

m Meaning, sharpe & severe. n There was nothing where at he so muche reioyced, as when his preaching profited: & therefore he calleth y<sup>e</sup> Thel salonnas his glorie & iove: as also nothing did more cast downe his heart as whē his labour did no good.

a His first coming was his dwelling among them: his seconde was his first epistle, & now he is ready to come y<sup>e</sup> third time: w<sup>h</sup> three comings he calleth his three witnesses Deu. 19. 15. mat. 18. 16. iohn 8. 17. ebr. 10. 28. b In my first epistle, Chap. 4. 20. c In that he humbled him self and toke vpon him the forme of a seruant. d Christ as touching the flesh in mans iudgemēt was vile & abiect: therefore we that are his members, can not be otherwise esteemed: but being crucified, he thewed him self verte God: so thinke, that we whome ye cōtemne as dead men & castaways, haue through Gods iustie power to execute against you, y<sup>e</sup> ye may fele sensibly that we liue in Christ.

20 For I feare lest when I come, I shal not finde you suche as I wolde : and that I shal be founde vnto you<sup>m</sup> suche as ye wolde not, and lest there be strife, enuyng, wrath, contentions, backbitings, whisperings, swellings & discorde.  
21 I feare lest when I come againe, my God abase 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 threateneth the obstinate, 5 And declareth what his power is by their owne testimone. 10 Also he sheweth what is the effect of this epistle. 11 After hauing exhorted them to their duetie, he wisheth them all prosperitie.

THIS is the \* thirde time y<sup>e</sup> I come vnto you. \* In the mouth of two or three witnesses shal euerie worde stand.

I tolde you before, and tel you 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,

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

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 w<sup>h</sup> him, through

the power of God towarde you.

\*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?

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

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

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

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

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

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 shal be with you.

Grete one another with an \*holie b kisse. All the Saintes salute you.

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

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

e In mans iudgement who for the most parte reiecteth the b<sup>e</sup>st, and approueth the worse. f Hauing abundance of the grace of God.

g Commit not by your negligence that, that which is ordained to saluation, turne to your destruction. Rom. 16. 16. 1. cor. 16. 20. 1. pet 5. 14. h Which was according to those countreys 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 overthrowe of mans saluacion purchassed 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 preend, 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 ordained by God, and also that he is not inferior to the rest of the Apostles: which thing established, he proceedeth 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 purchassed 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 appertine thereunto.

CHAP. I.

*Paul rebuketh their inconstancie which suffered them selues to be seduced by the false apostles who preached that the obseruation of the ceremonies of the Law were necessarie to saluation, & And detesteth them that preache aine 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.*

**P**AUL an Apotic (not of men, nether by mā, but by IESVS CHRIST, and God the Father w̄ hathe raised him from the dead)

And all the brethren w̄ are with me, vnto ŷ Churches of Galatia: Grace be with you and peace from God the Father, & from our Lord Iesus Christ, Which gaue him self for our sinnes, that he might deliuer vs \* from this c present euil worlde according to the wil of God euen our Father,

To whome be glorie for euer and euer, Amen.

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

Which is not another gospel, saue ŷ there be some which trouble you, and intendo to c peruert the Gospel of Christ.

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

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

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.

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

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

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,

And profited in the Iewish religiō aboute manie of my companions of mine owne nacion, and was muche more zealous of ŷ traditions of my fathers.

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

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

Nether came I againe to Ierusalem to

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

18 Then after thre yeres 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 wunesse before God, that I lie not.

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

22 But they had heard onely some say, He w̄ persecuted vs in time past, now preacheth the n 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 hathe reproofed Peter the Apottle of the Iewes.*

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

**T**HEN fourtene yeres after, I went vp againe to Ierusalem with Barnabas, and toke with me Titus also.

2 And I went vp by reuelation, and a communicated with the of the Gospel which I preache among the Gentiles, \* but particularly with them that were the chief, lest by any meanes I shulde runne, or had runne in vaine:

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

4 For all the false brethren that crept in: who came in priuely to spie out our libertie, which we haue in Christ Iesus, ŷ they might bring vs into bondage.

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

6 And of them which semed to be great, I was not taught (what they d were in time past, it maketh no matter to me: \* God accepteth no mans persone) neuertheles, they ŷ are the chief, e did communicate nothing with me.

7 But cōtrariwise, when they sawe that the Gospel ouer the vncircumcision was committed vnto me, as the Gospel ouer the Circumcision 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, w̄ are counted to be pillars, thei gaue

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

a Paul nothing doured of his doctrine: but because many reported that he taught contrary doctrine to ŷ other Apostles, which rumors hindered the course of the Gospel, he endeouored to remedie it, and to proue that they consented with him.

b Which declareth that the other Apostles agreed with him.

c Lest we shulde haue betrayed ŷ Christian libertie.

d Albeit they had bene constant with Christ afore ti me.

e But approved my doctrine perfect in all points.

*Tit. 1. 3. a For God is the autor of all ministerie. b This prerogative was peculiar to the Apostles. Luk. 1. 74. c Which is, ŷ corrupt life of man without Christ. Or, doctrine. d That is, to be partakers of the saluatiō offered freely by Christ. e For what is more cōtrarie to our fre iustificatiō by faith, then the iustificatiō by ŷ Law, or our workes: therefore to ioine these two together, is to ioine light w̄ darkenes, death with life, & doeth vnterly ouerthrow the Gospel. f If it were possible, that an Angel shulde do: whereby Paul declareth the certetie of his preaching. 1. Cor. 15. 1. Or, abominable g Since that of a Pharise I was made an Apottle. h That is, doctrine inuēted by mā, nether by mā's autoritie do I preache it. Act. 9. 1. i By an extraordinary reuelation. Or, age. k That is, of ŷ Law of God w̄ was giuen to the ancient fathers. l He maketh tūre degrees. In Gods eternal predestinacion first his eternal cōsēl, then his appointing from the mothers wombe, & thirdly his calling. Ephes. 3. 8. Or, so me. m That is, w̄ anie man, as though I had neede of his cōsēl to approue my doctrine.*

l in toke that  
v: all agreed  
in doctrine.

Act. 17. 30.  
1. cor. 9. 3.

g Meaning, be-  
fore all men.

o Greke, with a  
right face.  
h In bringing  
their conscien-  
ces into doute  
by thine ex-  
ple & autoritie?  
and here the  
Apostle com-  
meth to his  
chief point.  
i For so y Ie-  
wes called the  
Gentiles in re-  
proche.  
10. y. ma.  
k Except our  
frutes be agrea-  
ble to o faith,  
we declare y  
we haue not  
Christ.  
Rom. 3. 19.  
phil. 3. 9.

l For he cau-  
sed the not to  
sinne, but dis-  
closed it, ne-  
ther toke he  
away y righ-  
teousnes of the  
Law, but she-  
wed their hy-  
pocrite which  
were not able  
to performe y  
whereof they  
boasted.  
m For my do-  
ctrine is to de-  
stroy sinne by  
faith in Christ  
and not to esta-  
blish sinne.  
n And seke his  
strength in me  
which killeth  
sinne.  
o Not as I was  
once, but rege-  
nerat, and chan-  
ged into a new  
creature, in  
qualitie, & not  
in substance.  
p In this mor-  
tal bodie.  
q As did the  
false Apostles  
which pre-  
ached not the  
faith in Christ  
10. for nothing.

to me and to Barnabas the right hands of  
fellowship, that we shulde preache vnto the  
Gentiles, and thei vnto the Circumcision, 3  
10 \*Warning onely that we shulde remem-  
ber the poore: which thing also I was di-  
ligent to do.

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

12 For before that certeine came from Iam-  
mes, he ate with the Gentiles: but when  
they were come, he withdrewe & separa-  
ted him self, fearing them which were of  
the Circumcision.

13 And the other Iewes dissembled likewi-  
se with him, in somuche that Barnabas  
was brought into their disimulation 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 y being  
a Iewe, liuest as the Gētiles, & not like the  
Iewes, why he ostrainest 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 iustificied by the  
workes of the Law, but by the faith of Ie-  
sus Christ: euen we, I say, haue beleued in  
Iesus Christ, that we might be iustificied by  
the faith of Christ, and not by the workes  
of the Law, because that by the workes of  
the Law no flesh shalbe iustificied.

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

18 For if I buyld againe the things that I  
haue destroyed, I make my self a tref-  
paser.

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, 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 hathe loued me, & giuen him  
self for me.

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

CHAP. III.

He rebuketh them sharply. 2 And proueth by di-  
uers reasons that iustification is by faith. 6 As ap-  
peareth by the example of Abraham. 10. 19. 24. And  
by the office, & the end, bothe of the Law. 11. 25. And  
of faith.

Foolish Galatiās, who hathe bewit-  
ched you that ye shulde not obey the  
truth, to whom Iesus Christ before was  
described in your sight, & among you cru-  
cified?

2 This onely wolde I learne of you, Recei-  
ved ye the Spirit by the workes of y Law, or  
by the hearing of c faith preached?

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

Are ye so foolish, that after ye haue be-  
gonne in the Spirit, ye wolde now be ma-  
de perfit by the flesh?

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

5 He therefore y ministrerth to you the Spi-  
rit, & worketh miracles among you, doeth  
he it through the workes of the Law, or  
by the hearing of faith preached?

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

7 Knowe ye therefore, that they which a-  
re of faith, the same are the children of A-  
braham.

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

9 So then they which be of faith, are blef-  
sed with faithful Abraham.

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

11 And that no man is iustificied 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 hathe redemed vs from the cur-  
se 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 co-  
me on the Gentiles through Christ Iesus,  
that we might receiue the promises of the  
Spirit through faith.

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

16 Now to Abraham and his seds were the  
promises made. He faith 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 confir-  
med afore of God in respect of Christ, y  
it shulde make the promises of none effect.

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

19 Wherefore then serueth the Law? It was  
added because of the transgressions, til y  
sede came vnto y which the promises was

b Meaning the  
gistes of the  
Spirit.

c That is, the  
doctrine of sal-  
uatiō through  
faith in Iesus  
Christ, as cha.  
5. 22.

d The false a-  
postles taught  
y Christ pro-  
fited nothing,  
except they we-  
re circūcised,  
and that the  
Lawe was the  
perfection, &  
Christ's doctri-  
ne onely the  
rudiments the-  
reunto.  
e And cere-  
monies of the  
Lawe?

Gen. 15. 6.  
Rom. 4. 3.  
iam. 2. 23.  
Gen. 12. 13.  
eccl. 4. 4. 20.  
act. 3. 25.

f Which thinke  
to be iusti-  
fied by them.  
Deu. 27. 26.

Habak. 2. 4.  
Rom. 1. 17.  
Ebr. 10. 38.

g The Lawe  
pronoueth not  
the iust, which  
beleue, but y  
worke, and so  
condēneth all  
them which in  
all points do  
not fulfil it.  
Deut. 27. 25.

h Which is y  
Gospel.

Ebr. 9. 17.  
i I wil vse a  
cōmune exam-  
ple y you may  
be ashamed to  
attribute like  
vnto God, the  
to suche coue-  
nants, which  
one man ma-  
keth to another  
k No more is  
the promes or  
couenant of  
God abrogate  
by y Law, nor  
yet is the Law  
added to the  
promes to take  
any thing away  
that was super-  
fluous, or to  
supplie any  
thing that wan-  
ted.

l Which de-  
clareth that y  
Iewes and Gē-  
tiles are bothe  
partakers of y  
promes, because they are ioyned in Christ which is this blessed seds. m That  
sine might appeare and be made more abundant, and so all to be shut vp  
vnder sine.

n To whom  
Christ was so  
liuely pre-  
ached, as if his  
liuelie image  
were set befo-  
re your eyes.

a Who as ministers gaue it to Moses by the autoritie of Christ.  
 b But serueth bothe for the Jewes & Gentiles to ioyne them to God.  
 c Constant & alwayes like him self.  
 Rom. 3. 9.  
 q Bothe men and all their workes.

r The ful reuelation of things which were hid vnder the shadowes of the Law.  
 Rom. 10. 4.  
 f Not that the doctrine of the Law is abolished, but the condemnation thereof is taken away by faith.  
 Rom. 6. 3.  
 t So that Baptisme succedeth Circumcision, and so through Christ bothe Iewe and Gentile is faued.  
 u As all one man.

a The Church of Israel was vnder the Law as the pupil subiect to his tutor, euen vnto the time of Christ, when she waxed strong, and then her tutelship ended.  
 b That is, the Lawe, which before he called a scholmaster, chap. 3. 25.  
 c That is, vnder the Law, which was but as a b. c. in respect of the Gospel.  
 d That is, who was subiect vnto the Lawe.  
 Rom. 8. 15.  
 e For our adoption vnto Christ is sealed by him.  
 f He iustifieth both Jewes, & Gentiles to call God their Father in euerie language, so that none are excepted.  
 g Which maist 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 Jewes desire to be out of their tutelship.  
 i Not in dede, but in opinion.

made: & it was ordeined by Angels in the hand of a Mediatour.  
 20 Now a Mediatour is not a Mediatour of one: but God is 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 life, 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 faith came, we were kept vnder the Law, and shut vp vnto the faith, which shulde afterwarde be reueiled.  
 24 Wherefore the Law was our scholmaster 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 a scholmaster.  
 26 For ye are all the sonnes of God by faith, in Christ Iesus.  
 27 For all ye are baptized into Christ, haue put on Christ.  
 28 There is nether Iewe nor Grecian: there is nether bonde nor fre: there is nether male nor female: for ye are all one in Christ Iesus.  
 29 And if ye be Christs, then are ye Abrahams seds, and heires by promes.

CHAP. IIIII.

1 He sheweth wherefore the ceremonies were ordeined.  
 2 Which being shadowes must end when Christ the true light commeth.  
 3 He moueth them by certeine exhortations.  
 4 And confirmeth his argument with a strong example or allegorie.

Then I say, that the heire as long as he is a childe, differeth nothing from a seruant, though he be Lord of all,  
 2 But is vnder tuters and gouerners, vntil the time appointed of the father.  
 3 Euen so, we when we were children, were in bondage vnder the rudiments of the worlde.  
 4 But when the fulnes of time was come, God sent forth his Sonne made of a woman, & made vnder the Law,  
 5 That he might redeme them which were vnder the Law, that we might receiue the adoption of the sonnes.  
 6 And because ye are sonnes, God hathe sent forth the Spirit of his Sonne into your hearts, which cryeth, Abba, Father.  
 7 Wherefore, thou art no more 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 knewe not God, ye did seruite vnto them, which by nature are not gods.

9 But now seing ye knowe God, yea, rather are knowen of God, how turne ye againe vnto impotent and beggerlie rudiments, whereunto as from the beginning ye will be in bondage againe?  
 10 Ye obserue dayes, and moneths, and times, and yerres.  
 11 I am in feare of you, lest I haue bestowed on you labour in vaine.  
 12 Be ye as I: for I am euen as you: brethren, I beseeche you: ye haue not hurt me at all.  
 13 And ye knowe, how through 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 Angel of God, yea, as Christ Iesus.  
 15 What was then your felicitie: for I beare you recorde, that if it had bene possible, 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 truth?  
 17 They are ielous ouer you amisse: yea, they wolde exclude you, that ye shulde altogether loue them.  
 18 But it is a good thing to loue earnestly alwayes in a good thing, & not onely when I am present with you,  
 19 My little children, of whome I trauaile in birth againe, vntil Christ be formed in you.  
 20 And I wolde I were with you now, that I might change my voyce: for I am in doute of you.  
 21 Tell me, ye that will 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 are the two Testaments, the one which is Agar of mounte Sina, which gendreth vnto bondage,  
 25 (For Agar or Sina is a mountaine in Arabia, & it answereth to Ierusalem which now is) and she is in bondage with her children.  
 26 Ierusalem, which is above, is free: which is the mother of vs all.  
 27 For it is written, Reioyce thou barren that bearest no children: breake forth, & crye, thou that trauailest not: for the desolate hathe many mo. children, then she which hathe an housband.  
 28 Therefore, brethren, we are after the ma-

k The Galatians, of Patrimms began to be Christians, but by false apostles were turned backward to beginne a newe the: with ceremonies, and so in steede of going forward toward Christ, they ran backward from him.  
 l Ye obserue dayes, as Sabbathes, newe moones, &c: ye obserue moneths as the first and seuen month: ye obserue times, as Easter, with oute the feast of Tabernacles: ye obserue yerres, as the Iubile, or yere of forgiveness, which beggerlie ceremonies are moste pernicious to them which haue receiued the libertie of the Gospel, and thrust the backe into superstitious sclauerie.  
 m So friendfull to me, as I am affectioned toward you.  
 n For I pardon you, if you repent.  
 o Being in great dangers and afflictions, or without our pope & ostentation.  
 p That is, the troubles and vexacions which God sent to trie me while I was among you.  
 q For my ministeries sake.  
 r For they are but ambitious: they wolde turne you from me that you might followe them.  
 t And imprinted so in your hearts, that ye loue none other.  
 Gen. 16. 15.  
 Gen. 22. 2.  
 u That is, signifie.  
 x Agar, and Sina represente the Lawe: Sara and Ierusalem the Gospel: Imael the Iewish Synagogue, and Isaac the Church of Christ.  
 Isa. 54. 1.  
 y That is, out of the land of promes.  
 Rom. 9. 8.

o Or, he & beautifulle. z Meaning Sara.

ner of Isaac, children of the promes.

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

Gen. 21. 10. By the libertie wherewith Christ hath made vs fre.

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

20 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 fre woman.

21 Then brethren, we are not children of the seruant, but of the fre woman.

CHAP. V.

2 He laboureth to drawe 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 hath made vs fre, and be not intangled againe with the yoke of bondage.

Act. 15. 2 a If you ioyne circumcision to the Gospel, as a thing necessarie to saluation.

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

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

1 Cor. 1. 17.

4 Ye are abolished from Christ: whoso euer are iustified by the Law, ye are fallen from grace.

b We liue in hope through that spirit which caueth faith, & which is giuen to the faithful which we shoulde by faith & not by the Law obtaine the crowne of glorie, which Christ giueth freely.

5 For we through the spirit waite for the hope of righteousness through faith.

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

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

8 It is not the persuation of him that calleth you.

1 Cor. 5. 6. c Then what soeuer is not worde of God, which he calleth truth, is verie lies. d Which is God.

9 A little leauen doeth leauen the whole lump.

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

e A little corruption doeth destroy the whole doctrine. f That ye will embrace the worde of God purely. g That is, the doctrine of the Gospel, which the worlde abhorred, as a sclanderous thing, & therewith were offended. h Meaning the seconde table.

11 And brethren, if I yet preache circumcision, why do I yet suffer persecucion? Then is the sclander of the crosse abolished.

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

13 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.

Leui. 19. 18.

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

mat. 22. 39.

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

mat. 22. 31.

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

1 sam. 2. 8.

17 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.

Rom. 13. 14.

1 pet. 2. 10.

i In the man regenerate. k That is, the natural man strueth against the spirit of regeneration.

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

19 Moreouer the workes of the flesh are manifest, which are adulterie, fornication, vnclennes, wantonnes,

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

21 Enuie, murders, 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.

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

23 Mekenes, temperancie: against suche there is no Law.

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

25 If we liue in the spirit, let vs also walke in the spirit.

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

CHAP. VI.

1 He exhorteth them to vse gentlenes towarde the weak.

2 And to shewe their brotherlie loue and modestie:

6 Also to prouide 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, restore suche one with the spirit of mekenes, considering thy self, lest thou also be tempted.

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

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

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

5 For euerie man shal beare his owne burden.

6 Let him that is taught in the worde, make him that hath taught him, partaker of all his goods.

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

8 For he that soweth to his flesh, shal of the flesh reape corruptio: but he that soweth to the spirit, shal of the spirit reape life euerlasting.

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

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

11 ¶ Ye see how large a lettre I haue written

1 If you be guided by the spirit of adoption, that which ye do, is agreeable to God although it be not perfecte.

m For they are vnder the spirit, or grace: in Christ hath 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 Eithr by reason of his flesh or Satan.

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

c He sheweth that man hath nothing of himself which he shoulde 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 prouide for their corporall necessaries which feede our soules. vnto the heauenlie deinties.

1 Cor. 3. 8.

1 Cor. 2. 7.

f He proueth that the ministers must be nourished for if men onely prouide for worldly things without respect of life euerlasting, they procure to them selues death, & mocke God, who hath giuen them his ministers to teache them heauenlie things.

2. Thes. 3. 13.

g The frute of God hath promised.

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 persecucio for the<sup>l</sup> 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<sup>k</sup> in your flesh.  
14 But God forbid that I shulde reioyce,  
but in y<sup>e</sup> crosse of our Lord Iesus Christ,  
whereby the<sup>l</sup> worlde is crucified vnto me,  
and I vnto the worlde.

15 For in Christ Iesus nether circumcission  
auaileth anie thing, nor vncircumcission,  
but a newe<sup>m</sup> creature.  
16 And as manie as walke according to this  
rule, peace shal be vpon them, & mercie,  
and<sup>n</sup> vpon the Israel of God.  
17 From hence forthe let no man<sup>o</sup> put me  
to busines: for I beare in my bodie the  
p<sup>r</sup> markes of the Lord Iesus.  
18 Brethren, the grace of our Lord Iesus  
Christ be with your spirit, Amen.

Vnto the Galatians written from Rome.

m Which is regenerate by faith.

n That is, vpo the Iewes, as Rom 2. 19.  
o Let no man trouble my preaching thro hence forth: for my markes are witnessles how valiantly I haue fought.  
p Which are odious to the worlde, but glorious before God.

h By the out-ward ceremonies.  
i That is, for preaching the<sup>l</sup> crucifi-  
d.

k That they haue made you Iewes.

l By y<sup>e</sup> worlde he meaneth all outwarde pompe, ceremonies & things, which please mens iustafices.

# 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 Epistle to confirme them in that thing, which they had learned of him. And first after his salutacion, he as- surerth them of saluacion, because they were thereunto predestinate by the fre election of God, before they were borne, and sealed vpon to this eternal life by the holie Gost, giuen vnto them by the Gospel, the knowledge of the which myserie he prayeth God to confirme towards them. And to the intent they shulde 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 fre 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, & exhorteih them like wise to be mindeful 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 preseruethe onely his Church. Therefore the Apostle commendeth his ministrie, 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.

### CHAP. I.

After his salutacion, 4 He sheweth that the chief cause of their saluacion standeth in the fre election of God through Christ. 16 He declarerth his good wil towards them, giuing thanks and praying God for their faith. 21 The maiestie of Christ.

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

7 By whome we haue redemption through his blood, euen the forgiuenes of finnes, ac- cording to his riche grace:  
8 Whereby he hathe bene abudant toward vs in all wisdom & vnderstanding,  
9 And hathe opened vnto vs the myserie of his wil according to his good pleasure, which he had purposed<sup>f</sup> in him,  
10 That in the dispensacion of the fulnes of the times he might gather together in one<sup>s</sup> all things, bothe which are in heaue<sup>2</sup> and which are in earth, euen in Christ:  
11 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,  
12 That<sup>h</sup> we, which first trusted in Christ, shulde be vnto the praise of his glorie:  
13 In whome also ye haue trusted after that ye heard the worde of truth, euen y<sup>e</sup> Gos- pel of your saluacion, wherein also after that ye beleued, ye were sealed with the holie

a As with the knowledge of God in Christ, w<sup>h</sup> faith, hope, charite and other gitts.

b This electio to life cuerlast- ing can neuer be chaged: but in temporal of fices, w<sup>h</sup> God hathe appoin- ted for a cer- teine space, when the ter- me is expired, he changeth his election, as we se in Saul and Iudas.

c Whē Christs iustice is impu- ted ours.

d Where as we were not y<sup>e</sup> natural childre<sup>s</sup> he receiued vs 4 by grace, and made vs his children.

e The princ- pal end of our election is to praise & glori- fic the grace of God.

Paul an Apostle of Iesus Christ, by y<sup>e</sup> wil of God, to the<sup>s</sup> Santes, which are at Ephesus, & to the faithful in Christ Iesus:  
Grace be with you, & peace fro God our Fa- ther, & from the Lord Iesus Christ.

\* Blessed be God euen the Father of our Lord Iesus Christ, which hathe blessed vs with all<sup>a</sup> spiritual blessing in heauenlie things in Christ,

\* As he hathe<sup>b</sup> chosen vs in him, before y<sup>e</sup> fundacion of the worlde, y<sup>e</sup> we<sup>c</sup> shulde be<sup>h</sup> cholie, & without blame before hi in loue:

5 Who hathe predestinate vs, to be<sup>d</sup> adop- ted through Iesus Christ vnto him self, ac- cording to the good pleasure of his wil,  
6 To the<sup>e</sup> praise of the glorie of his gra-

f That is, in Christ.

g By this he meaneth the whole bodie of the Church, w<sup>h</sup> he diuiderh into them, w<sup>h</sup> are in heauen, & them w<sup>h</sup> are in earth: also y<sup>e</sup> faith ful which remaine in earth, stand of the Jewes & the Gentiles.  
h To wit, the Iewes.