

The Epistle Of The Apostle Paul To The Galatians

The Argument

The Galatians after they had been instructed by Paul in the truth of the Gospel, gave place to false Apostles, who entering in, in his absence corrupted the pure doctrine of Christ, and taught that the ceremonies of the Law must be necessarily observed, which thing the Apostle so earnestly reasoneth against, that he proveth that the granting thereof is the overthrow of man's salvation purchased by Christ; for thereby the light of the Gospel is obscured; the conscience burdened; the testaments confounded; man's justice established. And because the false teachers did pretend, as though they had been sent of the chief Apostles, and that Paul had no authority, but spake of himself, he proveth both 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, proving that we are freely justified before God without any works or ceremonies which notwithstanding in their time had their use and commodity; but now they are not only unprofitable figures, but also pernicious, because Christ the truth and the end thereof is come; wherefore men ought now to embrace that liberty, which Christ hath purchased by his blood, and not to have their consciences snared in the greens of man's traditions; finally he sheweth wherein this liberty standeth, and what exercises appertain thereunto.

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Galatians 1

1 Straight after the salutation, 6 He reprehendeth the Galatians for revolting, 9 from his Gospel, 15 which he received from God, 17 before he had communicated with any of the Apostles.

1 Paul (1) an Apostle (not (a) (♣) of men, neither by (b) (♣) man, (*) but by (c) Jesus Christ, and God the Father which hath raised him from the dead.)

(1) A salutation comprehending in few words, the sum of the Apostle's doctrine, and also besides straightway from the beginning, shewing the gravity meet for the authority of an Apostle, which he had to maintain against the false apostles.

(a) He sheweth who is the author of the minister generally; for in this the whole ministry agreeth, that whether they be Apostles, or Shepherds, or Doctors, they are appointed of God.

(♣) For God is the author of all ministry.

(b) He toucheth the instrumental cause; for this is a peculiar prerogative to the Apostles, to be called immediately from Christ.

(♣) This prerogative was peculiar to the Apostles.

(*) Titus 1:3 .

(c) Christ no doubt is man, but he is God also, and head of the Church, and in this respect to be exempted out of the number of men.

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

3 Grace *be* with you, and peace from God the Father, and *from* our Lord Jesus Christ,

4 (2) Which gave himself for our sins, that he might deliver us (*) from this (♣) present evil (d) world according to the will of God even our Father,

(2) The sum of the true Gospel is this, that Christ by his only offering, saveth us being chosen out from the world, by the free decree of God the Father.

(*) Luke 1:74 .

(♣) Which is, the corrupt life of man without Christ.

(d) Out of that most corrupt state which is without Christ.

5 To whom *be* glory forever and ever, Amen.

6 (3) I marvel that ye are so soon (e) removed away unto another (*) Gospel, from him that had called you in the (♣) grace of Christ,

(3) The first part of the Epistle wherein he witnesseth that he is an Apostle, nothing inferior to those chief disciples of Christ, and wholly agreeing with them, whose names the false apostles did abuse. And he beginneth with chiding, reproving them of lightness for that they have ear so easily unto them which perverted them and drew them away to a new Gospel.

(e) He useth the passive voice, to cast the fault upon the false apostles, and he useth the time that now is, to give them to understand, that it was not already done, but in doing.

(*) Or, doctrine.

(♣) That is, to be partakers of the salvation offered freely by Christ.

7 (4) Which is not another *Gospel*, save that there be some which trouble you, and intend to (f) (*) pervert the Gospel of Christ.

(4) He warneth them in time to remember that there are not many Gospels; and therefore whatsoever these false apostles pretend which had the Law, Moses and the Fathers in their mouths, yet they are indeed so many corruptions of the true Gospel, insomuch, that he himself, yea, and the very Angels themselves, (and therefore much more these false apostles) ought to be holden accursed, if they go about to change the least iota that may be in the Gospel, that he delivered to them before.

(f) For there is nothing more contrary to faith or free justification, than justification by the Law, or by our deserving.

(*) For what is more contrary to our free justification by faith, than the justification by the Law, or our works? Therefore to join these two together, is to join light with darkness, death with life, and doeth utterly overthrow the Gospel.

8 But though that we, or an (*) Angel from heaven preach unto you otherwise than that which we have preached unto you, let him be (g) (♣) accursed.

(*) If it were possible, that the Angel should so do; whereby Paul declareth the certainty of his preaching.

(g) Look at Romans 9:3 .

(♣) Or, abominable.

9 As we said before, so say I now again, If any man preach unto you otherwise, than that ye have received, let him be accursed.

10 (5) For (*) now preach I (h) man's *doctrine*, or God's? Or go I about to please men? For if I should yet please men, I were not the servant of Christ.

(5) A confirmation taken both from the nature of the doctrine itself, and also from that manner which he useth in teaching, for neither, saith he, did I teach those things which pleased men as these men do which put part of salvation in external things, and works of the Law, neither went I about to procure any man's favor. And therefore the matter itself sheweth that the doctrine which I delivered unto you, is heavenly.

(*) Since that of a Pharisee I was made an Apostle.

(h) He toucheth the false apostles, who had nothing but men in their mouths, and he, though he would derogate nothing from the Apostles, preacheth God and not men.

11 (*) (6) Now I certify you, brethren, that the Gospel which was preached of me, was not after (♣) man.

(*) 1 Corinthians 15:1 .

(6) A second argument to prove that his doctrine is heavenly, because he had it from heaven, from Jesus Christ himself, without any man's help, wherein he excelleth them whom Christ taught here on earth after the manner of men.

(♣) That is, doctrine invented by man, neither by man's authority do I preach it.

12 For neither received I it of man, neither was I taught it, but by the (i) (*) revelation of Jesus Christ.

(i) This place is to be understood of an extraordinary revelation, for otherwise the Son alone revealed his Gospel by his Spirit, although by the ministry of men, which Paul shutteth out here.

(*) By an extraordinary revelation.

13 (7) For ye have heard of my conversation in time past, in the Jewish religion, how that (*) I persecuted the Church of God extremely, and wasted it,

(7) He proveth that he was extraordinarily taught of Christ himself, by this history of his former life, which the Galatians themselves know well enough; for saith he, it is well known in what school I was brought up, even from my child, to wit, amongst the deadly enemies of the Gospel. And that no man may cavil and say that I was a scholar of the Pharisees in name only and not in deed, no man is ignorant, how that I excelled in Pharisaism, and was suddenly made of a Pharisee, an Apostle of the Gentiles, so that I had no space to be instructed of men.

(*) Acts 9:1 .

14 And profited in the Jewish religion above many of my (*) companions of my own nation, and was much more zealous of the (k) (♣) traditions of my fathers.

(*) Or, age.

(k) He calleth them the traditions of his Fathers, because he was not only a Pharisee himself, but also had a Pharisee for his father.

(♣) That is, of the Law of God which was given to the ancient fathers.

15 But when it (*) pleased God (which had (l) separated me from my mother's womb, and called *me* by his grace.)

(*) He maketh three degrees in God's eternal predestination: first his eternal counsel, then his appointing from the mother's womb, and thirdly his calling.

(l) He speaketh of God's everlasting predestination, whereby he appointed him to be an Apostle, whereof he maketh three degrees, the everlasting council of God, his appointing from his mother's womb, and his calling; here is no mention at all, we see, of works foreseen.

16 To reveal his Son (m) (♣) in me, that I should preach him (*) among the Gentiles, immediately (8) I communicated not with (n) (♣) flesh and blood,

(m) To me, and this is a kind of speech which the Hebrews use, whereby this is given us to understand, that this gift cometh from God.

(♣) Or, to me.

(*) Ephesians 3:8 .

(8) Because it might be objected, that indeed he was called of Christ in the way, but afterwards was instructed of the Apostles and others, whose names (as I said before) the false apostles abused to destroy his Apostleship, as though he delivered another Gospel than the true Apostles did, and as though he were not of their number, which are to be credited without exception; therefore Paul answereth, that he began straightway immediately after his calling to preach the Gospel at Damascus and in Arabia, and was not from that time in Jerusalem but only fifteen days, where he saw only Peter and James, and afterwards, he began to teach in Syria and Cilicia, with the consent and approbation of the Churches of the Jews, which knew him only by name: so far off was it, that he was there instructed by men.

(n) With any man in the world.

(♣) That is, with any man, as though I had need of his counsel to approve my doctrine.

17 Neither came I again to Jerusalem to them which were Apostles before me, but I went into Arabia, and turned again unto Damascus.

18 Then after three years I came again to Jerusalem to visit Peter, and abode with him fifteen days.

19 And none other of the Apostles saw I, save James the Lord's brother.

20 Now the things which I write unto you, behold, *I witness* (o) before God, that I lie not.

(o) This is a kind of oath.

21 After that, I went into the coasts of Syria and Cilicia; for I was unknown by face unto the Churches of Judea which were in Christ.

22 But they had heard only *some say*, He which persecuted us in time past, now preacheth the (p) (*) faith which before he destroyed.

(p) The doctrine of faith.

(*) That is, the Gospel which is the doctrine of faith.

23 And they glorified God for me.

Galatians 2

1 That the Apostles did nothing to disagree from his Gospel, 3 he declareth by example of Titus being uncircumcised, 11 and also by his avouching the same against Peter's dissimulation. 17 And so he passeth to the handling of our free justification by Christ, ect.

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

(1) Now he sheweth how he agreeth with the Apostles with whom he granteth that he conferred touching his Gospel which he taught among the Gentiles, fourteen years after his conversion; and they allowed it in such sort, that they constrained not his fellow Titus to be circumcised, although some tormented themselves therein, which traitorously laid wait against him, but in vain; neither did they add the least iota that might be to the doctrine which he had preached, but contrariwise they gave to him and Barnabas the right hands of fellowship and acknowledged them as Apostles appointed of the Lord to the Gentiles.

2 And I went up by revelation, and (♣) declared unto them the Gospel which I preach among the Gentiles, (*) but particularly to them that were the chief, lest by any means I should run, or had run (a) (♣) in vain;

(♣) Paul nothing doubted of his doctrine; but because many reported that he taught contrary doctrine to the other Apostles, which rumors hindered the course of the Gospel, he endeavored to remedy it, and to prove that they consented with him.

(*) Acts 15:2 .

(a) Unfruitfully, for as touching his doctrine, Paul doubted not of it, but because there were certain reports cast abroad of him, that he was of another opinion than the rest of the Apostles were, which thing might have hindered the course of the Gospel, therefore he labored to remedy this sore.
(♣) Greek, without profit.

3 But neither yet Titus which was with me, though he were a Grecian, was (*) compelled to be circumcised,

(*) Which declareth that the other Apostles agreed with him.

4 To wit, for the (b) false brethren which were craftily sent in, and crept in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.

(b) Which by deceit, and counterfeit holiness crept in amongst the faithful.

5 To whom we (*) gave not place by (c) subjection for an hour, that the (d) truth of the Gospel might continue with (e) you.

(*) Lest we should have betrayed the Christian liberty.
(c) By submitting ourselves to them, and betraying our own liberty.
(d) The true and sincere doctrine of the Gospel, which remained safe from being corrupted with any of these men's false doctrines.
(e) Under the Galatians' name, he understandeth all nations.

6 But by them which seemed to be great, *I was not taught* (whatsoever they (♣) were in time passed, it maketh no matter to me; (*) God accepteth no man's person) for they that are the chief, (♣) did add nothing to me.

(♣) Albeit they had been conversant with Christ aforetime.
(*) Deuteronomy 10:17; 2 Chronicles 19:7; Job 34:19; Acts 10:34; Romans 2:11; Ephesians 6:9; Colossians 3:25; 1 Peter 1:17 .
(♣) But approved my doctrine perfect in all points.

7 But contrariwise, when they saw that the Gospel over the (f) uncircumcision was committed unto me, as *the Gospel* over the circumcision was unto Peter;

(f) Among the Gentiles, as Peter had to preach it among the Jews.

8 (For he that was mighty by Peter in the Apostleship over the circumcision, was also mighty by me toward the Gentiles.)

9 And when James, and Cephas, and John, knew of the grace that was given unto me, which are (g) counted to be pillars, they gave to me and to Barnabas the (*) right (h) hands of fellowship, that we *should preach* unto the Gentiles, and they unto the Circumcision,

(g) Whom alone and only these men count for pillars of the Church, and whose name they abuse to deceive you.

(*) In token that we all agreed in doctrine.

(h) They gave us their hand in token that we agreed wholly in the doctrine of the Gospel.

10 (*) *Warning* only that we should remember the poor, which thing also I was diligent to do.

(*) Acts 11:30; 2 Corinthians 9:3 .

11 ¶ And when Peter was come to Antioch, I withstood him to his (i) face, for he was to be blamed.

(i) Before all men.

12 (2) For before that certain came from James, he ate with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the Circumcision.

(2) Another most vehement proof of his Apostleship, and also of that doctrine which he had delivered concerning free justification by faith only because that for this thing only he reprehended Peter at Antioch, who offended herein, in that for the sake of a few Jews sakes which came from Jerusalem, he played the Jew, and offended the Gentiles which had believed.

13 And the other Jews dissembled likewise with him, in so much that Barnabas was (k) led away with their dissimulation.

(k) By example rather than by judgment.

14 But when I saw, that they went not the (l) (*) right way to the (m) truth of the Gospel, I said unto Peter before all men, If thou being a Jew, livest as the Gentiles, and not like the Jews, why (n) (♣) constrainest thou the Gentiles to do like the Jews?

(l) Word for word, with a right foot which he setteth against halting and dissembly which is backwards.

(*) Greek, with a right foot.

(m) He calleth the truth of the Gospel both the doctrine itself, and also the use of doctrine, which we call the practice.

(n) He saith they were constrained, which played the Jews by Peter's example.

(♣) In bringing their consciences into doubt by thine example and authority? And here the Apostle cometh to his chief point.

15 (3) *We which are* Jews (o) by nature, and not (p) (*) sinners of the Gentiles,

(3) The second part of this Epistle, the state whereof is this: we are justified by faith in Christ Jesus without the works of the Law; which thing he propoundeth in such sort, that first of all he meeteth with an objection, (for I also, saith he, am a Jew, that no man may say against me, that I am an enemy to the Law), and afterward, he confirmeth it by the express witness of David.

(o) Although we be Jews, yet we preach justification by faith because we know undoubtedly, that no man can be justified by the Law.

(p) So the Jews called the Gentiles, because they were strangers from God's covenant.

(*) For so the Jews called the Gentiles in reproach.

16 Know that a man is not justified by the works of the Law, but by the faith (q) of Jesus Christ, even we, *I say*, have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law, because that by the works of the Law, (r) (*) no flesh shall be justified.

(q) In Jesus Christ.

(r) No man, and in this word (flesh) there is a great vehemency, whereby is meant that the nature of man is utterly corrupt.

(*) Or, man.

17 (*) (4) If then while (s) we seek to be made righteous by Christ, we ourselves are found (♣) sinners, is Christ therefore the minister of sin? God (♣) forbid.

(*) Romans 3:19; Philippians 3:9 .

(4) Before he goeth any further, he meeteth with their objection, which abhorred this doctrine of free justification by faith, because say they, men are by this means withdrawn from the study of good works. And in this sort is the objection, if sinners should be justified through Christ by faith without the Law, Christ should approve sinners, and should it were exhort them thereunto by his ministry. Paul answereth that this consequence is false, because Christ destroyeth sin in the believers; For so saith he, do men flee to Christ, through the terror and fear of the Law that being quit from the curse of the Law and justified, they may be saved by him, that together therewithal, he beginneth in them by little and little, that strength and power of his which destroyeth sin; to the end that this old man being abolished by the virtue of Christ crucified, Christ may live in them, and they may consecrate themselves to God. Therefore if any man give himself to sin after he hath received the Gospel, let him not accuse Christ nor the Gospel, but himself, for that he destroyeth the work of God in himself.

(s) He goeth from justification to sanctification, which is another benefit we receive by Christ, if we lay hold of him by faith.

(♣) Except ourselves be agreeable to our faith, we declare that we have not Christ.

(♣) For he caused them not to sin, but disclosed it, neither took he away the righteousness of the Law, but shewed their hypocrisy which were not able to perform that whereof they boasted.

18 For if I build again the things that I have destroyed, (*) I make myself a trespasser.

(*) For my doctrine is to destroy sin be faith in Christ and not to establish sin.

19 For I through the Law am dead to the (t) Law, that I might live unto God.

(t) The Law that terrifieth the conscience bringeth him to Christ, and he only causeth us to die to the Law indeed, because that by making us righteous, he taketh away from us the terror of conscience, and by sanctifying us, causeth through the mortifying of lust in us, so that it cannot take such occasion to sin by the restraint which the Law maketh, as it did before; Romans 7:10-11 .

20 I am (*) crucified with Christ, thus I live, *yet* (♣) not (u) I now, but Christ liveth in me; and in that which I now live in the (x) flesh, I live by the faith in the Son of God, who hath loved me, and given himself for me.

(*) And feel his strength in me which killeth sin.

(♣) Not as I was once, but regenerate, and changed into a new creature, in quality and not substance.

(u) The same that I was before.

(x) In this mortal body.

21 (5) I do not abrogate the (*) grace of God, for if righteousness *be* by the Law, then Christ died (♣) without a (y) cause.

(5) The second argument taken from an absurdity; If men may be justified by the Law, then it was not necessary for Christ to die.

(*) As did the false apostles which preached not the faith in Christ.

(♣) Or, for nothing.

(y) For there was no cause why he should do so.

Galatians 3

1 He rebuketh them, for suffering themselves to be drawn from the grace of free justification in Christ, most lively set out unto them. 6 He bringeth in Abraham's example, 10 declaring the effects, 21 and causes of the giving of the Law.

1 O (1) foolish Galatians, who hath bewitched you, that ye should not obey the truth, to whom Jesus Christ before (*) was described in your (a) sight, *and* among you crucified?

(1) The third reason or argument taken of those gifts of the holy Ghost, wherewith they were endued from heaven after they had heard and believed the Gospel by Paul's ministry; which seeing they were so evident to all men's eyes, that they were as it were lively images, wherein they might behold the truth of the doctrine of the Gospel, no less than if they had beheld with their eyes Christ himself crucified, in whose only death they ought to have their trust, he marveleth how it could be that they could be so bewitched by the false apostles.

(*) To whom Christ was so lively preached, as if his lively image were set before your eyes, or else had been crucified among you.

(a) Christ was laid before you, so notably and so plainly, that you had his lively image as it were represented before your eyes, as if he had been crucified before you.

2 This only would I learn of you, Received ye the (b) (*) Spirit by the works of the Law, or by the hearing of (c) (♣) faith *preached*?

(b) Those spiritual graces and gifts, which were a seal as it were to the Galatians, that the Gospel which was preached to them was true.

(*) Meaning the gifts of the Spirit.

(c) Of the doctrine of faith.

(♣) That is, the doctrine of salvation through faith in Jesus Christ, as Galatians 1:22 .

3 (2) Are ye so foolish, that after ye have begun in the Spirit, ye would now (*) be made perfect by the (d) (♣) flesh?

(2) The fourth argument mixed with the former, and it is double. If the Law is to be joined with faith, this were not to go forward, but backward, seeing that those spiritual gifts which were bestowed upon you, are more excellent than any that could proceed from yourselves. And moreover, it should follow, that the Law is better than Christ, because it should perfect and bring to end that which Christ began only.

(*) The false apostles taught that Christ profited nothing, except they were circumcised, and that the Law was the perfection, and Christ's doctrine only the rudiments thereunto.
(d) By the (flesh) he meaneth the ceremonies of the Law, against which he setteth the Spirit, that is, the spiritual working of the Gospel.
(♣) And ceremonies of the Law?

4 (3) Have ye suffered so many things in vain? If so be it be even in vain.

(3) An exhortation by manner of upbraiding, that they do not in vain suffer so many conflicts.

5 (4) He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* through the works of the Law, or by the hearing of faith *preached?*

(4) He repeateth the third argument which was taken of the effects, because he had interlaced certain other arguments by the way.

6 (5) *Yea rather* as (e) Abraham believed God, and it was (*) imputed to him for righteousness.

(5) The fifth argument which is of great force, and hath three grounds. The first, that Abraham was justified by faith, to wit, by free imputation of righteousness according to the promise apprehended by faith, as Moses doeth most plainly witness.

(e) Look at Romans 4:1-25 .

(*) Genesis 15:6; Romans 4:3; James 2:23 .

7 (6) Know ye therefore, that they which are of faith, the same are the children of Abraham.

(6) The second, that the sons of Abraham must be esteemed and accounted of by faith.

8 (7) For the Scripture foreseeing, that God would justify the Gentiles through faith, preached before the Gospel unto Abraham, *saying*, (*) (8) In thee shall all the Gentiles be (f) blessed.

(7) The third, that all people that believe, are without exception, comprehended in the promise of the blessing.

(*) Genesis 12:3; Acts 3:25 .

(8) A proof of the first and second grounds, out of the words of Moses.

(f) Blessing in this place, signifieth the free promise by faith.

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

(9) The conclusion of the fifth argument; Therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that believe) blessed, that is to say, freely justified.

(g) With faithful Abraham, and not by faithful Abraham, to give us to understand that the blessing cometh not from Abraham, but from him, by whom Abraham and all his posterity is blessed.

10 (10) For as many as are of the (♣) works of the Law, are under the curse; (11) for it is written, (*) Cursed is every man that continueth not in all things, which are written in the book of the Law, to do them.

(10) The sixth argument: the conclusion whereof is also in the former verse taken of contraries, thus, they are accursed which are of the works of the Law, that is to say, which value their righteousness by the performance of the Law. Therefore they are blessed which are of faith, that is, those which have righteousness by faith.

(♣) Which think to be justified by them.

(11) A proof of the former sentence or proposition, and the proposition of this argument is this: Cursed is he that fulfilleth not the whole Law.

(*) Deuteronomy 27:26 .

11 (12) And that no man is justified by the Law in the sight of God, it is evident; (*) for the just shall live by faith.

(12) The second proposition with the conclusion; But no man fulfilleth the Law. Therefore no man is justified by the Law, or else, which seek righteousness by the works of the Law. And there is annexed also this manner of proof of the second proposition, to wit, righteousness, and life are attributed to faith. Therefore no man fulfilleth the Law.

(*) Habakkuk 2:4; Romans 1:17; Hebrews 10:38 .

12 (13) And the (♣) Law is not of faith; but (*) the man that shall do those things, shall live in them.

(13) Here is a reason shewed of the former consequence; Because the Law promiseth life to all that keep it, and therefore if it be kept, it justifieth and giveth life. But the Scripture attributing righteousness and life to faith, taketh it from the Law, seeing that faith justifieth by imputation, and the Law by the performing of the work.

(♣) The Law pronounceth not them just, which believe, but which work, and so condemneth all them which in all points do not fulfill it.

(*) Leviticus 18:5 .

13 (14) Christ hath redeemed us from the curse of the Law, made a curse for us, (15) for it is written, (*) (h) Cursed is every one that hangeth on tree.)

(14) A preventing of an objection; How then can they be blessed, whom the Law pronounceth to be accursed? Because Christ sustaineth the curse which the Law laid upon us, that we might be quit from it.

(15) A proof of the answer by the testimony of Moses.

(*) Deuteronomy 21:23 .

(h) Christ was accursed for us, because he bare the curse that was due to us, to make us partakers of his righteousness.

14 (16) That the blessing of Abraham might come on the Gentiles through Christ Jesus, that we might receive the (*) promise of the Spirit through faith.

(16) A conclusion of all that was said before in the handling of the fifth and sixth reasons, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Jews themselves, of whose number the Apostle counteth himself to be, cannot obtain that promised grace of the Gospel, which he calleth the Spirit, but only by faith. And the Apostle doth severally apply the conclusion, both to the one and the other, preparing himself a way, to the next argument, whereby which he declareth that the one only seed of Abraham, which is made of all peoples can no otherwise be joined and grow up together, but by faith in Christ.

(*) Which is the Gospel.

15 (17) Brethren, (♣) I speak as (i) men do, (*) though it be but a man's covenant, when it is (k) confirmed, yet no man doeth abrogate it, or (♣) addeth anything thereto.

(17) He putteth forth two general rules before the next argument, which is the seventh in order; That one is, that it is not lawful to break covenants and contracts which are justly made and are according to Law amongst men, neither may anything be added unto them; The other is, that God did so make a covenant with Abraham, that he would gather together his children which consist both of Jews and Gentiles into one body (as appeareth by that which has been said before.) For he did not say, that he would be the God of Abraham and of his seeds (which thing notwithstanding should have been said, if he had many and divers seeds, as the Gentiles apart and the Jews apart,) but that he would be the God of Abraham, and of his seed, as of one.

(♣) I will use a common example that you may be ashamed to attribute loss unto God, them to such covenants, which one man maketh to another.

(i) I will use an example which is common among you, that you may be ashamed you give not much to God's covenants, as you do to man's.

(*) Hebrews 9:17 .

(k) Authentical, as we call it.

(♣) No more is the promise or covenant of God abrogate by the Law, not yet is the Law added to the promises to take any thing away that was superfluous, or to supply any thing that wanted.

16 Now to Abraham and his seed were the promises made. He saith not, And to the seeds, as *speaking* of many, but, And to thy seed, as of one, (18) which (*) is (l) Christ.

(18) He putteth forth the sum of the seventh argument, to wit, that both the Jews and the Gentiles grow together into one body of the seed of Abraham, in Christ only, so that all are one in Christ, as it is afterward declared in Galatians 3:28 .

(*) Which declareth that the Jews and Gentiles, are both partakers of the promise, because they are joined in Christ which is this blessed seed.

(l) Paul speaketh not of Christ's person, but of two peoples, which grew together in one, in Christ.

17 (19) And this I say, that the covenant that was confirmed afore of God (m) in respect of Christ, the (20) Law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

(19) The eighth argument take of comparison, thus; If a man's covenant (being authentical) be firm and strong, much more God's covenant. Therefore the Law was not given to abrogate the promise made to Abraham, which had respect to Christ, that is to say, the end whereof did hang of Christ.

(m) Which tendeth to Christ.

(20) An enlarging of that argument, thus; Moreover and besides that the promise is of itself firm and strong, it was also confirmed with the prescription of long time, to wit, of 430 years, so that it could in no wise be broken.

18 (21) For if the (n) inheritance *be* of the Law, *it is* no more by the promise, but God gave it unto Abraham by promise.

(21) An objection; We grant that the promise was not abrogated by the covenant of the Law, and therefore we join the Law with the promise. Nay, saith the Apostle, these two cannot stand together, to wit, that the inheritance should both be given by the Law and also by promise, for the promise is free; whereby it followeth, that the Law was not given to justify, for by that means the promise should be broken.

(n) By this word (inheritance) is meant the right of the seed, which is, that God should be our God, that is to say, that by virtue of the covenant that was made with faithful Abraham, we that be faithful, might by that means be blessed by God as well as he.

19 (22) Wherefore then *serveth* the Law? It was added because of the (o) (*) transgressions, (p) till the seed came, unto the which the promise was made, (23) and it was (q) ordained by (r) (♣) Angels in the hand of a Mediator.

(22) An objection which riseth of the former answer; If the inheritance be not by the Law (at the least in part) then why was the Law given, after that the promise was made? Therefore saith the Apostle, to reprove men of sin, and so teach them to look unto Christ, in whom at length that promise of saving all people together should be fulfilled, and not that the Law was given to justify men.

(o) That men might understand, by discovering of their sins, by the only grace of God, which he revealed to Abraham, and that in Christ.

(*) That sin might appear and be made more abundant, and so all to be shut up under sin.

(p) Until the partition wall was broken down, and that full seed sprang up, framed of two peoples, both of Jews and Gentiles; for by this word Seed, we may not understand, Christ alone by himself, but coupled and joined together with his body.

(23) A confirmation of the former answer taken from the manner and form of giving the Law; for it was given by Angels, striking a great terror into all, and by Moses a Mediator coming between. Now they that are one, need no Mediator, but they that are twain at the least, and that are at variance one with another. Therefore the Law itself and the Mediator, were witnesses of the wrath of God, and not that God would by this means reconcile men to himself, and abolish the promise, or add the Law unto the promise.

(q) Commanded and given, or proclaimed.

(r) By the service and ministry.

(♣) Who as ministers gave it to Moses by the authority of Christ.

20 Now a Mediator is not a *Mediator* of (*) one; (24) but God is (♣) one.

(*) But serveth both for the Jews and Gentiles to join them to God.

(24) A taking away of an objection, lest any man might say, that sometimes by consent of the parties which have made a covenant, something is added to the covenant, or the former covenants are broken. This, saith the Apostle, cometh to pass in God, who is always one, and the selfsame, and like himself.

(♣) Constant and always like himself.

21 (25) *Is* the Law then against the promises of God? God forbid! For if there had been a Law given which could have given life, surely righteousness should have been by the Law.

(25) The conclusion uttered by a manner of asking a question, and it is the same that was uttered before, in Galatians 3:17; but proceeding of another rule, so that the argument is new, and is this: God is always like himself, therefore the Law was not given to abolish the promises. But it should abolish them if it gave life, for by that means it should justify, and therefore it should abolish that justification which was promised to Abraham and to his seed by faith. Nay, it was rather given to bring to light the guiltiness of all men, to the end that all believers fleeing to Christ promised, might be freely justified in him.

22 But the (s) Scripture hath (*) concluded (t) all under sin, that the (u) promise by the faith of Jesus Christ should be given to them that believe.

(s) By this word, Scripture, he meaneth the Law.

(*) Romans 3:9 .

(t) All men, and whatsoever cometh from man.

(u) In every one of these words, there lieth an argument against the merits of works, for all these words, promise, faith, Christ, might be given, to believers, are against merits, and not one of them can stand with deserving works.

23 (26) But before (*) faith came, we were kept under the Law, and shut up unto (x) the faith, which should afterward be revealed.

(26) Now there followeth another handling of the second part of this Epistle, the state whereof is this; Although the Law (that is, the whole government of God's house according to the Law) do not justify, is it therefore to be abolished, seeing that Abraham himself was circumcised, and his posterity held still the use of Moses' Law? Paul affirmeth that it ought to be abolished, because it was instituted for that end and purpose, that is should be as it were a schoolmaster and keeper to the people of God, until the promise indeed appeared in deed, that is to say, Christ, and the Gospel manifestly published with great efficacy of the Spirit.

(*) The full revelation of things which were hid under the shadows of the Law.

(x) The cause why we were kept under the Law, is set down here.

24 Wherefore the (*) Law was our schoolmaster *to bring us* to Christ, that we might be made righteous by faith.

(*) Romans 10:4 .

25 But after that faith is come, we are no longer under (*) a schoolmaster.

(*) Not that the doctrine of the Law is abolished, but the condemnation thereof is taken away by faith.

26 (27) For ye are all the sons of God by faith, in Christ Jesus.

(27) Because age changeth not the condition of servants, he addeth that we are free by condition, and therefore, seeing we are out of our childhood, we have no more need of a keeper and Schoolmaster.

27 (28) (*) For all ye that are (y) (♣) baptized into Christ, have (z) put on Christ.

(28) Using a general particle, lest the Jews at the least should not think themselves bound with the band of the Law, he pronounceth that Baptism is common to all believers, because it is a pledge of our delivery in Christ, as well to the Jews as to the Grecians, that by this means all may be truly one in Christ, that is to say, that promised seed to Abraham and inheritors of everlasting life.

(*) Romans 6:3 .

(y) He setteth Baptism secretly against circumcision, which the false apostles so much bragged of.

(♣) So that Baptism succeedeth Circumcision, and so through Christ both Jew and Gentile is saved.

(z) The Church must put on Christ, as it were a garment, and be covered with him, that it may be thoroughly holy, and without blame.

28 There is neither Jew nor Grecian, there is neither bond nor free, there is neither male nor female; for ye are all (a) one in Christ Jesus.

(a) You are all one; and so in this great knot and conjunction signified.

29 And if *ye be* Christ's, then are ye Abraham's seed, and heirs by promise.

Galatians 4

1 Being delivered from the bondage of the Law, 4 by Christ's coming, who is the end thereof, 9 it is very absurd to side back to beggarly ceremonies; 13 He calleth them again therefore to the purity of the doctrine of the Gospel, 21 confirming his discourse with a fine allegory.

1 Then (1) I say, that the (*) heir as long as he is a child, differeth nothing from a servant, though he be Lord of all,

(1) He declareth that by another double similitude, that which he said before concerning the keeper and schoolmaster. For he saith, that the Law, (that is, the whole government of God's house according to the Law) was as it were a tutor or overseer appointed for a time, until such time as that protection and overseeing which was but for a time, being ended, we should at length come to be at our own liberty, and should live as children, and not as servants. Moreover, he sheweth by the way, that the governance of the Law, was as it were an A B C, and as certain principles in comparison of the doctrine of the Gospel.

(*) The Church of Israel was under the Law as the pupil subject to his tutor, even unto the time of Christ, when she waxed strong, and then her tutorship ended.

2 But is under (*) tutors and governors, (a) until the time appointed of the Father.

(*) That is, the Law, which before he called a schoolmaster, Galatians 3:25 .

(a) This is added, because he that is always under a tutor or governor, may hardly be counted a freeman.

3 Even so we, when we were children, were in bondage under the (b) (*) rudiments of the world.

(b) The Law is called rudiments, because that by the Law God instructed his Church as it were by rudiments, and afterward poured out his holy Spirit most plentifully in the time of the Gospel.

(*) That is, under the Law, which was but an, a. b. c. in respect of the Gospel.

4 (2) But when the (c) fullness of time was come, God sent forth his Son made of a (d) woman, *and* made (*) under the Law,

(2) He uttereth and declareth many things at once, to wit, that this tutorship was ended at his time, that curious men may leave to ask, why that schoolmastership lasted so long. And moreover, that we are not sons by nature, but by adoption, and that in that Son of God, who therefore took upon him our flesh, that we might be made his brethren.

(c) The time is said to be full, when all parts of it are past and ended, and therefore Christ could not have come either sooner or later.

(d) He calleth Mary a woman, in respect of the sex, and not as the word is used in a contrary sense, to a virgin still.

(*) That is, who was subject unto the Law.

5 That he might redeem them which were under the Law, that we (*) might receive the (e) adoption of the sons.

(*) Romans 8:15 .

(e) The adoption of the sons of God, is from everlasting, but is revealed and shewed in the time appointed for it.

6 (3) And because ye are sons, God hath (f) sent forth the (g) (*) Spirit of his Son into your hearts, which crieth, (♣) Abba, Father.

(3) He sheweth that we are in such sort free and set at liberty, that in the mean season we must be governed by the Spirit of Christ, which reigning in our hearts, may teach us the true service of the Father. But this is not to serve, but rather to enjoy true liberality, as it cometh sons and heirs.

(f) By that which followeth he gathereth that which went before; for if we have his Spirit, we are his sons, and if we are his sons, then are we free.

(g) The holy Ghost, who is both of the Father, and of the Son; but there is a peculiar reason why he is called the Spirit of the Son, to wit, because the holy Ghost sealeth up our adoption in Christ, and maketh us a full assurance of it.

(*) For our adoption unto Christ is sealed by him.

(♣) He instructeth both Jews and Gentiles to call God their Father in every language, so that none are expected.

7 Wherefore, thou art no more (*) a (h) servant, but a son; now if *thou be a son, thou art* also the (i) heir of God through Christ.

(*) Which mayest not use thy liberty.

(h) The word, servant, is not taken here for one that liveth in sin, which is proper to the infidels, but for one that is yet under the ceremonies of the Law, which is proper to the Jews.

(i) Partaker of this blessings.

8 (4) But even then, when ye (*) knew not God, ye did service unto them, which by (♣) nature are not gods.

(4) He applieth the former doctrine to the Galatians, with a peculiar reprehension; for in comparison of them, the Jews might have pretended some excuse as men that were born and brought up in that service of the Law. But seeing that the Galatians were taken and called out of idolatry to Christian liberty, what pretence might they have to go back to those impotent and beggarly rudiments?

(*) When ye received the Gospel, ye were idolaters; therefore it is shame for you to refuse liberty and become servants, yea, and seeing the Jews desire to be out of their tutorship.

(♣) Not in deed, but in opinion.

9 But now seeing ye know God, yea, rather are known of God, how turn (*) ye again unto impotent and (k) beggarly rudiments, whereunto *as* from the beginning ye will be in bondage (l) again?

(*) The Galatians, of Paynims began to be Christians, but by false apostles were turned backward to begin anew the Jewish ceremonies, and so instead of going forward toward Christ they ran backward from him.

(k) They are called impotent and beggarly ceremonies, being considered apart by themselves without Christ; and again, for that by that means they gave good testimony that they were beggars in Christ, when as notwithstanding, for men, to fall back from Christ to ceremonies, it is nothing else, but to cast away riches, and to follow beggary.

(l) By going backward.

10 Ye observe (*) days, and months, and times, and years.

(*) Ye observe days, as Sabbaths, new moons, ect.; ye observe months as the first and seventh month; ye observe times, as Easter, Whitsuntide, the feast of Tabernacles; ye observe years as the Jubilee, or year of forgiveness, which beggarly ceremonies are most pernicious to them which have received the sweet liberty of the Gospel, and thrust them back into superstitious slavery.

11 I am in fear of you, lest I have bestowed on you labor in vain.

12 (5) Be ye as (*) I (for I am even as you) brethren, I beseech you; ye have not hurt (♣) me at all.

(5) He mitigateth and qualieth those things wherein he might have seemed to have spoken somewhat sharply, very artificiously and divinely, declaring his good will towards them in such sort, that the Galatians could not but either be utterly desperate when they read these things, or acknowledge their own lightness with tears, and desire pardon.

(*) So friendly to me, as I am affectioned toward you.

(♣) For I pardon you, if you repent.

13 And ye know, how through (m) (*) infirmity of the flesh, I preached the Gospel unto you at the first.

(m) Many afflictions.

(*) Being in great dangers and afflictions, but without pomp and ostentation.

14 (*) And the (n) trial of me which was in my flesh, ye despised not, neither abhorred, but ye received me as an Angel of God, *yea*, as (o) Christ Jesus.

(*) That is, the troubles and vexations which God sent to try me while I was among you.

(n) Those daily troubles wherewith the Lord tried me amongst you.

(o) For my ministries sake.

15 (p) What was then your felicity? 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.

(p) What a talk was there abroad in the world amongst men, how happy you were?

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

17 They are jealous over you (q) (*) amiss, *yea*, they would exclude (♣) you, (r) that ye should altogether love them.

(q) For they are jealous over you for their own commodity.

(*) For they are but ambitious.

(♣) They would turn you from me that you might follow them.

(r) That they may convey all your love from me to themselves.

18 But it is a good thing to love (s) earnestly always in a good thing, and not only when I am present with you.

(s) He setteth his own true and good love, which was earnestly bent towards them, against the naughty vicious love of the false apostles.

19 My little children, of whom I travail in birth again, until Christ be (*) formed in you.

(*) And imprinted so in your hearts that you love none other.

20 And I would I were with you now, that I might (t) change my voice, for I am in doubt of you.

(t) Use other words among you.

21 (6) Tell me, ye that (u) will be under the Law, do ye not hear the Law?

(6) The false apostles always urgeth this, that unless the Gentiles were circumcised, Christ could profit them nothing at all, and this dissension of them which believed of the circumcision, against them which believed of the uncircumcision, was full of offence; the Apostle, after divers arguments whereby he hath refuted their error, bringeth forth an allegory, wherein he saith the holy Ghost did shadow out unto us, all these mysteries; to wit, that it should come to pass, that two sorts of sons should have Abraham a father common to them both, but not with like success; for as Abraham begat Ishmael, by the common course of nature, of Hagar his bondmaid and a stranger, and begat Isaac of Sarah a free woman by the virtue of the promise and by grace only, and the first was not only heir, but also persecuted the heir; so there are two covenants, and as it were two sons born to Abraham of those two covenants, as it were of two mothers. The one was made in Sinai, without of the land of promise according to which covenant Abraham's children according to the flesh were begotten; to wit, the Jews which seek righteousness by that covenant, that is, by the Law; but they are not heirs, and they shall at length be cast out of the house, as they that persecute the true heirs. The other was made in that high Jerusalem, or in Sion, (to wit, by the sacrifice of Christ) which begetteth children of promise, to wit, believers, by the virtue of the holy Ghost which children (as Abraham) do rest themselves in the free promise, and they only by the right of children shall be partakers of the father's inheritance, and those servants shall be shut out.

(u) That desire so greatly.

22 For it is written, that Abraham had two sons, (*) one by a servant, and (♣) one by a free woman.

(*) Genesis 16:15 .

(♣) Genesis 21:2 .

23 But he which was of the servant, was born after the (x) flesh, and he which was of the free woman, *was born* by (y) promise.

(x) As all men are, and by the common course of nature.

(y) By virtue of the promise, which Abraham laid hold on for himself and his true seed, for otherwise Abraham and Sara were past the begetting and bearing of children.

24 By the which things another thing is meant; for (z) these *mothers* (*) are the (a) two Testaments, the one which is (♣) Hagar of Mount (b) Sinai, which gendereth unto bondage.

(z) These do represent and shadow forth.

(*) That is, signify.

(a) They are called two covenants, one of the Old Testament, and another of the New; which were not two indeed, but in respect of the times, and the diversity of the government.

(♣) Hagar and Sinai represent the Law; Sarah and Jerusalem the Gospel; Ishmael the Jewish Synagogue, and Isaac the Church of Christ.
(b) He maketh mention of Sinai, because that covenant was made in that mountain, of which mountain Hagar was a shadow.

25 (For Hagar *or* Sinai is a mountain in (*) Arabia, and it (c) answereth to Jerusalem which now is) and (d) she is in bondage with her children.

(*) That is, out of the land of promise.
(c) Look how the case standeth between Hagar and her children; even so standeth it between Jerusalem and hers.
(d) That is, Sinai.

26 But Jerusalem, which is (e) (*) above, is free; which is the mother of us all.

(e) Which is excellent, and of great account.
(*) Or, high and heavenly.

27 (7) For it is written, (*) Rejoice thou (♣) barren that bearest no children; break forth, and cry, thou that travailest not; for the (f) desolate hath many more children, than she which hath a husband.

(7) He sheweth that in this allegory, he hath followed the steps of Isaiah, who foretold that the Church should be made and consist of the children of barren Sarah, that is to say, of them which only spiritually should be made Abraham's children by faith, other than of fruitful Hagar, even then foreshewing the casting off of the Jews, and the calling of the Gentiles.
(*) Isaiah 54:1 .
(♣) Meaning Sarah.
(f) She that is destroyed and wasted.

28 (*) Therefore, brethren, we are after the (g) manner of Isaac, children of the (h) promise.

(*) Romans 9:8 .
(g) After the manner of Isaac, who is the first begotten of the heavenly Jerusalem, as Ishmael is of the slavish Synagogue.
(h) That seed, unto which the promise belongeth.

29 But as then he that was born after the (i) flesh, persecuted him that *was born* after the (k) spirit, even so *it is* now.

(i) By the common course of nature.
(k) By the virtue of God's promise and after a spiritual manner.

30 But what saith the Scripture? (*) Put out the servant and her son, for the son of the servant shall not be heir with the son of the free woman.

(*) Genesis 21:10 .

31 (8) Then brethren, we are not children of the servant, but of the (*) free woman (♣) .

(8) The conclusion of the former allegory, that we by no means procure and call back again the slavery of the Law, seeing that the children of the bondmaid shall not be heirs.
(*) For we are in the Church of Christ, which is our mother, and not of the Synagogue which is a servant under the Law.
(♣) By the liberty wherewith Christ hath made us free.

Galatians 5

1 Having declared that we came of the free woman, he sheweth the price of freedom, 13 and how we should use the same, 16 that we may obey the Spirit, 19 and resist the flesh.

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

2 (1) (*) Behold, I Paul say unto you, that if ye be (a) (♣) circumcised, Christ shall profit you nothing.

(1) Another obstetation wherein he plainly witnesseth that justification of works, and justification of faith cannot stand together, because no man can be justified by the Law, but he that doeth fully and perfectly fulfill it. And he taketh the example of circumcision, because it was the ground of all the service of the Law, and was chiefly urged by the false apostles.

(*) Acts 15:1 .

(a) Circumcision is in other places called the seal of righteousness, but here we must have consideration of the circumstance of the Baptism, come in the place of circumcision. And moreover Paul reasoneth according to the opinion that his enemies had of it, which made circumcision a piece of their salvation.

(♣) If you join circumcision to the Gospel, as a thing necessary to salvation.

3 For I testify again to every man, which is circumcised, that he is bound to keep the whole Law.

4 Ye are (*) (b) abolished from Christ, whosoever are (c) justified by the Law, ye are fallen from grace.

(*) 1 Corinthians 1:17 .

(b) That is, as he himself expoundeth it afterwards, ye are fallen from grace.

(c) That is, seek to be justified by the Law, for indeed no man is justified by the Law.

5 (2) For we through the (d) Spirit (*) wait for the hope of righteousness through faith.

(2) He privily compareth the new people with the old; for it is certain that they also did ground all their hope of justification and life in faith, and not in circumcision, but so, that their faith was wrapped in the external and ceremonial worship; but our faith is bare and content with spiritual

worship.

(d) Through the Spirit, which engendereth faith.

(*) We live in hope through that Spirit which causeth faith and which is given to the faithful that we should by faith and not by the Law obtain the crown of glory, which Christ giveth freely.

6 (3) For in Jesus Christ neither circumcision availeth anything, neither (4) uncircumcision, (5) but (e) faith which worketh by love.

(3) He addeth a reason, for now circumcision is abolished, seeing that Christ is exhibited unto us with full plenty of spiritual circumcision.

(4) He maketh mention also of uncircumcision, lest the Gentiles should please themselves in it, as the Jews do in circumcision.

(5) The taking away of an objection; If all that worship of the Law be taken away, wherein then shall we exercise ourselves? In charity, saith Paul; for faith, whereof we speak, cannot be idle, nay it bringeth forth daily fruits of charity.

(e) So is true faith distinguished from counterfeit faith; for charity is not joined to faith as a fellow cause, to help forward our justification with faith.

7 (6) Ye did run well; who did let you, that ye did not obey the (*) truth?

(6) Again he chideth the Galatians, but with an admiration, and therewithal a praise of their former race, to the end that he may make them more ashamed.

(*) Then whatsoever is not the word of God, which here he calleth truth, is very lies.

8 (7) *It is not the persuasion of (f) him that (*) calleth you.*

(7) He playeth the part of an Apostle with them, and useth his authority, denying that the doctrine can come from God which is contrary to his.

(f) Of God.

(*) Which is God.

9 (*) (8) A little (♣) leaven doeth leaven the whole lump.

(*) 1 Corinthians 5:6 .

(8) He addeth this, that he may not seem to contend upon a trifle, warning them diligently (by a similitude which he borroweth of leaven, as Christ himself also did) not to suffer the purity of the Apostolic doctrine, to be infected with the least corruption that may be.

(♣) A little corruption doeth destroy the whole doctrine.

10 (9) I have trust in you through the Lord, that ye will be none otherwise (*) minded; but he that troubleth you, shall bear *his* condemnation, whosoever he be.

(9) He mitigateth the former reprehension, casting the fault upon the false apostles, against whom he denounceth the horrible judgment of God.

(*) That ye will embrace the word of God purely.

11 (10) And brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the (*) slander of the cross abolished.

(10) He willeth them to consider how that he seeketh not his own profit in this matter, seeing that he could eschew the hatred of men, if he would join Judaism with Christianity.

(*) That is, the doctrine of the Gospel, which the world abhorred, as a slanderous thing, and therewith were offended.

12 (11) I would to God they were even cut off which do (g) disquiet you.

(11) An example of a true Pastor inflamed with the zeal of God's glory, and love for his flock.
(g) For they that preach the Law, cause men's consciences always to tremble.

13 For brethren, ye have been called unto liberty; (12) only use not *your* liberty as an occasion unto the flesh, but by love serve one another.

(12) The third part of this Epistle, shewing that the right use of Christian liberty consisteth in this, that being delivered from the slavery of sin and the flesh, and being obedient to the Spirit, we should serve unto one another's' salvation through love.

14 (13) For (h) all the Law is fulfilled in one word, which is this, (*) Thou shalt love thy neighbor as thyself.

(13) He propoundeth the love of our neighbor, as a mark whereunto all Christians ought to refer all their actions, and thereunto he citeth the testimony of the Law.
(h) This particle (All) must be restrained to the second table.
(*) Leviticus 19:18; Matthew 22:39; Mark 12:31; Romans 13:9; James 2:8 .

15 (14) If ye bite and devour one another, take heed lest ye be consumed one of another.

(14) An exhortation to the duties of charity by the profit that ensueth thereof, because that no men provide worse for themselves, than they that hate one another.

16 (15) Then I say, (*) Walk in the (♣) Spirit, and ye shall not fulfill the lusts of the flesh.

(15) He acknowledgeth the great weakness of the godly, for that they are but in part regenerated; but he willet them to remember that they are endued with the Spirit of God, which hath delivered them from the slavery of sin, and so of the Law so far forth as it is the virtue of sin, that they should not give themselves to lusts.
(*) Romans 13:14; 1 Peter 2:11 .
(♣) In the man regenerate.

17 For the (i) (*) flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary one to another, so that ye cannot do the same things that ye would.

(i) For the flesh dwelleth even in the regenerated man, but the Spirit reigneth although not without great strife, as is largely set forth in Romans 7 .
(*) That is, the natural man striveth against the Spirit of regeneration.

18 And if ye be led by the (*) Spirit, ye are not under the Law.

(*) If you be guided by the Spirit of adoption, that which ye do, is agreeable to God although it be not perfect.

19 (16) Moreover the works of the flesh are manifest, which are adultery, fornication, uncleanness, wantonness,

(16) He setteth out that particularly, which he spake generally, reckoning up some chief effects of the flesh, and opposing them to the fruits of the Spirit, that no man may pretend ignorance.

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

21 Envy, murders, drunkenness, gluttony, and such like, whereof I tell you before, as I also have told you before, that they which do such things, shall not inherit the kingdom of God.

22 But the (k) fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

(k) Therefore, they are not the fruits of free will, but so far forth as our will is made free by grace.

23 Meekness, temperancy; (17) against such there is (*) no law.

(17) Lest that any man should object that Paul played the Sophister, as one who urging the Spirit, urgeth nothing but that which the Law commandeth, he sheweth that he requireth not that literal and outward obedience, but spiritual, which proceedeth not from the Law, but from the Spirit of Christ, which doeth beget us again, and must and ought to be the ruler and guider of our life.
(*) For they are under the Spirit, or grace.

24 For they that are Christ's, (*) have crucified the flesh with the affections and the lusts.

(*) Christ hath not only remitted their sins, but sanctified them into newness of life.

25 If we (l) live in the Spirit, let us also walk in the (*) Spirit.

(l) If we be indeed endued with the quickening Spirit, which causeth us to die to sin, and live to God, let us shew it in our deeds, that is, by holiness of life.
(*) That being dead to sin and living to God, we may declare the same in holiness and innocency of life.

26 (18) Let us not be desirous of vain glory, provoking one another, envying one another.

(18) He addeth peculiar exhortations according as he knew the Galatians subject to divers vices; and first of all he warneth them to take heed of ambition, which vice hath two fellows, backbiting and envy, out of which two it cannot be but many contentions must needs arise.

Galatians 6

1 Now he entreateth particularly of charity towards such as offend, 6 toward the Ministers of the word, 10 and those that are of the household of faith; 12 Not like unto such who have a counterfeit zeal of the Law, 13 glorying in the mangling of the flesh, 14 and not in the cross of Christ.

1 Brethren, (1) if a man be (a) suddenly (*) taken in any offence, ye which are (b) spiritual, (c) restore such one with the (d) spirit of meekness, (2) considering thyself, lest thou also be tempted.

- (1) He condemneth importunate rigor, because that brotherly reprehensions ought to be moderated and tempered by the spirit of meekness.
- (a) Through the malice of the flesh and the devil.
- (*) Either by reason of his flesh or Satan.
- (b) Which are upholden by the virtue of God's Spirit.
- (c) Labor to fill up that which is lacking in him.
- (d) That is a kind of speech which the Hebrews use, giving to understand thereby, that all good gifts come from God.
- (2) He toucheth the sore, for they commonly are the most severe judges, which forget their own infirmities.

2 (3) Bear ye one another's burden, and so (*) fulfill the (e) Law of Christ.

- (3) He sheweth that this is the end of reprehensions, to raise up our brother which is fallen, and not proudly to oppress him. Therefore every one must seek to have commendation of his own life by approving of himself, and not by reprehending others.
- (*) Christ exhorteth in sundry places to mutual love, and therefore brotherly love is here called the Law of Christ, and his commandment, John 13:34; John 25:12 .
- (e) Christ, in plain and flat words, calleth the commandment of charity, his commandment.

3 For if any man seem to himself, that he is somewhat, when he is (*) nothing, he deceiveth himself in his imagination.

- (*) He sheweth that man hath nothing of himself whereof he should rejoice.

4 But let every man prove his own work, and then shall he have (*) rejoicing in himself only and not in another.

- (*) For his rejoicing is a testimony of a good conscience, 2 Corinthians 1:12; wherein he may rejoice before men, but not before God.

5 (*) (4) For every man shall bear his own burden.

- (*) 1 Corinthians 3:8 .
- (4) A reason wherefore men ought to have the greatest eye upon themselves, because that every man shall be judged before God according to his own life, and not by comparing himself with other men.

6 (5) Let him that is taught in the word, make him that hath taught him, partaker of (f) all *his* (*) (♣) goods.

(5) It is meet that masters should be found by their scholars, so far as they are able.
(f) Of whatsoever he hath, according to his ability.
(*) 1 Corinthians 9:7 .
(♣) For it were a shame not to provide for their corporal necessities, which feed our souls with the heavenly dainties.

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

(6) He commendeth liberality towards the poor, and first of all chideth them which were not ashamed to pretend this and that, and all because they would not help their neighbors, as though they could deceive God; and afterward he compareth alms to a spiritual sowing, which shall have a most plentiful harvest, so that it shall be very profitable; and compareth covetous niggardliness to a carnal sowing, whereof nothing can be gathered but such things as fade away, and perish by and by.

8 For he that (*) soweth to his (g) flesh, shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap life everlasting.

(*) He proveth that the ministers must be nourished; for if men only provide for worldly things without respect of the life everlasting, then they procure to themselves death, and mock God, who hath given them his ministers to teach them heavenly things.
(g) To the commodities of this present life.

9 (*) (7) Let us not therefore be weary of well doing, for in due season we shall (♣) reap, if we faint not.

(*) 2 Thessalonians 3:13 .
(7) Against such as are liberal at the beginning, but continue not, because the harvest seemeth to be deferred very long, as though the seed time and the harvest were at one instant.
(♣) The fruit which God hath promised.

10 (8) While we have therefore time, let us do good unto all men, but specially unto them, which are of the household of faith.

(8) Those that are of the household of faith, that is, such as are joined with us in the profession of one selfsame religion, ought to be preferred before all others, yet so notwithstanding that our liberality extend to all.

11 ¶ (9) Ye see how large a letter I have written unto you with my own hand.

(9) The fourth and last part of the Epistle, wherein he returneth to his principal end and purpose; to wit, that the Galatians should not suffer themselves to be led out of the way by the false apostles; and he pointeth out those false apostles in their colors, reproving them of ambition, as men that do not that which they do, for any affection and zeal they have to the Law, but only for this purpose, that they may purchase themselves favor amongst their own sort, by the circumcision of the Galatians.

12 As many as desire to make a (h) fair shew in (i) the flesh, they constrain you to be circumcised, only because they would not suffer persecution for the (k) cross of Christ.

- (h) He setteth a far shew against the truth.
- (i) In the keeping of ceremonies.
- (k) For the preaching of Christ that was crucified.

13 For they themselves which are circumcised keep not the Law, but desire to have you circumcised, that they might rejoice (*) in (l) your flesh.

- (*) That they have made you Jews.
- (l) That they have entangled you in Judaism, and yet he harpeth on the form of circumcision.

14 (10) But God forbid that I should (m) rejoice, but in the cross of our Lord Jesus Christ, whereby the (*) world is crucified unto me, and I unto the world.

- (10) He sticketh not to compare himself with them, shewing that on the contrary part he rejoiceth in those afflictions which he suffereth for Christ's sake, and as he is despised of the world, so doth he in the like sort esteem the world as nought; and which is the true circumcision of a true Israelite.
- (m) When Paul useth this word in good sense of part, it signifieth to rest a man's self wholly in a thing, and to content himself therewith.
- (*) By the world he meaneth all outward pomp, ceremonies and things, which please men's fantasies.

15 For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new (*) creature.

- (*) Which is regenerate by faith.

16 And as many as walk according to this rule, peace *shall be* upon them, and mercy, and upon the (n) (*) Israel of God.

- (n) Upon the true Israel, whose praise is of God, and not from men; Romans 2:29 .
- (*) That is, upon the Jews, as Romans 2:19 .

17 (11) From henceforth let no man (*) put me to business, for I bear in my body the (o) (♣) marks of the (p) Lord Jesus.

- (11) Continuing still in the same metaphor, he opposeth his miseries and the marks of those stripes which he bare for Christ's sake, against the scar of the outward circumcision, as a true mark of his Apostleship.
- (*) Let no man trouble my preaching, from henceforth; for my marks are witnesses how valiantly I have fought.
- (o) Marks which are burnt into a man's flesh, as they used in old times, to mark their servants that had run away from them.
- (♣) Which are odious to the world, but glorious before God.
- (p) For it importeth much, whose marks we bear; for the cause maketh the Martyr, and not the punishment.

18 (12) Brethren, the grace of our Lord Jesus Christ *be* with your (q) spirit, Amen.

- (12) Taking his farewell of them, he wisheth them grace, and the Spirit against the deceits of the false apostles, which labored to beat those outward things into their brains.
- (q) With your minds and hearts.

Unto the Galatians written from Rome.