

† You were running well; who hindered You from confiding in the Truth?

† This PERSUASION is not from † HIM INVITING you.

† A Little Leaven ferments the Whole MASS.

† I have confidence respecting you, That you will not regard any other thing; but † HE who TROUBLES you, whoever he be, † shall bear the JUDGMENT.

† And †, Brethren, if I still proclaim Circumcision, why am I still persecuted? Has, indeed, † the SCANDAL of the CROSS been removed?

† I wish it was;— but THOSE who are SUBVERTING you shall be cut off.

† Now, Brethren, you were invited to Freedom; only † take care lest this FREEDOM become an Oc-

* VATICAN Mss.—4. the—omit. 6. Jesus—omit. 7. in the—omit. 10. in Lord—omit.

† 12. Parkhurst says "after all, it may be doubted whether the Greek language will admit of *ophelon* being construed with a future verb; * * * nor do I know that any one instance of such a construction has been yet produced from any approved Greek writer. And the uncouthness of the phraseology in Gal. v. 12, is farther increased by the insertion of the particle *kai* before *apokopsontai*." Bengelius in Gnomes, reads as follows: "Is then the scandal of the cross taken away? I wish it was. And they shall be cut off that trouble you." This rendering has been adopted.

† 2. Acts xv. 1. † 3. Gal. iii. 10. † 4. Rom. ix. 31, 32; Gal. ii. 21. † 5. Heb. xii. 15. † 5. Rom. viii. 24, 25; 2 Tim. iv. 8. † 6. 1 Cor. vii. 19; Gal. iii. 28; vi. 15; Col. iii. 11. † 6. 1 Thess. i. 3; James ii. 18, 20, 22. † 8. Gal. i. 6. † 9. 1 Cor. v. 6; xv. 33. † 10. 2 Cor. ii. 3; viii. 22. † 10. Gal. i. 7. † 10. 2 Cor. x. 6. † 11. Gal. vi. 12. † 11. 1 Cor. i. 23. † 13. 1 Cor. viii. 9; 1 Pet. ii. 16; Jude 4.

τη σαρκι, αλλα δια της αγαπης δουλευετε αλληλοις. 14 'Ο γαρ πας νομος εν ενι λογω πληρουται, εν τω· Αγαπησεις τον πλησιον σου ωσθεαυτον. 15 Ει δε αλληλους δακνετε και κατεσθιετε, βλεπετε, μη υπο αλληλων αναλωθητε.

consumed.

16 Λεγω δε· πνευματι περιπατειτε, και επιθυμιαν σαρκος ου μη τελεσητε. 17 'Η γαρ γαρξ επιθυμει κατα του πνευματος, το δε πνευμα κατα της σαρκος· ταυτα δε αλληλοις αντικει-ται, ινα μη, α αν θελητε, ταυτα ποιητε.

18 Ει δε πνευματι αγεσθε, ουκ εστε υπο νομον, 19 Φανερα δε εστι τα εργα της σαρκος· ατινα εστι πορνεια, ακαθαρσια, ασελγια, 20 ειδωλολατρεια, φαρμακεια, εχθραι, ερεις, ζηλοι, θυμοι, εριθειαι, διχοστασιαι, αιρεσεις, 21 φθονοι, [φουνοι,] μεθαι, κωμοι, και τα δμοια τουτοις· α προλεγω υμιν, καθως * [και] προειπον, οτι οι τα τοιαυτα πρασσοντες βασιλειαν θεου ου κληρονομησουσιν. 22 'Ο δε καρπος του πνευματος εστιν αγαπη, χαρα, ειρηνη, μακροθυμια, χρηστοτης, αγαθωσυνη, πιστις, πραοτης, εγκρατεια· 23 κατα των τοιουτων ουκ εστι νομος. 24 Οι δε του Χριστου, την σαρκα εσταυρωσαν

desires against the spirit, or the and spirit against the flesh; these and to each other are opposed, so that not, the things you would wish, these you should do.

If but by spirit you be led, not you are under law, Manifest but it is the works of the flesh; which things it is fornication, impurity, debauchery, idolatry, sorcery, enmities, quarrels, jealousies, resentments, brawlings, factions, sects, envyings, [murders,] drunkennesses, revellings, and the things like to them; which things I tell before to you, even as [also] I said before, that they the these things practising a kingdom of God not shall inherit. The but fruit of the spirit is love, joy, peace, forbearance, kindness, goodness, fidelity, meekness, self-

control; against the suchlike not is a law. Those but of the Anointed, the flesh crucified

casation for the FLESH; but through LOVE be you subservient to each other. 14 For the WHOLE Law is fully set forth in this; Thou shalt love thy NEIGHBOR as thyself. 15 But if you bite and devour each other, beware lest you be consumed by each other. 16 Now I say, Walk by the Spirit, and fulfil not the Desire of the Flesh. 17 For the FLESH desires the contrary of the SPIRIT, and the SPIRIT the contrary of the FLESH; * for these are opposed to each other; † so that you do not perform the THINGS which you wish. 18 But if you be led by Spirit, you are not under Law. 19 Now the WORKS of the FLESH are manifestly these;—Fornication, Impurity, Debauchery, 20 Idolatry, Sorcery, Enmities, Quarrels, * Jealousies, Resentments, Altercations, Factions, Sects, 21 Envyings, Inebrieties, Revellings, and THINGS SIMILAR to these; respecting which I tell you before, even as I previously told you, † That THOSE who PRACTISE SUCH THINGS shall not inherit God's Kingdom. 22 But the FRUIT of the SPIRIT is Love, Joy, Peace, Forbearance, † Kindness, † Goodness, Fidelity, Meekness, Self-control; 23 † against SUCH LIKE THINGS there is no Law. 24 And THOSE who belong to * Christ Jesus, have crucified the FLESH,

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* VATICAN MANUSCRIPT.—17. for these. 21. also—omit. 24. Christ Jesus.

20. Jealousy.

21. murder—omit.

† 13. 1 Cor. ix. 19; Gal. vi. 2. † 14. Matt. vii. 12; xxii. 40; James ii. 8. † 14. Lev. xix. 19; Matt. xxii. 39; Rom. xiii. 8, 9. † 16. Rom. vi. 12; viii. 1, 4, 12; xiii. 14; verse 25; 1 Pet. ii. 11. † 17. Rom. vii. 23; viii. 6, 7. † 17. Rom. vii. 15, 19. † 18. Rom. vi. 14; viii. 2. † 19. 1 Cor. iii. 3; Eph. v. 3; Col. iii. 5; James iii. 14, 15. † 21. 1 Cor. vi. 9; Eph. v. 5; Col. iii. 6; Rev. xxii. 15. † 22. John xv. 2; Eph. v. 9. † 23. 1 Tim. i. 9. † 22. Rom. xv. 14. † 23. 1 Tim. i. 9.

συν τοις παθημασι και ταις επιθυμiais· ²⁵ ει
with the passions and the desires; if
ζωμεν πνευματι, πνευματι και στοιχωμεν.
we live by spirit, by spirit also we should walk.
¹⁶ Μη γινωμεθα κενοδοξοι, αλληλους προκα-
Not we should become vain-glorious, each other provoking,
λουμενοι, αλληλοις φθονουντες. ΚΕΦ. 6. 6.
with each other envying.
Αδελφοι, εαν και προληφθη ανθρωπος εν
Brethren, if, even should be surprised a man in
ανι παραπτωματι, υμεις οι πνευματικοι καταρ-
any fault, you the spiritual ones do you
φξζετε τον τοιουτον εν πνευματι πραοτητος·
reinstale the such like with a spirit of meekness;
σκοπων σεαυτον, μη και συ πειρασθης. ² Αλλη-
watching thyself, lest also thou shouldst be tempted. Of each
λων τα βαρη βασταζετε, και ουτως αναπληρω-
other the burdens bear you, and thus fulfill you
σατε τον νομον του Χριστου. ³ Ει γαρ δοκει
the law of the Anointed. If for thinks
τις εινα τι, μηδεν ων, εαυτον φρεναπατα
any one to be something, nothing being, himself he deceives
⁴ το δε εργον εαυτου δοκιμαζετω * [εκαστος,]
the but work of himself let him try [each one,]
και τοτε εις εαυτον μονον το καυχημα εξει, και
and then in himself alone the boasting he will have, and
ουκ εις τον ετερον· ⁵ εκαστος γαρ το ιδιον φορ-
not in the other; each one for the his own bur-
τιον βαστασει. ⁶ Κοινωνειτω δε ο κατηχου-
den will bear. Let him communicate but the one being
μενος τον λογον, τω κατηχουντι, εν πασι
taught the word, to the one teaching, in all
αγαθοις. ⁷ Μη πλανασθε· θεος ου μυκτηριζεται.
good things. Not do you mistake; God not is to be mocked at.
Ο γαρ εαν σπειρη ανθρωπος, τουτο και θερισει·
That for if may sow a man, this also he will reap;
⁸ οτι ο σπειρων εις την σαρκα εαυτου, εκ της
because the one sowing for the flesh of himself, from the
σαρκος θερισει φθοραν· ο δε σπειρων εις το
flesh he will reap corruption; the but one sowing for the
πνευμα, εκ του πνευματος θερισει ζων αιωνιον.
spirit, from of the spirit he will reap life age-lasting.
⁹ Το δε καλον πριουντες μη εκκακωμεν· καιρω
The but good doing not we should flag; in a season
γαρ ιδιω θερισωμεν, μη εκλυομενοι. ¹⁰ Αρα
for its own we shall reap, not fainting. So
ουν, ως καιρον εχομεν, εργαζωμεθα το αγαθον
then, as opportunity we have, we should work the good

with the PASSIONS and DESIRES.

²⁵ † If we live by Spirit, we should also walk by Spirit.

¹⁶ † We should not become Vain-glorious, provoking each other, envying each other.

CHAPTER VI.

¹ Brethren, † if a Man should be surprised by some Fault, do YOU, the SPIRITUAL, reinstate SUCH person with a Spirit of Meekness; † watching thyself, lest thou also shouldst be tempted.

² † Bear you each other's BURDENS, and thus fulfil † the LAW of the ANOINTED one.

³ For † if any one think he is something, being nothing, he deceives himself;

⁴ but † let him try his own WORK, and then he will have BOASTING in himself alone, and not in ANOTHER;

⁵ for † each one shall bear his OWN Burden.

⁶ † Let the person BEING TAUGHT the WORD, communicate to the INSTRUCTOR in ALL Good things.

⁷ Do not mistake; † God is not to be derided. † For whatever a Man may sow, † this also he will reap;

⁸ † because the one sowing for his FLESH, will from the FLESH reap Corruption; but the one sowing for the SPIRIT, will from the SPIRIT reap aionian Life.

⁹ Therefore, † we should not flag in Doing WELL; for we shall reap, at the proper season, † if we do not relax.

¹⁰ So then, as we have Opportunity, † we should

* VATICAN MANUSCRIPT.—4. each one—omit.

† 25. Rom. viii. 4, 5; verse 16. † 26. Phil. ii. 3. † 1. Heb. xii. 13; James v. 19.
† 1. 1 Cor. x. 12. † 2. Rom. xv. 1. † 2. John xiii. 14, 15, 34; 1 John iv. 21.
† 3. Rom. xii. 3. † 4. 2 Cor. xiii. 5. † 5. 1 Cor. iii. 3. † 6. Rom. xv. 27;
1 Cor. ix. 11, 14. † 7. Job xiii. 9. † 7. Luke xvi. 25; Rom. ii. 6; 2 Cor. ix. 6.
† 8. Job. iv. 8; Prov. xi. 18; xxii. 8; Hosea viii. 7; x. 12; Rom. viii. 13; James iii. 18.
† 9. 2 Thess. iii. 13; 1 Cor. xv. 58. † 9. Heb. x. 36; Rev. ii. 10. † 10. 1 Thess. v. 15.

προς παντας, μαλιστα δε προς τους οικειους
 to all, especially but to the family-members
 της πιστεως. 11 Ιδετε, πηλικοις υμιν γραμμασι
 of the faith You see, how many things to you in letters
 εγραψα τη εμη χειρι. 12 Οσοι θελουσιν ευ-
 I wrote with the my hand As many as wish to
 προσωπησαι εν σαρκι, ουτοι αναγκοζουσιν
 appear fair in flesh, these constrain
 υμας περιτεμνεσθαι μονον, ινα μη τω σταυρω
 you to be circumcised; only, that not for the cross
 του Χριστου διωκωνται. 13 Ουδε γαρ οι περι-
 of the Anointed they should be persecuted. Not even for those being
 τεμνομενοι αυτοι νομον φυλασσουσιν αλλα
 circumcised themselves a law do they keep; but
 θελουσιν υμας περιτεμνεσθαι, ινα εν τη υμε-
 they wish you to be circumcised, so that in the your
 τερῃ σαρκι καυχησωνται. 14 Εμοι δε μη γενου-
 flesh they might boast. For me but not, it may be
 το καυχασθαι, ει μη εν τω σταυρω του κυριου
 to boast, if not in the cross of the Lord
 ημων Ιησου Χριστου δι' ου εμοι κοσμος
 of us Jesus Anointed; through which to me a world
 εσταυρωται, καγω * [τω] κοσμου. 15 * [εν]
 has been crucified, and I [to the] world. [In]
 γαρ * [Χριστου Ιησου] ουτε περιτομη τι εστιν,
 for [Anointed Jesus] neither circumcision anything is,
 ουτε ακροβυστια, αλλα καινη κτισις. 16 Και
 neither uncircumcision, but a new creation And
 όσοι τω κανονι τουτῳ στοιχησουσιν, ειρηνη
 as many as by the rule this will walk, peace
 επ' αυτους και ελεος, και επι τον Ισραηλ του
 on them and mercy, and on the Israel of the
 θεου. 17 Του λοιπου, κοπους μοι μηδεις παρε-
 God. Of the remaining, troubles to me no one let
 χετω εγω γαρ τα στιγματα του * [κυριου] Ιη-
 furnish, I for the brand-marks of the [Lord] Je-
 σου εν τω σωματι μου βασταζω. 18 Η χαρις
 sus in the body of me bear. The favor
 του κυριου ημων Ιησου Χριστου μετα του πνευ-
 of the Lord of us Jesus Anointed with the spirit
 ματος υμων, αδελφοι Αμην.
 of you, brethren. So be it.

do GOOD to all, but espe-
 cially to the † MEMBERS of
 the FAMILY of the FAITH.
 11 You see how many
 things in a Letter, I have
 written to You with MY
 own Hand
 12 As many as wish to
 appear fair in the Flesh,
 these constrain you to be
 circumcised, only that they
 may not be † persecuted
 for the CROSS of * the
 ANOINTED Jesus.
 13 For not even the CIR-
 CUMCISED themselves keep
 the Law, but they wish
 You to be circumcised, so
 that they may boast in
 your Flesh.
 14 † But it is not for Me
 to boast, except in the
 CROSS of our LORD Jesus
 Christ, through which the
 World has been † crucified
 to Me, and † to the World.
 15 † For neither is Cir-
 cumcision anything, nor
 Uncircumcision, † but a
 New Creation.
 16 And as many as will
 walk † by this RULE, Peace
 and Mercy be on them,
 † and on the Israel of God.
 17 FINALLY, let no one
 cause me Trouble; † for I
 bear in my BODY the
 † BRAND-MARKS of JESUS.
 18 † The FAVOR of our
 LORD Jesus Christ be with
 your SPIRIT, Brethren.
 Amen.

* TO THE GALATIANS. WRITTEN FROM ROME.

* VATICAN MANUSCRIPT.—12. the ANOINTED Jesus. 14. to the—omit. 15. in
 —omit. 15. Anointed Jesus—omit. 17. Lord—omit. Subscription—To THE
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† 17. The apostle calls the scars he received from stripes, chains, etc., in the service of
 Christ, (compare 2 Cor. xi. 23, etc.,) the marks of the Lord Jesus, by a beautiful allusion to the
 stigmata with which servants and soldiers were sometimes marked to show to whom they
 belonged. See Raphaelius, Wolfus, and Wetstein, on the place, Dauberg and Vitranga on Rev.
 vii. 3; xiii. 16, 17, and Lowth on Isa. xlv. 5.—Parkhurst.

† 10. Eph. ii. 19. † 12. chap. v. 11. † 14. Phil. iii. 8, 7, 8. † 14. Rom.
 vi. 6; Gal. ii. 20. † 15. Gal. v. 6; Col. iii. 11. † 15. 2 Cor. v. 17. † 16. Phil.
 iii. 16. † 16. Rom. ii. 29; iv. 12; ix. 6—8; Gal. iii. 7, 9, 29; Phil. iii. 3. † 17. 2 Cor
 ii. 5; iv. 10; xi. 23; Col. i. 24. † 18. 2 Tim. iv. 22; Philemon 25.