

m Meaning, sharpe & severe.

n There was nothing where at he so much reioyced, as when his preaching profited: & therefore he calleth y^e Thesalonians his glorie & loye: as also nothing did more cast downe his heart as whē his labour did no good.

20 For I feare lest when I come, I shal not finde you suche as I wolde: and that I shalbe founde vnto you^m suche as ye wolde not, and lest there be strife, enuying, wrath, contentions, backbitings, whisperings, swellings & discorde.

21 I feare lest when I come againe, my God ^aabase me among you, and I shal bewaile manie of them which haue sinned already, and haue not repented of the * vnclennes, and fornication, and wantonnes, which they haue committed.

CHAP. XIII.

1 He threatneth the obstinate. 5 And declareth what his power is by their owne testimonie. 10 Also he sheweth what is the effect of this epistle. 11 After hauing exhorted them to their dutie, he wisheth them all prosperitie.

1 **T**His is the * thirde time y^e I come vnto you. * In the mouth of two or thre witnessess shal euerie worde stand.

2 I tolde you before, and releyou before: as thogh I had bene present the seconde time, so write I now being absent to them which heretofore haue sinned, and to all others, that if I come againe, I wil not spare,

3 Seing that ye seke experience of Christ, that speaketh in me, which towarde you is not weake, but is mightie in you.

4 For thogh he was crucified concerning his ^c infirmitie, yet liueth he through the power of God. And we no dout are weake in him: ^d but we shal liue wth him, through

the power of God towarde you.

5 * Proue your selues whether ye are in the faith: examine your selues: knowe ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

6 But I trust that ye shal knowe that we are not reprobates.

7 Now I pray vnto God y^e ye do none euil, not that we shulde seme approued, but y^e ye shulde do that which is honest: thogh we be as ^e reprobates.

8 For we can not do anie thing against the trueth, but for the trueth.

9 For we are glad when we are weake, and that ye are ^f strong: this also we wisht for euen your perfection.

10 Therefore write I these things being absent, lest when I am present, I shulde vse sharpenes, according to the power which the Lord hath giuen me, to ^g edification, and not to destruction.

11 Finally brethren, fare ye wel: be perfite: be of good comfort: be of one minde: liue in peace, and the God of loue and peace shalbe with you.

12 Grete one another with an * holie ^h kisse. All the Saintes salute you.

13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holie Gost be with you all, Amen.

The seconde epistle to the Corinthians, written fro Philippi, a citie in Macedonia, & sent by Titus and Lucas.

e In mans iudgement who for the most parte reiecteth the best, and approveth the worse. f Having abundance of the grace of God.

g Commit not by your negligence that, which is ordeined to saluation, turne to your destruction. Rom. 16. 16.

h Which was according to those counsailes in those dayes bothe of the Iewes and of other nations.

THE EPISTLE OF the Apostle Paul to the Galatians.

THE ARGUMENT.

THe Galatians after they had bene instructed by S. Paul in the trueth of the Gospel, gaue place to false Apostles, who entring in, in his absence corrupted the pure doctrine of Christ, & taught that the ceremonies of the Law must be necessarily obserued, which thing the Apostle so earnestly reasoneth against, that he proueth that the granting thereof is the ouerthrowe of mans saluation purchass'd by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretend, as thogh they had bene sent of the chief Apostles, and that Paul had no autoritie, but spake of him self, he proueth bothe that he is an Apostle ordeined by God, and also that he is not inferior to the rest of the Apostles: which thing established, he procedeth to his purpose, prouing that we are frely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vse and commoditie: but now they are not onely vprofitable figures, but also pernicious, because Christ the trueth and the end thereof is come: wherefore men ought now to embrace that libertie, which Christ hath purchass'd by his blood, & not to haue their consciences snared in the gennes of mans traditions: finally he sheweth wherein this libertie standeth, and what exercises appertaine thereunto.

An Angel from heauen. To the Galatians. Paules constancie.

CHAP. I.

6 Paul rebuketh their inconstancie which suffred them selues to be seduced by the false apostles who preached that the obseruation of the ceremonies of the Law were necessarie to saluation, 8 And detesteth them that preache anie otherwise then Christ purely. 13 He sheweth his owne conuersation, magnifieth his office & Apostleship, and declareth him self to be equal with the chief Apostles.



Aul*an Apostle(not*of men,nether by^b mā, but by IESVS CHRIST, and God the Father w^h hath raised him from the dead)

And all the brethren w^h are with me, vnto y^e Churches of Galatia:

3 Grace be with you and peace from God the Father, & from our Lord Iesus Christ,

4 Which gaue him self for our sinnes, that he might deliuer vs* from this e present euil worlde according to the wil of God euen our Father,

5 To whome be glorie for euer and euer, Amen.

6 I marueile that ye are so sone remoued away vnto another* Gospel, from him that had called you in the^d grace of Christ,

7 Which is not another gospel, saue y^e there be some which trouble you, and intende to e peruert the Gospel of Christ.

8 But thogh that we, or an f Angel from heauen preache vnto you other wise, the^e that which we haue preached vnto you, let him be*accursed.

9 As we said before, so say I now againe, If anie man preache vnto you otherwise, the^e y^e haue receiued, let him be accursed.

10 For s now preache I mans doctrine, or Gods? or go I about to please men? for if I shulde yet please men, I were not the seruant of Christ.

11 *Now I certifie you, brethren, that the Gospel which was preached of me, was not after h man.

12 For nether receiued I it of man, nether was I taught it, but by the i reuelation of Iesus Christ.

13 For ye haue heard of my conuersation in time paste, in the Iewish religiō, how that * I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religiō aboute manie of my* companions of mine owne nation, and was muche more zealous of y^e k traditions of my fathers.

15 But when it^l pleased God (which had separated me from my mothers wombe, and called me by his grace)

16 To reueile his Sonne* in me, that I shulde preache him* among the Gentiles, immediately I cōmunicated not with m flesh and blood:

17 Nether came I againe to Ierusalem to

them which were Apostles before me, but I went into Arabia, & turned againe vn- to Damascus.

18 Then after thre yerres I came againe to Ierusalem to visite Peter, and abode with him fiftene dayes.

19 And none other of the Apostles sawe I; saue Iames the Lords brother.

20 Now the things which I write vnto you, beholde, I witnesse before God, that I lie not.

21 After that, I went into the coastes of Syria & Cilicia: for I was vnknown by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard onely some say, He w^h persecuted vs in time past, now preacheth the^e faith, which before he destroyed.

23 And they glorified God for me.

CHAP. II.

Confirming his Apostleship to be of God, 3 He sheweth why Titus was not circumcised, 6 And that he is nothing inferior to other Apostles: 11 Yea, and that he hath reprobued Peter the Apostle of the Iewes.

16 After he cometh to the principal scope, which is to proue that iustification onely commeth of the grace of God by faith in Iesus Christ, and not by the workes of the Lawe.

1 Then fourtene yerres after, I went vp againe to Ierusalem with Barnabas, and toke with me Titus also.

2 And I went vp by reuelation, and a com- municated with the^e of the Gospel which I preache among the Gentiles,* but particu- larly with them that were the chief, lest by any meanes I shulde runne, or had run- ne* in vaine:

3 But nether yet Titus which was with me, thogh he were a Grecian, was b compell- ed to be circumcised

4 For all the false brethren that crept in: who came in priuely to spie out our liber- tie, which we haue in Christ Iesus, y^e they might bring vs into bondage.

5 To whome we c gaue not place by subie- ction for an houre, that the trueth of the Gospel might continue with you.

6 And of them which seemed to be great, I was not taught (what they d were in time pas- sed, it maketh no matter to me: * God accep- teth no mans persone) neuertheles, they y are the chief, e did communicate nothing with me.

7 But cōtrariwise, when they sawe that the Gospel ouer the vncircumcision was com- mitted vnto me, as the Gospel ouer the Cir- cumcision was vnto Peter:

8 (For he that was mightie by Peter in the Apostleship ouer the Circumcisiō, was also mightie by me towarde the Gentiles)

9 And when Iames, and Cephas, and Iohn knewe of the grace that was giuen vnto me, w^h are counted to be pillars, thei gaue

n That is, the Gospel which is the doctrine of faith.

a Paul nothing doubted of his doctrine: but bec use many reported that he taught contrary doctrine to s other Apo- stles, which run- mors hindered the course of the Gospel, he endured to remedie it, and to proue that they consented with him.

Ab. 35. 2. Grek. without profit.

b Which decla- reth that the other Apostles agreed with him.

c Lest we shul- de haue be- trayed y Chri- stian libertie. d Albeit they had bene con- versant with Christ afore ti- me.

Deut. 10. 17. 2. chro. 19. 7.

Job. 34. 19. wisd. 6. 8. eccles. 35. 16.

Ab. 10. 34. rom. 2. 11.

ephe. 6. 9. coloss. 3. 26.

1. pet. 3. 17. e But appro- ved my doctri- ne perfect in all points.

to

Tit. 1. 3.

a For God is the autor of all ministerie. b This prerogative was pe- culiar to the Apostles.

Luk. 1. 74.

c Which is, y corrupt life of man without Christ.

Or, doctrine.

d That is, to be partakers of the salua- tiō offered fre- ly by Christ.

e For what is more cōtrarie to our fre iu- stification by faith, then the iustification by

y Law, or our workes there- fore to ioine these two to- gether, is to

ioine light w darkenes, de- ath with life, & doeth vter- ly ouerthrow the Gospel.

f If it were possible, that an Angel shul- de do: wher- by Paul decla- reth the certi- nesse of his preaching.

1. Cor. 15. 1.

Or, abominable

g Since that of a Pharise I was made an Apostle.

h That is, do- ctine inuēted by mā, nether by mā's autori- tie do I pre- che it

Ab. 9. 1.

i By an extra- ordinarie reue- lation.

Or, age.

k That is, of y Law of God w^h was giuen to the ancient fa- thers.

l He maketh thre degrees in Gods eter- nal predestina- tiō: first his eternal cōseil, then his appoi- nting from the mothers wom- be, & thirdly his calling.

Ephe. 3. 8.

Or, to me.

m That is, w^h anie man, as thogh I had neede of his cōseil to ap- proue my do- ctine.

f In roke that we all agreed in doctrine.

Act. 17. 30. a cor. 9. 3.

g Meaning, before all men.

g Greek, with a right face.

h In bringing their consciences into doubt by thine example & authority? and here the Apostle cometh to his chief point.

i For so ye Iewes called the Gentiles in reproche.

Or, man.

k Except our fruites be agreeable to *ye* faith, we declare *ye* we haue not Christ.

Rom. 3. 19.

phil. 3. 9.

l For he caused the not to sinne, but disclosed it, neither toke he away *ye* righteousness of the Law, but shewed their hypocricie which were not able to performe *ye* whereof they boasted.

m For my doctrine is to destroy sinne by faith in Christ and not to establish sinne.

n And I see his strength in me which killeth sinne.

o Not as I was once, but regenerate, and changed into a new creature, in qualitie, & not in substance.

p In this mortal bodie.

q As did the false Apostles which preached not the faith in Christ *Or, for nothing.*

to me and to Barnabas the right hands of fellowship, that we shulde preache vnto the Gentiles, and then vnto the Circumcision;

10 **Warning* onely that we shulde remember the poore: which thing also I was diligent to do.

11 ¶ And when Peter was come to Antiochia, I withstode him sto his face: for he was to be blamed.

12 For before that certeine came from Iames, he ate with the Gentiles: but when they were come, he withdrew & separated him self, fearing them which were of the Circumcision.

13 And the other Iewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.

14 But when I sawe, that they went not the right way to the truth of the Gospel, I said vnto Peter before all men, If *ye* being a Iewe, liuest as the Gentiles, & not like the Iewes, why *he* olt: aimest thou the Gentiles to do like the Iewes?

15 *We which are Iewes* by nature, and not sinners of the Gentiles,

16 Knowe that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ: euen we, *I say*, haue beleued in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the Law, because that by the workes of the Law no flesh shalbe iustified.

17 **If then while we seke to be made righteous by Christ*, we our selues are founde sinners, is Christ therefore the minister of sinne? God forbid.

18 For if I buyde againe the things that I haue destroyed, *m* I make my self a trespasser.

19 For I through the Law am dead to the Law, & that I might liue vnto God, I am crucified with Christ.

20 Thus I liue yet, *o* not I now, but Christ liueth in me: & in that that I now liue in the flesh, I liue by the faith in the Sonne of God, who hath loued me, & giuen him self for me.

21 I do not abrogate the grace of God: for if righteousness be by *ye* Law, then Christ dyed without a cause.

CHAP. III.

1 He rebuketh them sharply. 2 And proueth by diuers reasons that iustification is by faith. 6 As appeareth by the example of Abraham. 10. 19. 24. And by the office, & the end, bothe of the Law. 11. 25. And of faith.

1 **O** Foolish Galatians, who hath bewitched you that ye shulde not obey the truth, to whome Iesus Christ before was described in your sight, & among you crucified?

2 This onely wolde I learne of you, Receive

ye the Spirit by the workes of *ye* Law, or by the hearing of *c* faith preached?

Are ye so foolish, that after ye haue begunne in the Spirit, ye wolde now be made perfit by the *c* flesh?

4 Haue ye suffred so many things in vaine? if so be it be euen in vaine.

5 He therefore *ye* ministreth to you the Spirit, & worketh miracles among you, *doeth he it* through the workes of the Law, or by the hearing of faith preached?

6 *Yea* rather as Abraham beleued God, & it was *** imputed to him for righteousness.

7 Knowe ye therefore, that they which are of faith, the same are the children of Abraham.

8 For the Scripture foreseeing, *ye* God wolde iustifie *ye* Gentiles through faith, preached before *ye* Gospel vnto Abraham, saying, **In* thee shal all the Gentiles be blessed.

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

10 For as many as are of the *c* workes of the Law, are vnder the curse: for it is written, **Curfed* is euerie man that continueth not in all things, which are writtē in the booke of the Law, to do them.

11 And that no man is iustified by the Law in the sight of God, it is euident: *** for the iust shal liue by faith.

12 And the Law is not of faith: but *** the man that shal do those things, shal liue in them.

13 Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs (for it is written, **Curfed* is euerie one that hangeth on tre)

14 That the blessing of Abraham might come on the Gentiles through Christ Iesus, that we might receiue the *b* promes of the Spirit through faith.

15 Brethren, *I* speake as men do, *** Though it be but a mans couenant when it is confirmed, yet no man doeth abrogate it, or addeth any thing thereto.

16 Now to Abraham and his sede were the promes made. He saith not, And to the sedes, as speaking of many: but, And to thy sede, as of one, which *is* Christ.

17 And this I say, that the Law which was foure hundredth and thirtie yeres after, can not disanul the couenant that was confirmed afore of God in respect of Christ, *ye* it shulde make the promes of none effect.

18 For if the inheritance be of the Law, it is no more by the promes, but God gaue it vnto Abraham by promes.

19 Wherefore then *serueth* the Law? It was added because of the *m* trasgressions, til *ye* sede came vnto *ye* which the promes was

b Meaning the giftes of the Spirit.

c That is, the doctrine of saluatiō through faith in Iesus Christ, as cha.

d The false apostles taught *ye* Christ profited nothing, except they were circumcised, and that the Law was the perfection, & Christi doctrine onely the rudiments thereof.

e And ceremonies of the Law? *Gen. 15. 6. rom. 4. 3. iam. 2. 23. Gen. 12. 13. eccl. 44. 20. alt. 3. 25.*

f Which thinge to be iustified by them. *Deu. 27. 26.*

g The Law pronounced not the iust, which beleue, but *ye* workes, and so condemneth all them which in all points do not fulfill it. *Deut. 27. 26.*

h Which is *ye* Gospel.

eb. 9. 17.

i I wil vte a comūe example *ye* you may be ashamed to attribute *ye* vnto God, the to suche covenants, which one man maketh to another *k* No more is the promes or couenant of God abrogated by *ye* Law, nor yet is the Law added to the *l* promes to take any thing away that was superfluous, or to supplie any thing that wanted.

l Which declareth that *ye* Iewes and Gentiles are bothe partakers of *ye* se.

m That sinne might appeare and be made more abundant, and so all to be shut vp vnder sinne.

Testimonie of the spirit. To the Galatians. Fre & bonde.

^a Who as mi-
nisters gaue it
to Moses by
the autoritie
of Christ.

^o But serueth
bothe for the
Iewes & Gen-
tiles to ioyne
them to God.
^p Constant &
alwayes like
him self.

Rom. 3. 9.
^q Bothe men
and all their
workes.

^r The ful rene-
lacion of thigs
which were
hid vnder the
shadows of y
Law.

Rom. 10. 4.
^s Not that the
doctrine of the
Law is abol-
shed, but the
condemnation
therof is ta-
ken away by
faith.

Rom. 6. 3.
^t So that Bap-
tisme succe-
deth Circum-
cission, and so
through Christ
bothe Iewe
and Gentile is
saued.

^u As all one
man.

made: & it was ordeined by^a Angels in the
hand of a Mediatour.

²⁰ Now a Mediatour is not a Mediatour of
one: but God is ^p one.

²¹ Is the Law then against the promes of
God? God forbid: for if there had bene
a Law giue which colde haue giuen li-
fe, surely righteousnes shulde haue bene
by the Law.

²² But the Scripture hathe ^{*} concluded all
vnder sinne, that the promes by the faith
of Iesus Christ shulde be giuen to them
that beleue.

²³ But before^r faith came, we were kept vn-
der the Law, and shut vp vnto the faith,
which shulde afterwarde be reueiled.

²⁴ Wherefore the ^{*} Law was our schole-
master to bring vs to Christ, that we might
be made righteous by faith.

²⁵ But after that faith is come, we are no
longer vnder^r a scholemaster.

²⁶ For ye are all y^s sonnes of God by faith,
in Christ Iesus.

²⁷ ^{*} For all ye y^s are^r baptized into Christ,
haue put on Christ.

²⁸ There is nether Iewe nor Grecian: there
is nether bonde nor fre: there is ne-
ther male nor female: for ye are all ^u one in
Christ Iesus.

²⁹ And if ye be Christs, then are ye Abra-
hams fede, and heires by promes.

CHAP. IIII.

^a He sheweth wherefore the ceremonies were ordeined.
³ Which being shadowes must end when Christ the
trueth commeth. ⁹ He moueth them by certeine exhor-
tations. ²² And confirmeth his argument with a
strong example or allegorie.

^a The Church
of Israel was
vnder y^s Lawe
as the pupil
subiect to his
tutor, euen vo-
to the time of
Christ, when
she waxed
strong, and the
her tutellship
ended.

^b That is, the
Lawe, which
before he cal-
led a schole-
master, chap 3.
25.

^c That is, vn-
der the Law,
which was but
an a. b. c. in re-
spect of y^s Gos-
pel.

^d That is, who
was subiect vn-
to the Lawe.

Rom. 8. 13.

^e For our ad-
option vnto
Christ is sea-
led by him.

^f He struketh
both Iewes, &
Gentiles to
call God
their Father in
euerie lagage,
sa that none are excepted. ^g Which maike not vse thy libertie. ^h When
ye receiued the Gospel, ye were idolaters: therefore it is shame for you to
refuse libertie and become seruants, yea, and seing the Iewes desire to be out
of their tutellship. ⁱ Not in dede, but in opinion.

^THEN I say, that the ^a heire as long as
he is a childe, differeth nothing from
a seruant, thogh he be Lord of all,

² But is vnder^b tutors and gouerners, vntil
the time appointed of the fater.

³ Euen so, we when we were children, were
in bondage vnder the ^c rudiments of the
worlde.

⁴ But when the fulnes of time was come,
God sent forth the his Sonne made of a wo-
man, & made^d vnder the Law,

⁵ That he might redeme them which we-
re vnder the Law, that we ^{*} might recei-
ue the adoption of the sonnes.

⁶ And because ye are sonnes, God hathe
sent forth the ^e Spirit of his Sonne into
your hearts, which cryeth, ^f Abba, Father.

⁷ Wherefore, thou art no more ^s a seruant,
but a sonne: now if thou be a sonne, thou art
also the heire of God through Christ.

⁸ But euen then, when ye ^h knewe not God,
ye did seruice vnto them, which by ⁱ natu-
re are not gods.

⁹ But now seing ye knowe God, yea, rather
are known of God, how turne ^k ye againe
vnto impotent and beggerlie rudiments,
whereunto ^{as} from the beginning ye wil
be in bondage againe?

¹⁰ Ye obserue^l dayes, and moneths, and ti-
mes, and yerres.

¹¹ I am in feare of you, lest I haue bestow-
ed on you labour in vaine.

¹² Be ye as ^m I: for I am euen as you: bre-
thren, I beseeche you: ye haue not hurtⁿ me
at all.

¹³ And ye knowe, how through^o infirmitie
of the flesh I preached the Gospel vnto
you at the first.

¹⁴ And the tryal of me which was in my
flesh, ye despised not, nether abhorred:
but ye receiued me as an ^q Angel of God,
yea, as Christ Iesus.

¹⁵ What was then your felicitie: for I bea-
re you recorde, that if it had bene possi-
ble, ye wolde haue plucked out your owne
eyes, and haue giuen them to me.

¹⁶ Am I therefore become your enemy,
because I tell you the trueth?

¹⁷ They are ielous ouer you ^r amisse: yea,
they wolde exclude^r you, that ye shulde
altogether loue them.

¹⁸ But it is a good thing to loue earnestly
alwayes in a good thing, & not onely whe
I am present with you,

¹⁹ My litle children, of whome I trauaile
in birth againe, vntil Christ be^r formed
in you.

²⁰ And I wolde I were with you now, that
I might change my voyce: for I am in
doure of you.

²¹ Tell me, ye that wil be vnder the Law,
do ye not heare the Law?

²² For it is written, that Abraham had two
sonnes, ^{*} one by a seruant, & ^{*} one by a fre
woman.

²³ But he which was of the seruant, was borne
after the flesh: and he which was of the
fre woman, was borne by promes.

²⁴ By the which things another thing is
ment: for these mothers^u are the two Testa-
ments, the one which is ^{*} Agar of mounte
Sina, which gendreth vnto bondage,

²⁵ (For Agar or Sina is a mountaine in y^s A-
rabia, & it answereth to Ierusalem which
now is) and she is in bondage with her
children.

²⁶ But Ierusalem, which is^v aboute, is fre:
which is the mother of vs all.

²⁷ For it is written, ^{*} Reioyce thou^w barren
that bearest no children: breake forth, &
crye, thou that trauailest not: for the deso-
late hath many mo children, then she
which hath an housband.

²⁸ ^{*} Therefore, brethren, we are after the ma-

^k The Gala-
tians, of Pai-
nims began to
be Christians,
but by false ap-
ostles were
turned backe-
warde to begi-
ne a newe the
Iewish ceremo-
nies, and so in
steede of going
forward toward
de Christ, they
ran backe war-
de from him.

^l Ye obserue
dayes, as Sab-
baths, newe
moones, & c: ye
obserue mo-
neths as the
first and se-
ueth moneth:
ye obserue ti-
mes, as Easter,
wintertide, the
feast of Taber-
nacles: ye ob-
serue ye, as
the lubile, or,
yere of forgi-
uenes, which
buggerlie cere-
monies are
moste pern-
icious to them
which haue re-
ceiued y^s swe-
te libertie

^o Being in gre-
at dangers and
afflictions, for
without pope
& ostentation
p That is, the
troubles and
vexacions y^s
God sent to
trie me while
I was among
you.

^q For my mi-
nistries sake.
^r For they are
but ambitious
f They wolde
turne you fro
me that you
might followe
them.

^s And imprin-
ted in your
hearts y^s you
loue none other.
Gen. 16. 15.

^t That is, signi-
fic.
^u Agar, and Si-
na represente
the Lawe: Sa-
ra and Ierusa-
lem y^s Gospel:
Imael y^s Iew-
ish synagogue,
and Isaac the
Church of
Christ.

^v That is, one
of the land of
promes
Rom. 9. 8.

¹ Or, his & beaucelle. ² Meaning Sara.

Gen. 21. 10.
By the liber-
tie where-
with Christ
hathe made
vs fre.

a For we are
in y Church of
Christ, which
is our mother,
& not of the
Synagogue w
is a seruant vnder the Law.

Ab. 11. 3
a If you toyne
circumcisio to
the Gospel, as
a thing neces-
sarie to salua-
cion.

1. Cor. 1. 17.

b We line in
hope through
that Spirit w
caueth faith,
& w is giuen
to the faithful
y we shulde by
faith & not by
the Law obtie-
ne the crowne
of glorie. w
Christ giueth
frely.

1. Cor. 5. 6.

c Then what
foeuer is not y
worde of God,
w here he cal-
leth truth, it
verie lies.
d Which is
God.

e A litle cor-
ruption doeth
destruy y who-
le doctrine.
f That ye wil
imbrace the
worde of God
purely.

g That is, the
doctrin of y
Gospel, which
the worlde ab-
horred, as a
scandalous
thing, & there-
with were of-
fended.

h Meaning the
second table.

Lewi. 19. 18.

mat. 22. 39.

mar. 12. 31.

iam. 2. 8.

Rom. 13. 14.

1. pet. 2. 10.

i In the man re-
generat.

k That is, the
natural mā stri-
ueth against y

Spirit of rege-
neracion.

ner of Isaac, children of the promises.

29 But as then he that was borne after the flesh, persecuted him that was borne after the Spirit, euen so it is now.

30 But what saith the Scripture? Put out the Seruant and her sonne: for the sonne of the Seruant shal not be heire with the sonne of the free woman.

31 Then brethren, we are not children of the Seruant, but of the free woman.

CHAP. V.

He laboureth to drave them away from Circumcision, 17 And sheweth them the battel betwixt the Spirit & the flesh, and the frutes of them bothe.

Stand fast therefore in the libertie wherewith Christ hathe made vs free, and be not intangled againe with the yoke of bondage.

* Beholde, I Paul say vnto you, that if ye be circumcised, Christ shal profite you nothing.

For I testifie againe to euerie man, which is circumcised, that he is bounde to keepe the whole Law.

Ye are abolished from Christ: who soeuer are iustified by the Law, ye are fallen from grace.

For we through the Spirit waite for the hope of righteousness through faith.

For in Iesus Christ nether Circumcision auaieth anie thing, nether vncircumcision, but faith which worketh by loue.

Ye did runne wel: who did let you, that ye did not obiection the truth?

It is not the persuation of him that calleth you.

* A litle leauen doeth leauen the whole loppe.

I haue trust in you through the Lord, that ye wil be none otherwise minded: but he that troubleth you, shal beare his condemnation, who soeuer he be.

And brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the slander of the crosse abolished.

Wolde to God they were euen cut of, which do disquiet you.

For brethren, ye haue bene called vnto libertie: onely vse not your libertie as an occasion vnto the flesh, but by loue serue one another.

For all the Law is fulfilled in one worde, which is this, Thou shalt loue thy neighbour as thy self.

If ye byte & deuoure one another, take hede lest ye be consumed one of another.

Then I say, walke in the Spirit, and ye shal not fulfil the lustes of the flesh.

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrarie one to the other, so that ye can not do the same things that ye wolde.

And if ye be led by the Spirit, ye are not vnder the Law.

Moreover the workes of the flesh are manifest, which are adulterie, fornicaciō, vncleannes, wantonnes,

Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

Enuie, murthers, dronkennes, glottonie, and suche like, whereof I tell you before, as I also haue tolde you before, that they which do suche things, shal not inherite the kingdome of God.

But the frute of the Spirit is loue, ioye, peace, long suffering, gentlenes, goodnes, faith,

Mekenes, temperancie: against suche there is no Law.

For they that are Christs, haue crucified the flesh with the affections and the lustes.

If we liue in the Spirit, let vs also walke in the Spirit.

Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

CHAP. VI.

He exhorteth them to vse gentlenes towards the weak,

2 And to shewe their brotherlie loue and modestie:

6 Also to provide for their ministers. 9 To perseuere.

14 To reioyce in the crosse of Christ. 15 To newnes of life. 16 And last of all wisheth to them with the rest of the faithful all prosperitie.

Brethren, if a man be fallen by occasion into anie faute, ye which are spiritual, restoree suche one with the spirit of mekenes, considering thy self, lest thou also be tempted.

Beare ye one anothers burden, and so fulfil the Law of Christ.

For if anie man seme to him self, that he is some what, when he is nothing, he deceiueh him self in his imaginacion.

But let euerie man proue his owne worke, and then shal he haue reioycing in him self onely and not in another.

* For euerie man shal beare his owne burden.

Let him that is taught in the worde, make him that hathe taught him, parraker of all his goods.

Be not deceiued: God is not mocked: for what soeuer a man soweth, that shal he also reape.

For he that soweth to his flesh, shal of the flesh reape corruptiō: but he that soweth to the spirit, shal of the spirit reape life euēlasting.

* Let vs not therefore be wearie of wel doing: for in due season we shal reape, if we faint not.

While we haue therefore time, let vs do good vnto all men, but specially vnto the, which are of the housholde of faith.

* Ye se how large a lettre I haue written

1 If you be guided by y Spirit of adoptiō, that which ye do is agreeable to God althogh it be not perh.

m Forthci are vnder the Spirit, or grace. n Christ hathe not onely remitted their finnes, but sanctified the into newnes of life. o That being dead to sinne & liuing to God, we may declare the same in holines & innocencie of life.

Chap. VI.

a Ether by reason of his faith or Satan.

b Christ exhorteth in sondrie places to mutual loue, and therefore brotherlie loue is here called y Law of Christ, & his commandement, Ioh. 13. 34 & 15. 12.

c He sheweth that mā hathe nothing of himself whereof he shulde reioyce.

d For his reioycing is a testimonie of a good conscience, 2. Cor. 1. 12. wherein he may reioyce before me, but not before God.

e For it were a shame not to provide for their corporal necessities, w fcedour soules w the heauenlie deinties.

1. Cor. 9. 7

f He proueth y the ministers must be nourished: for if men onely provide for worldlie things without respect of y life euēlasting, the

they procure to them selues death, & mocke God, who hathe giuen them his ministers to teache them heauilie things.

2. The. 3. 13.

g The true w God hathe promised.

Eternal predestinacion. To the Ephesians. Redemption in Christ.

vnto you with mine owne hand.
 12 As manie as desire to make a faire shewe
 in the flesh, they constraine you to be cir-
 cumcised, onely because they wolde not
 suffer persecuciō for the crosse of Christ.
 13 For they them selues which are circum-
 cised, kepe not the Law, but desire to ha-
 ue you circumcised, that they might reioy-
 ce in your flesh.
 14 But God forbid that I shulde reioyce,
 but in y^e crosse of our Lord Iesus Christ,
 whereby the worlde is crucified vnto me,
 and I vnto the worlde.

h By the out-
 ward cer-
 monies.
 i That is, for
 preaching
 Christ crucifi-
 ed.

k That thei
 haue made you
 Iewes.

l By y^e worlde
 he meaneth all
 outward pom-
 pe, ceremonies
 & things, which
 please mens
 fantasies.

15 For in Christ Iesus nether circumcision
 auaileth anie thing, nor vncircumcision,
 but a newe creature.
 16 And as manie as walke according to this
 rule, peace shal be vpon them, & mercie,
 and vpon the Israel of God.
 17 From hence forth let no man put me
 to busines: for I beare in my bodie the
 p^r marks of the Lord Iesus.
 18 Brethren, the grace of our Lord Iesus
 Christ be with your spirit, Amen.

m Which is
 regenerate by
 faith.

n That is, vpō
 the Iewes, as
 Rom 2, 19.

o Let no man
 trouble my
 preaching fro
 hence forth:
 for my markes
 are witness
 how valiantly
 I haue fought.

p Which are
 odious to the
 worlde, but
 glorious befo-
 re God.

Vnto the Galatians written from Rome.

THE EPISTLE OF Paul to the Ephesians.

THE ARGUMENT.

WHile Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who
 corrupted the true doctrine which he had taught them, by reason whereof he wrote this Epi-
 stle to confirme them in that thing, which they had learned of him. And first after his salutation, he as-
 sureth them of saluacion, because they were thereunto predestinate by the free election of God, before
 they were borne, and sealed up to this eternal life by the holie Gost, giuen vnto them by the Gospel,
 the knowledge of the which mystrie he prayeth God to confirme towards them. And to the intent
 they shoulde not glorie in them selues, he sheweth them their extreme miserie, wherein they were plon-
 ged before they knewe Christ, as people without God, Gentiles to whome the promises were not made,
 and yet by the free mercie of God in Christ Iesus, they were saued, and he appointed to be their A-
 postle, as of all other Gentiles: therefore he desireth God to lighten the Ephesians hearts with the per-
 fite vnderstanding of his Sonne, & exhorteth them like wise to be mindesful of so great benefites, ne-
 ther to be moued with the false apostles, which seke to overthrowe their faith, and treade vnder fote the
 Gospel, which was not preached to them, as by chance or fortune, but according to the eternal coun-
 sel of God: who by this meanes preferueth onely his Church. Therefore the Apostle commendeth his
 ministerie, forasmuche as God thereby reigneth among men, and causeth it to bring forth the moste
 plentiful frutes, as innocencie, holines, with all suche offices appertaining to godlines. Last of all, he de-
 clareth not onely in general what ought to be the life of the Christians, but also sheweth particularly,
 what things concerne euerie mans vocacion.

a As with the
 knowledge of
 God in Christ,
 & faith, hope,
 & charitie and o-
 ther gifts.

b Or, place.
 c This electiō
 to life euertla-
 sting can neuer
 be chaged: but
 in temporal of-
 fices, & God
 hath appointed
 for a cer-
 teine space,
 when the ter-
 me is expired,
 he changeth
 his election, as
 we se in Saul
 and Iudas.

d Cor. 1, 2.
 e Whē Christs
 iustice is impu-
 ted ours.

f Cor. 1, 3.

g 1. pet. 1, 3.

h Tim. 1, 9.

i Where as
 we were not y^e
 natural childre
 he receiued vs
 by grace, and
 made vs his
 children.

j Colos. 1, 28.
 k The princi-
 pal end of our
 election is to
 praise & glori-
 fie the grace
 of God.

CHAP. I.

After his salutation, & He sheweth that the chief cause
 of their saluacion standeth in the free election of God
 through Christ. 16 He declareth his good wil towards
 them, giuing thanks and praying God for their faith.
 21 The maiestie of Christ.

PAUL an Apostle of Iesus Christ, by y^e wil of God,
 to the^s Saintes, which a-
 re at Ephesus, & to the
 faithful in Christ Iesus:
 Grace be with you, &
 peace frō God our Fa-
 ther, & from the Lord Iesus Christ.

* Blessed be God euen the Father of our
 Lord Iesus Christ, which hath blessed vs
 with all spiritual blessing in heauenlie
 things in Christ,

* As he hath chosen vs in him, before y^e
 fundacion of the worlde, y^e we shulde be
 holie, & without blame before hi in loue:

Who hath predestinate vs, to be adop-
 ted through Iesus Christ vnto him self, ac-
 cording to the good pleasure of his wil,

To the praise of the glorie of his gra-

ce, wherewith he hath made vs accepted
 in his beloued,

By whome we haue redemption through
 his blood, euen the forgiveness of sinnes, ac-
 cording to his riche grace:

Whereby he hath bene abūdant toward
 vs in all wisdome & vnderstanding,

And hath opened vnto vs the mystrie
 of his wil according to his good pleasure,
 which he had purposed in him,

That in the dispensacion of the fulnes
 of the times he might gather together in
 one all things, bothe which are in heauē
 and which are in earth, euen in Christ:

In whome also we are chosen when we
 were predestinate according to the pur-
 pose of him, which worketh all things af-
 ter the counsel of his owne wil,

That we, which first trusted in Christ,
 shulde be vnto the praise of his glorie:

In whome also ye haue trusted after that
 ye heard the worde of trueth, euen y^e Gos-
 pel of your saluacion, wherein also after
 that ye beleued, ye were sealed with the
 holie

f That is, in
 Christ.

g By this he
 meaneth the
 whole bodie
 of the Church,
 & he diuiderh
 into them, &
 are in heauen,
 & them which
 are in earth:
 also y^e faithful
 which remaine
 in earth, stand
 of the Iewes &
 the Gentiles.
 h To wit, the
 Iewes.