

Sepher Galatim (Galatians)

Chapter 1

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

מִדָּא רַבִּינָא דְּבֵי רַבִּי אֱלִיעֶזֶר בֶּן־אֶזְרִיָּא
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אֶפְלוּס הַשְּׁלִיחַ לֹא מִבְּנֵי אָדָם
וְלֹא עַל־יְדֵי בֶן־אָדָם כִּי אִם־עַל־יְדֵי יְהוֹשֻׁעַ הַמָּשִׁיחַ
וְאֱלֹהִים הָאֵב אֲשֶׁר הָעִירוֹ מִן־הַמֵּתִים:

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
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,

מִדָּא רַבִּינָא דְּבֵי רַבִּי אֱלִיעֶזֶר בֶּן־אֶזְרִיָּא
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בְּכָל־הָאֲחִים אֲשֶׁר עִמָּדִי אֶל־הַקְּהִלֹת אֲשֶׁר בְּגָלַטְיָא:

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,

מִדָּא רַבִּינָא דְּבֵי רַבִּי אֱלִיעֶזֶר בֶּן־אֶזְרִיָּא
מִדָּא רַבִּינָא דְּבֵי רַבִּי אֱלִיעֶזֶר בֶּן־אֶזְרִיָּא
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גִּחְסָד לָכֶם וְשָׁלוֹם מֵאֵת הָאֱלֹהִים אֲבִינוּ
וּמֵאֵת אֲדֹנֵינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ:

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) 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,

אֲשֶׁר-נָתַן אֶת-נַפְשׁוֹ עַל-חַטֹּאתֵינוּ לְחַלְצֵנוּ
 מִן-הָעוֹלָם הָרָע הַזֶּה כַּרְצוֹן אֱלֹהֵינוּ אָבִינוּ:

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 ἐξέλῃται 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,

אֲשֶׁר-לֹו 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-סִרְתָּם מִהֵר 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,

וְהָיָה אֵינְנָה אַחֶרֶת רַק יֵשׁ אָנָשִׁים הַעֲכָרִים אֶתְכֶם
 וְחַפְצִים לְהַפְּךְ אֶת-בְּשׁוּרַת הַמָּשִׁיחַ:

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> ὁ οὐκ ἔστιν ἄλλο, εἰ μὴ τινὲς εἰσιν οἱ ταρασσόντες 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.

וְהָיָה אֵינְנָה אַחֶרֶת רַק יֵשׁ אָנָשִׁים הַעֲכָרִים אֶתְכֶם
 וְחַפְצִים לְהַפְּכֵם אֶת-בְּשׁוּרַת הַמָּשִׁיחַ:

ח אָבֵל גַּם-אֲנַחְנוּ אוֹ-מַלְאָךְ מִן-הַשָּׁמַיִם אִם-יָבוֹא לְבַשֵּׁר
 אֶתְכֶם בְּשׁוּרָה מִבְּלָעֲדֵי 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 εὐαγγελίζηται [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.

וְהָיָה אֵינְנָה אַחֶרֶת רַק יֵשׁ אָנָשִׁים הַעֲכָרִים אֶתְכֶם
 וְחַפְצִים לְהַפְּכֵם אֶת-בְּשׁוּרַת הַמָּשִׁיחַ:

ט כִּי-יָבֹשֶׁר אֶתְכֶם בְּשׁוּרָה מִבְּלָעֲדֵי 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 ὡς προειρήκαμεν 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.

מִיָּדָא דְּלִיבָא דְּמִיָּדָא דְּמִיָּדָא דְּמִיָּדָא דְּמִיָּדָא 10
מִיָּדָא דְּמִיָּדָא דְּמִיָּדָא דְּמִיָּדָא דְּמִיָּדָא מִיָּדָא דְּמִיָּדָא
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יְכִי הַמְתַּרְצֶה אֶל-בְּנֵי אָדָם אָנֹכִי אוֹ אֶל-הָאֱלֹהִים
אִם הַמְבַקֵּשׁ אָנֹכִי לְמַצָּא-חֵן בְּעֵינֵי בְנֵי-אָדָם הֵן בְּמַצָּאִי
חֵן בְּעֵינֵי בְנֵי-אָדָם לֹא-אֶהְיֶה עֶבֶד הַמְשִׁיחַ:

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 ἡρεσκον, 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 doulous ouk an ēmēn.
the Anointed One's servant I would not have been.

מִיָּדָא דְּמִיָּדָא דְּמִיָּדָא דְּמִיָּדָא דְּמִיָּדָא 11
מִיָּדָא דְּמִיָּדָא דְּמִיָּדָא דְּמִיָּדָא דְּמִיָּדָא מִיָּדָא דְּמִיָּדָא

יֹאמְרוּדִיעַ אֲנִי אֶתְכֶם אֶחָי כִּי הַבְּשׂוּרָה
אֲשֶׁר בְּשַׁרְתִּי 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;

12 יל אלא מלמדת היא לי
אין לי מלמדת מן האדם ולא מן השמים
אין לי מלמדת מן האדם ולא מן השמים

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 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.

13 יג כי הלא שמעתם את דברי מלפנים בדת הנהיגית
ואת אשר תכלית רדיפה רבפתי את עבת אלהים והחרמתיה
אין לי מלמדת מן האדם ולא מן השמים
אין לי מלמדת מן האדם ולא מן השמים

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 ekklēsiā tou theou kai eporthoun autēn,

excessively I was preaching the assembly of Elohim and was ravaging it,

14 יד ואהי חולך וחסדך בדת הנהיגית על רבים מבני גילי
אין לי מלמדת מן האדם ולא מן השמים
אין לי מלמדת מן האדם ולא מן השמים

בְּעַמִּי בְּקִנְאָתִי הַגְּדוֹלָה לְקַבְּלוֹת שָׁל-אַבוֹתַי:

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 zealotness for the traditions of my fathers.

<14> καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου,
περισσότερως 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.

15 וְכִשְׁהָיָה רָצוֹן מִלִּפְנֵי הָאֱלֹהִים הַמַּבְדִּיל אֹתִי מִרְחֻם אִמִּי
וַיִּקְרָאֵנִי בְּחַסְדּוֹ:

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 θεός] 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 koillias mētros mou kai kalesas dia tēs charitos autou
from the womb of my mother and having called me through His grace,

16 טַלְגָּלוֹת בִּי אֶת-בְּנוֹ לְמַעַן אֲבַשְׂרֶנּוּ בַּגּוֹיִם
אֲזַל לֹא נֹעֲצָתִי עִם-בָּשָׂר וָדָם:

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

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.

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

ግላሬዳግላሬ ላጽጎሬ ግላጎሬ ሠሬ የዋግ ንድ-ገጻይ፤ 18
:ግላግ ሰሬ ያሬዝ ላጎሬ ያሬኣ ጽገላዮ-ጸጽ ጽጥጽ

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

«18» Ἐπειτα μετὰ ἕτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε,

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

ἄλλοι δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου.

B'rit haChadashah (New Testament) Hebrew-English color coded Interlinear edited by Lanny Mebust – page

but other of the apostles I did not see except James the brother of the Master.

20 :גאצא אלו יצא מן אלהים כי לא אכזב:

כַּוְּאֶשֶׁר אָנִי כוֹתֵב אֲלֵיכֶם הִנֵּה נֶגֶד הָאֱלֹהִים כִּי לֹא אֶכְזֵב:
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.

Now what things I write to you, Behold before Elohim that I do not lie.

21 :אחרי-כן באתי אל-גלילות סוריא וקיליקיא:

כַּאֲחֲרֵי-כֵן בָּאתִי אֶל-גִּלְלוֹת סוּרְיָא וְקִילִיקְיָא:
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.

22 :אף-על-פי שגלילות יהודה לא ידעו את-פני:

כִּבְּיָקְהִלוֹת יְהוּדָה אֶשֶׁר בְּמִשְׁיַח הִנֵּה לֹא יָדְעוּ 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> ἤμην δὲ ἀγνοούμενος 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.

23 :אף-על-פי שגלילות יהודה לא ידעו את-פני:
23 :אף-על-פי שגלילות יהודה לא ידעו את-פני:

כְּגֵרָק-זֹאת בְּלִבָּד שָׁמְעוּ כִּי-הָרִיף אֶתָּנוּ מֵאֲזַ
עַתָּה מְבַשֵּׂר אֶת-הָאֱמוּנָה אֶשֶׁר הָחֲרִים מִלְּפָנֵינוּ:
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,

24 וְהָאֵלֹהִים בִּי אֶת־הָאֱלֹהִים:

כד וַיְהַלְלוּ בִי 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

1 וְאַחֲרֵי־כֵן מָקַץ אַרְבַּע עָשָׂר שָׁנָה שָׁבַתִי
 וְעָלִיתִי לִירוּשָׁלַיִם עִם בָּר־נָבָא וְאַקָח אִתִּי גַם אֶת־טִיטוֹס:

אֲחֵרֵי־כֵן מָקַץ אַרְבַּע עָשָׂר שָׁנָה שָׁבַתִי
 וְעָלִיתִי לִירוּשָׁלַיִם עִם בָּר־נָבָא וְאַקָח 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;

2 וְאַחֲרֵי־כֵן מָקַץ אַרְבַּע עָשָׂר שָׁנָה שָׁבַתִי
 וְעָלִיתִי לִירוּשָׁלַיִם עִם בָּר־נָבָא וְאַקָח אִתִּי גַם אֶת־טִיטוֹס:

בְּוָאֵעַל שָׁמָּה עַל־פִּי מַחְזֶה וְאֶת־הַבְּשׂוּרָה אֲשֶׁר־קָרָאתִי
 בְּגוֹיִם שְׁמָתִי לְפָנֵיהֶם וְשְׁמָתִיהָ לְפָנֵי הַחֲשׂוּבִים שְׁבָהֶם
 פֶּן־תִּהְיֶה לְרִיק מְרוֹצָתִי אֲשֶׁר אֲרוֹץ 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.

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גאבל גמ-טיטוס אשר ית'אפ כי-י'וני הוא לא הצרכך להמול:

אף כי-י'וני הוא לא הצרכך להמול:

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;

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ד מפיני אחי השקר המתגנבים בתוכנו אשר באו להרגל

את-חרותנו אשר-לנו ביהושע המשיח למען העבירנו:

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 Ouwah 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,

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הוֹאֲנַחְנוּ לֹא-סָרְנוּ לְמִשְׁמַעְתָּם אַף-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 εἴξαμεν 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.

וְהִנֵּחְנוּ לֹא-סָרְנוּ לְמִשְׁמַעְתָּם אַף-לֹא שָׁעָה אַחַת
לְמַעַן אֲשֶׁר תַּעֲמֹד בְּקִרְבְּכֶם אֲמִתַּת הַבְּשׂוּרָה:
וְהִנֵּחְנוּ לֹא-סָרְנוּ לְמִשְׁמַעְתָּם אַף-לֹא שָׁעָה אַחַת

וְהִנֵּחְנוּ לֹא-סָרְנוּ לְמִשְׁמַעְתָּם אַף-לֹא שָׁעָה אַחַת
לְמַעַן אֲשֶׁר תַּעֲמֹד בְּקִרְבְּכֶם אֲמִתַּת הַבְּשׂוּרָה:
וְהִנֵּחְנוּ לֹא-סָרְנוּ לְמִשְׁמַעְתָּם אַף-לֹא שָׁעָה אַחַת

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 kai-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 εἶναί τι, - ὅποιοί ποτε ἦσαν οὐδέν μοι διαφέρει·
πρόσωπον [ὁ] θεὸς ἀνθρώπου οὐ λαμβάνει -
ἐμοὶ γὰρ οἱ δοκοῦντες οὐδέν 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,

וְהִנֵּחְנוּ לֹא-סָרְנוּ לְמִשְׁמַעְתָּם אַף-לֹא שָׁעָה אַחַת
לְמַעַן אֲשֶׁר תַּעֲמֹד בְּקִרְבְּכֶם אֲמִתַּת הַבְּשׂוּרָה:
וְהִנֵּחְנוּ לֹא-סָרְנוּ לְמִשְׁמַעְתָּם אַף-לֹא שָׁעָה אַחַת

וְהִנֵּחְנוּ לֹא-סָרְנוּ לְמִשְׁמַעְתָּם אַף-לֹא שָׁעָה אַחַת
לְמַעַן אֲשֶׁר תַּעֲמֹד בְּקִרְבְּכֶם אֲמִתַּת הַבְּשׂוּרָה:
וְהִנֵּחְנוּ לֹא-סָרְנוּ לְמִשְׁמַעְתָּם אַף-לֹא שָׁעָה אַחַת

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 τούναντίον 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 akrobustias kathōs Petros tēs peritomēs,
of the uncircumcision as Peter of the circumcision,

וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ
וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ

חֲכִי-הַמַּעִיר כִּיפֹא לְשִׁלְחוֹ אֶל-הַמּוֹלִים הוּא-הַמַּעִיר
גַּם-אֶתִּי לְשִׁלְחִי 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,

וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ
וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֶּיךָ יְהוָה אֱלֹהֵינוּ

טוֹכְאֶשֶׁר הַפִּירוּ יַעֲקֹב וְכִיפֹא וְיִהְיֶהנָן הַנִּחָשְׁבִים כְּעַמּוּדִים
אֶת-הַחֹסֶד הַנָּתַן לִי נָתַנוּ לִי וְלִבְר-נָבֵא אֶת-יְמִינָם
וְנֵאוֹת כִּי-נִלְךְ אֲנִיחֵנוּ אֶל-הַגּוֹיִם וְהִמָּה אֶל-הַמּוֹלִים:

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, δεξιάς ἔδωκαν ἔμοι
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;

·XqW06 1'XΔPw 9wX 99Δ3 4q3q 717q19X3-X4 9JF7-7X 9910

יִרְק־אֶם-נִזְכֹּר אֶת-הָאֲבִיּוֹנִים וְהוּא הַדָּבָר אֲשֶׁר נִשְׁקַדְתִּי 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**.

$\frac{9}{7} - \frac{6}{x-4}$

יֵאָמְרָא שָׂרָא בְּרָא כִּיפָא לְאַנְטִיּוֹכְיָא הוֹכַחְתִּי דְרַבּוּ אֶל-פְּנֵי
כִּי נִמְצָא בּוֹ עוֹל:

11. w'ka'asher ba' Keypha' l'An't'yok'ya' hokach'ti dar'ko 'el-panayu
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 κατεγνωσμένος 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.

የሰላም ማኅበሩ-ጋራ ርሃቱ ያዋባቱ ጸሐፊ ማህወዳቱ ሩዳ የካታሪ የሃይማኖት
ጥያቄዎች የሃይማኖት ጥያቄዎች የሃይማኖት ጥያቄዎች የሃይማኖት ጥያቄዎች የሃይማኖት ጥያቄዎች

יב־כִּי לִפְנֵי בֹא אָנָשִׁים מֵאֵת יַעֲקֹב אָכַל עִם-הַגּוֹיִם יַחְדָּו
וּכְבָּאָם הָיָה מִתְרַחֵק וּפּוֹרֵשׁ מֵהֶם מִפְּנֵי יִרְאָתוֹ אֶת-בְּנֵי הַמִּלָּה׃

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 'Ιακώβου 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.

13 יגוֹיִכְחָשׁוּ עִמּוֹ גַּם-שְׂאֵר הַיְּהוּדִים עַד
:שְׂאֵר הַיְּהוּדִים אֶחָד-בָּר-נָבָא אֶחָדֵי כְחָשׁ:

יגוֹיִכְחָשׁוּ עִמּוֹ גַּם-שְׂאֵר הַיְּהוּדִים עַד
כִּי-נִדָּח גַּם-בָּר-נָבָא אֶחָדֵי כְחָשׁ:

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 'Ιουδαῖοι, 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.

14 יְדוּבְרָאוֹתַי נִשְׁלָא יִשְׂרָאֵל לָכֶת כְּאַמִּיתַת הַבְּשׂוּרָה אֲמַרְתִּי
אֶל-כִּיפָא בְּאַזְנֵי כָלֵם אֶתְּהָ אֶתְּהָ הַיְּהוּדִי כְּנִכְרִי תִתְנַהֵג
וְלֹא כְּיְהוּדִי מְדוּעַ תְּכַרִּיחַ אֶת-הַגּוֹיִם לְהִתְנַהֵג כְּיְהוּדִים:

ידוּבְרָאוֹתַי נִשְׁלָא יִשְׂרָאֵל לָכֶת כְּאַמִּיתַת הַבְּשׂוּרָה אֲמַרְתִּי
אֶל-כִּיפָא בְּאַזְנֵי כָלֵם אֶתְּהָ אֶתְּהָ הַיְּהוּדִי כְּנִכְרִי תִתְנַהֵג
וְלֹא כְּיְהוּדִי מְדוּעַ תְּכַרִּיחַ אֶת-הַגּוֹיִם לְהִתְנַהֵג כְּיְהוּדִים:

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 'Ιουδαῖος ὑπάρχων ἐθνικῶς

καὶ οὐχὶ Ἰουδαϊκῶς ζῆς, 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?

15 טו הן מִזְרַע הַיְּהוּדִים אֲנַחְנוּ וְלֹא חַטָּאִים 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,

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,

16 טו אֲבָל מִפְּנֵי יְשׁוּדָעִים אֲנַחְנוּ נִצְדָּק אֶדָם מִתּוֹךְ
מַעֲשֵׂי הַתּוֹרָה כִּי אִם-בְּאֵמוּנַת יְהוֹשֻׁעַ הַמָּשִׁיחַ גַּם-אֲנַחְנוּ
הָאֲמֵנוּ בַּמָּשִׁיחַ יְהוֹשֻׁעַ לְמַעַן נִצְדָּק מֵאֵמוּנַת 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 Owaq' the Mashiyach, even we have believed in the Mashiyach
Owaq', 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 ἐπιστεύσαμεν,
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.

17 וְאֵלֵינוּ יֵשׁוּעַ הַמָּשִׁיחַ אֶת-חַטֹּאתֵינוּ וְאֵת-חַטֹּאתֵיכֶם וְאֵת-חַטֹּאתֵיכֶם וְאֵת-חַטֹּאתֵיכֶם
 וְאֵת-חַטֹּאתֵיכֶם וְאֵת-חַטֹּאתֵיכֶם וְאֵת-חַטֹּאתֵיכֶם

יְיָ אֱלֹהֵינוּ נִמְצָא גַם-אֶנְחֵנוּ חַטָּאִים בְּבִקְשֵׁנוּ לְהַצְדִּיק בְּמַשִּׁיחַ
 הַיְהִי הַמַּשִּׁיחַ מְשִׁרֵת 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.

18 וְאֵת-חַטֹּאתֵיכֶם וְאֵת-חַטֹּאתֵיכֶם וְאֵת-חַטֹּאתֵיכֶם וְאֵת-חַטֹּאתֵיכֶם
 וְאֵת-חַטֹּאתֵיכֶם וְאֵת-חַטֹּאתֵיכֶם וְאֵת-חַטֹּאתֵיכֶם

יְיָ אֱלֹהֵינוּ נִמְצָא גַם-אֶנְחֵנוּ חַטָּאִים בְּבִקְשֵׁנוּ לְהַצְדִּיק בְּמַשִּׁיחַ
 הַיְהִי הַמַּשִּׁיחַ מְשִׁרֵת חַטָּא חֲלִילָה:

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.

19 וְאֵת-חַטֹּאתֵיכֶם וְאֵת-חַטֹּאתֵיכֶם וְאֵת-חַטֹּאתֵיכֶם וְאֵת-חַטֹּאתֵיכֶם
 וְאֵת-חַטֹּאתֵיכֶם וְאֵת-חַטֹּאתֵיכֶם וְאֵת-חַטֹּאתֵיכֶם

יְיָ אֱלֹהֵינוּ נִמְצָא גַם-אֶנְחֵנוּ חַטָּאִים בְּבִקְשֵׁנוּ לְהַצְדִּיק בְּמַשִּׁיחַ
 הַיְהִי הַמַּשִּׁיחַ מְשִׁרֵת חַטָּא חֲלִילָה:

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;

20 אֲנִי מְתָוֶה לְמִשְׁחָה אֶל־מִשְׁחָה בְּחַיֵּי הַבָּשָׂר אֲנִי חַיֵּי הַבָּשָׂר אֲנִי חַיֵּי הַבָּשָׂר אֲנִי חַיֵּי הַבָּשָׂר
אֲנִי חַיֵּי הַבָּשָׂר אֲנִי חַיֵּי הַבָּשָׂר אֲנִי חַיֵּי הַבָּשָׂר אֲנִי חַיֵּי הַבָּשָׂר
אֲנִי חַיֵּי הַבָּשָׂר אֲנִי חַיֵּי הַבָּשָׂר אֲנִי חַיֵּי הַבָּשָׂר אֲנִי חַיֵּי הַבָּשָׂר

כַּעֲמֵם-הַמְּשִׁיחַ נִצָּלְבָתִי וְאֲנֹכִי לֹא אֶחְיֶה עוֹד

כִּי אִם-הַמְּשִׁיחַ הוּא חַי בְּקִרְבִּי וְאֲשֶׁר אֲנִי חַי עִתָּהּ בְּבִשָּׁר חַי

אֲנִי בְּאֱמוּנַת בֶּן-אֱלֹהִים אֲשֶׁר אֶחָבֵנִי 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> ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός. ὁ δὲ νῦν ζῶ 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 heauton hyper emou.

and having given Himself over on behalf of me.

21 אֲנִי מְתָוֶה לְמִשְׁחָה אֶל־מִשְׁחָה בְּחַיֵּי הַבָּשָׂר אֲנִי חַיֵּי הַבָּשָׂר אֲנִי חַיֵּי הַבָּשָׂר
אֲנִי חַיֵּי הַבָּשָׂר אֲנִי חַיֵּי הַבָּשָׂר אֲנִי חַיֵּי הַבָּשָׂר אֲנִי חַיֵּי הַבָּשָׂר
אֲנִי חַיֵּי הַבָּשָׂר אֲנִי חַיֵּי הַבָּשָׂר אֲנִי חַיֵּי הַבָּשָׂר אֲנִי חַיֵּי הַבָּשָׂר

כֹּא לֹא אֶבְטֵל אֶת-חֶסֶד הָאֱלֹהִים

כִּי אֵלֹו יֵשׁ צְדָקָה עַל-יְדֵי הַתּוֹרָה אֲךָ לִשְׂוֹא מֵת הַמְּשִׁיחַ:

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

אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ
 אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ
 אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ

אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ
 אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ
 אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ

1. 'ahah Galatim chas'rey da`ath mi hith`ah 'eth'kem bik'shaphayu
 ('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> ὁ 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 proegrāphē estaurōmenos?

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

אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ
 אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ

בְּרַק זוֹאת אֶחָפֶז לְלַמֵּד מִכֶּם הָאֵם מִמַּעֲשֵׂי
 הַתּוֹרָה קִבַּלְתֶּם אֶת-הָרוּחַ אוֹ מִשְׁמוֹעַת 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 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**?

אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ
 אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ אֵלֶּיךָ יְהוָה אֱלֹהֵינוּ

גַּהֲסִכְלִים אַתֶּם כָּל-כָּךְ הַחֲלוּתֶם בָּרוּחַ וְעַתָּה תִּכְלּוּ בְּבִשָּׁר:

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 ἐπιτελείσθε;

3 houtōs anoētoi este? enarxamenoι pneumati nyn sarki

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

are you being perfected?

4:פ4א6 ט4א4-ט4א פ4א6 ט4א4ט4א ט4א4ט4א

ד הַכֹּזָאֵת נַעֲנִיתָם לָרִיק אִם-אֲמַנָם לָרִיק:

4. hakazo'th 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.

5:א5א1 א4א4א4א ט4א6 ל5א1 א4א4-א4א ט4א6 פ4א1א1 א4א1
:א4א4א4 א5א4א4 א4א א4א א4א א4א א4א א4א א4א

ה הִנֵּה הַמַּפִּיק לָכֶם אֶת-הָרוּחַ וּפֹעֵל בְּכֶם גְּבוּרוֹת הַמִּכָּח
מֵעֲשֵׂי הַתּוֹרָה הוּא עֹשֶׂה אֵלֶּה אוֹ מִכָּח שְׁמוֹעַת 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?

6:א4א4 א4א4א4א ט4א6א4א ט4א4א4א א4א4א4א א4א4א4א

וּכְאֲשֶׁר הָאֱמִין אַבְרָהָם בְּאֱלֹהִים וַתַּחֲשֹׁב לוֹ לְצִדִּיקָה:

6. ka'asher he'emin 'Ab'raham b'Elohim watechasheb lo lits'daqqah.

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.

7047 אֲנִי אֶבְרָהָם בְּנֵי אֱמוּנָה בְּנֵי אֲבְרָהָם הֵמָּה:

זֶהְעוּ אִפּוֹא כִּי-בְנֵי הָאֱמוּנָה בְּנֵי אֲבְרָהָם 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 huioi eisin Abraam.

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

8 אֲנִי אֶבְרָהָם בְּנֵי אֱמוּנָה בְּנֵי אֲבְרָהָם הֵמָּה:
אֲנִי אֶבְרָהָם בְּנֵי אֱמוּנָה בְּנֵי אֲבְרָהָם הֵמָּה:
אֲנִי אֶבְרָהָם בְּנֵי אֱמוּנָה בְּנֵי אֲבְרָהָם הֵמָּה:

חַוְכָתוֹב צָפָה שְׁעָתִיד הָאֱלֹהִים לְהַצְדִּיק אֶת-הַגּוֹיִם
מִתּוֹךְ הָאֱמוּנָה וְקִדְם לְבִשָּׁר אֶת-אֲבְרָהָם לֵאמֹר
וְנִבְרַכְו בְּךָ 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,
προεηγγέλισατο τῷ Ἀβραάμ ὅτι Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη.

8 proidousa de hē graphē hoti ek pisteōs dikaiōi

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;

9 אֲנִי אֶבְרָהָם בְּנֵי אֱמוּנָה עַם-אֲבְרָהָם הַמְאֲמִין:
אֲנִי אֶבְרָהָם בְּנֵי אֱמוּנָה עַם-אֲבְרָהָם הַמְאֲמִין:
אֲנִי אֶבְרָהָם בְּנֵי אֱמוּנָה עַם-אֲבְרָהָם הַמְאֲמִין:

ט עַל-כֵּן יִתְבָּרְכוּ בְּנֵי הָאֱמוּנָה עַם-אֲבְרָהָם הַמְאֲמִין:

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.

10 אֲנִי אֶבְרָהָם בְּנֵי אֱמוּנָה עַם-אֲבְרָהָם הַמְאֲמִין:
אֲנִי אֶבְרָהָם בְּנֵי אֱמוּנָה עַם-אֲבְרָהָם הַמְאֲמִין:
אֲנִי אֶבְרָהָם בְּנֵי אֱמוּנָה עַם-אֲבְרָהָם הַמְאֲמִין:

יְכִי בְנֵי מַעֲשֵׂי הַתּוֹרָה עָלֵיהֶם הַקְלָלָה
כִּי כָּתוּב 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 τῇ 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.

11 וְגָלוּי וְיָדוּעַ שֶׁבַּתּוֹרָה לֹא-יִצְדָּק הָאָדָם לְפָנֵי הָאֱלֹהִים
כִּי-צָדִיק בְּאֵמוּנָתוֹ יִחְיֶה:

יא וְגָלוּי וְיָדוּעַ שֶׁבַּתּוֹרָה לֹא-יִצְדָּק הָאָדָם לְפָנֵי הָאֱלֹהִים
כִּי-צָדִיק בְּאֵמוּנָתוֹ 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 δικαιούται 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;

12 וְהַתּוֹרָה לֹא מִן-הָאֵמוּנָה הִיא
כִּי אִם-אֲשֶׁר-יַעֲשֶׂה אֹתָם הָאָדָם וְחִי בָהֶם:

יב וְהַתּוֹרָה לֹא מִן-הָאֵמוּנָה 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.

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

יג המְשִׁיחַ פָּדָנוּ מִקְלָלַת הַתּוֹרָה בְּחֵירוֹתָו לְקַלְלָהּ בְּעֵדָנוּ
כִּכְתוּב קְלָלַת אֱלֹהִים תָּלוּי:

Cursed is everyone having hung on a tree,

יד לַמַּעַן אֲנֹכִי תָבֹא בְּרַכַּת אֲבֹרָהּם בְּמַנְשִׁים יְהוֹשֻׁעַ עַל-הַגּוֹיִם
לַמַּעַן אֲנֹכִי נִקָּח אֶת-הַבְּטָחַת הָרוּחַ עַל-יְדֵי הָאֱמוּנָה:

that the promise of the Spirit we might receive through faith.

22

23

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 γεγονώς 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.

17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

יח כי אם-הנחלה מתוך התורה היא איננה עוד מתוך ההבטחה
והאלהים חנן את-אברהם על-ידי הבטחה:

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 Ἀβραάμ 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.

19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

יט אם-כן-התורה מה-היא מפני הפשעים נוספה
עד כי-יבוא הזרע אשר-לו ההבטחה
והיא ערוכה על-ידי המלאכים ובניד 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.

20 אֶחָד לֹא הָאֱלֹהִים הוּא אֶחָד: 20

כַּיֵּאֲרֶה מִתּוֹרַת לְאֶחָד אֲבָל הָאֱלֹהִים הוּא אֶחָד:

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.

21 אֵין מִתּוֹרַת לְאֶחָד אֲבָל הָאֱלֹהִים הוּא אֶחָד: 21
 אֵין מִתּוֹרַת לְאֶחָד אֲבָל הָאֱלֹהִים הוּא אֶחָד: 21

כַּאֲשֶׁר הַמִּבְטָלִת הַתּוֹרָה אֶת-הַבְּטָחוֹת הָאֱלֹהִים חֲלִילָה
 כִּי אֱלֹהִים נִתְּנָה תּוֹרָה שְׂבִיחָה לְהַחְיֹת
 אֵין בְּאֵמַת הַיָּתֵה הַצִּדִּיקָה עַל-יְדֵי הַתּוֹרָה:

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.

ei gar edothē nomos ὁ δυνάμενος ζῶοποιῆσαι, ὄντως 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;

22 אֲבָל הַכָּתוּב הַסֵּגִיר אֶת-הַכֹּל בְּיַד הַחַטָּא
 לְמַעַן תִּתֵּן הַבְּטָחָה אֶל-הַמְּאֲמִינִים בְּאֵמוּנַת יְהוֹשֻׁעַ הַמָּשִׁיחַ:

כַּאֲשֶׁר הַכָּתוּב הַסֵּגִיר אֶת-הַכֹּל בְּיַד הַחַטָּא
 לְמַעַן תִּתֵּן הַבְּטָחָה 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 Yahushuà haMashiyach.

Gal3:22 But the Scripture gave away all by the hand of sin, so that the promise
 by faith in ōw'ayy 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.

23 וְלִפְנֵי בֹא הָאֱמוּנָה שְׁמוּרִים
וְסִגְוִרִים הָיִינוּ תַּחַת הַתּוֹרָה אֲלֵי הָאֱמוּנָה הַצְּתִידָה לְהִגָּלוֹת׃
23 וְלִפְנֵי בֹא הָאֱמוּנָה שְׁמוּרִים וְסִגְוִרִים הָיִינוּ תַּחַת הַתּוֹרָה אֲלֵי הָאֱמוּנָה הַצְּתִידָה לְהִגָּלוֹת׃

23. w'lip'h'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 apokalyphthēnai,
as to the faith being about to be revealed;

24 כִּדּוּבְכֵן הַתּוֹרָה הִיְתָה אִמְנֶת אוֹתָנוּ לְמָשִׁיחַ
לְמַעַן נִצָּדֵק בְּאֱמוּנָה׃
24 כִּדּוּבְכֵן הַתּוֹרָה הִיְתָה אִמְנֶת אוֹתָנוּ לְמָשִׁיחַ לְמַעַן נִצָּדֵק בְּאֱמוּנָה׃

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;

25 כֹּה אֲבָל עַתָּה אַחֲרֵי אֲשֶׁר בָּאָה הָאֱמוּנָה אֵינָנו
עוֹד תַּחַת יַד הָאֵמֶן׃
25 כֹּה אֲבָל עַתָּה אַחֲרֵי אֲשֶׁר בָּאָה הָאֱמוּנָה אֵינָנו 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.

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

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

Gal3:26 For you are all sons of Elohim through the faith in the Mashiyach Owq34.

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

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

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

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כִּזְכִּי כֻּלְּכֶם אֲשֶׁר לַמָּשִׁיחַ נִטְבַּלְתֶּם לְבַשְׁתֶּם אֶת-הַמָּשִׁיחַ:

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.

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כַּחַ וְאֵין עוֹד יְהוּדִי וְלֹא יוֹנִי אֵין עֶבֶד וְלֹא בֶן-חֹרִין

אֵין זָכָר וְלֹא נְקֵבָה כִּי כֻלְּכֶם אֶחָד אַתֶּם בַּמָּשִׁיחַ 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 Yahushuà.

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 Owq34.

<28> οὐκ ἐνὶ Ἰουδαίῳ οὐδὲ Ἑλλήνι, οὐκ ἐνὶ δούλῳ οὐδὲ ἐλεύθερῳ,

οὐκ ἐνὶ ἄρσεν καὶ θήλῃ· 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; pantēs gar hymeis heis este en Christō Iēsou.

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

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כַּטְוֹאִם-לְמַשִּׁיחַ אַתֶּם הַנֶּכֶם זֶרַע אַבְרָהָם וְיִוְרְשִׁים כְּפִי 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' epaggelion klēronomoi.
according to promise heirs.

Chapter 4

וְאֲנִי אֹמֵר הַיּוֹרֵשׁ כָּל-זְמַן שֶׁהוּא קָטָן אֶף עַל-פִּי
שֶׁהוּא אֲדוֹן הַכֹּל אֵין בֵּינוֹ לְעֶבֶד הָבָר:

1. wa'ani 'omer hayoresh 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,

וְאֲנִי אֹמֵר הַיּוֹרֵשׁ כָּל-זְמַן שֶׁהוּא קָטָן אֶף עַל-פִּי
שֶׁהוּא אֲדוֹן הַכֹּל אֵין בֵּינוֹ לְעֶבֶד הָבָר:

בְּכִי אִם תַּחַת יַד אֲמָנִים הוּא

וְתַחַת פְּקִידֵי הַבַּיִת עַד לְמוֹעֵד הַמְּיָעָד 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.

3: וְגַם-אֲנַחְנוּ בְּעוֹדֵנוּ קְטַנִּים הָיינוּ מְשֻׁבָּדִים לְתִקְוֵי הָעוֹלָם:

ג. וְגַם-אֲנַחְנוּ בְּעוֹדֵנוּ קְטַנִּים הָיינוּ מְשֻׁבָּדִים לְתִקְוֵי 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 stoicheia tou kosmou ēmetha dedoulōmenoi;

under the fundamental principles of the world we had been enslaved;

4: אֲשֶׁר הָיָה בְּמָלְאוֹת הַשָּׁמַיִם שְׁלַח הָאֱלֹהִים אֶת-בְּנוֹ יְלֹד אִשָּׁה
אֲשֶׁר הָיָה בְּמָלְאוֹת הַשָּׁמַיִם שְׁלַח הָאֱלֹהִים אֶת-בְּנוֹ יְלֹד אִשָּׁה

ד. וּבְמָלְאוֹת הַשָּׁמַיִם שְׁלַח הָאֱלֹהִים אֶת-בְּנוֹ יְלֹד אִשָּׁה
וְנָתַן פֶּתַח יָד-הַתּוֹרָה:

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,

5: אֲשֶׁר הָיָה תַּחַת יַד-הַתּוֹרָה
לְמַעַן נִקְבֹּל מִשְׁפַּט הַבָּנִים:

ה. לְפָדוֹת אֶת אֲשֶׁר הָיָה תַּחַת יַד-הַתּוֹרָה
לְמַעַן נִקְבֹּל 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 υἰοθεσίαν 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.

6: אֲשֶׁר הָיָה תַּחַת יַד-הַתּוֹרָה
לְמַעַן נִקְבֹּל מִשְׁפַּט הַבָּנִים:

וַיֵּצֵן כִּי-בָנִים אַתֶּם שָׁלַח הָאֱלֹהִים
בְּלִבְבְּכֶם אֶת-רוּחַ בְּנוֹ הַקּוֹרָא אָבָא 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, Ἀββα 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

וַיֵּצֵן כִּי-בָנִים אַתֶּם שָׁלַח הָאֱלֹהִים
בְּלִבְבְּכֶם אֶת-רוּחַ בְּנוֹ הַקּוֹרָא אָבָא אָבִינוּ:

זָלְכֵן אֵינְךָ עוֹד עֶבֶד כִּי אִם-בֵּן וְאַם-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-yoresh 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 εἰ δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.

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

וַיֵּצֵן כִּי-בָנִים אַתֶּם שָׁלַח הָאֱלֹהִים
בְּלִבְבְּכֶם אֶת-רוּחַ בְּנוֹ הַקּוֹרָא אָבָא אָבִינוּ:

חָזֵן לְפָנִים בְּאֵין-דַּעַת אֱלֹהִים עֲבַדְתֶּם אֵת
אֲשֶׁר בְּעֶצְמוֹתָם אֵינָם אֱלֹהִים:

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;

וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ
וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ
וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ

טוֹעֵתָ אַחֲרֵי אֲשֶׁר-יָדַעְתָּ אֶת-הָאֱלֹהִים
וְיֹתֵר שְׁנוֹדַעְתָּ לְאֱלֹהִים אֵיךְ תָּשׁוּבוּ אֵל-הַתִּיקוּנִים הָרַבִּים
וְחַפְלִים הֵם אֲשֶׁר תִּרְצוּ לְהַכְנִיעַ לָהֶם כְּבַתְחִלָּה:

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 ἀσθενῇ 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?

וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ

יָמִים אַתָּם שֹׁמְרִים וְחֻדְשִׁים וּמוֹעֲדִים וְשָׁנִים:

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;

וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ

יֵא מְתִירָא אֲנִי פֶן-יִגְעַתִּי בָכֶם לָרִיק:

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

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.

וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ
וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ וְאַתָּה יְיָ אֱלֹהֵינוּ

יבֿהיו־נָא כְמוֹנִי כִּי גַם־אֲנִי כְמוֹכֶם מִתְחַנֵּן אֲנִי לָכֶם אֲחֵי
לֹא־עֲשִׂיתֶם 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 γὼ 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;

13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

יִגְאֲתֶם יָדְעֲתֶם אֲשֶׁר בְּחֻלַּשְׁתּוֹ בִּשְׂרִי
בִּשְׂרֵתִי 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,

14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

יָדְוֹאֲתֶם לֹא בְּזִיתֶם אֶת־נִסְיוֹנִי אֲשֶׁר־נִסִּיתִי
בְּבִשְׂרִי וְלֹא גַעַלְתֶּם אֹתוֹ כִּי אִם־קִבַּלְתֶּם אֹתִי
כְּמַלְאָךְ אֱלֹהִים כְּמַנְשִׁיחַ יְהוֹשֻׁעַ:

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

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 OWY344.

<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.

15 וְאַתָּה אֵינְךָ מְבַזֶּה אֶת־בְּרִיתִי בְּבָשָׁר וְאַתָּה מְבַזֶּה אֶת־יֵשׁוּעַ כְּרִיתוֹן
 :וְכַדְרְךָ מִכְּמַלְאָכַי וְכַדְרְךָ מִכְּמַלְאָכַי וְכַדְרְךָ מִכְּמַלְאָכַי

טו וְעַתָּה אֵינְךָ מְבַזֶּה אֶת־בְּרִיתִי בְּבָשָׁר וְאַתָּה מְבַזֶּה אֶת־יֵשׁוּעַ כְּרִיתוֹן
 :וְכַדְרְךָ מִכְּמַלְאָכַי וְכַדְרְךָ מִכְּמַלְאָכַי וְכַדְרְךָ מִכְּמַלְאָכַי

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 μου.

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.

16 וְאַתָּה הָיִיתָ לִּי כְּבֹדֵי אֱלֹהִים וְאַתָּה מְבַזֶּה אֶת־בְּרִיתִי בְּבָשָׁר וְאַתָּה מְבַזֶּה אֶת־יֵשׁוּעַ כְּרִיתוֹן
 :וְכַדְרְךָ מִכְּמַלְאָכַי וְכַדְרְךָ מִכְּמַלְאָכַי וְכַדְרְךָ מִכְּמַלְאָכַי

טז וְעַתָּה הָיִיתָ לִּי כְּבֹדֵי אֱלֹהִים וְאַתָּה מְבַזֶּה אֶת־בְּרִיתִי בְּבָשָׁר וְאַתָּה מְבַזֶּה אֶת־יֵשׁוּעַ כְּרִיתוֹן
 :וְכַדְרְךָ מִכְּמַלְאָכַי וְכַדְרְךָ מִכְּמַלְאָכַי וְכַדְרְךָ מִכְּמַלְאָכַי

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?

17 וְהֵמָּה לֹא יִקְנְאוּ אֶתְּכֶם לְטוֹבָה רַק לְהַפְרִיד בֵּינֵיכֶם
 :וּבֵינֵינוּ יִחְפְּצוּ לְמַעַן תִּקְנְאוּ אֹתָם לָהֶם

יז הֵמָּה לֹא יִקְנְאוּ אֶתְּכֶם לְטוֹבָה רַק לְהַפְרִיד בֵּינֵיכֶם
 :וּבֵינֵינוּ יִחְפְּצוּ 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;

18 אֶמְנָם טוֹב לְקַנָּא תָמִיד לְטוֹבָה וְלֹא בְהִיוֹתִי אֶצְלָכֶם בְּלִבָּד: 18 אֶמְנָם טוֹב לְקַנָּא תָמִיד לְטוֹבָה וְלֹא בְהִיוֹתִי אֶצְלָכֶם בְּלִבָּד:

יח אֶמְנָם 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 ζηλοῦσθαι ἐν καλῷ πάντοτε
καὶ μὴ μόνον ἐν τῷ παρεῖναί 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.

19 אֶמְנָם טוֹב לְקַנָּא תָמִיד לְטוֹבָה וְלֹא בְהִיוֹתִי אֶצְלָכֶם בְּלִבָּד: 19 אֶמְנָם טוֹב לְקַנָּא תָמִיד לְטוֹבָה וְלֹא בְהִיוֹתִי אֶצְלָכֶם בְּלִבָּד:
40 אֶמְנָם טוֹב לְקַנָּא תָמִיד לְטוֹבָה וְלֹא בְהִיוֹתִי אֶצְלָכֶם בְּלִבָּד: 40 אֶמְנָם טוֹב לְקַנָּא תָמִיד לְטוֹבָה וְלֹא בְהִיוֹתִי אֶצְלָכֶם בְּלִבָּד:

יט בְּנֵי אֲשֶׁר-אֲנִי נָתוּן שְׁנִית בְּחֶבְלֵי יֵדָה
עַד כִּי-יוּצֵר 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;

20 אֶמְנָם טוֹב לְקַנָּא תָמִיד לְטוֹבָה וְלֹא בְהִיוֹתִי אֶצְלָכֶם בְּלִבָּד: 20 אֶמְנָם טוֹב לְקַנָּא תָמִיד לְטוֹבָה וְלֹא בְהִיוֹתִי אֶצְלָכֶם בְּלִבָּד:
20 אֶמְנָם טוֹב לְקַנָּא תָמִיד לְטוֹבָה וְלֹא בְהִיוֹתִי אֶצְלָכֶם בְּלִבָּד:

כ אֶמְנָם טוֹב לְקַנָּא תָמִיד לְטוֹבָה וְלֹא בְהִיוֹתִי אֶצְלָכֶם בְּלִבָּד: 20 אֶמְנָם טוֹב לְקַנָּא תָמִיד לְטוֹבָה וְלֹא בְהִיוֹתִי אֶצְלָכֶם בְּלִבָּד:
כִּי נָבוּךְ 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.

$399 \times 3 \times 10 \times 36 = 42120$
 $399 \times 3 \times 10 \times 36 = 42120$

[illegible]

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אֵלֶּה הֵנּוּ שְׁתֵּי הַבְּרִיתוֹת וְהָאֶחָת מִן־הָהָר סִינַי הַיּוֹלֶדֶת לְעֲבָדוֹת וְהִיא הָהָר:

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 Sinay which brings to slavery and she is Hagar.

<24> ἅτινά ἐστιν ἀλληγορούμενα· αὗται γάρ 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 הָר בְּעֶרֶב וְהוּא כְּנָגַד יְרוּשָׁלַיִם שֶׁל־עַתָּה
כִּי־בְעֲבָדוֹת 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 Sinay 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 Ἱερουσαλήμ,
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.

כִּי אֲבֹל יְרוּשָׁלַיִם לְמַעַלָּה חֲפָשִׁיָּה הִיא וְהִיא אִם כְּלָנוּ:

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 Ἱερουσαλήμ ἐλευθέρᾳ 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;

כִּי אֲבֹל יְרוּשָׁלַיִם לְמַעַלָּה חֲפָשִׁיָּה הִיא וְהִיא אִם כְּלָנוּ:

כזֹכִי כְּתוּב רָנִי עֲקָרָה לֹא יִלְדָּה פִצְחִי רָנָה וְצִחְלִי לֹא-חֲלָה
כִּי רַבִּים בְּנֵי-שׁוֹמֵמָה מִבְּנֵי בְּעוּלָה:

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 ὠδίνουσα· 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.

ⲛⲁⲛⲁⲕⲏⲩⲛⲟⲩ ⲉⲕⲁⲓ ⲛⲁⲛⲁⲕⲏⲩⲛⲟⲩ ⲕⲓⲛⲁⲕⲏⲩⲛⲟⲩ ⲕⲓⲛⲁⲕⲏⲩⲛⲟⲩ ⲕⲓⲛⲁⲕⲏⲩⲛⲟⲩ ⲕⲓⲛⲁⲕⲏⲩⲛⲟⲩ

כחַ וְאַנְחִינוּ אֶחָד הֵנּוּ כִּי־צֶחֶק בְּנֵי הַבְּטָחָה:

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.

ⲛⲁⲕⲁⲥⲁⲣ ⲉⲩⲁⲛⲟⲗⲁⲇ ⲛⲁⲕⲁⲥⲁⲣ ⲉⲩⲁⲛⲟⲗⲁⲇ ⲛⲁⲕⲁⲥⲁⲣ ⲉⲩⲁⲛⲟⲗⲁⲇ ⲛⲁⲕⲁⲥⲁⲣ ⲉⲩⲁⲛⲟⲗⲁⲇ
ⲛⲁⲕⲁⲥⲁⲣ ⲉⲩⲁⲛⲟⲗⲁⲇ ⲛⲁⲕⲁⲥⲁⲣ ⲉⲩⲁⲛⲟⲗⲁⲇ ⲛⲁⲕⲁⲥⲁⲣ ⲉⲩⲁⲛⲟⲗⲁⲇ ⲛⲁⲕⲁⲥⲁⲣ ⲉⲩⲁⲛⲟⲗⲁⲇ

כט וְכַאֲשֶׁר רָדַף אֶז הַנּוֹלָד לְפִי-הַבָּשָׂר אֶת-הַנּוֹלָד
לְפִי הָרוּחַ כֵּן-גַּם-עַתָּה:

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

30-אֵלֶּכֶם וְאַתֶּם בְּנֵי חֵפְזָה וְכִי יִרְשֶׁתֶּם בְּנֵי חֵפְזָה
:אֵלֶּכֶם וְאַתֶּם בְּנֵי חֵפְזָה וְכִי יִרְשֶׁתֶּם בְּנֵי חֵפְזָה

לְיִרְשָׁתוֹב מִחֵפְזָה אֵמַר בְּנֵי חֵפְזָה וְאַתֶּם בְּנֵי חֵפְזָה
כִּי לֹא יִרְשֶׁתֶּם בְּנֵי חֵפְזָה עִם בְּנֵי חֵפְזָה:

30. w'haKathub mah-hu' 'omer garesb 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.

31-אֵלֶּכֶם וְאַתֶּם בְּנֵי חֵפְזָה וְכִי יִרְשֶׁתֶּם בְּנֵי חֵפְזָה
:אֵלֶּכֶם וְאַתֶּם בְּנֵי חֵפְזָה וְכִי יִרְשֶׁתֶּם בְּנֵי חֵפְזָה

לֹא עַל-כֵּן אָחִי לֹא-בְנֵי חֵפְזָה אֲנַחְנוּ כִּי אִם-בְּנֵי חֵפְזָה:

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

1-אֵלֶּכֶם וְאַתֶּם בְּנֵי חֵפְזָה וְכִי יִרְשֶׁתֶּם בְּנֵי חֵפְזָה
:אֵלֶּכֶם וְאַתֶּם בְּנֵי חֵפְזָה וְכִי יִרְשֶׁתֶּם בְּנֵי חֵפְזָה

אֵלֶּכֶם וְאַתֶּם בְּנֵי חֵפְזָה וְכִי יִרְשֶׁתֶּם בְּנֵי חֵפְזָה
:אֵלֶּכֶם וְאַתֶּם בְּנֵי חֵפְזָה וְכִי יִרְשֶׁתֶּם בְּנֵי חֵפְזָה

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 ἧμας Χριστὸς ἠλευθέρωσεν·
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.

2 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

בְּהִנֵּה אֲנִי פוֹלוֹס אוֹמֵר לָכֶם שְׂאֵם-תִּמְוִלוּ
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 ἐὰν 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.

3 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

גוֹמַעִיד אֲנִי עוֹד הַפַּעַם בְּכָל-אִישׁ
אֲשֶׁר יִמּוֹל שְׁחִיב 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
hotiopheiletēs estin holon ton nomon poiēsai.
that he is a debtor whole the Law to do.

4 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

ד נִגְזַרְתֶּם מִן-הַמְּשִׁיחַ אַתֶּם הַמַּצְטַדִּיקִים
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, οὔτινες ἐν νόμῳ δικαιούσθε, τῆς χάριτος ἐξεπέσατε.

4 katērgēthēte apo Christou,
You were estranged from the Anointed One,

hoitines en nomō dikaïousthe, tēs charitos exepesate.
whoever by the Law are being justified you fell from grace.

5:אֵלֶּיךָ אֲנִי מְבַרְכִּים בְּרוּחַ הַקֹּדֶשׁ בְּאֵמֶן מְבַרְכִּים אֶת־יְהוָה

הַכִּי-אֲנִי מְבַרְכִּים בְּרוּחַ הַקֹּדֶשׁ בְּאֵמֶן מְבַרְכִּים אֶת־יְהוָה:

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.

6:אֲנִי מְבַרְכִּים בְּרוּחַ הַקֹּדֶשׁ בְּאֵמֶן מְבַרְכִּים אֶת־יְהוָה
אֲנִי מְבַרְכִּים בְּרוּחַ הַקֹּדֶשׁ בְּאֵמֶן מְבַרְכִּים אֶת־יְהוָה

וְכִי בְּמַשִּׁיחַ לֹא הַמִּילָה תַּחֲשֵׁב וְלֹא הַעֲרֻלָּה

כִּי אִם-הָאֵמוּנָה הַפֹּעֶלֶת בְּאַהֲבָה:

6. ki baMashiyach lo' hamilah techasheb 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.

7:אֲנִי מְבַרְכִּים בְּרוּחַ הַקֹּדֶשׁ בְּאֵמֶן מְבַרְכִּים אֶת־יְהוָה
אֲנִי מְבַרְכִּים בְּרוּחַ הַקֹּדֶשׁ בְּאֵמֶן מְבַרְכִּים אֶת־יְהוָה

זֵה הַיִּטְבָּתְּם לְרוּחַ מִי חָשָׁךְ 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?

8:אֲנִי מְבַרְכִּים בְּרוּחַ הַקֹּדֶשׁ בְּאֵמֶן מְבַרְכִּים אֶת־יְהוָה
אֲנִי מְבַרְכִּים בְּרוּחַ הַקֹּדֶשׁ בְּאֵמֶן מְבַרְכִּים אֶת־יְהוָה

חַ הַפְּתוּי הַזֶּה אֵינְנוּ מֵאֵת הַקֹּרָא 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.

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ט מעט שאר מחמץ את-כל-העסה:

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

Gal5:9 A little leaven leavens all the lump.

<9> μικρά ζύμη ὅλον τὸ φύρμα ζυμοῖ.

9 mikra zymē holon to phyrama zymoi.

A little leaven all the lump leavens.

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י מבטח אני בכם בארון כי לא תהיה רוח אחרת עמכם
והעכר אתכם ישא את-עונו יהיה מי שיהיה:

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 ᾖ.

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.

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יא ואני אחי אם-אכריז עוד המילה על-מה אהיה נרדף
הלא מבטל מכשול הצלוב:

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.

12 מִי יִתֵּן וַיִּכַּרְתוּ חַמְדֵי־חַיִּים 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.

13 יִגְבִּי אַתֶּם אֶחָי לַחֲרוּת נִקְרְאַתֶּם וּבְלִבְדִּי שְׂלֵא תִהְיֶה
חֲחֲרוּת סָבָה לַבָּשָׂר אֲלֵא שְׂתַעֲבְדוּ 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' eleutheria 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,

14 יָד כִּי כָל־הַתּוֹרָה כְּלוּלָהּ בְּמִצְוָה הַזֹּאת
וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ׃

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.

15 יִכָּלֵה הַשֵּׁם אֶת־כָּל־הַשְּׂמִימִים אֲשֶׁר־אֵין בָּם חַיִּים וְאֵין עֹשֶׂה חַסְדִּים׃

so that **not whatever** you desire can these things you do.

18 וְיִמְ-יְהִי הָרוּחַ מְנַהִיגְכֶם אֶז עֵינְכֶם תַּחַת הַתּוֹרָה׃

18. w'im-yih'yeh haRuach man'hig'hem 'az 'eyn'hem 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.

19 יֵט וְנוֹדְעִים הֵמָּה פְּעֻלֵי הַבָּשָׂר אֲשֶׁר הֵם נֹאֲפִים זְנוּת טִמְאָה וְזִמָּה׃

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, ἃ τινά 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,

20 אִדּוּלָטְרִיָּה וְשֹׁמְדִים וְעִנְיָוִת וְכִסְפִּים וְכִשְׁפִּים וְכִבּוֹת וְיִמְצָה׃

אִי־רָצָח וְעִנְיָוִת וְכִסְפִּים וְכִשְׁפִּים וְכִבּוֹת וְיִמְצָה׃

כ' עֲבוֹדַת אֱלִילִים וְכִשְׁפִּים וְכִבּוֹת וְיִמְצָה׃

וְקִנְיָה וְרִגְז וְכִבּוֹת מִחֲלָקוֹת וְכִתּוֹת׃

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

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

<20> εἰδωλολατρία, φαρμακεία, ἔχθραι, ἐρις,

ζῆλος, θυμοί, ἐριθείαι, διχοστασίαι, αἰρέσεις,

20 eidōlolatria, pharmakeia, echthrai, eris, zēlos, thymoi, eritheiai, dichostasiai, haireseis,

idolatry, sorcery, enmities, strife, jealousy, anger, selfishness, divisions, sects,

21 כַּעַן עֵינַי רָצָח וְרִצְחָה וְשֹׁמְדִים וְעִנְיָוִת וְכִסְפִּים וְכִשְׁפִּים וְכִבּוֹת וְיִמְצָה׃

כַּעַן עֵינַי רָצָח וְרִצְחָה וְשֹׁמְדִים וְעִנְיָוִת וְכִסְפִּים וְכִשְׁפִּים וְכִבּוֹת וְיִמְצָה׃

כַּעַן עֵינַי רָצָח וְרִצְחָה וְשֹׁמְדִים וְעִנְיָוִת וְכִסְפִּים וְכִשְׁפִּים וְכִבּוֹת וְיִמְצָה׃

מִחֲ-שֹׁמְדִים וְרִצְחָה וְשֹׁמְדִים וְעִנְיָוִת וְכִסְפִּים וְכִשְׁפִּים וְכִבּוֹת וְיִמְצָה׃

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

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

୧୨୨ ୨୨୪ ୨୨୬୪ ୩୧୨୪ ୩୨୩୪ ୪୨୩ ୧୨୨୩ ୨୨୩୨ ୨୨
 :୩୨୨୨୪୨ ୧୨୩୨ ୪୨୨୨୨୨୨୨

«22» Ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη χαρὰ εἰρήνη,
μακροθυμία χρηστότης ἀγαθωσύνη, πίστις

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⟨23⟩ **πραϋτης ἐγκράτεια**· **κατὰ** τῶν τοιούτων **οὐκ ἔστιν νόμος**.

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

45

syn tois pathēmasin kai tais epithymiais.
with the passions and the lusts.

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כה אֵם-נְחִיָּה בָרוּךְ נְתַתְּלָכָה גַם-בָּרוּךְ:

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.

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כֹּוֹלָא נְהִדֵף אַחֲרֵי כְבוֹד-שְׁוֹא לְהַכְעִים אִישׁ אֶת-רֵעֵהוּ
וּלְקַנֵּא 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

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אֶאָחִי אֶם-יִתְפַּשׂ אִישׁ מִכֶּם בַּעֲבֹרָה

אַתֶּם אֲנָשִׁי הָרוּחַ תְּקִימָהוּ בְּרוּחַ עֲנָנָה

וְהַשְׁמֵר לְנַפְשְׁךָ פֶּן-תָּבֹא לִידֵי-נַסְיוֹן בָּם-אֶתָּה:

1. 'echay 'aph 'im-yitaphes 'ish mikem ba'aberah 'attem 'an'shey haruach
t'qimu b'ruach 'anawah w'hishamer l'naph'sh'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 τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς.

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5 יָצַח לֹא-מִשָּׁאָה וְכָל-אִישׁ יִשֹּׂא אֶת-מִשָּׁאוֹ יִשָּׂא:

הַכִּי כָל-אִישׁ אֶת-מִשָּׁאוֹ יִשָּׂא:

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

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

<5> ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.

5 **hekastos gar to idion phortion bastasei.**

for each man his own load shall bear.

6 וְהַמְלֻמָּד בַּדָּבָר יִחְלֹק מִכָּל-טוֹבוֹ לְמַלְמִדָּהּ:

וְהַמְלֻמָּד בַּדָּבָר יִחְלֹק מִכָּל-טוֹבוֹ לְמַלְמִדָּהּ:

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> Κοινωνέτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι 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.

in all good things.

7 לֹא-תִירָא מִלִּפְנֵי אֱלֹהִים לֹא-יִתֵּן לְהִתָּל בּוֹ כִּי אֶת-אֲשֶׁר יִזְרַע הָאָדָם אֹתוֹ יִקְצֹר:

זֶאֱל-תִתְּעוּ אֱלֹהִים לֹא-יִתֵּן לְהִתָּל 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 πλανᾶσθε, θεὸς οὐ μυκτηρίζεται.

ὁ 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;

8 חַכְמֵי הַזֵּזִיעַ בִּבְשָׂרוֹ יִקְצֹר כְּלִיּוֹן מִבְּשָׂרוֹ
וְחַכְמֵי בָרוּם יִקְצֹר מִן-הָרוּם חַיֵּי עוֹלָם:

חַכְמֵי הַזֵּזִיעַ בִּבְשָׂרוֹ יִקְצֹר כְּלִיּוֹן מִבְּשָׂרוֹ
וְחַכְמֵי בָרוּם יִקְצֹר מִן-הָרוּם חַיֵּי 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 pneumatos therisei zōēn aiōnion.
but the one sowing to the Spirit, of the Spirit shall reap life eternal.

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טוֹאַנַחְנוּ אֶל-נִלְאָה בַּעֲשׂוֹת הַטּוֹב
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 ποιοῦντες 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 ekluomenoi.
time for in its own we shall reap, not fainting.

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יִלְכֵן כְּאֲשֶׁר תִּמְצָא יָדֵנוּ בַּעֲשׂוֹת-טוֹב אֶת-הַטּוֹב עַם-כָּל-אָדָם
וּבִיּוֹתֵר 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 ὥς 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.

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יֵאֵרְאוּ-נָא מִה-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 πηλικοῖς 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.

12
אֱלֹהִים הַחֲפֹצִים לְהַתְהַדָּר בַּבָּשָׂר אֵין כּוֹפִים אֶתְכֶם לְהַמּוֹל
אֶלָּא כְּדֵי שְׂלֹא-יִרְדָּפוּ עַל-צְלוּב הַמָּנְשִׁיחַ:

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 εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμεσθαι,
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.

13
יְגִבִּי גַם-הֵם הַנִּמּוֹלִים לֹא יִשְׁמְרוּ אֶת-הַתּוֹרָה בְּכַשְׂרָם:
אֲשֶׁר תִּמּוּלוּ לְמַעַן יִתְהַלְלוּ בַּבָּשָׂר:

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 περιτέμεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶσινται.

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.

14
יְדַאֲנְכִי חֲלִילָה לִי מִהַתְהַלֵּל בְּלִתִּי אִם בְּצְלוּב אֲדִינִנו
יְהוֹשִׁעַ הַמָּנְשִׁיחַ אֲשֶׁר-בּוֹ הָעוֹלָם נִצָּל-לִי וְאֲנִי נִצָּל בְּלִעוֹלָם:

יְדַאֲנְכִי חֲלִילָה לִי מִהַתְהַלֵּל בְּלִתִּי אִם בְּצְלוּב אֲדִינִנו
יְהוֹשִׁעַ הַמָּנְשִׁיחַ אֲשֶׁר-בּוֹ הָעוֹלָם נִצָּל-לִי וְאֲנִי נִצָּל בְּלִעוֹלָם:

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עַל־יְלֹאֲנִי עוֹד יִשְׁמַעְתָּה אִישׁ אֶל־יְלֹאֲנִי עוֹד

כִּי אֶת־חֲבוּרוֹת הָאֲדוֹן יְהוֹשֻׁעַ אֲנִי נֹשֵׂא בְּגוֹתֵי:

17. **me`attah 'ish 'al-yal'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 Ow¹⁷.

Gal6:17 From now on let one trouble me no more,
for I bear on my body the marks of the Adon Ow¹⁷.

<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.

יְהוֹשֻׁעַ הַמָּשִׁיחַ אֲדֹנֵינוּ יְהִי עִם־רוּחְכֶם אָחֵי אֲמֵן:

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

Gal6:18 The grace of Ow¹⁷ 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 pneumatōs hymōn, adelphoi; amēn.
be with the spirit of you, brothers; Amen.