

Epistola Pauli Ad Galatas

1:1 Paulus apostolus non ab hominibus neque per hominem sed per Iesum Christum et Deum Patrem qui suscitauit eum a mortuis 1:2 et qui mecum sunt omnes fratres ecclesiis Galatiae 1:3 gratia uobis et pax a Deo Patre et Domino nostro Iesu Christo 1:4 qui dedit semet ipsum pro peccatis nostris ut eriperet nos de praesenti saeculo nequam secundum uoluntatem Dei et Patris nostri 1:5 cui est gloria in saecula saeculorum amen 1:6 miror quod sic tam cito transferimini ab eo qui uos uocauit in gratiam Christi in aliud euangelium 1:7 quod non est aliud nisi sunt aliqui qui uos conturbant et uolunt conuertere euangelium Christi 1:8 sed licet nos aut angelus de caelo euangelizet uobis praeterquam quod euangelizauimus uobis anathema sit 1:9 sicut praediximus et nunc iterum dico si quis uobis euangelizauerit praeter id quod accepistis anathema sit 1:10 modo enim hominibus suadeo aut Deo aut quaero hominibus placere si adhuc hominibus placerem Christi seruus non essem 1:11 notum enim uobis facio fratres euangelium quod euangelizatum est a me quia non est secundum hominem 1:12 neque enim ego ab homine accepi illud neque didici sed per reuelationem Iesu Christi 1:13 audistis enim conuersationem meam aliquando in iudaismo quoniam supra modum persequebar ecclesiam Dei et expugnabam illam 1:14 et proficiebam in iudaismo supra multos coetaneos in genere meo abundantius aemulator existens paternarum mearum traditionum 1:15 cum autem placuit ei qui me segregauit de utero matris meae et uocauit per gratiam suam 1:16 ut reuelaret Filium suum in me ut euangelizarem illum in gentibus continuo non adqueui carni et sanguini 1:17 neque ueni Hierosolyma ad antecessores meos apostolos sed abi in Arabiam et iterum reuersus sum Damascum 1:18 deinde post annos tres ueni Hierosolyma uidere Petrum et mansi apud eum diebus quindecim 1:19 alium autem apostolorum

1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

1:2 And all the brethren which are with me, unto the churches of Galatia:

1:3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

1:5 To whom be glory for ever and ever. Amen.

1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

1:7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

1:9 As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.

1:10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

1:11 But I certify you, brethren, that the gospel which was preached of me is not after man.

1:12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

1:13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

1:15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,

1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

1:17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

1:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

1:19 But other of the apostles saw I none, save James the Lord's brother.

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1:20 Now the things which I write unto you, behold, before God, I lie not.

1:21 Afterwards I came into the regions of Syria and Cilicia;

1:22 And was unknown by face unto the churches of Judaea which were in Christ:

1:23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

1:24 And they glorified God in me.

2:1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2:2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

2:3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

2:4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

2:5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

2:6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person;) for they who seemed to be somewhat in conference added nothing to me:

2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

2:8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

2:10 Only they would that we should remember the poor; the same which I also was forward to do.

2:11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

2:12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

uidi neminem nisi Iacobum fratrem Domini 1:20 quae autem scribo uobis ecce coram Deo quia non mentior 1:21 deinde ueni in partes Syriae et Ciliciae 1:22 eram autem ignotus facie ecclesiis Iudaeae quae erant in Christo 1:23 tantum autem auditum habebant quoniam qui persequeretur nos aliquando nunc euangelizat fidem quam aliquando expugnabat 1:24 et in me clarificabant Deum

2:1 deinde post annos quattuordecim iterum ascendi Hierosolyma cum Barnaba adsumpto et Tito 2:2 ascendi autem secundum reuelationem et contuli cum illis euangelium quod praedico in gentibus seorsum autem his qui uidebantur ne forte in uacuum currerem aut cucurrissem 2:3 sed neque Titus qui mecum erat cum esset gentilis compulsus est circumcidi 2:4 sed propter subintroductos falsos fratres qui subintroierunt explorare libertatem nostram quam habemus in Christo Iesu ut nos in seruitutem redierent 2:5 quibus neque ad horam cessimus subiectioni ut ueritas euangelii permaneat apud uos 2:6 ab his autem qui uidebantur esse aliquid quales aliquando fuerint nihil mea interest Deus personam hominis non accipit mihi enim qui uidebantur nihil contulerunt 2:7 sed e contra cum uidissent quod creditum est mihi euangelium praepetii sicut Petro circumcisionis 2:8 qui enim operatus est Petro in apostolatam circumcisionis operatus est et mihi inter gentes 2:9 et cum cognouissent gratiam quae data est mihi Iacobus et Cephas et Iohannes qui uidebantur columnae esse dextras dederunt mihi et Barnabae societatis ut nos in gentes ipsi autem in circumcisionem 2:10 tantum ut pauperum memores essemus quod etiam sollicitus fui hoc ipsum facere 2:11 cum autem uenisset Cephas Antiochiam in faciem ei restiti quia reprehensibilis erat 2:12 prius enim quam uenirent quidam ab Iacobo cum gentibus edebat cum autem uenissent subtrahabat et segregabat se timens eos qui ex circumcisione erant

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2:13 et simulationi eius consenserunt ceteri Iudaei ita ut et Barnabas duceretur ab eis in illa simulatione 2:14 sed cum uidissem quod non recte ambularent ad ueritatem euangelii dixi Cephae coram omnibus si tu cum Iudaeus sis gentiliter et non iudaice uiuis quomodo gentes cogis iudaizare 2:15 nos natura Iudaei et non ex gentibus peccatores 2:16 scientes autem quod non iustificatur homo ex operibus legis nisi per fidem Iesu Christi et nos in Christo Iesu credidimus ut iustificemur ex fide Christi et non ex operibus legis propter quod ex operibus legis non iustificabitur omnis caro 2:17 quod si quaerentes iustificari in Christo inuenti sumus et ipsi peccatores numquid Christus peccati minister est absit 2:18 si enim quae destruxi haec iterum aedifico praeuaricatorem me constituo 2:19 ego enim per legem legi mortuus sum ut Deo uiuam Christo confixus sum cruci 2:20 uiuo autem iam non ego uiuit uero in me Christus quod autem nunc uiuo in carne in fide uiuo Filii Dei qui dilexit me et tradidit se ipsum pro me 2:21 non abicio gratiam Dei si enim per legem iustitia ergo Christus gratis mortuus est

3:1 o insensati Galatae quis uos fascinauit ante quorum oculos Iesus Christus proscriptus est crucifixus 3:2 hoc solum uolo a uobis discere ex operibus legis Spiritum accepistis an ex auditu fidei 3:3 sic stulti estis cum Spiritu cooperitis nunc carne consummaminini 3:4 tanta passi estis sine causa si tamen sine causa 3:5 qui ergo tribuit uobis Spiritum et operatur uirtutes in uobis ex operibus legis an ex auditu fidei 3:6 sicut Abraham credidit Deo et reputatum est ei ad iustitiam 3:7 cognoscitis ergo quia qui ex fide sunt hii sunt filii Abrahae 3:8 prouidens autem scriptura quia ex fide iustificat gentes Deus praenuntiauit Abrahae quia benedicentur in te omnes gentes 3:9 igitur qui ex fide sunt benedicentur cum fideli Abraham 3:10 quicumque enim ex operibus legis sunt sub maledicto sunt scriptum est enim ma-

2:13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

2:14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

2:15 We who are Jews by nature, and not sinners of the Gentiles,

2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

2:17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

2:18 For if I build again the things which I destroyed, I make myself a transgressor.

2:19 For I through the law am dead to the law, that I might live unto God.

2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3:3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

3:4 Have ye suffered so many things in vain? if it be yet in vain.

3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

3:6 Even as Abraham believed God, and it was accounted to him for righteousness.

3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.

3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

3:9 So then they which be of faith are blessed with faithful Abraham.

3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

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3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

3:12 And the law is not of faith: but, The man that doeth them shall live in them.

3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

3:15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

3:17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

3:18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

3:20 Now a mediator is not a mediator of one, but God is one.

3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

3:25 But after that faith is come, we are no longer under a schoolmaster.

3:26 For ye are all the children of God by faith in Christ Jesus.

3:27 For as many of you as have been baptized into Christ have put on Christ.

3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

ledictus omnis qui non permanserit in omnibus quae scripta sunt in libro legis ut faciat ea 3:11 quoniam autem in lege nemo iustificatur apud Deum manifestum est quia iustus ex fide uiuit 3:12 lex autem non est ex fide sed qui fecerit ea uiuet in illis 3:13 Christus nos redeeit de maledicto legis factus pro nobis maledictum quia scriptum est maledictus omnis qui pendet in ligno 3:14 ut in gentibus benedictio Abrahae fieret in Christo Iesu ut pollicitationem Spiritus accipiamus per fidem 3:15 fratres secundum hominem dico tamen hominis confirmatum testamentum nemo spernit aut superordinat 3:16 Abrahae dictae sunt promissiones et semini eius non dicit et seminibus quasi in multis sed quasi in uno et semini tuo qui est Christus 3:17 hoc autem dico testamentum confirmatum a Deo quae post quadringentos et triginta annos facta est lex non irritam facit ad euacuandam promissionem 3:18 nam si ex lege hereditas iam non ex re-promissione Abrahae autem per promissionem donauit Deus 3:19 quid igitur lex propter transgressiones posita est donec ueniret semen cui promiserat ordinata per angelos in manu mediatoris 3:20 mediator autem unius non est Deus autem unus est 3:21 lex ergo aduersus promissa Dei absit si enim data esset lex quae posset uiuificare uere ex lege esset iustitia 3:22 sed conclusit scriptura omnia sub peccato ut promissio ex fide Iesu Christi daretur credentibus 3:23 prius autem quam ueniret fides sub lege custodiebamur conclusi in eam fidem quae reuelanda erat 3:24 itaque lex pedagogus noster fuit in Christo ut ex fide iustificemur 3:25 at ubi uenit fides iam non sumus sub pedagogo 3:26 omnes enim filii Dei estis per fidem in Christo Iesu 3:27 quicumque enim in Christo baptizati estis Christum induistis 3:28 non est Iudaeus neque Graecus non est seruus neque liber non est masculus neque femina omnes enim uos unum estis in Christo Iesu 3:29 si autem uos Christi ergo Abrahae semen estis secun-

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dum promissionem heredes

4:1 dico autem quanto tempore heres paruulus est nihil differt seruo cum sit dominus omnium 4:2 sed sub tutoribus est et actoribus usque ad praefinitum tempus a patre 4:3 ita et nos cum essemus paruuli sub elementis mundi eramus seruietes 4:4 at ubi uenit plenitudo temporis misit Deus Filium suum factum ex muliere factum sub lege 4:5 ut eos qui sub lege erant redieret ut adoptionem filiorum recipere-mus 4:6 quoniam autem estis filii misit Deus Spiritum Filii sui in corda nostra clamantem Abba Pater 4:7 itaque iam non es seruus sed filius quod si filius et heres per Deum 4:8 sed tunc quidem ignorantes Deum his qui natura non sunt dii seruiebatis 4:9 nunc autem cum cognoueritis Deum immo cogniti sitis a Deo quomodo conuertimini iterum ad infirma et egena elementa quibus denuo seruire uultis 4:10 dies obseruatis et menses et tempora et annos 4:11 timeo uos ne forte sine causa laborauerim in uobis 4:12 estote sicut et ego quia et ego sicut uos fratres obsecro uos nihil me lae-sistis 4:13 scitis autem quia per infirmitatem carnis euangelizauis uobis iam pridem 4:14 et temptationem uestram in carne mea non spreuistis neque respuistis sed sicut angelum Dei excepistis me sicut Christum Iesum 4:15 ubi est ergo beatitudo uestra testimonium enim perhibeo uobis quia si fieri posset oculos uestros eruissetis et dedissetis mihi 4:16 ergo inimicus uobis factus sum uerum dicens uobis 4:17 aemulantur uos non bene sed excludere uos uolunt ut illos aemulemini 4:18 bonum autem aemulamini in bono semper et non tantum cum praesens sum apud uos 4:19 filioli mei quos iterum parturio donec formetur Christus in uobis 4:20 uellem autem esse apud uos modo et mutare uocem meam quoniam confundor in uobis 4:21 dicite mihi qui sub lege uultis esse legem non legistis 4:22 scriptum est enim quoniam Abraham duos filios habuit unum de ancilla et unum

4:1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

4:2 But is under tutors and governors until the time appointed of the father.

4:3 Even so we, when we were children, were in bondage under the elements of the world:

4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

4:5 To redeem them that were under the law, that we might receive the adoption of sons.

4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

4:7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

4:8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

4:9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage?

4:10 Ye observe days, and months, and times, and years.

4:11 I am afraid of you, lest I have bestowed upon you labour in vain.

4:12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

4:13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

4:14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

4:15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

4:16 Am I therefore become your enemy, because I tell you the truth?

4:17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.

4:18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

4:19 My little children, of whom I travail in birth again until Christ be formed in you,

4:20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

4:21 Tell me, ye that desire to be under the law, do ye not hear the law?

4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

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4:23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

4:24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

4:25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

4:26 But Jerusalem which is above is free, which is the mother of us all.

4:27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

4:28 Now we, brethren, as Isaac was, are the children of promise.

4:29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

4:30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

4:31 So then, brethren, we are not children of the bondwoman, but of the free.

5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

5:2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

5:3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5:5 For we through the Spirit wait for the hope of righteousness by faith.

5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

5:7 Ye did run well; who did hinder you that ye should not obey the truth?

5:8 This persuasion cometh not of him that calleth you.

5:9 A little leaven leaveneth the whole lump.

5:10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

5:11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

5:12 I would they were even cut off which trouble you.

5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

de libera 4:23 sed qui de ancilla secundum carnem natus est qui autem de libera per repromissionem 4:24 quae sunt per allegoriam dicta haec enim sunt duo testamenta unum quidem a monte Sina in seruitutem generans quae est Agar 4:25 Sina enim mons est in Arabia qui coniunctus est ei quae nunc est Hierusalem et seruit cum filiis eius 4:26 illa autem quae sursum est Hierusalem libera est quae est mater nostra 4:27 scriptum est enim laetare sterilis quae non paris erumpe et exclama quae non parturis quia multi filii desertae magis quam eius quae habet uirum 4:28 nos autem fratres secundum Isaac promissionis filii sumus 4:29 sed quomodo tunc qui secundum carnem natus fuerat persequeretur eum qui secundum spiritum ita et nunc 4:30 sed quid dicit scriptura eice ancillam et filium eius non enim heres erit filius ancillae cum filio liberae 4:31 itaque fratres non sumus ancillae filii sed liberae qua libertate nos Christus liberavit

5:1 state et nolite iterum iugo seruitutis contineri 5:2 ecce ego Paulus dico uobis quoniam si circumcidamini Christus uobis nihil prodeit 5:3 testificor autem rursus omni homini circumcidenti se quoniam debitor est uniuersae legis faciendae 5:4 euacuati estis a Christo qui in lege iustificamini a gratia excidistis 5:5 nos enim spiritu ex fide spem iustitiae expectamus 5:6 nam in Christo Iesu neque circumcisio aliquid ualet neque praepotium sed fides quae per caritatem operatur 5:7 currebatis bene quis uos inpediuit ueritati non oboedire 5:8 persuasio non est ex eo qui uocat uos 5:9 modicum fermentum totam massam corrumpit 5:10 ego confido in uobis in Domino quod nihil aliud sapietis qui autem conturbat uos portabit iudicium quicumque est ille 5:11 ego autem fratres si circumcisionem adhuc praedico quid adhuc persecutionem patior ergo euacuatum est scandalum crucis 5:12 utinam et abscondantur qui uos conturbant 5:13 uos enim in libertatem uocati estis fra-

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tres tantum ne libertatem in occasionem detis carnis sed per caritatem seruite inuicem 5:14 omnis enim lex in uno sermone impletur diliges proximum tuum sicut te ipsum 5:15 quod si inuicem mordetis et comeditis uidete ne ab inuicem consumamini 5:16 dico autem spiritu ambulate et desiderium carnis non perficietis 5:17 caro enim concupiscit aduersus spiritum spiritus autem aduersus carnem haec enim inuicem aduersantur ut non quaecumque uultis illa faciatis 5:18 quod si spiritu ducimini non estis sub lege 5:19 manifesta autem sunt opera carnis quae sunt fornicatio inmunditia luxuria 5:20 idolorum seruitus ueneficia inimicitiae contentiones aemulationes irae rixae dissensiones sectae 5:21 inuidiae homicidia ebrietates comesationes et his similia quae praedico uobis sicut praedixi quoniam qui talia agunt regnum Dei non consequentur 5:22 fructus autem Spiritus est caritas gaudium pax longanimitas bonitas benignitas 5:23 fides modestia continentia aduersus huiusmodi non est lex 5:24 qui autem sunt Christi carnem crucifixerunt cum uitiiis et concupiscentiis 5:25 si uiuimus spiritu spiritu et ambulemus 5:26 non efficiamur inanis gloriae cupidi inuicem pro-uocantes inuicem inidentes

6:1 fratres et si praeoccupatus fuerit homo in aliquo delicto uos qui spirituales estis huiusmodi instruite in spiritu lenitatis considerans te ipsum ne et tu tempteris 6:2 alter alterius onera portate et sic adimplebitis legem Christi 6:3 nam si quis existimat se aliquid esse cum sit nihil ipse se seducit 6:4 opus autem suum probet unusquisque et sic in semet ipso tantum gloriam habebit et non in altero 6:5 unusquisque enim onus suum portabit 6:6 communicet autem is qui catecizatur uerbum ei qui se catecizat in omnibus bonis 6:7 nolite errare Deus non inridetur 6:8 quae enim seminauerit homo haec et metet quoniam qui seminat in carne sua de carne et metet corruptionem qui autem seminat in spiritu

5:14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

5:15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

5:16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

5:18 But if ye be led of the Spirit, ye are not under the law.

5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

5:23 Meekness, temperance: against such there is no law.

5:24 And they that are Christ's have crucified the flesh with the affections and lusts.

5:25 If we live in the Spirit, let us also walk in the Spirit.

5:26 Let us not be desirous of vain glory, provoking one another, envying one another.

6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

6:2 Bear ye one another's burdens, and so fulfil the law of Christ.

6:3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

6:4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

6:5 For every man shall bear his own burden.

6:6 Let him that is taught in the word communicate unto him that teacheth in all good things.

6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

6:8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Biblia Sacra Vulgata

6:9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

6:11 Ye see how large a letter I have written unto you with mine own hand.

6:12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

6:13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

6:16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

6:17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

6:18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

de spiritu metet uitam aeternam 6:9 bonum autem facientes non deficiamus tempore enim suo metemus non deficientes 6:10 ergo dum tempus habemus operemur bonum ad omnes maxime autem ad domesticos fidei 6:11 uidete qualibus literis scripsi uobis mea manu 6:12 quicumque uolunt placere in carne hii cogunt uos circumcidi tantum ut crucis Christi persecutionem non patiantur 6:13 neque enim qui circumciduntur legem custodiunt sed uolunt uos circumcidi ut in carne uestra gloriantur 6:14 mihi autem absit gloriari nisi in cruce Domini nostri Iesu Christi per quem mihi mundus crucifixus est et ego mundo 6:15 in Christo enim Iesu neque circumcisio aliquid ualet neque praeputium sed noua creatura 6:16 et quicumque hanc regulam secuti fuerint pax super illos et misericordia et super Israhel Dei 6:17 de cetero nemo mihi molestus sit ego enim stigmata Iesu in corpore meo porto 6:18 gratia Domini nostri Iesu Christi cum spiritu uestro fratres amen