

Sepher Galatim (Galatians)

Chapter 1

Shavua Reading Schedule (38th sidrot) - Gal 1 - 6

א פולוס הנשליח לא מבני אדם
ולא על ידי בן-אדם כי אם על-ידי יהושע המשיח
ואלהים האב אשר העירו מן-המתים:

1. Polos hashaliach lo' mib'ney 'adam w'lo' 'al-y'dey ben-'adam
ki 'im-'al-y'dey Yahushua haMashiyach w'Elohim ha'Ab 'asher he'iro min-hamethim.

Gal1:1 Polos (Shaul), an apostle (not of the sons of men nor by sons of men, but through
Ow¹¹⁴ the Mashiyach and Elohim the Father, who raised Him from the dead),

<1:1> Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου
ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,

1 Paulos apostolos ouk ap' anthrōpōn oude di' anthrōpou
Paul an apostle, not from men nor through man

alla dia Iēsou Christou

but through Yahushua the Anointed One

kai theou patros tou egeirantos auton ek nekrōn,

and Elohim the Father the One having raised Him from the dead,

ב וכל-האחים אשר עמדי אל-הקהלות אשר בגלטיא:

2. w'kal-ha'achim 'asher 'imadi 'el-haq'hiloth 'asher b'Galat'ya'.

Gal1:2 and all the brothers who are with me, to the assemblies that is of Galatya:

<2> καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ ταῖς ἐκκλησίαις τῆς Γαλατίας,

2 kai hoi syn emoi pantes adelphoi tais ekklēsiais tēs Galatias,

and the with me all brothers to the assemblies of Galatia,

ג נחסד לכם ושלום מאת האלהים אבינו
ומאת אדנינו יהושע המשיח:

3. chesed lakem w'shalom me'eth ha'Elohim 'Abinu
ume'eth 'Adoneynu Yahushua haMashiyach.

Gal1:3 Grace to you and peace from Elohim our Father
And from our Adon (Master) Ow¹¹⁴ the Mashiyach,

<3> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ

3 charis hymin kai eirēnē apo theou patros hēmōn

grace to you and peace from Elohim our Father

kai kyriou Iēsou Christou

and the Master Yahushua the Anointed One,

ד אשר-נתן את-נפשו על-חטאתינו לחלצנו
מן-העולם הרע הזה כרצון אלהינו אבינו:

4. 'asher-nathan 'eth-naph'sho 'al-chato'theyynu l'chal'tsenu
min-ha`olam hara` hazeh kir'tson 'Eoheyynu 'Abinu.

Gal1:4 who gave Himself for our sins so that He might rescue us
from this present evil age, according to the will of our El and our Father,

<4> τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ αἰῶνος
τοῦ ἐνεστώτος πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν,

4 tou dontos heauton hyper tōn hamartiōn hēmōn,
the One having given Himself on behalf of our sins,
hopōs exelētai hēmas ek tou aiōnos tou enestōtos ponērou
so that He might rescue us out of the age present evil
kata to thelēma tou theou kai patros hēmōn,
according to the will of Elohim, even our Father,

הַאֲשֶׁר-לוֹ הַכְּבוֹד לְעוֹלָמֵי עוֹלָמִים אָמֵן:

5. 'asher-lo hakabod l'ol'mey `olamim 'Amen.

Gal1:5 to whom be the glory forever and ever. Amen.

<5> ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

5 hō hē doxa eis tous aiōnas tōn aiōnōn, amēn.
to whom be the glory into the ages of the ages, Amen.

וְתִמָּה אָנִי כִּי-סִרְתֶּם מַהֲרַי מֵאַחֲרֵי הַקֶּרָא אֶתְכֶם
בְּחֶסֶד הַמְּשִׁיחַ לְשִׁמְעַ אֶל-בְּשׁוּרָה זָרָה:

6. tameah 'ani ki-sar'tem maher me'acharey haqore' 'eth'kem
b'chesed haMashiyach lish'mo`a 'el-b'sorah zarah.

Gal1:6 I marvel that you are so quickly turning away from Him who called you
into the grace of the Mashiyach, to hear to a different good news,

<6> Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς
ἐν χάριτι [Χριστοῦ] εἰς ἕτερον εὐαγγέλιον,

6 Thaumazō hoti houtōs tacheōs metatithes the apo tou kalesantos hymas
I marvel that so quickly you are being turned from the One having called you
en chariti [Christou] eis heteron euaggelion,
by the grace of the Anointed One to a different gospel,

זֶהְיָא אֵינְנָה אַחֲרֵת רַק יֵשׁ אַנְשִׁים הַעֲכָרִים אֶתְכֶם
וְחַפְצִים לְהַפְּךְ אֶת-בְּשׁוּרַת הַמְּשִׁיחַ:

7. w'hi' 'eynenah 'achereth raq yesh 'anashim ha`ok'rim 'eth'kem
wachaphetsim lahapho'k 'eth-b'sorath haMashiyach.

Gal1:7 and it is not another, only there are some of men who are troubling you
and are desiring to pervert the good news of the Mashiyach.

<7> ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινὲς εἰσιν οἱ ταρασσοντες ὑμᾶς
καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ.

7 ho ouk estin allo, ei mē tines eisin hoi tarassontes hymas

which is not another, except there are some troubling you
kai thelontes metastrepsai to euaggelion tou Christou.
and are desiring to pervert the gospel of the Anointed One.

ח אָבֵל גַּם-אֲנַחְנוּ אוֹ-מַלְאָךְ מִן-הַשָּׁמַיִם אִם-יָבוֹא לְבַשֵּׁר
אֶתְכֶם בְּשׁוֹרָה מִבִּלְעָדִי זֹאת אֲשֶׁר בְּשָׂרְנוּ אֶתְכֶם חֶרֶם יִהְיֶה:

8. 'abal gam-'anach'nu 'o-mal'a'k min-hashamayim 'im-yabo' l'baser 'eth'kem
b'sorah mibal'adey zo'th 'asher bisar'nu 'eth'kem cherem yih'yeh.

Gal1:8 But even if we, or a messenger from the heavens, come to bring good news
to you besides for that which we have preached to you, let him be accursed!

<8> ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζεται [ὑμῖν]
παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.

8 alla kai ean hēmeis ē aggelos ex ouranou euaggelizētai [hymīn]

But even if we or an angel from the heavens should preach a gospel to you
par' ho euēggelisametha hymīn, anathema estō.
besides that which we preached to you, let him be a curse.

ט כַּאֲשֶׁר אָמַרְנוּ כְּבָר בֶּן-אֹמֶר עַתָּה עוֹד-הַפֶּעַם אִישׁ
כִּי-יְבַשֵּׁר אֶתְכֶם בְּשׁוֹרָה מִבִּלְעָדִי אֲשֶׁר קִבַּלְתֶּם חֶרֶם יִהְיֶה:

9. ka'asher 'amar'nu k'bar ken-'omar `attah `od-hapa'am 'ish
ki-y'baser 'eth'kem b'sorah mibal'adey 'asher qibal'tem cherem yih'yeh.

Gal1:9 As we have said already, so I say, Now, this time again,
if anyone preach good news to you besides which you have received, let him be accursed!

<9> ὥς προεῖρήκαμεν καὶ ἄρτι πάλιν λέγω,
εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

9 hōs proeirēkamen kai arti palin legō,

As we have previously said, and, now again I say,
ei tis hymas euaggelizetai
if anyone preaches a gospel to you
par' ho parelabete, anathema estō.
besides that which you received, let him be a curse.

י כִּי הַמְתַּרְצֶה אֶל-בְּנֵי אָדָם אֲנֹכִי אוֹ אֶל-הָאֱלֹהִים
אִם הַמְּבַקֵּשׁ אֲנֹכִי לְמַצָּא-חֵן בְּעֵינֵי בְנֵי-אָדָם הֵן בְּמַצָּאִי
חֵן בְּעֵינֵי בְנֵי-אָדָם לֹא-אֶהְיֶה עֶבֶד הַמָּשִׁיחַ:

10. ki hamith'ratseh 'el-b'ney 'adam 'anoki 'o 'el-ha'Elohim
'im ham'baqesh 'anoki lim'tso'-chen b'eyney b'ney-'adam
hen b'mats'i chen b'eyney b'ney-'adam lo'-eh'yeh `ebed haMashiyach.

Gal1:10 For do I now persuade the sons of men, or Elohim? Or do I seek to find
the glory in the eyes of the sons of men? For if I still do as they find
the glory in the eyes of the sons of men, I should not be a servant of the Mashiyach.

<10> Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν;

εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην.

10 Arti gar anthrōpous peithō ē ton theon?

For now men am I trying to convince or Elohim?

ē zētō anthrōpois areskein? ei eti anthrōpois ēreskon,

Or am I seeking to please men? If still men I were pleasing,

Christou doulos ouk an ēmēn.

the Anointed One's servant I would not have been.

יֵאֱמָרִיעַ אֲנִי אֶתְכֶם אַחֲרֵי כִי הִבְשׁוּרָה

אֲשֶׁר בְּשִׁרְתִּי לֹא-לְאָדָם הִיא:

11. umodi`a 'ani 'eth'kem 'echay ki hab'sorah 'asher bisar'ti lo'-l'adam hi'.

Gal1:11 For I make known to you, my brothers, that the good news, which is in my minister, it is not according to man.

<11> Γνωρίζω γὰρ ὑμῖν, ἀδελφοί,

τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον.

11 Gnōrizō gar hymin, adelphoi, to euaggelion to euaggelisthen hyp' emou

For I make known to you, brothers, the gospel having been preached by me,

hoti ouk estin kata anthrōpon;

that it is not according to man;

יֵב כִּי אַף לֹא מֵאָדָם קִבַּלְתִּיהָ וְלֹא-מִלְמַדָּת הִיא לִי

כִּי אִם-בְּחִזְיוֹן יְהוֹשֻׁעַ הַמָּשִׁיחַ:

12. ki 'aph lo' me'adam qibal'tiah w'lo'-m'lumedeth hi' li

ki 'im-b'chez'yon Yahushua haMashiyach.

Gal1:12 For though I did not receive it from man, nor was I taught it, but through a revelation of **וַיְהִי** the Mashiyach.

<12> οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ οὔτε ἐδιδάχθην

ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

12 oude gar egō para anthrōpou parelabon auto oute edidachthēn

For neither I from man received it nor was I taught it

alla di' apokaluueōs Iēsou Christou.

but through a revelation of Yahushua the Anointed One.

יֵג כִּי הָלֹא-שָׁמַעְתֶּם אֶת-דַּרְכִּי מִלְּפָנִים בְּכַת הַיְּהוּדִית

וְאֵת אֲשֶׁר-תְּכַלִּית רְדִיפָה רַב־כַּפְתִּי אֶת-עֲדַת אֱלֹהִים וְהִחָרַמְתִּיהָ:

13. ki halo'-sh'ma`tem 'eth-dar'ki mil'phanim badath haYahudith

w'eth 'asher-tak'lith r'diphah radaph'ti 'eth-`adath 'Elohim w'hecheram'tiah.

Gal1:13 For you have not heard of my manner in time past in the assembly of the Yahudith, and whose purpose of pursuit I persecuted the assembly of Elohim and ravaged it.

<13> Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ,

ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν,

13 Ēkousate gar tēn emēn anastrophēn pote en tō Ioudaismō,
 For you heard of my manner of life once in Judaism,
 hoti kath' hyperbolēn ediōkon tēn ekklēsian tou theou kai eportoun autēn,
 excessively I was preaching the assembly of Elohim and was ravaging it,

ידִּוְאַתִּי הוֹלֵךְ וְחֹזֵק בְּדַת הַיהוּדִית עַל־רַבִּים מִבְּנֵי גִילִי
 בְּעַמִּי בְּקִנְאָתִי הַגְּדוֹלָה לְקַבְּלוֹת שָׁל־אֲבוֹתַי:

14. wa'ehi hole'k w'chazeq badath haYahudith `al-rabbim mib'ney gili
 b'`ami b'qin'athi hag'dolah l'qabaloth shel-'abothay.

Gal1:14 And I was going stronger in the assembly of the Yahudith
 above many from being the son to my age, in my nation,
 in my great zealousness for the traditions of my fathers.

<14> καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου,
 περισσοτέρως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.

14 kai proekopton en tō Ioudaismō hyper pollous synēlikiōtas en tō genei mou,
 and I was advancing in Judaism beyond many contemporaries in my nation,
 perissoterōs zēlōtēs hyparchōn tōn patrikōn mou paradoseōn.
 more abundantly being a zealot ancestral of my traditions.

טוּיִכְשֶׁהָיָה רָצוֹן מִלְּפָנֵי הָאֱלֹהִים הַמְּבַדִּיל אֶתִּי מִרַּחֵם אָמִי
 וַיִּקְרָאֵנִי בְּחֶסֶדּוֹ:

15. uk'shehayah ratson miliph'ney ha'Elohim hamab'dil 'othi merechem 'imi
 wayiq'ra'eni b'chas'do.

Gal1:15 But when there was a will from the presence of Elohim, who separated me
 from the womb of my mother and called me through His grace,

<15> ὅτε δὲ εὐδόκησεν [ὁ θεὸς] ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου
 καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ

15 hote de eudokēsen [ho theos] ho aphorisas me
 But when was pleased Elohim, the One having separated me
 ek koilias mētros mou kai kalesas dia tēs charitos autou
 from the womb of my mother and having called me through His grace,

טוּ לְגִלוֹת בִּי אֶת־בְּנוֹ לְמַעַן אֲבַשְׂרְנוּ בְּגוֹיִם
 אֲזִ לֹא נִוְעַצְתִּי עִם־בָּשָׂר וְדָם:

16. l'galoth bi 'eth-b'no l'ma`an 'abas'renu bagoyim 'az lo' no'ats'ti im-basar wadam.

Gal1:16 to reveal His Son in me so that I might preach Him among the gentiles,
 so I did not consult with flesh and blood,

<16> ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν,
 εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι

16 apokaluuai ton huion autou en emoi, hina euaggelizōmai auton en tois ethnesin,
 to reveal His son in me, that I might preach Him among the gentiles,
 eutheōs ou prosanethemēn sarki kai haimati

יָזַגְם לֹא-עָלִיתִי יְרוּשָׁלַיִם אֶל-אֲשֶׁר הָיוּ שְׁלִיחִים לְפָנַי
כִּי אִם-הִלַּכְתִּי לְעָרָב וּמִשָּׁם שָׁבְתִי אֶל-דַּמָּשֶׁק׃

17. gam lo'-`alithi Y'rushalay'mah 'el-'asher hayu sh'lichim l'phanay
ki 'im-halak'ti la`Arab umisham shab'ti 'el-Damaseq.

Gal1:17 I also did not go up to Yerushalayim to those who were apostles before me.
but I went away to Arab, and from there I returned to Damaseq.

<17> οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους,
ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.

17 oude anēlthon eis Hierosolyma pros tous pro emou apostolous,
nor did I go up to Jerusalem to the before me apostles,
alla apēlthon eis Arabian kai palin hypēstrepsa eis Damaskon.
but I went away into Arabia and again I returned to Damascus.

יַחֲאָחֲרֵי-כֵן מִקֵּץ שָׁלֹשׁ שָׁנִים עָלִיתִי לִירוּשָׁלַיִם
לְרִאיוֹת אֶת-כִּיפָא וְאָשַׁב עִמּוֹ חֲמִשָּׁה עָשָׂר יוֹם׃

18. 'acharey-ken miqets shalsh shanim `alithi liYrushalam lir'oth 'eth-Keypha'
wa'esheb imo chamishah `asar yom.

Gal1:18 Afterwards at the end of three years I went up to Yerushalam
to become acquainted with Keypha, and remained with him fifteen days.

<18> Ἐπειτα μετὰ ἑτῆ τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν
καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε,

18 Epeita meta etē tria anēlthon eis Hierosolyma historēsai Kēphan
then after three years I went up to Jerusalem to get acquainted with Cephas
kai epemeina pros auton hēmeras dekapente,
and I stayed with him fifteen days,

יֵט וְאַחֵר מִן-הַשְּׁלִיחִים
לֹא-הָאִיתִי זִוְלָתִי אֶת-יַעֲקֹב אָחִי אֲדֹנָיִנו׃

19. w'acher min-hash'lichim lo'-ra'ithi zulathi 'eth-Ya`aqob 'achi 'Adoneynu.

Gal1:19 And I saw no other of the apostles except Ya'aqob, the brother of our Adon.

<19> ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου.

19 heteron de tōn apostolōn ouk eidon ei mē Iakōbon ton adelphon tou kyriou.
but other of the apostles I did not see except James the brother of the Master.

כּוֹאֲשֶׁר אָנִי כּוֹתֵב אֲלֵיכֶם הִנֵּה נֹגֵד הָאֱלֹהִים כִּי לֹא אֶכְזֵּב׃

20. wa'asher 'ani kotheb 'aleykem hinneh neged ha'Elohim ki lo' 'akazeb.

Gal1:20 And what I write to you, behold, before Elohim that I lie not.

<20> ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι.

20 ha de graphō hymin, idou enōpion tou theou hoti ou pseudomai.

כא אַחֲרֵי-כֵן בָּאתִי אֶל-גְּלִילוֹת סוּרְיָא וְקִלִּיקְיָא:

21. 'acharey-ken ba'thi 'el-g'liloth sur'ya' w'Qiliq'ya'.

Gal1:21 Afterward I went into the regions of Surya and Qiliqeya.

<21> ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας·

21 epeita ēlthon eis ta klimata tēs Syrias kai tēs Kilikias;

Then I went into the regions of Syria and of Cilicia.

כב וְקַהְלוֹת יְהוּדָה אֲשֶׁר בַּמָּשִׁיחַ הֵנָּה לֹא יָדָעוּ אֶת-פָּנַי:

22. uq'hiloth Yahudah 'asher baMashiyach henah lo' yad'u 'eth-panay.

Gal1:22 I was still not known by my face to the assemblies of Yahudah which were in the Mashiyach.

<22> ἡμῶν δὲ ἀγνοοῦμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ.

22 ēmēn de agnooumenos tō prosōpō tais ekklēsiais tēs Ioudaias tais en Christō.

but I was unknown in person by the assemblies of Judea in the Anointed One.

כג בְּרַק-זֹאת בְּלִבָּד שָׁמָּעוּ כִּי-הָרַדָּף אֶתָּנוּ מֵאֲזַ

עֲתָה מְבַשֵּׂר אֶת-הָאֱמוּנָה אֲשֶׁר הֶחֱרִים מִלְּפָנִים:

23. raq-zo'th bil'bad sham'u ki-harodeph 'othanu me'az `attah m'baser 'eth-ha'emunah 'asher hecherim mil'phanim.

Gal1:23 But they had only heard this, that He who persecuted us since now, preaches the faith which he once ravaged.

<23> μόνον δὲ ἀκούοντες ἤσαν ὅτι Ὁ διώκων ἡμᾶς ποτε νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει,

23 monon de akouontes ēsan hoti Ho diōkōn hēmas

But only they were hearing, the One persecuting us

pote nyn euaggelizetai tēn pistin hēn pote eporthei,

once now is preaching the faith which once he was ravaging,

כד וַיְהַלְלוּ בִּי אֶת-הָאֱלֹהִים:

24. way'halalu bi 'eth-ha'Elohim.

Gal1:24 And they glorified Elohim in me.

<24> καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.

24 kai edoxazon en emoi ton theon.

and they were glorifying in me Elohim.

Chapter 2

א אַחֲרֵי-כֵן מִקֵּץ אַרְבַּע עָשָׂרָה שָׁנָה שָׁבַתִּי

וְעָלִיתִי לִירוּשָׁלַיִם עִם בֶּר-נִבָּא וְאַקַּח אִתִּי גַם אֶת-טִיטוֹס:

1. 'acharey-ken miqets 'ar'ba`es'reh shanah shab'ti w'alithi liYrushalam
im Bar-Naba' wa'eqach 'iti gam 'eth-Titos.

Gal2:1 Afterwards at the end of fourteen years, I returned and I went up
to Yerushalam with Bar Naba and took Titos with me also.

<2:1> Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην
εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ συμπαραλαβὼν καὶ Τίτον·

1 Epeita dia dekatessarōn etōn palin anebēn eis Hierosolyma meta Barnaba
Then after fourteen years again I went up to Jerusalem with Barnabas,
symparalabōn kai Titon;
having taken with me also Titus;

בְּאַעַל שָׁמָּה עַל-פִּי מַחְזֵה וְאֶת-הַבְּשׂוּרָה אֲשֶׁר-קָרָאתִי
בְּגוֹיִם שְׁמִתִּי לְפָנֵיהֶם וְשְׁמִתִּיהָ לְפָנֵי הַחֲשׂוּבִים שְׁבָהֶם
כִּן-תִּהְיֶה לְרִיק מְרוֹצָתִי אֲשֶׁר אָרוּץ וְאֲשֶׁר-רָצָתִי:

2. wa'a'al shamah `al-pi machazeh w'eth-hab'sorah 'asher-qara'thi bagoyim
sam'ti liph'neyhem w'sam'tiah liph'ney hachashubim shebahem
pen-tih'yeh lariq m'rutsathi 'asher 'aruts wa'asher-rats'ti.

Gal2:2 And I went up there according to by a revelation, and I laid before them
the good news which I preach among the gentiles, but privately before the reputation which
were among them, lest it should be in vain of my running, that I run and whom I have run.

<2> ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω
ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, μή πως εἰς κενὸν τρέχω ἢ ἔδραμον.

2 anebēn de kata apokaluuin; kai anethemēn autois to euaggelion
yet I went up according to a revelation; and I laid before them the gospel
ho kēryssō en tois ethnesin,
which I proclaim among the gentiles,
kat' idian de tois dokousin,
privately but to the ones seeming to be something,
mē pōs eis kenon trechō ē edramon.
lest somehow in vain I should run or did run.

גְּאָבַל גַּם-טִיטוֹס אֲשֶׁר אָתִי
אֵף כִּי-יִוְגִי הוּא לֹא הַצְרֵךְ לְחִמּוּל:

3. 'abal gam-Titos 'asher 'iti 'aph ki-Y'wani hu' lo' huts'ra'k l'himol.

Gal2:3 But even Titos, who was with me, even though he was a Yewani (Greek),
that he was not compelled to be circumcised.

<3> ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἑλλήν ὢν, ἠναγκάσθη περιτμηθῆναι·

3 all' oude Titos ho syn emoi, Hellēn ōn, ēnagkasthē peritmēthēnai;
But not Titus, the one with me, a Greek being, was compelled to be circumcised;

ד מִפְּנֵי אַחֵי הַשָּׁקֶר הַמְתַּגְנְבִים בְּתוֹכֵנוּ אֲשֶׁר בָּאוּ לְרִגֹּל
אֶת-חַרּוֹתֵנוּ אֲשֶׁר-לָנוּ בְּיַחְוִישַׁע הַמְּשִׁיחַ לְמַעַן הַעֲבִידֵנוּ:

4. mip'ney 'achey hasheqer hamith'gan'bim b'thokenu 'asher ba'u l'ragel
'eth-cheruthenu 'asher-lanu b'Yahushua haMashiyach l'ma'an ha'abidenu.

Gal2:4 But because of the false brothers secretly brought in,
who had sneaked in to spy out our freedom which we have in **OW⁴⁴** the Mashiyach,
that they might bring us into bondage.

<4> διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπεῖσαι
τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν,
4 dia de tous pareisaktous pseudadelphous, hoitines pareisēlthon kataskopēsai
but because of the secretly brought in false brothers, who crept in to spy out
tēn eleutherian hēmōn hēn echomen en Christō Iēsou,
our freedom which we have in the Anointed One Yahushua,
hina hēmas katadoulōsousin,
that they might enslave us,

הַיִּנְּחָנוּ לֹא-סָרְנוּ לְמַשְׁמַעְתָּם אֶף-לֹא שָׁעָה אַחַת
לְמַעַן אֲשֶׁר תַּעֲמֹד בְּקִרְבְּכֶם אֲמִתַּת הַבְּשׂוּרָה:

5. wa'anach'nu lo'-sar'nu l'mish'ma'tam 'aph-lo' sha'ah 'achath
l'ma'an 'asher ta'amod b'qir'b'kem 'amitath hab'sorah.

Gal2:5 And we did not yield in subjection, not even for a single hour,
so that the truth of the good news may stand in your midst.

<5> οἷς οὐδὲ πρὸς ὥραν εἵξαμεν τῇ ὑποταγῇ,
ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς.

5 hois oude pros hōran eixamen tē hypotagē,
to whom not for an hour did we yield in subjection,
hina hē alētheia tou euaggeliou diameinē pros hymas.
that the truth of the gospel might continue with you.

וְהַנְּחָשָׁבִים לְהִיּוֹת מָה הָיוּ מַה-שִּׁקְרוֹ אֵינִי חוֹשֵׁשׁ לָהֶם
כִּי הָאֱלֹהִים לֹא יִשָּׂא פָנָי-אֵינִשׁ הֵן לִי
לֹא-הוֹסִיפּוּ הַחֲשׂוּבִים כָּל-דְּבָר:

6. w'hanecheshabim lih'yoth mah hayu mah-shehayu 'eyni choshesh lahem
ki ha'Elohim lo' yisa' p'ney-'ish hen li lo'-hosiphu hachashubim kal-dabar.

Gal2:6 But from those who were considered (what they were, whom I was not afraid
of them, for Elohim shall not bear the face of any man,
for they did not add to me of their reputation of all things.

<6> ἀπὸ δὲ τῶν δοκούντων εἶναι τι, - ὅποιοί ποτε ᾔσαν οὐδὲν μοι διαφέρει·
πρόσωπον [ὁ] θεὸς ἀνθρώπου οὐ λαμβάνει -
ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο,

6 apo de tōn dokountōn einai ti,
But from the ones seeming to be something,
- hopoioi pote ēsan ouden moi diapherei prosōpon [ho] theos
of what kind they were once nothing to me matters; the face Elohim

anthrōpou ou lambanei - emoi gar
of a person does not accept for to me
hoi dokountes ouden prosanethento,
the ones seeming to be something nothing added,

זִנְתִּי לְהִפָּךְ בְּרֵאוֹתָם כִּי-הִפְקַדְתִּי אֲנִי עַל-בְּשׂוֹרַת הָעֲרֻלִּים
כְּאֲשֶׁר הִפְקַד כִּיפָא עַל בְּשׂוֹרַת הַמּוּלִּים:

7. wat'hi l'hephe'k bir'otham ki-haph'qad'ti 'ani `al-b'sorath ha`arelim
ka'asher haph'qad Keypha' `al b'sorath hamulim.

Gal2:7 But it was on the contrary, when they saw that
I had been entrusted with the good news of the uncircumcised,
just as Keypha (Peter) had been entrusted with the good news of the circumcised,
<7> ἀλλὰ τὸναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας
καθὼς Πέτρος τῆς περιτομῆς,
7 alla tounantion idontes hoti pepisteumai to euaggelion
but on the contrary having seen that I have been entrusted with the gospel
tēs akrobystias kathōs Petros tēs peritomēs,
of the uncircumcision as Peter of the circumcision,

חֲכִי-הַמַּעִיר כִּיפָא לְשַׁלְחוֹ אֶל-הַמּוּלִּים הוּא-הָעִירָנִי
גַם-אֶתִּי לְשַׁלְחָנִי אֶל-הַגּוֹיִם:

8. ki-hame`ir Keypha' l'shal'cho
'el-hamulim hu'-he`irani gam-'othi l'shal'cheni 'el-hagoyim.

Gal2:8 for the One who worked in Keypha (Peter) in his apostleship
to the circumcised He who worked also in me in my apostleship to the gentiles,
<8> ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησεν
καὶ ἐμοὶ εἰς τὰ ἔθνη,
8 ho gar energēsas Petrō eis apostolēn tēs peritomēs enērgēsen
for the one having worked in Peter for an apostleship of the circumcision worked
kai emoi eis ta ethnē,
also in me for the gentiles,

טוּכְאֲשֶׁר הִכִּירוּ יַעֲקֹב וְכִיפָא וַיְחִיּוּחָנָן הַנִּחָשְׁבִים כְּעֻמּוּדִים
אֶת-הַחֹסֶד הַנָּתַן לִי נָתַנּוּ לִי וּלְבָר-נָבָא אֶת-יָד יְמִינָם
וַנֵּאוֹת כִּי-נִלְךָ אֲנַחְנוּ אֶל-הַגּוֹיִם וְהִמָּה אֶל-הַמּוּלִּים:

9. w'ka'asher hikiru Ya`aqob w'Keypha' w'Yahuchanan hanecheshabim
k'amudim 'eth-hacheshed hanitan li nath'nu li ul'Bar-Naba' 'eth-yad y'minam
wane'oth ki-nele'k 'anach'nu 'el-hagoyim w'hemah 'el-hamulim.

Gal2:9 and when Ya`aqob (James) and Keypha (Peter) and Yahuchanan (John),
who were considered as pillars, recognized the grace that had been given to me,
they gave me and Bar Naba the right hand of fellowship,
so that we might go to the gentiles and they to the circumcised.

<9> καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης,
οἱ δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ
καὶ Βαρναβᾶ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν·
9 kai gnontes tēn charin tēn dotheisan moi, Iakōbos kai Kēphas kai Iōannēs,
and realizing the grace having been given to me, James and Cephas and John,
hoi dokountes styloi einai, dexias edōkan emoi kai Barnabā
the ones seeming to be pillars, the right hands gave to me and Barnabas
koinōnias, hina hēmeis eis ta ethnē, autoi de eis tēn peritomēn;
of fellowship, that we should be for the gentiles, but they for the circumcision;

יִרְקֵן אִם-נִזְכֹּר אֶת-הָאֲבִיּוֹנִים וְהוּא הִדְבָּר אֲשֶׁר שָׁקַדְתִּי לַעֲשׂוֹת:
10. raq 'im-niz'kor 'eth-ha'eb'yonim w'hu' hadabar 'asher shaqad'ti la'asoth.

Gal2:10 Only if that we should remember the poor
and it is the thing which I was eager to do.

<10> μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.
10 monon tōn ptōchōn hina mnēmoneuōmen,
only the poor that we should remember,
ho kai espoudasa auto touto poiēsai. which also I was eager this very thing to do.

יֵא וְכַאֲשֶׁר בָּא כִּיפָא לְאַנְטִיּוֹכְיָא הִזְכִּיתִי דְרָכּוֹ אֶל-פָּנָיו
כִּי נִמְצָא בּוֹ עוֹל:

11. w'ka'asher ba' Keypha' l'An't'yok'ya' hokach'ti dar'ko 'el-panyu
ki nim'tsa' bo `awel.

Gal2:11 But when Keypha came to Antyokya, I proved his way to his face,
because there is an injustice found in him.

<11> Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην,
ὅτι κατεγνώσμενος ἦν.

11 Hote de ēlthen Kēphas eis Antiocheian, kata prosōpon autō antestēn,
But when Cephas came to Antioch, to his face I stood against him,
hoti kategnōsmenos ēn.
because he had been condemned.

יִבִּי לִפְנֵי בֹא אֲנָשִׁים מֵאֵת יַעֲקֹב אֲכַל עַם-הַגּוֹיִם יַחְדָּו
וְכִבְּאָם הָיָה מִתְרַחֵק וּפּוֹרֵשׁ מֵהֶם מִפְּנֵי יִרְאָתוֹ אֶת-בְּנֵי הַמִּילָה:
12. ki liph'ney bo' 'anashim me'eth Ya'aqob 'akal 'im-hagoyim yach'daw
uk'bo'am hayah mith'racheq uphoresh mehem mip'ney yir'atho 'eth-b'ney hamilah.

Gal2:12 For before the coming of certain men from Ya'aqob,
he ate together with the gentiles, but as if he were to withdraw and separated himself
because of his fear of the sons of the circumcision.

<12> πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν·
ὅτε δὲ ἦλθον, ὑπέστελλεν καὶ ἀφώριζεν ἑαυτὸν φοβούμενος τοὺς ἐκ περιτομῆς.

12 pro tou gar elthein tinas apo Iakōbou meta tōn ethnōn synēsthien;
 Before for came certain ones from James, with the gentiles he was eating;
 hote de ēlthon, hypestellen kai aphōrizen heauton
 but when they came, he was drawing back and was separating himself
 phoboumenos tous ek peritomēs.
 fearing the ones of the circumcision.

יגוֹיִכְחָשׁוּ עִמּוֹ גַם־שְׂאֵר הַיְּהוּדִים עַד
 כִּי־נִדַּח גַם־בָּר־נָבָא אַחֲרָי כְּחָשָׁם:

13. way'kachashu `imo gam-sh'ar haYahudim `ad
 ki-nidach gam-Bar-Naba' 'acharey kachasham.

Gal2:13 The rest of the Yahudim also joined in hypocrisy with him,
 until that even Bar Naba was carried away by their hypocrisy.

<13> καὶ συνυπεκρίθησαν αὐτῷ [καὶ] οἱ λοιποὶ Ἰουδαῖοι,
 ὥστε καὶ Βαρναβᾶς συναπήχθη αὐτῶν τῇ ὑποκρίσει.

13 kai synypekrithēsan autō [kai] hoi loipoi Ioudaioi,
 And joined in pretense with him also the rest of the Jews,
 hōste kai Barnabas synapēchthē autōn tē hypokrisei.
 so that also Barnabas was carried away with their hypocrisy.

יְדוּבְרָאוֹתַי נִשְׁלַא יִשְׁרׁוּ לָכֵת כְּאַמְתַּת הַבְּשׂוּרָה אֲמַרְתִּי
 אֶל־כִּיפֹא בְּאַזְנֵי כָל־אֶם־אַתָּה הַיְּהוּדִי כְּנִכְרִי תִתְנַהֵג
 וְלֹא כַיְהוּדִי מְדוּעַ תְּכַרִּיחַ אֶת־הַגּוֹיִם לְהִתְנַהֵג כַּיְהוּדִים:

14. ubir'othi shel' yish'ru leketh ka'amitath hab'sorah
 'amar'ti 'el-Keypha' b'az'ney kulam 'im-'attah haYahudi k'nak'ri thith'naheg
 w'lo' kiYahudi madu`a tak'riach 'eth-hagoyim l'hith'naheg kaYahudim.

Gal2:14 But when I saw that they did not walk straight according to the truth
 of the good news, I said to Keypha in the ears of all of them, If you, being a Yahudi,
 live like the foreigner and not like the Yahudim,
 how do you compel the gentiles to live like Yahudim?

<14> ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου,
 εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων, Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς
 καὶ οὐχὶ Ἰουδαϊκῶς ζῇς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαῖζειν;

14 all' hote eidon hoti ouk orthopodousin
 But when I saw that they did not walk correctly
 pros tēn alētheian tou euaggeliou, eipon tō Kēphā emprosthen pantōn,
 with respect to the truth of the gospel, I said to Cephas before all,
 Ei sy Ioudaios hyparchōn ethnikōs kai ouchi Ioudaikōs zēs,
 if you being a Jew as a gentile and not as a Jew live,
 pōs ta ethnē anagkazeis Ioudaizein?
 how the gentiles do you compel to live as Jews?

טוּ הֵן מְזַרְעַת הַיְּהוּדִים אֲנַחְנוּ וְלֹא חֲטָאִים מִן־הַגּוֹיִם:

15. **hen mizera` haYahudim 'anach'nu w'lo' chata'im min-hagoyim.**

Gal2:15 We are **from** the seed of the **Yahudim** and **not** from the **gentiles** sinners,

<15> Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί·

15 Hēmeis physei Ioudaioi kai **ouk** ex ethnōn hamartōloi;
We **by nature** **Jews** and **not** of the **gentiles** sinners,

טז אָבֿל מִפְּנֵי שְׁיֹדָעִים אָנַחְנוּ וְלֹא-יִצְדָּק אָדָם מִתּוֹךְ
מַעֲשֵׂי הַתּוֹרָה כִּי אִם-בְּאֱמוּנַת יְהוֹשֻׁעַ הַמָּשִׁיחַ גַּם-אָנַחְנוּ
הָאֱמָנוּ בַּמָּשִׁיחַ יְהוֹשֻׁעַ לְמַעַן נִצְדָּק מֵאֱמוּנַת הַמָּשִׁיחַ
וְלֹא מִמַּעֲשֵׂי הַתּוֹרָה כִּי מִמַּעֲשֵׂי הַתּוֹרָה לֹא יִצְדָּק כָּל-בָּשָׂר:

16. 'abal mip'ney sheyod'im 'anach'nu shel'-yits'daq 'adam mito'k ma`asey haTorah
ki 'im-be'emunath Yahushua haMashiyach gam-'anach'nu he'emanu baMashiyach
Yahushua l'ma`an nits'daq me'emunath haMashiyach w'lo' mima`asey haTorah
ki mima`asey haTorah lo' yits'daq kal-basar.

Gal2:16 But because we know that a man is not justified by the works of the Law
but by faith in **OW** the Mashiyach, even we have believed in the Mashiyach
OW, so that we may be justified by faith of the Mashiyach and not by the works
of the Law, since by the works of the Law all flesh shall not be justified.

<16> εἰδότες [δὲ] ὅτι οὐ δικαιούται ἄνθρωπος ἐξ ἔργων νόμου
ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεῦσαμεν,
ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου,
ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ.

16 eidotes [de] **hoti ou** dikaioutai anthrōpos ex ergōn nomou
knowing that is not justified a man by works of the Law
ean mē **dia** pisteōs Iēsou Christou,
but through faith of Yahushua the Anointed One,
kai hēmeis eis Christon Iēsoun
and we in the Anointed One Yahushua
episteusamen, **hina dikaiōthōmen ek** pisteōs Christou
believed, that we might be justified by faith of the Anointed One
kai **ouk** ex ergōn nomou,
and not by works of the Law,
hoti ex ergōn nomou **ou dikaiōthēsetai** pasa sarx.
that by works of the Law shall not be justified all flesh.

יִזְוָאם נִמְצָא גַם-אָנַחְנוּ חַטָּאִים בְּבִקְשֵׁנוּ לְהִצְדָּק בַּמָּשִׁיחַ
הִנֵּה הַמָּשִׁיחַ מְשַׁרֵּת חַטָּא חֲלִילָה:

17. w'im nimatse' gam-'anach'nu chata'im b'baq'shenu l'hitsadeq baMashiyach
hinneh haMashiyach m'shareth hachet' chalilah.

Gal2:17 And if we find that we are sinners in our quest to be justified in the Mashiyach,
behold, the Mashiyach then a minister of sin? Let it not be!

<17> εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοί,

ἄρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο.

17 ei de zētountes dikaiōthēnai en Christō

Now if seeking to be justified in the Anointed One

heurethēmen kai autoi hamartōloi,

we were found also ourselves sinners

ara Christos hamartias diakonos? mē genoito.

to be, then is the Anointed One a minister of sin? May it never be.

יְהִי כִי אִם-אָשׁוּב וְאֶבְנֶה

אֶת-אֲשֶׁר סָתַרְתִּי אֶעֱשֶׂה אֶת-עֲצָמִי לְכַשֵּׁעַ:

18. ki 'im-'ashub w'eb'neh 'eth-'asher sathar'ti 'e'eseh 'eth-'ats'mi l'phshe`a.

Gal2:18 For if I build again what I destroyed, I make myself a transgressor.

<18> εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνιστάνω.

18 ei gar ha katelysa tauta palin oikodomō,

For if what I destroyed these things again I build,

parabatēn emauton synistanō.

a transgressor I demonstrate myself to be.

יֵט כִּי-מָתִי אֲנִי לְתוֹרָה עַל-יְדֵי הַתּוֹרָה לְמַעַן אֶחְיֶה לְאֱלֹהִים:

19. ki-mati 'ani laTorah `al-y'dey haTorah l'ma'an 'ech'yeh l'Elohim.

Gal2:19 For through the Law I died to the Law, in order to live to Elohim.

<19> ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω. Χριστῷ συνεσταύρωμαι.

19 egō gar dia nomou nomō apethanon, hina theō zēsō.

For I through the Law to the Law died, that to Elohim I may live.

Christō synestaurōmai;

With the Anointed One I have been crucified;

כַּעֲם-הַמָּשִׁיחַ נִצַּלְבֹּתִי וְאֲנֹכִי לֹא אֶחְיֶה עוֹד

כִּי אִם-הַמָּשִׁיחַ הוּא חֵי בְקִרְבִּי וְאֲשֶׁר אֲנִי חֵי עִתָּה בְּכַשָּׁר חֵי

אֲנִי בְּאֵמוּנָת בֶּן-אֱלֹהִים אֲשֶׁר אֶחְבְּנִי וַיִּתֵּן אֶת-נַפְשׁוֹ בַּעֲדַי:

20. 'im-haMashiyach nits'lab'ti w'anoki lo' 'ech'yeh `od ki 'im-haMashiyach hu' chay b'qir'bi wa'asher 'ani chay `attah babasar chay 'ani be'emunath Ben-'Elohim 'asher 'ahabani wayiten 'eth-naph'sho ba`adi.

Gal2:20 I have been crucified with the Mashiyach, and I no longer live, but the Mashiyach lives within me. And the life which I now live in the flesh I live by faith in the Son of Elohim, who loved me and gave Himself for me.

<20> ὣὲν οὐκέτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὁ δὲ νῦν ὣὲν ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

20 zō de ouketi egō, zē de en emoi Christos;

but I am living no longer as I, lives but in me the Anointed One;

ho de nyn zō en sarki, en pistei zō

and that which now I live in the flesh, in faith I live,

tē tou huiou tou theou tou agapēsantos me
that of the Son of Elohim, the One having loved me
kai paradontos heautou hyper emou.
and having given Himself over on behalf of me.

כא לא אבטל את-חסד האלהים
כי אלו יש צדקה על-ידי התורה אך לשוא מת המשיח:

21. lo' 'abatel 'eth-chesed ha'Elohim
ki 'ilu yesh ts'daqah `al-y'dey haTorah 'a'k lashaw' meth haMashiyach.

Gal2:21 I do not put aside the grace of Elohim,
for if righteousness comes through the Law, then the Mashiyach died in vain.

<21> οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη,
ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

21 ouk athetō tēn charin tou theou; ei gar dia nomou dikaiosynē,
I do not set aside the grace of Elohim; for if through the Law righteousness is,
ara Christos dōrean apethanen.
then the Anointed One died for nothing.

Chapter 3

אֲחָהָה גָלָטִים חֲסָרֵי דַעַת מִי הִתְעָה אֶתְכֶם בְּכַשְׁפִּי
(לְבִלְתִּי שָׁמַע אֶל-הָאֱמֶת) אֲחָרֵי
אֲשֶׁר צִיַּר יְהוֹשֻׁעַ הַמָּשִׁיחַ הַצָּלוּב לְנֶגֶד עֵינֵיכֶם:

1. 'ahah Galatim chas'rey da'ath mi hith'`ah 'eth'kem bik'shaphayu
(l'bil'ti sh'mo`a 'el-ha'emeth) 'acharey 'asher tsuyar Yahushua haMashiyach
hatsalub l'neged `eyneykem.

Gal3:1 You lacking knowledge, Galatians, who has bewitched you with your mouth
(that you should not obey the truth,) before whose eyes
after that **OW** the Mashiyach was executed as having been crucified?

<3:1> Ὡ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν,
οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος;

1 Ō anoētoi Galatai, tis hymas ebaskanen, hois kat' ophthalmous
O senseless Galatians, who bewitched you, before whose eyes

Iēsous Christos proographē estaurōmenos?

Yahushua the Anointed One was openly portrayed as having been crucified?

בֵּרַק זֹאת אֲחַפֵּץ לְלַמֵּד מִכֶּם הָאֵם מִמַּעֲשֵׂי
הַתּוֹרָה קִבַּלְתֶּם אֶת-הָרוּחַ אוֹ מִשְׁמוּעַת הָאֱמוּנָה:

2. raq zo'th 'ech'pots lil'mod mikem ha'im mima`asey haTorah qibal'tem 'eth-haRuach
'o mish'mu`ath ha'emunah.

Gal3:2 This only I want to learn from you:
did you receive the Spirit, whether by the works of the Law, or by hearing with faith?

<2> τοῦτο μόνον θέλω μαθεῖν ἀφ’ ὑμῶν·
ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως;

2 touto monon thelō mathein aph’ hymōn;

This only I want to learn from you;

ex ergōn nomou to pneuma elabete ē ex akoēs pisteōs?

by works of the Law the Spirit you received or by the hearing of faith?

גַּחְסָּכְלִים אַתֶּם כָּל-כֶּךָ הַחֲלוֹתֶם בְּרוּחַ וְעַתָּה תִּכְלּוּ בַּבָּשָׂר׃

3. has’kalim ‘attem kal-ka’k hachilothem baRuach w’`attah t’kalu babasar.

Gal3:3 Are you foolish so much? Having begun in the Spirit, are you now being perfected by the flesh?

<3> οὕτως ἀνόητοί ἐστε, ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε;

3 houtōs anoētoi este? enarxamenoī pneumati nyn sarki

So senseless you are; having begun in the Spirit now in the flesh

epiteleisthe?

are you being perfected?

ד הַכָּזָאת נַעֲנִיתֶם לָרִיק אִם-אַמְנָם לָרִיק׃

4. hakazo’t h na`aneythem lariq ‘im-‘am’nam lariq.

Gal3:4 Did you endure so much in vain if indeed it was in vain?

<4> τοσαῦτα ἐπάθετε εἰκῇ; εἰ γε καὶ εἰκῇ.

4 tosauta epathete eikē, ei ge kai eikē.

So many things did you suffer in vain? If really indeed in vain.

ה הִנֵּה הַמְּפִיק לָכֶם אֶת-הַרוּחַ וּפַעַל בָּכֶם גְּבוּרוֹת הַמִּכָּח׃

מַעֲשֵׂי הַתּוֹרָה הוּא עוֹשֶׂה אֵלֶּה אוּ מִכָּח שְׁמוּאַת הָאֱמוּנָה׃

5. hinneh hamephiq lakem ‘eth-haRuach upho`el bakem g’buroth hamikoach ma`asey haTorah hu’ `oseh `eleh ‘o mikoach sh’mu`ath ha’emunah.

Gal3:5 Behold, he supplies the Spirit to you and working by the mighty works of power among you, you do these works of the Law, or by the mighty hearing with faith?

<5> ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;

5 ho oun epichorēgōn hymin to pneuma kai energōn dynameis

The one, therefore supplying to you the Spirit and producing works of power

en hymin, ex ergōn nomou ē ex akoēs pisteōs?

among you, is it by works of the Law or by the hearing of faith?

וּכְאֲשֶׁר הָאֱמִין אַבְרָהָם בְּאֱלֹהִים וַתִּחְשָׁב לוֹ לְצַדִּיקָה׃

6. ka’asher he’emin ‘Ab’raham b’Elohim watechasheb lo lits’daqah.

Gal3:6 As Abraham believed Elohim, and it was reckoned to Him as righteousness.

<6> καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

6 kathōs Abraam episteusen tō theō, kai elogisthē autō eis dikaiosynēn.
As Abraham believed Elohim, and it was accounted to Him for righteousness.

זֶהְעוּ אִפּוֹא כִּי-בְנֵי הָאֱמוּנָה בְנֵי אַבְרָהָם הֵמָּה:

7. d`u 'epho' ki-b'ney ha'emunah b'ney 'Ab'raham hemah.

Gal3:7 Know therefore that they are the sons of faith, sons of Abraham.

<7> Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ εἰσιν Ἀβραάμ.

7 Ginōskete ara hoti hoi ek pisteōs, houtoi huiοi eisin Abraam.

Know then that the ones of faith, these ones sons are of Abraham.

חַוְהַכְּתוּב צָפָה שְׁעָתִיד הָאֱלֹהִים לְהַצְדִּיק אֶת-הַגּוֹיִם
מִתּוֹךְ הָאֱמוּנָה וְקָדָם לְבִשָּׁר אֶת-אַבְרָהָם לֵאמֹר
וּנְבָרְכּוּ בְךָ כָּל-הַגּוֹיִם:

8. w'haKathub tsaphah she`athid ha'Elohim l'hats'diq 'eth-hagoyim mito'h
ha'emunah w'qidem l'baser 'eth-'Ab'raham le'mor w'nib'r'ku b'ak kal-hagoyim.

Gal3:8 The Scripture, having foreseen that Elohim would justify the gentiles out of faith, preached the good news to Abraham, saying, All the nations shall be blessed in You.

<8> προῖδουσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεός, προευηγγελίσατο τῷ Ἀβραάμ ὅτι Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη.

8 proidousa de hē graphē hoti ek pisteōs dikaiοi

Having foreseen and the Scripture that by faith would justify

ta ethnē ho theos, proeuēggelisato tō Abraam

the nations of Elohim, preached the good news before to Abraham,

hoti Eneulogēthēsontai en soi panta ta ethnē;

shall be blessed in you all the nations;

ט עַל-כֵּן יִתְבָּרְכּוּ בְנֵי הָאֱמוּנָה עִם-אַבְרָהָם הַמֵּאֲמִין:

9. `al-ken yith'baraku b'ney ha'emunah `im-'Ab'raham hama'amin.

Gal3:9 Therefore the sons of faith shall be blessed with Abraham, the believer.

<9> ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.

9 hōste hoi ek pisteōs eulogountai syn tō pistō Abraam.

so the ones of faith are blessed with the believing Abraham.

י כִּי בְנֵי מַעֲשֵׂי הַתּוֹרָה עָלֵיהֶם הַקְּלָלָה
כִּי כָתוּב אָרוּר אֲשֶׁר לֹא-יָקִים אֶת-כָּל-הַדְּבָרִים
הַכְּתוּבִים בְּסֵפֶר הַתּוֹרָה לַעֲשׂוֹת אוֹתָם:

10. ki b'ney ma`asey haTorah `aleyhem haq'lalah ki kathub 'arur
'asher lo'-yaqim 'eth-kal-had'barim hak'thubim b'sepher haTorah la`asoth 'otham.

Gal3:10 For the sons of the works of the Law are to them under the curse; for it is written, Cursed is everyone who abide not in all things

which are written in the scroll of the Law, to do them.

<10> ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσὶν·

γέγραπται γὰρ ὅτι Ἐπικατάρατος πᾶς

ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά.

10 hosoi gar ex ergōn nomou eisin, hypo kataran eisin;

For as many as of works of the Law are, under a curse are;

gegraptai gar hoti Epikataratos pas hos ouk emmenei pasin

for it has been written, Cursed is everyone who does not abide by all

tois gegrammenois en tō bibliō tou nomou tou poiēsai auta.

the things having been written in the scroll of the Law to do them.

יֵאֱוָגְלוּ וְיָדוּעַ שְׁבַת־תּוֹרָה לֹא-יִצְדַּק הָאָדָם לִפְנֵי הָאֱלֹהִים
כִּי-צָדִיק בְּאֱמוּנָתוֹ יִחְיֶה:

11. w'galuy w'yadu`a shebaTorah lo'-yits'daq ha'adam liph'ney ha'Elohim
ki-tsadiq be'emunatho yich'yeh.

Gal3:11 And it is known that no man is justified that is by the Law
before Elohim is evident, for, The righteous shall live by faith.

<11> ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ δῆλον,

ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται·

11 hoti de en nomō oudeis dikaioutai para tō theō dēlon,

Now that by Law no one is being justified before Elohim is clear,

hoti Ho dikaios ek pisteōs zēsetai;

because, the just by faith shall live;

יְבִיחַתּוֹרָה לֹא מִן-הָאֱמוּנָה הִיא
כִּי אִם-אֲשֶׁר-יַעֲשֶׂה אֹתָם הָאָדָם וְחִי בָהֶם:

12. w'haTorah lo' min-ha'emunah hi'

ki 'im-'asher-ya'aseh 'otham ha'adam wachay bahem.

Gal3:12 And the Law is not of the faith, but the man that does them shall live by them.

<12> ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' Ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.

12 ho de nomos ouk estin ek pisteōs,

but the Law is not of faith,

all' Ho poiēsas auta zēsetai en autois.

but, the one having done these things shall live in them.

יִגְמָשִׁיחַ פָּדָנוּ מִקְלָת הַתּוֹרָה בְּהִיּוֹתוֹ לְקַלָּה בַּעֲדָנוּ
כַּכְתוּב קְלָלַת אֱלֹהִים תָּלוּי:

13. haMashiyach padanu miqil'lath haTorah bih'yotho liq'lalah ba'adenu
kakathub qil'lath 'Elohim taluy.

Gal3:13 The Mashiyach redeemed us from the curse of the Law, having become a curse
for us, as it is written, Curse of Elohim is everyone who hangs on a tree.

<13> Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρης τοῦ νόμου γενόμενος

ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται, Ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλου,
13 Christos hēmas exēgorasen ek tēs kataras tou nomou genomenos
 The Anointed One redeemed us from the curse of the Law, having become
 hyper hēmōn katara, hoti gegraptai,
 on behalf of us a curse, because it has been written,
 Epikataratos pas ho kremamenos epi xylou,
 Cursed is everyone having hung on a tree,

יֵד לְמַעַן אֲשֶׁר תָּבֹא בְרַכַּת אַבְרָהָם בְּמִשְׁיַח יְהוֹשֻׁעַ עַל־הַגּוֹיִם
 לְמַעַן אֲשֶׁר נִקַּח אֶת־הַבְּטָחַת הַרוּחַ עַל־יְדֵי הָאֱמוּנָה:

14. I'ma'an 'asher tabo' bir'kath 'Ab'raham baMashiyach Yahushua' al-hagoyim
 I'ma'an 'asher niqach 'eth-hab'tachath haRuach al-y'dey ha'emunah.

Gal3:14 in order that in the Mashiyach **ὦν** the blessing of Abraham might come to the nations, so that we might receive the promise of the Spirit through faith.

<14> ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ,
 ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως.

14 hina eis ta ethnē hē eulogia tou Abraam
 that to the nations the blessing of Abraham
 genētai en Christō Iēsou,
 might come in the Anointed One Yahushua,
 hina tēn epaggelian tou pneumatōs labōmen dia tēs pisteōs.
 that the promise of the Spirit we might receive through faith.

טו אַחֵי כְּדֶרֶךְ־אָדָם אָנִי מְדַבֵּר אֲפִלוּ צִנְאָה שֶׁל־בֶּן־אָדָם
 אִם־מִקְיָמַת הִיא לֹא יִפְרָנָה אִישׁ וְלֹא־יוֹסִיף עָלֶיהָ:

15. 'achay k'dere'k-'adam 'ani m'daber 'aphilu tsaua'ah shel-ben-'adam
 'im-m'quyemeth hi' lo' y'pherenah 'ish w'lo'-yosiph `aleyah.

Gal3:15 My brother, I speak according to the manner of men, even the covenant of a son of man, yet if it is confirmed, no man puts it aside, nor adds to it.

<15> Ἀδελφοί, κατὰ ἄνθρωπον λέγω·
 ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται.

15 Adelphoi, kata anthrōpon legō; homōs anthrōpou kekyrōmenēn
 Brothers, according to man I speak; even by man having been confirmed
 diathēkēn oudeis athetei ē epidiatassetai.
 a covenant no one sets aside or adds to it.

טַז וְהִנֵּה לְאַבְרָהָם נֶאֱמְרוּ הַבְּטָחוֹת וְלִזְרָעוֹ וְלֹא־אָמַר וְלִזְרָעֶיךָ
 כָּאֵלֹו לְרַבִּים אֲלָא כָּאֵלֹו לְיָחִיד וְלִזְרָעֶךָ וְהוּא הַמִּשְׁיָח:

16. w'hinneh l'Ab'raham ne'em'ru hahab'tachoth ul'zar'o w'lo'-'amar
 w'liz'ra`eyak k'ilu larabbim 'ela' k'ilu l'yachid w'l'zar`aak w'hu' haMashiyach.

Gal3:16 Behold, the promises were spoken to Abraham and to his Seed. He does not say, and to seeds, as of many, but as to One, and to your Seed, that is, the Mashiyach.

<16> τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. οὐ λέγει,
Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν ἀλλ' ὡς ἐφ' ἑνός,
Καὶ τῷ σπέρματί σου, ὅς ἐστιν Χριστός.

16 tō de Abraam errethēsan hai epaggeliai kai tō spermati autou. ou legei,
Now to Abraham were spoken the promises and to his Seed. He does not say,
Kai tois spermasin, hōs epi pollōn, all' hōs eph' henos,
and to the seeds, as concerning many, but as concerning One,
Kai tō spermati sou, hos estin Christos.
and to your Seed, who is the Anointed One.

יִזְאֵת אֲנִי אֵמֵר כִּי בְרִית אֲשֶׁר קִיְמָה הָאֱלֹהִים מֵאֲזַל לֹא
תֻּכָּל הַתּוֹרָה הַבָּאָה אַחֲרַי אַרְבַּע מֵאוֹת וּשְׁלֹשִׁים שָׁנָה
לְהַפֵּר אוֹתָהּ וּלְבַטֵּל אֶת-הַבְּטָחָהּ:

17. w'zo'th 'ani 'omer ki b'rith 'asher qi'mah ha'Elohim
me'az lo' thukal haTorah haba'ah 'acharey 'ar'ba` me'oth
ush'lshim shanah l'hapher 'othah ul'batel 'eth-hahab'tachah.

Gal3:17 And this I say, that the covenant, which was confirmed by Elohim,
since it could not be the Law to come after four hundred and thirty years to annul it
and to do away with the promise.

<17> τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια
καὶ τριάκοντα ἔτη γεγονὼς νόμος οὐκ ἀκυροῖ εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.

17 touto de legō; diathēkēn prokekyrōmenēn hypo tou theou
And this I say: A covenant having been previously confirmed by Elohim
ho meta tetrakosia kai triakonta etē gegonōs nomos
the four hundred and thirty years having come into being the Law
ouk akyroi eis to katargēsai tēn epaggelian.
does not annul so as to abolish the promise.

יִחַי כִּי אִם-הִנַּחֲלָה מִתּוֹךְ הַתּוֹרָה הִיא אֵינֶנָּה עוֹד מִתּוֹךְ הַבְּטָחָה
וְהָאֱלֹהִים חָנֵן אֶת-אַבְרָהָם עַל-יְדֵי הַבְּטָחָהּ:

18. ki 'im-hanachalah mito'k haTorah hi' 'eynenah `od mito'k hahab'tachah
w'ha'Elohim chanan 'eth-'Ab'raham `al-y'dey hab'tachah.

Gal3:18 For if the inheritance is of the Law, it is no longer by a promise;
but Elohim has given it to Abraham by a promise.

<18> εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας·
τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ θεός.

18 ei gar ek nomou hē klēronomia, ouketi ex epaggelias;
For if by the Law is the inheritance, it is no longer by promise;
tō de Abraam di' epaggelias kecharistai ho theos.
but to Abraham by promise has given it Elohim.

יֵט אִם-כֵּן-הַתּוֹרָה מֵה-הִיא מִפְּנֵי הַפְּשָׁעִים נִוְסָפָה

עד כי-יבוא הזרע אשר-לו ההבטחה
והיא ערוכה על-ידי המלאכים וביר מתוך:

19. 'im-ken-haTorah mah-hi' mip'ney hap'sha'im nosaphah `ad ki-yabo' hazera`
'asher-lo hahab'tachah w'hi' `arukah `al-y'dey hamal'akim ub'yad m'thaue'k.

Gal3:19 If so, why is it, then, the Law? It was added because of transgressions,
it was ordained through the messengers by the hand of a Mediator,
until the seed should come to whom the promise was made.

<19> τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη,
ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου.

19 Ti oun ho nomos? tōn parabaseōn charin prosetethē,
Why then the Law? The transgressions for the sake of it was added,
achris hou elthē to sperma hō epēggeltai, diatageis
until should come the seed to whom it has been promised, having been ordained
di' aggelōn en cheiri mesitou.
through angels by the hand of a mediator.

כואין מתוך לאחד אבל האלהים הוא אחד:

20. w'eyn m'thawey'k l'echad 'abal ha'Elohim hu' 'echad.

Gal3:20 The Mediator is not of One, but Elohim is one.

<20> ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἐστίν.

20 ho de mesitēs henos ouk estin, ho de theos heis estin.
Now the mediator of One not is, but Elohim is one.

כאועתה המבטלת התורה את-הבטחות האלהים חלילה
כי אלו נתנה תורה שבכתה לחיות
אז באמת היתה הצדקה על-ידי התורה:

21. w'`attah ham'bateleth haTorah 'eth-hab'tachoth ha'Elohim chalilah ki 'ilu nit'nah
thorah sheb'kochah l'hachayoth 'az be'emeth hay'thah hats'daqah `al-y'dey haTorah.

Gal3:21 And now the Law nullifies the promises of Elohim? Let it not be!
For if the Law who had been given that was able to give life,
so truly righteousness would have been by the Law.

<21> Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ]; μὴ γένοιτο.
εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὥντως ἐκ νόμου ἂν ᾗν ἡ δικαιοσύνη.

21 Ho oun nomos kata tōn epaggeliōn [tou theou]?

Is the Law therefore against the promises of Elohim?
mē genoito. ei gar edothē nomos ho dynamenos zōopoiēsai,
May it never be. For if a Law was given being able to give life,
ontōs ek nomou an ēn hē dikaiosynē;
really by Law would have been righteousness;

כבאבל הכתוב הסגיר את-הכל ביר החטא

לְמַעַן תִּנָּתֵן הַחֶבְטָה אֶל־הַמְּאֲמִינִים בְּאֵמוּנַת יְהוֹשֻׁעַ הַמָּשִׁיחַ:

22. 'abal haKathub his'gir 'eth-hakol b'yad hachet'

l'ma'an tinathen hahab'tachah 'el-hama'aminim be'emunath Yahushua haMashiyach.

Gal3:22 But the Scripture gave away all by the hand of sin, so that the promise by faith in **Ow^וי^יא^א** the Mashiyach might be given to those who believe.

<22> ἀλλὰ συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν,

ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν.

22 alla synekleisen hē graphē ta panta hypo hamartian, hina hē epaggelia

but consigned the Scripture all things under sin, that the promise

ek pisteōs Iēsou Christou dothē tois pisteuousin.

by faith of Yahushua the Anointed One might be given to the ones believing.

כְּגוֹלְפָנִי בּוֹא הָאֱמוּנָה שְׂמוּרִים

וּסְגוּרִים קִינּוּ תַּחַת הַתּוֹרָה אֶלִי הָאֱמוּנָה הַעֲתִידָה לְהִגָּלוֹת:

23. w'liph'ney bo' ha'emunah sh'murim

us'gurim hayinu tachath haTorah 'eley ha'emunah ha'athidah l'higaloth.

Gal3:23 But before the faith came, we were being guarded under the Law, having been shut up to the faith being about to be revealed.

<23> Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα συγκλειόμενοι

εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι,

23 Pro tou de elthein tēn pistin hypo nomon ephrouroumetha sygkleiomenoi

Before but came the faith, under law we were being kept, being confined

eis tēn mellousan pistin apokalypthēnai,

as to the faith being about to be revealed;

כַּד וּבִכָּן הַתּוֹרָה הִיְתָה אִמְנַת אוֹתָנוּ לְמָשִׁיחַ

לְמַעַן נִצָּדֵק בְּאֵמוּנָה:

24. ub'ken haTorah hay'thah 'omeneth 'othanu laMashiyach

l'ma'an nits'daq ba'emunah.

Gal3:24 Therefore the Law has become the tutor to lead us to the Mashiyach, so that we may be justified by faith.

<24> ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν,

ἵνα ἐκ πίστεως δικαιωθῶμεν.

24 hōste ho nomos paidagōgos hēmōn gegonen eis Christon,

so that the Law guardian our has been to lead us to the Anointed One,

hina ek pisteōs dikaiōthōmen;

that by faith we might be justified;

כֹּה אֲבָל עֲתָה אַחֲרַי אֲשֶׁר בָּאָה הָאֱמוּנָה אֵינָנוּ

עוֹד תַּחַת יַד הָאֵמֶן:

25. 'abal `attah 'acharey 'asher ba'ah ha'emunah 'eynenu `od tachath yad ha'omen.

Gal3:25 But now after that faith has come, we are no longer under the hand of a tutor.

<25> ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν.

25 elthousēs de tēs pisteōs ouketi hypo paidagōgon esmen.

having come but faith, no longer under a guardian we are.

כוּ כִּי-אַתֶּם כֻּלְּכֶם בְּנֵי אֱלֹהִים עַל-יְדֵי הָאֱמוּנָה בַּמַּשִּׁיחַ יְהוֹשֻׁעַ:

26. ki-'attem kul'kem b'ney 'Elohim 'al-y'dey ha'emunah baMashiyach Yahushua.

Gal3:26 For you are all sons of Elohim through the faith in the Mashiyach **OW**אִי.

<26> Πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ.

26 Pantes gar huioi theou este dia tēs pisteōs en Christō Iēsou;

For all sons of Elohim you are through faith in the Anointed One Yahushua;

כִּי כֻלְּכֶם אֲשֶׁר לַמַּשִּׁיחַ נִטְבַּלְתֶּם לְבִשְׁתֶּם אֶת-הַמַּשִּׁיחַ:

27. ki kul'kem 'asher laMashiyach nit'bal'tem l'bash'tem 'eth-haMashiyach.

Gal3:27 For all of you who were immersed into the Mashiyach have put on the Mashiyach.

<27> ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε.

27 hosoi gar eis Christon ebaptisthēte, Christon enedysasthe.

for as many as into the Anointed One were baptized put on the Anointed One.

כֹּחַ וְאֵין עוֹד יְהוּדִי וְלֹא יוֹנִי אֵין עֶבֶד וְלֹא בֶן-חֹרִין:

אֵין זָכָר וְלֹא נִקְבָּה כִּי כֻלְּכֶם אֶחָד אַתֶּם בַּמַּשִּׁיחַ יְהוֹשֻׁעַ:

28. w'eyn 'od Yahudi w'lo' Y'wani 'eyn 'ebed w'lo' ben-chorin 'eyn zakar w'lo' n'qebah ki kul'kem 'echad 'attem baMashiyach Yahushua.

Gal3:28 There is no other Yahudi (Jew) and there is no Yewani (Greek), there is no servant and there is no free son, there is no male and no female, for you are all one in the Mashiyach **OW**אִי.

<28> οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλληγ, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ.

28 ouk eni Ioudaios oude Hellēn, ouk eni doulos oude eleutheros, ouk eni arsen

There is not Jew nor Greek, there is not slave nor free, there is not male

kai thēly; pantes gar hymeis heis este en Christō Iēsou.

and female; for all you are one man in the Anointed One Yahushua.

כֹּחַ וְאֵם-לַמַּשִּׁיחַ אַתֶּם הֵנִיכֶם זֶרַע אַבְרָהָם וְיִוְרְשִׁים כְּכִי הַחֲבָטָה:

29. w'im-laMashiyach 'attem hin'kem zera' 'Ab'raham w'yor'shim k'phi hahab'tachah.

Gal3:29 And if you are of the Mashiyach, then you are the seed of Abraham, heirs according to promise.

<29> εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι.

29 ei de hymeis Christou, ara tou Abraam sperma este,

And if you are the Anointed One's, then of Abraham's seed you are,
kat' epaggelian klēronomoi.
according to promise heirs.

Chapter 4

אֲנִי אֹמֵר הַיּוֹרֵשׁ כָּל-זְמַן שֶׁהוּא קָטָן אֶף עַל-פִּי
שֶׁהוּא אֲדוֹן הַכֹּל אֵין בֵּינוּ לְעֶבֶד דָּבָר:

1. wa'ani 'omer hayoreish kal-z'man shehu' qaton 'aph `al-pi
shehu' 'adon hakol 'eyn beyno l'`ebed dabar.

Gal4:1 Now I say to the heir, every time that he is a child, he has nothing between him
and a servant, although according to that he is the master of everything,

<4:1> Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν,
οὐδὲν διαφέρει δούλου κύριος πάντων ὢν,

1 Legō de, eph' hoson chronon ho klēronomos nēpios estin,
Now I say, for however much time as the heir is an infant,
ouden diapherei doulou kyrios pantōn ōn,
he differs nothing from a slave, though master of all being,

בְּכִי אִם תַּחַת יַד אֲמָנִים הוּא
וְתַחַת פְּקִידֵי הַבַּיִת עַד לְמוֹעֵד הַמִּיעָד לוֹ מֵאֵת אָבִיו:

2. ki 'im tachath yad 'om'nim hu'
w'thachath p'qidey habayith `ad lamo`ed ham'yu`ad lo me'eth 'abiu.

Gal4:2 but he is under the hand of guardians and under the house officials
until the time is appointed by his Father for him.

<2> ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός.

2 alla hypo epitropous estin
but under guardians is

kai oikonomous achri tēs prothesmias tou patros.
and stewards until the time previously appointed by the Father.

גַּוְכֵן-אֲנַחְנוּ בְּעוֹדֵנוּ קְטַנִּים הָיִינוּ מְשֻׁעָבָדִים לְתַקּוּנֵי הָעוֹלָם:

3. w'ken-'anach'nu b'`odenu q'tanim hayinu m'shu`badim l'thiquney ha`olam.

Gal4:3 So also we, while we were small, were enslaved to the elements of the world.

<3> οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι,
ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἤμεθα δεδουλωμένοι.

3 houtōs kai hēmeis, hote ēmen nēpioi,
So also we, when we were infants,

hypo ta stoiceia tou kosmou ēmetha dedoulōmenoi;
under the fundamental principles of the world we had been enslaved;

דּוּבְמִלֵּאֵת הַיָּמִים שֶׁלַּח הָאֱלֹהִים אֶת-בְּנוֹ יְלוּד אִשָּׁה

4. ubim'lo'th hayamim shalach ha'Elohim 'eth-b'no y'lud 'ishah w'nathun tachath yad-haTorah.

Gal4:4 But when the fullness of the days came, Elohim sent forth His Son to born of a woman, and was put under the hand of the Law,

<4> ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον, 4 hote de ēlthen to plērōma tou chronou, exapesteilen ho theos ton huion autou, but when came the fullness of the time, sent forth Elohim His son, genomenon ek gynaikos, genomenon hypo nomon, having come from a woman, having come under the Law,

הַלְפָדוֹת אֵת אֲשֶׁר הָיוּ פֶתַח יָד – הַתּוֹרָה
לְמַעַן נִקְבֵּל מִשְׁפַּט הַבָּנִים:

5. liph'doth 'eth 'asher hayu tachath yad-haTorah l'ma'an n'qabel mish'pat habanim.

Gal4:5 to redeem those who were under the hand of the Law, so that we may receive the judgment of the sons.

<5> ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν. 5 hina tous hypo nomon exagorasē, hina tēn huiiothesian apolabōmen. that the ones under the Law he might redeem, that the sonship we might receive.

וַיֵּצֵן כִּי-בָנִים אַתֶּם שָׁלַח הָאֱלֹהִים
בְּלִבְבָכֶם אֶת-רוּחַ בְּנוֹ הַקּוֹרֵא אֲבָא אָבִינוּ:

6. w'ya'an ki-banim 'attem shalach ha'Elohim bil'bab'kem 'eth-Ruach b'no haqore' 'Abba' 'Abinu.

Gal4:6 And because you are sons, Elohim has sent forth the Spirit of His Son into our hearts, crying, “Abba, our Father!”

<6> Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν κρᾶζον, Ἀββὰ ὁ πατήρ. 6 Hoti de este huioi, exapesteilen ho theos to pneuma tou huiou autou And because you are sons sent forth Elohim the Spirit of His son eis tas kardias hēmōn krazon, Abba ho patēr. into our hearts crying, Abba the Father

זֶלְכֵן אֵינְךָ עוֹד עֶבֶד כִּי אִם-בֵּן וְאִם-בֵּן אַתָּה הֵנָּה
גַּם-יֹרֵשׁ נַחֲלַת הָאֱלֹהִים עַל-יְדֵי הַמָּשִׁיחַ:

7. laken 'eyn'ak `od `ebed ki 'im-ben w'im-ben 'attah hin'ak gam-yores nachalath ha'Elohim `al-y'dey haMashiyach.

Gal4:7 Therefore you are no longer a servant, but a son; and if a son, you are also an heir of the inheritance of the Elohim through the Mashiyach.

<7> ὥστε οὐκέτι εἶ δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.

7 hōste ouketi ei doulos alla huios;
So no longer are you a servant but a son;
ei de huios, kai klēronomos dia theou.
and if a son, also an heir through Elohim.

ח הן לפניך באין-דעת אלהים עבדכם את
אשר בעצמותם אינם אלהים:

8. hen l'phanim b'eyn-da`ath 'Elohim `abad'tem 'eth
'asher b'`ats'mutham 'eynam 'elohim.

Gal4:8 Formerly when they did not know Elohim,
You served those which by nature are not mighty ones.

<8> Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν ἐδουλεύσατε τοῖς φύσει μὴ οὖσιν θεοῖς·

8 Alla tote men ouk eidotes theon
But then indeed not knowing Elohim

edouleusate tois physei mē ousin theois;
you served as slaves the ones by nature not being mighty ones;

טועפת אחר אלהים את-האלהים
יותר שנודעתם לאלהים איך תשובו אל-התיקונים הרבים
וחפלים מהם אשר תרצו להפגע להם כבתחלה:

9. w'`attah 'acharey 'asher-y'da`tem 'eth-ha'Elohim w'yother shenoda`tem l'Elohim
'ey'k tashubu 'el-hatiquanim haraphim w'hadalim hahem
'asher tir'tsu l'hikane`a lahem k'bat'chilah.

Gal4:9 But now, after that you have known Elohim, and more
that you have been known by Elohim, how do you return to those weak
and poor principles that you desire again to surrender yourself at the beginning?

<9> νῦν δὲ γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν
ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα οἷς πάλιν ἄνωθεν δουλεύειν θέλετε;

9 nyn de gnontes theon, mallon de gnōsthentes hypo theou,
but now having known Elohim, yet rather having been known by Elohim
pōs epistrefhete palin epi ta asthenē kai ptōcha stoicheia
how do you turn again to the weak and improverished fundamental principles,
hois palin anōthen douleuein thelete?
to which again anew to serve as slaves you want?

ימים אתם שמרים וחדשים ומעדים ושנים:

10. yamim 'attem shom'rim wachadashim umo`adim w'shanim.

Gal4:10 You observe days and months and appointed times and years.

<10> ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτοὺς,

10 hēmeras paratēreisthe kai mēnas kai kairous kai eniautous,
You observe days and months and seasons and years;

יֵאֱמָרָא אֲנִי פֶן־יִנְעָתִי בָכֶם לָרִיק:

11. mith'yare' 'ani pen-yaga`ti bakem lariq.

Gal4:11 I fear for you, lest I have labored for you in vain.

<11> φοβοῦμαι ὑμᾶς μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς.

11 phoboumai hymas mē pōs eikē kekopiaka eis hymas.

I fear for you lest somehow in vain I have labored for you.

יִבְהִי־נָא כְמוֹנִי כִּי גַם־אֲנִי כְמוֹכֶם מִתְחַנֵּן אֲנִי לָכֶם אֶחָי
לֹא־עָשִׂיתֶם לִי מְאוּמָה רָעָה:

12. heyu-na' kamoni ki gam-'ani k'mokem mith'chanen 'ani lakem 'echay
lo'-`asithem li m'umah ra`.

Gal4:12 Be as I am, for even I, as you, I beg of you, my brothers.
You did not do me anything bad.

<12> Γίνεσθε ὡς ἐγώ, ὅτι καὶ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδέν με ἥδικήσατε.

12 Ginesthe hōs egō, hoti kagō hōs hymeis, adelphoi, deomai hymōn.

Become as I am, because I also became as you are, Brothers, I beg of you.

ouden me ēdikēsate;

In nothing you injured me;

יֹאמְרוּ אַתֶּם יָדַעְתֶּם אֲשֶׁר בְּחֻלְשַׁת בְּשָׂרִי
בְּשָׂרִתִּי לָכֶם אֶת־הַבְּשׂוּרָה בְּרִאשׁוֹנָה:

13. 'attem y'da`tem 'asher b'chul'shath b'sari bisar'ti lakem
'eth-hab'sorah bari'shonah.

Gal4:13 But you know that it was through weakness of the flesh
that I preached the good news to you at the first.

<13> οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον,

13 oidate de hoti di' astheneian tēs sarkos

and you know that through weakness of the flesh

euēggelisamēn hymin to proteron,

I preached the good news to you at the first,

יָדְוֹאמְרוּ לֹא בְזִיתֶם אֶת־נִסְיוֹנִי אֲשֶׁר־נִסִּיתִי
בְּבָשָׂרִי וְלֹא גַעַלְתֶּם אֹתוֹ כִּי אִם־קִבַּלְתֶּם אֹתִי
כְּמַלְאָךְ אֱלֹהִים כְּמִשְׁיַח יְהוֹשֻׁעַ:

14. w'attem lo' b'zithem 'eth-nis'yonni 'asher-nuseythi bib'sari w'lo' g'al'tem 'otho
ki 'im-qibal'tem 'othi k'mal'a'k 'Elohim kaMashiyach Yahushuà.

Gal4:14 And my trial which I have tested in my flesh you did not despise
and did not loathe me, but you accepted me as a messenger of Elohim,
as Mashiyach וַיְהִי.

<14> καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε,

ἀλλὰ ὡς ἄγγελον θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.

14 kai ton peirasmon hymōn en tē sarki mou ouk exouthenēsate oude exeptysate,
and your trial in my flesh not you despised nor loathed,
alla hōs aggelon theou edexasthe me, hōs Christon Iēsoun.
but as an angel of Elohim you received me, as the Anointed One Yahushua.

טו וְעַתָּה אֵיךָ אֲשַׁרְכֶּם הֵן מַעֲרִיד אֲנִי עֲלֵיכֶם
שְׂאֵם-יִכְלָתֶם הֵייתֶם נִקְרִים אֶת-עֵינֵיכֶם לְתִתִּן לִי:

15. w'`attah 'ayeh 'ash'r'kem hen me'id 'ani `aleykem
she'im-y'kal'tem heyithem noq'rim 'eth-`eyneykem l'thitan li.

Gal4:15 And now, where then was the blessedness of them?
I testify to you that, if possible, you would have plucked out your eyes to give to me.

<15> ποῦ οὖν ὁ μακαρισμὸς ὑμῶν;
μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατὸν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι.

15 pou oun ho makarismos hymōn? martyrō gar hymin
Where then is your blessedness? For I testify to you
hoti ei dynaton tous ophthalmous hymōn exoryxantes edōkate moi.
that if possible your eyes having torn out you would have given them to me.

טו וְעַתָּה הֲלֹאִיב נִהְיִיתִי לָכֶם בְּדַבְרִי אֵלֵיכֶם אֱמֶת:

16. w'`attah hal'oyeb nih'yeythi lakem b'dab'ri 'aleykem 'emeth.

Gal4:16 Now, have I become the enemy to you, because I tell the truth to you?

<16> ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;

16 hōste echthros hymōn gegona alētheuōn hymin?
So that your enemy have I become speaking truth to you?

יִזְהַמָּה לֹא יִקְנְאוּ לָכֶם לְטוֹבָה רַק לְהַפְרִיד בֵּינֵיכֶם
וּבִינֵינוּ יִחַפְצוּ לְמַעַן תִּקְנְאוּ אֹתָם לָהֶם:

17. hemah lo' y'qan'u lakem l'tobah raq l'haph'rid beyneykem
ubeyneynu yech'patsu l'ma'an t'qan'u 'attem lahem.

Gal4:17 They are not zealous to you for good,
only to separate between you and us, they desire that you may be zealous of them.

<17> ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε·

17 zēlousin hymas ou kalōs, alla ekkleisai hymas thelousin,
They are zealous of you not well, but to exclude you they desire,
hina autous zēloute;
that you may be zealous of them;

יִחַ אֲמָנָם טוֹב לְקַנָּא תָמִיד לְטוֹבָה וְלֹא בְהִיוֹתִי אֶצְלָכֶם בְּלִבָּד:

18. 'am'nam tob l'qane' tamid l'tobah w'lo' bih'yothi 'ets'l'kem bil'bad.

Gal4:18 And it is indeed good to be zealous always in what is good,
and not only when I am present with you.

<18> καλὸν δὲ ζήλοῦσθαι ἐν καλῷ πάντοτε
καὶ μὴ μόνον ἐν τῷ παρῆναί με πρὸς ὑμᾶς.

18 kalon de zēlousthai en kalō pantote

but it is good to be zealous in a good thing always

kai mē monon en tō pareinai me pros hymas.

and not only during my presence with you.

יִטְבֵּי אֲשֶׁר-אֲנִי נָתוּן שְׁנִית בְּחֶבְלֵי לֵדָה
עַד כִּי-יוּצָר בָּכֶם הַמָּשִׁיחַ:

19. banay 'asher-'ani nathun shenith b'cheb'ley ledah
'ad ki-yutsar bakem haMashiyach.

Gal4:19 My sons, with whom I am given secondly in birth pains
until the Mashiyach is formed in you,

<19> τέκνα μου, οὓς πάλιν ὠδίνω μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν.

19 tekna mou, hous palin ōdinō

My children, for whom again I suffer birth pains

mechris hou morphōthē Christos en hymin;

until the Anointed One is formed in you;

כְּאַמְנָה חֲפָצְתִּי לְהִיּוֹת עִתָּה אֶצְלָכֶם לְשָׁנוֹת אֶת-קוֹל דְּבָרִי
כִּי נִבּוֹךְ אֲנִי בָכֶם:

20. 'am'nah chaphats'ti lih'yoth 'attah 'ets'l'kem l'shanoth 'eth-qol d'bari
ki nabo'k 'ani bakem.

Gal4:20 Indeed I desire to be present with you and to change the voice of my words,
for I am perplexed about you.

<20> ἤθελον δὲ παρῆναι πρὸς ὑμᾶς ἄρτι καὶ ἀλλάξαι τὴν φωνήν μου,
ὅτι ἀποροῦμαι ἐν ὑμῖν.

20 ēthelon de pareinai pros hymas arti

now I was desiring to be present with you just now

kai allaxai tēn phōnēn mou, hoti aporoumai en hymin.

and to change my tone, because I am perplexed in you.

כַּאֲמָרוֹ לִי אַתֶּם הַחֲפָצִים לְהִיּוֹת תַּחַת הַתּוֹרָה
הֲלֹא שְׁמַעְתֶּם אֶת-הַתּוֹרָה:

21. 'im'ru li 'attem hachaphetsim lih'yoth tachath haTorah
halo' sh'ma'tem 'eth-haTorah.

Gal4:21 Tell me, you who want to be under the Law, do you not listen to the Law?

<21> Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε;

21 Legete moi, hoi hypo nomon thelontes einai, ton nomon ouk akouete?

Tell me, the ones under the Law desiring to be the Law do you not hear?

כִּבְכִּי כָתוּב שְׁנֵי בָנִים הָיוּ לְאַבְרָהָם הָאֶחָד מִן-הָאֲמָה

22. **ki kathub sh'ney banim hayu l'Ab'raham ha'echad min-ha'amah w'hasheni min-hachaph'shiah.**

Gal4:22 For it is written that Abraham had two sons, the one by the bondwoman and the second by the free woman.

22 <22> γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς παιδίσκης καὶ ἓνα ἐκ τῆς ἐλευθέρας.

22 gegraptai gar hoti Abraam duo huious eschen, For it has been written, Abraham two sons had, hena ek tēs paidiskēs kai hena ek tēs eleutheras. one of the maidservant and one of the free woman.

כַּגּוּבֵן־הָאָמָה נוֹלַד לְפִי הַבֶּשָׂר וּבֶן־הַחֲפָשִׁיָּה עַל־פִּי הַחֲבֻטָּה:
23. **uben-ha'amah nolah l'phi habasar uben-hachaph'shiah `al-pi hahab'tachah.**

Gal4:23 But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise.

23 <23> ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς ἐλευθέρας δι' ἐπαγγελίας.

23 all' ho men ek tēs paidiskēs kata sarka gegennētai, But the one of the maidservant according to flesh has been born, ho de ek tēs eleutheras di' epaggelias. and the one of the free woman through the promise.

כַּדְּוָבָרִים הֵם מִשָּׁל כִּי אֵלֶּה הֵן שְׁתֵּי הַבְּרִיתוֹת
הָאֶחָת מִן־הַר סִינַי הַיּוֹלֶדֶת לְעֶבְדוּת וְהִיא הַגֵּר:
24. **w'had'barim hem mashal ki `eleh hen sh'tey hab'rithoth ha'achath min-har Sinay hayoledeth l'`ab'duth w'hi' Hagar.**

Gal4:24 And they are the things of a parable, for these are two covenants: the one from mount Sinai which brings to slavery and she is Hagar.

24 <24> ἅτινά ἐστιν ἀλληγορούμενα· αὗται γὰρ εἰσιν δύο διαθήκαι, μία μὲν ἀπὸ ὄρους Σινᾶ εἰς δουλείαν γεννώσα, ἥτις ἐστὶν Ἀγάρ.

24 hatina estin allēgoroumena; hautai gar eisin duo diathēkai, Which things are allegorized; for these are two covenants, mia men apo orous Sina eis douleian gennōsa, hētis estin Hagar. one from Mount Sinai, to slavery bringing forth, who is Hagar.

כֹּה כִּי־סִינַי הוּא הַר בְּעֶרֶב וְהוּא כְּנָגַד יְרוּשָׁלַיִם שָׁל־עַתָּה
כִּי־בְעֶבְדוּת הִיא עַם־בְּנֵיהָ:
25. **ki-Sinay hu' har ba`Arab w'hu' k'neged Y'rushalayim shel-`attah ki-b'`ab'duth hi' `im-baneyah.**

Gal4:25 For Sinai is a mountain in Arab and it corresponds to the present of Yerushalam, for she is in slavery with her sons.

<25> τὸ δὲ Ἀγὰρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ· συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς.

25 to de Hagar Sina oros estin en tē Arabia;

The now Hagar Sinai Mount is in Arabia;

systoichei de tē nyn Ierousalēm, douleuei gar meta tōn teknōn autēs.

and corresponds to the present Jerusalem, for she is in slavery with her children.

כּוֹאֲבַל יְרוּשָׁלַיִם לְמַעַלָּה חַפְשִׁיָּהּ הִיא וְהִיא אִם כָּלָנוּ:

26. 'abal Y'rushalayim l'ma'lah chaph'shiah hi' w'hi' 'em kulanu.

Gal4:26 But the Yerushalam above is free; she is the mother of us all.

<26> ἡ δὲ ἄνω Ἱερουσαλὴμ ἐλευθέρα ἐστίν, ἥτις ἐστὶν μήτηρ ἡμῶν·

26 hē de anō Ierousalēm eleuthera estin, hētis estin mētēr hēmōn;

But the above Jerusalem is free, who is our mother;

כּוֹכִי כְתוּב רָנִי עֲקָרָה לֹא יֵלְדָה פִּצְחִי רָנָה וְצַחֲלִי לֹא-חָלָה
כִּי רַבִּים בְּנֵי-שׁוֹמֵמָה מִבְּנֵי בְעוּלָה:

27. ki kathub rani `aqarah lo' yaladah pits'chi rinah w'tsahali lo'-chalah
ki rabbim b'ney-shomemah mib'ney b'ulah.

Gal4:27 For it is written, Rejoice, O barren that does not bear!

Break forth with gladness and shout, you do not travail!

For the desolate has many more sons than the sons of an husband.

<27> γέγραπται γάρ, Εὐφράνθητι, στεῖρα ἢ οὐ τίκτουςα, ῥῆξον καὶ βόησον,
ἢ οὐκ ᾠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.

27 gegraptai gar, Euphranthēti steira hē ou tiktousa,

for it has been written, Rejoice, O barren, the one not giving birth,

hrēxon kai boēson, hē ouk ōdinousa;

break forth and shout, the one not suffering birth pains;

hoti polla ta tekna tēs erēmou mallon

because many are the children of the desolate rather

ē tēs echousēs ton andra.

than the one having the husband.

כַּחַ וְאַנְחֵנוּ אֶחָד הֵנּוּ כִּי צֶחֶק בְּנֵי הַחֶבְטָה:

28. wa'anach'nu 'echay hin'nu k'Yits'chaq b'ney hahab'tachah.

Gal4:28 And we, my brothers, behold, like Yitschaq (Isaac), are sons of the promise.

<28> ὑμεῖς δέ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ.

28 hymeis de, adelphoi, kata Isaak epaggelias tekna este.

But you, brothers, according to Isaac, of promise children are.

כַּטְוִכְאֲשֶׁר רָדַף אֶזְ הַנּוֹלָד לְפִי-הַבָּשָׂר אֶת-הַנּוֹלָד
לְפִי הָרוּחַ כֵּן-גַּם-עָתָה:

29. w'ka'asher radaph 'az hanolad l'phi-habasar 'eth-hanolad

I'phi haRuach ken-gam-`attah.

Gal4:29 But as he who was born according to the flesh then persecuted him who was born according to the Spirit, so it is now also.

<29> ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα, οὕτως καὶ νῦν.

29 all' hōsper tote ho kata sarka gennētheis

But as then the one according to flesh having been born ediōken ton kata pneuma, houtōs kai nyn.

was persecuting the one born according to the Spirit, so also now.

לְהַכְתוּב מַה-הוּא אָמַר גֶּרֶשׁ הָאָמָה וְאֶת-בְּנָהּ
כִּי לֹא יִירָשׁ בֶּן-הָאָמָה עִם בֶּן-הַחֲפָשִׁיָּה:

**30. w'haKathub mah-hu' 'omer garesh ha'amah w'eth-b'nah
ki lo' yirash ben-ha'amah `im ben-hachaph'shiah.**

Gal4:30 But what does the Scripture say? Cast out the bondwoman and her son, for the son of the bondwoman shall not inherit with the son of the free woman.

<30> ἀλλὰ τί λέγει ἡ γραφή; Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.

30 alla ti legei hē graphē? Ekbale tēn paidiskēn kai ton huion autēs;

But what says the Scripture? Cast out the maidservant and her son; ou gar mē klēronomēsei ho huios tēs paidiskēs meta tou huiou tēs eleutheras.

for never shall inherit the son of the maidservant with the son of the free woman.

לֹא-עַל-בֶּן אֶחָי לֹא-בְנֵי הָאָמָה אֲנַחְנוּ כִּי אִם-בְּנֵי הַחֲפָשִׁיָּה:

31. `al-ken 'echay lo'-b'ney ha'amah 'anach'nu ki 'im-b'ney hachaph'shiah.

Gal4:31 Therefore, my brothers, we are not sons of a bondwoman, but sons of the free woman.

<31> διό, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας.

31 dio, adelphoi, ouk esmen paidiskēs tekna alla tēs eleutheras.

Therefore, brothers, we are not children of a maidservant but of the freewoman.

Chapter 5

אִנְעִתָה עַמְדוֹ-נָא בַּחֲרוּת אֲשֶׁר שִׁחָרַר אֶתְנוּ הַמָּשִׁיָּח
וְאֵל-תְּשׁוּבוּ לְהַכְבִּישׁ בְּעַל הָעֲבָדוֹת:

**1. w'`attah `im'du-na' bacheruth 'asher shicharar 'othanu haMashiyach
w'al-tashubu l'hikabesh b'`ol ha`ab'duth.**

Gal5:1 And now stand fast in the freedom with which the Mashiyach has made us free, and shall not return to conquer with the yoke of bondage.

<5:1> τῇ ἐλευθερίᾳ ἧμᾶς Χριστὸς ἡλευθέρωσεν·
στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

1 tē eleutheriā hēmas Christos ēleutherōsen;

For this freedom us the Anointed One freed;

stēkete **oun** kai **mē** **palin** zygō douleias enechesthe.
stand fast **therefore** and **not** again by a yoke of slavery be held.

בְּהִנֵּה אֲנִי פוֹלוֹס אֹמֵר לָכֶם שְׂאֵם-תִּמְלוּ
לֹא-יוֹעִיל לָכֶם הַמְּשִׁיחַ:

2. hinneh 'ani Pholos 'omer lakem she'im-timolu lo'-yo'il lakem haMashiyach.

Gal5:2 Behold I, Pholos (Shaul), say to you that if you be circumcised,
the Mashiyach shall be of no benefit to you.

<2> Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι εἰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.

2 Ide egō Paulos legō hymin hoti ean peritemnēsthe,
Behold I Paul say to you that if you are circumcised,
Christos hymas ouden ōphelēsei.
the Anointed One you nothing shall profit.

גּוֹמְעִיד אֲנִי עוֹד הַפֶּעַם בְּכָל-אִישׁ
אֲשֶׁר יְמוֹל שְׁחָיָב הוּא לְשֹׁמֵר אֶת-הַתּוֹרָה כְּלָהּ:

3. ume'id 'ani 'od hapa'am b'kal-'ish
'asher yimol shechayab hu' lish'mor 'eth-haTorah kulah.

Gal5:3 And I testify again this time to every man that is circumcised,
that he is a debtor to keep the entire Law.

<3> μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ
ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

3 martyromai de palin panti anthrōpō peritemnomenō
And I testify again to every man being circumcised
hoti opheiletēs estin holon ton nomon poiēsai.
that he is a debtor whole the Law to do.

ד נִגְזַרְתֶּם מִן-הַמְּשִׁיחַ אַתֶּם הַמְצִטְדִּיקִים
בַּתּוֹרָה אֲבִדְתֶּם מִן-הַחֶסֶד:

4. nig'zar'tem min-haMashiyach 'attem hamits'tad'qim
baTorah 'abad'tem min-hechased.

Gal5:4 You are derived from the Mashiyach,
you who are justified by the Law, you have fallen from the grace.

<4> κατηγορήθητε ἀπὸ Χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξέπεσατε.

4 katērgēthēte apo Christou,
You were estranged from the Anointed One,
hoitines en nomō dikaiousthe, tēs charitos exepesate.
whoever by the Law are being justified you fell from grace.

ה כִּי-אֲנַחְנוּ בָּרוּחַ נִיחַל מִתּוֹךְ הָאֱמוּנָה לְתַקְנֶת הַצִּדְקָה:

5. ki-'anach'nu baRuach n'yachel mito'k ha'emunah l'thiq'wath hats'daqah.

Gal5:5 For we in the Spirit, by faith eagerly wait for the hope of righteousness.

<5> ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.

5 hēmeis gar pneumati ek pisteōs elpida dikaiosynēs apekdechometha.

For we by the Spirit by faith the hope of righteousness eagerly await.

וְכִי בַּמַּשִּׁיחַ לֹא הַמִּלָּה תַּחֲשֵׁב וְלֹא הָעֶרְלָה
כִּי אִם-הָאֵמוּנָה הַפֹּעֶלֶת בְּאַהֲבָה:

6. ki baMashiyach lo' hamilah techashev w'lo' ha`ar'lah

ki 'im-ha'emunah hapo`eleth b'ahabah.

Gal5:6 For in the Mashiyach neither circumcision avails nor uncircumcision but the faith working through love.

<6> ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.

6 en gar Christō Iēsou oute peritomē ti ischuei

For in the Anointed One Yahushua neither circumcision is of any force

oute akrobystia alla pistis di' agapēs energoumenē.

nor uncircumcision, but faith through love working.

זֶהיטְבַתֶּם לְרוּיָן מִי חֲשֹׁךְ אֶתְכֶם מִשְׁמַע אֶל-הָאֱמֶת:

7. heytab'tem laruts mi chasa'k 'eth'kem mish'mo'a 'el-ha'emeth.

Gal5:7 You were running well, who hindered you from obeying the truth?

<7> Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψεν [τῇ] ἀληθείᾳ μὴ πείθεσθαι;

7 Etrechete kalōs; tis hymas enekopsen [tē] alētheiā mē peithesthai?

You were running well; who hindered you by the truth not to be persuaded?

חַהֲפִתוּי הַזֶּה אֵינָנוּ מֵאֵת הַקּוֹלָא אֶתְכֶם:

8. hapituy hazeh 'eynenu me'eth haqore' 'eth'kem.

Gal5:8 This persuasion does not comes from Him who calls you.

<8> ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.

8 hē peismonē ouk ek tou kalountos hymas.

This persuasion is not of the One calling you.

טְמֵצַט שְׂאֹר מְחַמֵּץ אֶת-כָּל-הָעֶסָה:

9. m'at s'or m'chamets 'eth-kal-ha`isah.

Gal5:9 A little leaven leavens all the lump.

<9> μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.

9 mikra zymē holon to phyrama zymoi.

A little leaven all the lump leavens.

יִמְבָּטַח אֲנִי בָכֶם בְּאֶדְוֶן כִּי לֹא תִהְיֶה רוּחַ אַחֶרֶת עִמָּכֶם
וְהַעֲכֹר אֶתְכֶם יִשָּׂא אֶת-עֲוֹנוֹ יִהְיֶה מִי שְׂפִיחָה:

10. mub'tach 'ani bakem ba'Adon ki lo' thih'yeh ruach 'achereth `imakem
w'ha`oker 'eth'kem yisa' 'eth-`aono yih'yeh mi sheyih'yeh.

Gal5:10 I have confidence in you in the Adon (Master) that you shall have no other spirit.
And he who is troubling you shall bear his judgment, it is whoever that he is.

<10> ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι οὐδὲν ἄλλο φρονήσετε·
ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἐὰν ᾔ.

10 egō pepoitha eis hymas en kyriō hoti ouden allo phronēsete;

I have confidence in you in the Master that nothing other you shall think;
ho de tarassōn hymas bastasei to krima, hostis ean ē.
but the one troubling you shall bear the judgment, whoever he may be.

יֵאֱמָר אֲנִי אֶחָי אִם-אֶכְרִיז עוֹד הַמִּלָּה עַל-מָה אֶתְּיָה נִרְדָּף
הַלֹּא מִבְטָל מִכְשׁוֹל הַצְּלוּב:

11. wa'ani 'achay 'im-'ak'riz `od hamilah `al-mah 'eh'yeh nir'daph
halo' m'butal mik'shol hats'lub.

Gal5:11 And I, my brothers, if I still preach circumcision, why am I still being persecuted?
Then the stumbling block of the crucifixion ceased.

<11> ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι;
ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ.

11 egō de, adelphoi, ei peritomēn eti kēryssō, ti eti diōkomai?

But I, brothers, if circumcision still I proclaim, why still am I being persecuted?
ara katērgētai to skandalon tou staurou.
Then has been abolished the stumbling block of the cross.

יֵב מִי יִתֵּן וַיִּכְרְתוּ הַמַּדִּיחִים אֶתְכֶם:

12. mi yiten w'yikar'thu hamadichim 'eth'kem.

Gal5:12 I wish that the ones troubling you shall be cut off.

<12> ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

12 ophelon kai apokopsontai hoi anastatountes hymas.

I would that even shall emasculate themselves the ones troubling you.

יִגְכִּי אַתֶּם אֶחָי לַחַרוּת נִקְרְאתֶם וּבְלִבְד נִשָּׂא תִהְיֶה
הַחַרּוּת סָבָה לַבָּשָׂר אֲלֹא שֶׁתַּעֲבֹדוּ אִישׁ אֶת-רֵעֵהוּ בְּאַהֲבָה:

13. ki 'attem 'achay lacheruth niq're'them ubil'bad shel' thih'yeh hacheruth sibah
labasar 'ela' sheta'ab'du 'ish 'eth-re`ehu b'ahabah.

Gal5:13 For you were called to freedom, my brothers, only do not use your freedom
as an occasion for the flesh, but that serve one another through love.

<13> Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν
εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις.

13 Hymeis gar ep' eleutheriā eklēthēte, adelphoi; monon mē tēn eleutherian

For you for freedom were called, brothers; only use not the freedom
eis aphormēn tē sarki, alla dia tēs agapēs douleuete allēlois.

for a pretext for the flesh, but through love serve as slaves one other,

יד כי כל-התורה כלולה במצוה האחת הזאת
ואהבת לרעך כמוך:

14. **ki kal-haTorah k'lulah bamits'wah ha'achath hazo'th w'ahab'at l're'aak kamoak.**

Gal5:14 For the whole Law is fulfilled in this one commandment,
You shall love your neighbor as yourself.

<14> ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται,
ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

14 ho gar pas nomos en heni logō peplērōtai,

For the entire Law in one Word has been summed up
en tō Agapēseis ton plēsion sou hōs seauton.
in the word, love your neighbor as yourselves.

טו אבל אם-תנשכו וְתֹאכְלוּ אִישׁ אֶת-אָחִיו רֵאָו
פֶּן-תִּכְלוּ אִישׁ עַל-יְדֵי רֵעֵהוּ:

15. 'abal 'im-t'nash'ku w'tho'k'lu 'ish 'eth-'achiu r'u pen-t'kulu 'ish `al-y'dey re'ehu.

Gal5:15 But if you bite and devour one another,
take heed lest you are consumed by one another.

<15> εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ' ἀλλήλων ἀναλωθῇτε.

15 ei de allēlous daknete kai katesthiete,

But if one another you bite and devour,
blepete mē hyp' allēlōn analōthēte.
beware lest by one another you are destroyed.

טז והנני אומר התהלכו ברוח ולא תמלאו את-תאוות הבשר:

16. w'hin'ni 'omer hith'hal'ku baRuach w'lo' th'mal'u 'eth-ta'aoth habasar.

Gal5:16 Behold, I say, walk in the Spirit, and you shall not accomplish the lust of the flesh.

<16> Λέγω δέ, πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.

16 Legō de, pneumatī peripateite

But I say, by the Spirit walk
kai epithymian sarkos ou mē telesēte.
and the lust of the flesh by no means could you perform.

יז כי הבשר מתאווה הפך מן-הרוח והרוח הפך
מן-הבשר ושניהם מתקוממים זה לזה
ובכן אין אתם עושים את אשר תחפצו:

17. **ki habasar mith'aueh hephe'k min-haRuach w'haRuach hephek min-habasar
ush'neyhem mith'qomamim zeh lazeh ub'ken 'eyn 'attem `osim 'eth 'asher tach'potsu.**

Gal5:17 For the lust of flesh is opposite to the Spirit, and the Spirit is opposite to the flesh.
And the two of them are in opposition to one another.

So that you do not do what you desire.

<17> ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός,
ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἂν θέλητε ταῦτα ποιῆτε.

17 hē gar sarx epithymeī kata tou pneumatos, to de pneuma kata tēs sarkos,
For the flesh lusts against the Spirit, and the Spirit against the flesh,
tauta gar allēlois antikeitai,
for these things oppose each other,
hina mē ha ean thelēte tauta poiēte.
so that not whatever you desire can these things you do.

יח ואם-יהיה הרוח מנהיגכם אז אינכם תחת התורה:

18. w'im-yih'yeh haRuach man'hig'kem 'az 'eyn'kem tachath haTorah.

Gal5:18 But if the Spirit is your leader, then you are not under the Law.

<18> εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.

18 ei de pneumati agesthe, ouk este hypo nomon.
But if by the Spirit you are led, you are not under the Law.

יט ונודעים המה פעלי הפשר אשר הם נאפים זנות טמאה וזמה:

19. w'noda'im hemah pa'aley habasar 'asher hem ni'uphim z'nuth tum'ah w'zimah.

Gal5:19 Now they are known as the works of the flesh, in which they are:
adultery, fornication, uncleanness, lasciviousness,

<19> φανερά δέ ἐστιν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία, ἀσέλγεια,

19 phanera de estin ta erga tēs sarkos,
Manifest now are the works of the flesh,
hatina estin porneia, akatharsia, aselgeia,
which are fornication, impurity, licentiousness,

כ עבודת אלילים וכשפים איבות ומצה

וקנאה ורגז מריבות מחלוקת וכתות:

20. `abodath `elilim uk'shaphim `eyboth umatsah
w'qin'ah warogez m'ribboth machaloqoth w'kitoth.

Gal5:20 idolatry, sorcery, enmities, strife, jealousy, wrath, disputes, dissensions, factions,

<20> εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις,
ζῆλος, θυμοί, ἐριθείαι, διχοστασίαι, αἰρέσεις,

20 eidōlolatria, pharmakeia, echthrai, eris, zēlos, thymoi, eritheiai, dichostasiai, haireseis,
idolatry, sorcery, enmities, strife, jealousy, anger, selfishness, divisions, sects,

כא עין רעה ורצח שפרון וזוללות ודומיהם אשר אמר

מה-שפבר אמתתי כי-עשי אלה לא ינחלו מלכות האלהים:

21. `ayin ra'ah waretsach shikaron w'zolaluth w'domeyhem 'asher 'omar
mah-shek'bar 'amar'ti ki-`osey 'eleh lo' yin'chalu mal'kuth ha'Elohim.

Gal5:21 evil eyes, murder, drunkenness, revelling, and such like: of which I said what I have already said, that you do such things shall not inherit the kingdom of Elohim.

<21> φθόνου, μέθαι, κῶμοι καὶ τὰ ὅμοια τούτοις, ἃ προλέγω ὑμῖν
καθὼς προεῖπον ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.

21 phthonoi, methai, kōmoi kai ta homoia toutois,

envyings, drunkennesses, carousings and things like these,

ha prolegō hymin kathōs proeipon hoti hoi ta toiauta

of which I tell beforehand you as I said before that the ones such things

prassontes basileian theou ou klēronomēsousin.

practising the Kingdom of Elohim shall not inherit.

כב ופרי קרום הוא אהבה שמחה ושלום אהב רום
ונדיבות וחסד ואמונה:

22. uph'ri haRuach hu' 'ahabah sim'chah w'shalom 'ore'k ruach
un'dibuth w'chesed we'emunah.

Gal5:22 But the fruit of the Spirit is love, joy, and peace, patience, and kindness, goodness, faithfulness,

<22> Ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη χαρὰ εἰρήνη,
μακροθυμία χρηστότης ἀγαθωσύνη, πίστις

22 Ho de karpos tou pneumatōs estin agapē chara eirēnē,

But the fruit of the Spirit is love, joy, peace,

makrothymia chrēstotēs agathōsynē, pistis

longsuffering, kindness, goodness, faith,

כג וענוה ופרישות לנגד עיני אלה איך-תורה:

23. wa'anawah uph'rishuth l'neged `osey 'eleh 'eyn-Torah.

Gal5:23 gentleness, self-control; against such things there is no Law.

<23> πραύτης ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος.

23 prautēs egkrateia; kata tōn toioutōn ouk estin nomos.

meekness, self-control; against such things there is not a Law.

כד ואשר הם למשיח צלבו את-בשרם עם-תשיקתיו ותאזתיו:

24. wa'asher hem laMashiyach tsal'bu 'eth-b'saram `im-t'shuqothayu w'tha'aothayu.

Gal5:24 Now those who belong to the Mashiyach have crucified the flesh with its passions and its desires.

<24> οἱ δὲ τοῦ Χριστοῦ [Ἰησοῦ] τὴν σάρκα ἐσταύρωσαν
σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.

24 hoi de tou Christou [hIēsou] tēn sarka estaurōsan

But the ones of the Anointed One Yahushua the flesh crucified

syn tois pathēmasin kai tais epithymiais.

with the passions and the lusts.

כה אִם-נִחְיָה בְּרוּחַ נִתְחַלְכָּה גַם-בְּרוּחַ:

25. 'im-nich'yeh baRuach nith'hal'kah gam-baRuach.

Gal5:25 If we live in the Spirit, let us also walk in the Spirit.

<25> εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν.

25 ei zōmen pneumatī, pneumatī kai stoichōmen.

If we live by the Spirit, with the Spirit also we should be in line.

כו וְלֹא נִרְדֹּף אַחֲרֵי כְבוֹד-שָׁוְא לְהַכְעִים אִישׁ אֶת-רֵעֵהוּ
וְלִקְנֹא אִישׁ אֶת-רֵעֵהוּ:

26. w'lo' nir'doph 'acharey k'bod-shaw' l'hak'`is 'ish 'eth-re`ehu
ul'qane' 'ish 'eth-re`ehu.

Gal5:26 Let us not become conceited after vain glory, provoking one another, envying one another.

<26> μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

26 mē ginōmetha kenodoxoi, allēlous prokaloumenoi, allēlois phthonountes.

Let us not become conceited, provoking one another, envying one another.

Chapter 6

א אֲחֵי אִם-יִתַּפֵּשׁ אִישׁ מִכֶּם בַּעֲבָרָה
אַתֶּם אַנְשֵׁי הָרוּחַ תְּקִימוּהוּ בְרוּחַ עֲנָוָה
וְהִשְׁמַר לְנַפְשְׁךָ פֶּן-תָּבֹא לִידֵי-נַסְיוֹן גַּם-אַתָּה:

1. 'echay 'aph 'im-yitaphes 'ish mikem ba`aberah 'attem 'an'shey haruach
t'qimuhu b'ruach 'anawah w'hishamer l'napsh'ak
pen-tabo' lidey-nisayon gam-'attah.

Gal6:1 My brothers, even if one of you is overtaken in the past, you are the man in the Spirit, restore in a Spirit of gentleness, consider to yourself, lest you shall also come into temptation.

<6:1> Ἀδελφοί, ἐὰν καὶ προλημφθῇ ἄνθρωπος ἐν τινὶ παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραύτητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς.

1 Adelphoi, ean kai prolēmphthē anthrōpos en tini paraptōmati,

Brothers, if indeed a man is overtaken in some transgression,

hymeis hoi pneumatikoi katartizete ton toiouton en pneumatī prautētos,

you the spiritual ones restore such a one in a Spirit of meekness,

skopōn seauton mē kai sy peirasthēs.

watching out for yourself lest also you be tempted.

ב שָׂאוּ אִישׁ אֶת-מִשָּׂא רֵעֵהוּ כֵּן תְּקִימוּ אֶת-תּוֹרַת הַמָּשִׁיחַ:

2. s'u 'ish 'eth-masa' re`ehu ken t'qay'mu 'eth-Torath haMashiyach.

Gal6:2 Bear one another's burdens, and so you fulfill the Law of the Mashiyach.

2 <2> Ἀλλήλων τὰ βάρη βαστάζετε καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ.

2 Allēlōn ta barē bastazete kai houtōs anaplērōsete ton nomon tou Christou.

One another's burdens bear and thus you shall fulfill the Law of the Anointed One.

ג כִּי הַחֲשִׁב אֶת-עֲצָמוֹ לְהִיוֹת-מָה וְאֵינָנוּ מֵאוּמָה
אֶת-נַפְשׁוֹ הוּא מְרַמֶּה:

3. ki hachsheb 'eth-`ats'mo lih'yoth-mah w'eynenu m'umah
'eth-naph'sho hu' m'rameh.

Gal6:3 For if he thinks himself to be somebody when he is nothing, he deceives himself.

3 <3> εἰ γὰρ δοκεῖ τις εἶναι τι μηδὲν ὄν, φρεναπατᾷ ἑαυτόν.

3 ei gar dokei tis einai ti mēden ōn, phrenapatā heauton.

for if anyone thinks to be something, being nothing, he deceives himself.

ד אָבֵל יִבְחֵן כָּל-אִישׁ אֶת-מַעֲשָׂהוּ
וְאֵז לוֹ לְבַדּוֹ תְּהִיָּה תְּהִלָּתוֹ וְלֹא כִּנְגַד אֲחֵר:

4. 'abal yib'chan kal-'ish 'eth-ma`asehu
w'az lo l'bado tih'yeh th'hilatho w'lo' k'neged 'acher.

Gal6:4 But let each one prove his own work,
and then he shall have his boast to himself alone, and not against another.

4 <4> τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος,
καὶ τότε εἰς ἑαυτόν μόνον τὸ καύχημα ἔξει καὶ οὐκ εἰς τὸν ἕτερον.

4 to de ergon heautou dokimazetō hekastos,

But the work of himself let prove each man,

kai tote eis heauton monon to kauchēma hexei kai ouk eis ton heteron;

and then in himself alone the boast he shall have and not in the other man;

ה כִּי כָל-אִישׁ אֶת-מַשָּׂאוֹ יִשָּׂא:

5. ki kal-'ish 'eth-masa'o yisa'.

Gal6:5 For each one shall bear his own burden.

5 <5> ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.

5 hekastos gar to idion phortion bastasei.

for each man his own load shall bear.

ו הַמְלָמֵד בַּדָּבָר יִחַלֵּק מִכָּל-טוֹבוֹ לְמִלְמָדָהוּ:

6. ham'lumad badabar yachaloq mikal-tubo lim'lam'dehu.

Gal6:6 Let him that is taught in the Word shares unto him that teaches
in all good things.

6 <6> Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι ἐν πᾶσιν ἀγαθοῖς.

6 Koinōneitō de ho katēchoumenos ton logon tō katēchounti

Let share and the one being instructed in the Word with the one instructing
en pasin agathois.

זֶאֱל־תִּתְּעוּ אֱלֹהִים לֹא־יִתֵּן לְהִתְלֵ בּוֹ
כִּי אֶת־אֲשֶׁר יִזְרַע הָאָדָם אֹתוֹ יִקְצֹר׃

7. 'al-tith'`u 'Elohim lo'-yiten l'hathel bo ki 'eth-'asher yiz'ra` ha'adam 'otho yiq'tsor.

Gal6:7 Do not be afraid of Elohim, He is not given to be misled,
for whatever a man sows, that he shall reap it.

<7> Μὴ πλανᾷσθε, θεὸς οὐ μυκτηρίζεται.

ὃ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει.

7 Mē planasthe, theos ou myktērizetai.

Do not be led astray; Elohim is not mocked.

ho gar ean speirē anthrōpos, touto kai therisei;

For whatever a man sows, this also he shall reap;

חִכְי הַזֵּרֵעַ בְּבִשְׂרוֹ יִקְצֹר כְּלִיּוֹן מִבִּשְׂרוֹ
וְהַזֵּרֵעַ בְּרוּחַ יִקְצֹר מִן־הָרוּחַ חַיִּי עוֹלָם׃

8. ki hazore`a bib'saro yiq'tsor kilayon mib'saro
w'hazore`a baRuach yiq'tsor min-haRuach chayey `olam.

Gal6:8 For the one who sows to his own flesh shall reap corruption from the flesh,
but the one who sows to the Spirit shall reap eternal life from the Spirit.

<8> ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν,

ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

8 hoti ho speirōn eis tēn sarka heautou ek tēs sarkos therisei phthoran,

because the one sowing to the flesh of himself of the flesh shall reap corruption,

ho de speirōn eis to pneuma ek tou pneumatōs therisei zōēn aiōnion.

but the one sowing to the Spirit, of the Spirit shall reap life eternal.

טוֹאֲנַחְנוּ אֶל־נְלָאָה בַּעֲשׂוֹת הַטוֹב
כִּי־נִקְצֹר בְּעֵתוֹ אִם־לֹא נִרְפָּה׃

9. wa'anach'nu 'al-nil'eh ba`asoth hatob ki-niq'tsor b'`ito 'im-lo' nir'peh.

Gal6:9 Let us not be weary in well doing, for in due season we shall reap if we faint not.

<9> τὸ δὲ καλὸν ποιούντες μὴ ἐγκακῶμεν, καιρῷ γὰρ ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι.

9 to de kalon poiountes mē egkakōmen,

Now in well doing let us not become weary,

kairō gar idiō therisomen mē eklusomenoi.

time for in its own we shall reap, not fainting.

יִלְכֵן כְּאֲשֶׁר תִּמְצָא יָדְנוּ בַּעֲשֵׂה־נָא אֶת־הַטוֹב עִם־כָּל־אָדָם
וּבְיוֹתֵר עִם־בְּנֵי אֱמוּנָתֵנוּ׃

10. laken ka'asher tim'tsa' yadenu na`aseh-na' 'eth-hatob `im-kal-'adam
ub'yother `im-b'ney 'emunathenu.

Gal6:10 Therefore when we find our hand, please let us do good to all men, especially to the most of the sons of the faith.

<10> ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

10 ara oun hōs kairon echomen, ergazōmetha to agathon pros pantas, Therefore then as we have opportunity, we should work the good towards all, malista de pros tous oikeious tēs pisteōs. and especially towards the household of faith.

יֵאֵרָאוּ-נָא מַח-גָּדוֹל הַמִּכְתָּב אֲשֶׁר כָּתַבְתִּי אֵלֵיכֶם בְּיָדִי:

11. r'u-na' mah-gadol hamik'tab 'asher kathab'ti 'aleykem b'yadi.

Gal6:11 See with what large letters which I am writing to you with my own hand!

<11> Ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί.

11 Idete pēlikois hymin grammasin egrapsa tē emē cheiri. See with what large letters to you I wrote with my own hand.

יֵב הַחִפְצִים לְהַתְהַדָּר בַּבָּשָׂר אֵין כּוֹפִים אֶתְכֶם לְהַמּוֹל
אֶלָּא כְּדִי שְׁלֹא-יִרְדְּפוּ עַל-צְלוּב הַמָּשִׁיחַ:

12. hachaphetsim l'hith'hader babasar 'eyn kophim 'eth'kem l'himol 'ela' k'dey shel'-yerad'phu `al-ts'lub haMashiyach.

Gal6:12 Those desire to boast about the flesh which is nothing, they compel you to be circumcised, only so that they shall not be persecuted for the crucifixion of the Mashiyach.

<12> ὅσοι θέλουσιν εὐπροσωπήσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται.

12 hosoi thelousin euprosōpēsai en sarki, As many as desire to make a good showing in the flesh, houtoi anagkazousin hymas peritemnesthai, these compel you to be circumcised, monon hina tō staurō tou Christou mē diōkōntai. only that for the cross of the Anointed One they be not persecuted.

יֵג כִּי גַם-הֵם הַנִּמּוֹלִים לֹא יִשְׁמְרוּ אֶת-הַתּוֹרָה בֶּקֶר רְצוֹנָם
אֲשֶׁר תִּמּוּלוּ לְמַעַן יִתְהַלְלוּ בַּבָּשָׂרָם:

13. ki gam-hem hanimolim lo' yish'm'ru 'eth-haTorah raq r'tsonam 'asher timolu l'ma'an yith'halalu bib'sar'kem.

Gal6:13 For even those who are circumcised do not keep the Law, but they desire that you are circumcised so that they may boast in your flesh.

<13> οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται.

13 oude gar hoi peritemnomenoi autoi nomon phylassousin For neither the ones being circumcised themselves the Law keep

alla thelousin hymas peritemnesthai, hina en tē hymeterā sarki kauchēsōntai.
but they desire you to be circumcised, that in your flesh they may boast.

יד ואנכי חלילה לי מהתהלל בְּלִבִּי אִם בְּצִלּוֹב אֲדַנִּינוּ
יהושע המשיח אשר-בו העולם נצלב-לי ואני נצלב לעולם:
14. w'anoki chalilah li mehith'halel bil'ti 'im bits'lub 'Adoneynu Yahushuà haMashiyach
'asher-bo ha'olam nits'lab-li wa'ani nits'lab la'olam.

Gal6:14 And for me, let it not be that I should boast,
except in the crucifixion of our Adon (Master) **OW** the Mashiyach,
through which the world has been crucified to me, and I have been crucified to the world.

<14> ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύρωται καὶ γὰρ κόσμῳ.

14 emoi de mē genoito kauchasthai
But to me may it not be to boast
ei mē en tō staurō tou kyriou hēmōn Iēsou Christou,
except in the cross of our Master, Yahushua the Anointed One
di' hou emoi kosmos estaurōtai kagō kosmō.
through whom to me the world has been crucified and I to the world.

טו כִּי-בְּמִשִּׁיחַ יְהוֹשֻׁעַ לֹא-הַמִּילָה תִּחְשַׁב וְלֹא-הָעֶרְלָה
כִּי אִם-הַבְּרִיאָה הַחֲדָשָׁה:

15. ki-baMashiyach Yahushuà lo'-hamilah thechasheb w'lo'-ha'ar'lah
ki 'im-hab'ri'ah hachadashah.

Gal6:15 For in Mashiyach **OW** neither is circumcision considered,
nor uncircumcision, but a new creation.

<15> οὔτε γὰρ περιτομή τί ἐστίν οὔτε ἀκροβυστία ἀλλὰ καινὴ κτίσις.

15 oute gar peritomē ti estin oute akrobystia alla kainē ktisis.
For neither circumcision is anything nor uncircumcision but a new creation.

טז וְכָל-הַנִּהְגִּים כַּשׁוּרָה הַזֹּאת שָׁלוֹם וְרַחֲמִים עָלֵיהֶם
וְעַל-יִשְׂרָאֵל אֲשֶׁר לֹא־לֵהִים:

16. w'kal-hanohagim kashurah hazo'th shalom w'rachamim `aleyhem
w'al-Yis'ra'El 'asher l'Elohim.

Gal6:16 And as many as walk according to this rule, peace and mercy be upon them,
and upon Yisra'El which is of Elohim.

<16> καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος
καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.

16 kai hosoi tō kanoni toutō stoichēsousin, eirēnē ep' autous kai eleos
And as many as rule with this shall keep in line, peace upon them and mercy,
kai epi ton Israēl tou theou.
even upon the Israel of Elohim.

יִמְעַתָּה אִישׁ אֶל-יְלָאֲנִי עוֹד

כִּי אֶת-חֲבוּרוֹת הָאָדוֹן יְחֻשָׁעַ אֲנִי נֹשֵׂא בְּגוֹיָתִי:

17. **me`attah 'ish 'al-ya'eni `od**

ki 'eth-chaburoth ha'Adon Yahushua` 'ani nose' big'wiathi.

Gal6:17 From **now** on let **one** trouble me **no more**,
for **I** bear **on my body** the marks of **the Adon** **וְאֵלֶּיךָ**.

<17> Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω·
ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.

17 **Tou loipou kopous moi mēdeis parechetō;**

For the rest, troubles to me no one let give;

egō gar ta stigmata tou Iēsou en tō sōmati mou bastazō.

for I the marks of Yahushua in my body bear.

יְחֻשָׁעַ הַמָּשִׁיחַ אֲדֹנֵינוּ יְהִי עִם-רוּחְכֶם אָחֵי אֲמֵן:

18. **chesed Yahushua` haMashiyach 'Adoneynu y'hi `im-ruachkem 'echay 'Amen.**

Gal6:18 The grace of **וְאֵלֶּיךָ** the **Mashiyach** our **Adon**
be with your spirit, my brothers. Amen.

<18> Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί· ἀμήν.

18 **Hē charis tou kyriou hēmōn Iēsou Christou**

The grace of our Master Yahushua the Anointed One

meta tou pneumatos hymōn, adelphoi; amēn.

be with the spirit of you, brothers; Amen.