Sefer Galatim (Galatians)

Chapter 2

Gal2:1 𐤀𐤇𐤁𐤓𐤉־𐤊𐤍 𐤌𐤒𐤑 𐤀𐤓𐤁𐤏 𐤏𐤔𐤓𐤄 𐤔𐤍𐤄 𐤔𐤁𐤉𐤕𐤉
𐤕𐤌𐤉־𐤀𐤕 𐤕𐤍 𐤀𐤕 𐤁𐤓־𐤍𐤒𐤀 𐤅𐤀𐤒𐤇 𐤀𐤕𐤉 𐤂𐤌 𐤀𐤕־𐤈𐤉𐤈𐤅𐤎:

א אַחֲרֵי־כֵן מִקֵּץ אַרְבַּע עֶשְׂרֵה שָׁנָה שַׁבְתִּי
וְעָלִיתִי לִירוּשָׁלַיִם עִם בַּר־נַבָּא וָאֶקַּח אִתִּי גַּם אֶת־טִיטוֹס:

1. ‘acharey-ken miqets ‘ar’ba` `es’reh shanah shab’tiy w’`aliythiy liYrushalam `im Bar-naba’ wa’eqach ‘itiy gam ‘eth-Tiytos.

Gal2:1 Then fourteen years after I went up again to Yerushalam with Barnabas, taking Titus along also.

‹2:1› Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ συμπαραλαβὼν καὶ Τίτον·

1 Epeita dia dekatessarōn etōn palin anebēn eis Hierosolyma meta Barnaba symparalabōn kai Titon;

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2 אֲשֶׁר־קָרָאתִי בַגּוֹיִם שַׁמְתִּי לִפְנֵיהֶם וְשַׁמְתִּיהָ לִפְנֵי הַחֲשׁוּבִים שֶׁבָּהֶם
וָאַעַל שָׁמָּה עַל־פִּי מַחֲזֶה וְאֶת־הַבְּשׂוֹרָה
פֶּן־תִּהְיֶה לָרִיק מְרוּצָתִי אֲשֶׁר אָרוּץ וַאֲשֶׁר־רָצְתִּי:

2. wa’a`al shamah `al-piy machazeh w’eth-hab’sorah ‘asher-qara’thiy baGoyim sam’tiy liph’neyhem w’sam’tiyah liph’ney hachashubiym shebahem pen-tih’yeh lariyq m’rutsathiy ‘asher ‘aruts wa’asher-rats’tiy.

Gal2:2 And I went up by a revelation; and I submitted to them the gospel which I preach among the Gentiles, but privately to those which were of reputation, lest it should have been thought that I should run, had run, in vain.

‹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 ho kēryssō en tois ethnesin, kat’ idian de tois dokousin, mē pōs eis kenon trechō ē edramon.

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3 אֲבָל גַּם־טִיטוֹס אֲשֶׁר אִתִּי אַף כִּי־יְוָנִי הוּא לֹא הֻצְרַךְ לְהִמּוֹל:

3. ‘abal gam-Tiytos ‘asher ‘itiy ‘aph kiy-Y’waniy hu’ lo’ huts’ra’k l’himol.

Gal2:3 But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised.

‹3› ἀλλ’ οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὤν, ἠναγκάσθη περιτμηθῆναι·

3 all’ oude Titos ho syn emoi, Hellēn ōn, ēnagkasthē peritmēthēnai;

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4 𐤀𐤕־𐤈𐤉𐤈𐤅𐤎 𐤇𐤓𐤇 𐤉𐤀𐤔 𐤍𐤒𐤀 𐤉𐤓𐤉𐤉𐤉𐤀𐤔 𐤔𐤀𐤓𐤔𐤉𐤀𐤔 𐤀𐤒𐤅𐤀 𐤀𐤄𐤀 𐤀𐤓𐤓𐤔

:ܝܫܘܥܐ ܡܫܝܚܐ ܕܢܗܘܢ ܥܒܝܕܝܢ ܠܡܥܒܕ ܠܢ ܒܝܗܘܫܥܐ ܕܢܗܘܢ ܠܢ ܥܠ-ܚܪܘܬܢܘ
ד מִפְּנֵי אַחֵי הַשֶּׁקֶר הַמִּתְגַּנְּבִים בְּתוֹכֵנוּ אֲשֶׁר בָּאוּ לְרַגֵּל אֶת־חֵרוּתֵנוּ
אֲשֶׁר־לָנוּ בְּיָהוּשֻׁעַ הַמָּשִׁיחַ לְמַעַן הַעֲבִידֵנוּ:

4. mip'ney 'achey hasheqer hamith'gan'biym b'thokenu 'asher ba'u l'ragel 'eth-cheruthenu 'asher-lanu b'Yahushuà haMashiyach l'ma`an ha`abiydenu.

Gal2:4 But it was because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in the Mashiyach Yahushua, that they might bring us into bondage.

‹4› διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν,

4 dia de tous pareisaktous pseudadelphous, hoitines pareisēlthon kataskopēsai tēn eleutherian hēmōn hēn echomen en Christō̧ Iēsou, hina hēmas katadoulōsousin,

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ܠܐ ܐܬܪܥܝܢ ܠܗܘܢ ܠܡܫܥܒܕܬܗܘܢ ܐܦ-ܠܐ ܫܥܐ ܚܕܐ 5
:ܕܢܬܩܝܡ ܒܟܪܒܟܘܢ ܐܡܬܬܐ ܕܒܫܘܪܬܐ ܕܢܗܘܐ ܠܟܘܢ
ה וְאֲנַחְנוּ לֹא־סַרְנוּ לְמִשְׁמַעְתָּם אַף־לֹא שָׁעָה אַחַת
לְמַעַן אֲשֶׁר תַּעֲמֹד בְּקִרְבְּכֶם אֱמִתַּת הַבְּשׂוֹרָה:

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 But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you.

‹5› οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς.

5 hois oude pros hōran eixamen tȩ̄ hypotagȩ̄, hina hē alētheia tou euaggeliou diameinȩ̄ pros hymas.

ܕܠܐ ܡܬܚܙܝܢ ܠܗܘܢ ܠܡܕܡ ܕܗܘܘ ܡܕܡ ܗܘܝܘ ܠܝ ܠܐ ܡܫܬܢܐ ܦܢܝܢ 6
:ܕܐܠܗܐ ܠܐ ܡܩܒܠ ܦܢܝ ܕܓܒܪܐ ܠܝ ܠܐ ܗܘܝܘ ܡܕܡ ܕܡܬܝܗܒܝܢ ܠܝ
ו וְהַנֶּחֱשָׁבִים לִהְיוֹת מָה הָיוּ מַה־שֶּׁהָיוּ אֵינִי חוֹשֵׁשׁ לָהֶם
כִּי הָאֱלֹהִים לֹא יִשָּׂא פְּנֵי־אִישׁ הֵן לִי לֹא־הוֹסִיפוּ הַחֲשׁוּבִים כָּל־דָּבָר:

6. w'hanecheshabiym lih'yoth mah hayu mah-shehayu 'eyniy choshesh lahem kiy ha'Elohim lo' yisa' p'ney-'iysh hen liy lo'-hosiyphu hachashubiym kal-dabar.

Gal2:6 But from those who were of high reputation (what they were, it makes no difference to me; the Elohim accepts no man's person, those who were of reputation contributed nothing to me.

‹6› ἀπὸ δὲ τῶν δοκούντων εἶναί τι, - ὁποῖοί ποτε ἦσαν οὐδέν μοι διαφέρει· πρόσωπον [ὁ] θεὸς ἀνθρώπου οὐ λαμβάνει - ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο,

6 apo de tōn dokountōn einai ti, - hopoioi pote ēsan ouden moi diapherei prosōpon [ho] theos anthrōpou ou lambanei - emoi gar hoi dokountes ouden prosanethento,

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ܡܬܩܝܡܝܢ ܟܕܝܢܐ-ܩܠ ܐܢܐ ܐܟܦܠܝܢ-ܐܢܐ ܡܟܝܬܝܢ ܢܠܝܩ ܐܝܟ 7
:ܡܬܩܝܡܝܢ ܟܕܝܢܐ ܩܠ ܬܠܝܢ ܐܦܠܝܢ ܠܝ ܠܐ ܡܕܡ
ז וַתְּהִי לְהֶפֶךְ בִּרְאוֹתָם כִּי־הָפְקַדְתִּי אֲנִי עַל־בְּשׂוֹרַת הָעֲרֵלִים

כַּאֲשֶׁר הָפְקַד כֵּיפָא עַל בְּשׂוֹרַת הַמּוּלִים׃

7. wat'hiy l'hephe'k bir'otham kiy-haph'qad'tiy 'aniy `al-b'sorath ha`areliym
ka'asher haph'qad Keypha' `al b'sorath hamuliym.

Gal2:7 But on the contrary, when they saw that I had been entrusted
with the gospel of the uncircumcised, just as Kepha had been to the circumcised

‹7› ἀλλὰ τοὐναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας
καθὼς Πέτρος τῆς περιτομῆς,
7 alla tounantion idontes hoti pepisteumai to euaggelion tēs akrobystias kathōs Petros tēs peritomēs,

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ܗܘܐ ܕܡܬܝܠܝܢ ܥܡܝܡܐ ܕܟܐܦܐ ܗܘܐ ܠܝ ܐܦܢܝ ܕܐܝܟ ܕܦܛܪܘܣ ܠܬܠܡܝܕܐ ܕܡܘܠܝܐ׃ 8

ח כִּי־הַמַּעִיר כֵּיפָא לְשָׁלְחוֹ אֶל־הַמּוּלִים הוּא־הֶעִירַנִי
גַּם־אֹתִי לְשָׁלְחֵנִי אֶל־הַגּוֹיִם׃

8. kiy-hame`iyr Keypha' l'shal'cho
'el-hamuliym hu'-he`iyraniy gam-'othiy l'shal'cheniy 'el-haGoyim.

Gal2:8 (for He who effectually worked for Kepha
in his apostleship to the circumcised effectually worked for me also to the Gentiles),

‹8› ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη,
8 ho gar energēsas Petrō̜ eis apostolēn tēs peritomēs enērgēsen kai emoi eis ta ethnē,

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ܘܟܕ ܐܬܝܕܥܘ ܝܥܩܘܒ ܘܟܐܦܐ ܘܝܘܚܢܢ ܕܚܫܒܝܢ ܥܡܘܕܐ ܠܝ ܝܗܒܘ ܠܝ ܝܡܝܢܐ ܕܫܘܬܦܘܬܐ ܕܢܐܙܠܘܢ ܠܘܬܢܐ ܘܢܚܢܢ ܠܡܠܬܐ ܕܥܡܡܐ׃ 9

ט וְכַאֲשֶׁר הִכִּירוּ יַעֲקֹב וְכֵיפָא וְיָהוּחָנָן הַנֶּחֱשָׁבִים כְּעַמּוּדִים
אֶת־הַחֶסֶד הַנִּתָּן לִי נָתְנוּ לִי וּלְבַר־נַבָּא אֶת־יַד יְמִינָם
וַנֵּאוֹת כִּי־נֵלֵךְ אֲנַחְנוּ אֶל־הַגּוֹיִם וְהֵמָּה אֶל־הַמּוּלִים׃

9. w'ka'asher hikiyru Ya`aqob w'Keypha' w'Yahuchanan hanecheshabiym
k'`amudiym 'eth-hachesed hanitan liy nath'nu liy ul'Bar-naba' 'eth-yad y'miynam
wane'oth kiy-nele'k 'anach'nu 'el-haGoyim w'hemah 'el-hamuliym.

Gal2:9 and when Yaaqob (James) and Cephas and Yahuchanan (John), who were reputed
to be pillars, perceived the grace that had been given to me, gave to me and Barnabas the right hand
of fellowship, so that we might go to the Gentiles and they to the circumcised.

‹9› καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης,
οἱ δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ
καὶ Βαρναβᾷ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν·
9 kai gnontes tēn charin tēn dotheisan moi, Iakōbos kai Kēphas kai Iōannēs, hoi dokountes styloi einai,
dexias edōkan emoi kai Barnabą koinōnias, hina hēmeis eis ta ethnē, autoi de eis tēn peritomēn;

ܒܠܚܘܕ ܕܢܗܘܐ ܡܬܕܟܪܝܢ ܐܢܘܢ ܕܡܠܬܐ ܕܐܙܠܬܝ ܠܡܥܒܕ׃ 10

י רַק אִם־נִזְכֹּר אֶת־הָאֶבְיוֹנִים וְהוּא הַדָּבָר אֲשֶׁר שָׁקַדְתִּי לַעֲשׂוֹת׃

10. raq ‘im-niz’kor ‘eth-ha’eb’yoniym w’hu’ hadabar ‘asher shaqad’tiy la`asoth.

Gal2:10 Only they would that we should remember the poor; the same which I also was forward to do.

‹10› μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

10 monon tōn ptōchōn hina mnēmoneuōmen, ho kai espoudasa auto touto poiēsai.

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11 ܝܬܝܕܥ ܕܥܒܕ ܐܢܛܝܘܟܝܐ ܠܩܕܡܘܗܝ ܕܦܛܪܘܗܝ ܕܥܠ ܦܢܝܘ ܗܘܐ ܡܬܚܝܒܐ ܗܘܐ׃

יא וְכַאֲשֶׁר בָּא כֵיפָא לְאַנְטִיוֹכְיָא הוֹכַחְתִּי דַרְכּוֹ אֶל־פָּנָיו כִּי נִמְצָא בּוֹ עָוֶל׃

11. w’ka’asher ba’ Keypha’ l’An’t’yok’ya’ hokach’tiy dar’ko ‘el-panayu kiy nim’tsa’ bo `awel.

Gal2:11 But when Cephas came to Antioch, I opposed him to his face, because he was to be blamed.

‹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, hoti kategnōsmenos ēn.

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12 ܥܡܐ ܕܐܬܝܢ ܡܢ ܩܕܡ ܝܥܩܘܒ ܐܟܠ ܥܡ ܥܡܡܐ ܗܘܐ ܡܬܦܪܫ ܘܦܪܫ ܡܢ ܦܓܪܝܗܘܢ ܕܗܢܘܢ ܕܡܝܠܬܐ׃

יב כִּי לִפְנֵי בֹּא אֲנָשִׁים מֵאֵת יַעֲקֹב אָכַל עִם־הַגּוֹיִם יַחְדָּו וּכְבֹאָם הָיָה מִתְרַחֵק וּפוֹרֵשׁ מֵהֶם מִפְּנֵי יִרְאָתוֹ אֶת־בְּנֵי הַמִּילָה׃

12. kiy liph’ney bo’ ‘anashiym me’eth Ya`aqob ‘akal `im-haGoyim yach’daw uk’bo’am hayah mith’racheq uphoresh mehem mip’ney yir’atho ‘eth-b’ney hamiylah.

Gal2:12 For prior to the coming of certain men from James, he did eat together with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

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

12 pro tou gar elthein tinas apo Iakōbou meta tōn ethnōn synēsthien; hote de ēlthon, hypestellen kai aphōrizen heauton phoboumenos tous ek peritomēs.

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13 ܘܡܬܚܫܘ ܥܡܗ ܐܦܠܘ ܝܗܘܕܝܐ ܥܕ ܕܢܕܚ ܒܪܢܒܐ ܐܚܪܝ ܚܫܝܢܘܬܗ׃

יג וַיִּכָּחֲשׁוּ עִמּוֹ גַּם־שְׁאָר הַיְהוּדִים עַד כִּי־נִדַּח גַּם־בַּר־נַבָּא אַחֲרֵי כַחֲשָׁם׃

13. way’kachashu `imo gam-sh’ar haYahudim `ad kiy-nidach gam-Bar-naba’ ‘acharey kachasham.

Gal2:13 The rest of the Jews dissembled likewise with him, insomuch that Barnabas also was carried away by their hypocrisy.

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

13 kai synypekrithēsan autō [kai] hoi loipoi Ioudaioi, hōste kai Barnabas synapēchthē autōn tē hypokrisei.

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14 ܐܡܪܬܝ ܠܟܐܦܐ ܩܕܡܝܐ ܩܕܡ ܟܠܗܘܢ ܐܢܫܐ ܕܐܢܛܝܘܟܝܐ ܐܡܪܬ ܠܗ ܐܢܬ ܕܝܗܘܕܝ ܐܢܬ ܕܡܬܝܗܕܐ ܠܡܢܐ ܕܥܡܡܐ ܐܢܬ ܡܬܝܗܕܐ ܠܡܢܐ ܕܝܗܘܕܝܐ ܠܡܢܐ ܕܥܡܡܐ ܐܢܬ ܡܬܝܗܕܐ ܠܡܢܐ ܕܝܗܘܕܝ ܐܢܬ ܕܡܬܝܗܕ ܠܡܢܐ ܕܥܡܡܐ ܐܢܬ ܡܬܝܗܕ

:ܡܪܝܢܝܢ ܕܝܢܘܬܐ ܕܡܪܝܡܬܐ ܗܘܝܢ ܠܡܫܪܝ ܕܝܢܘܬܐ ܐܠܐ
יד וּבִרְאוֹתִי שֶׁלֹּא יִשְׁרוּ לֶכֶת כַּאֲמִתַּת הַבְּשׂוֹרָה אָמַרְתִּי
אֶל־כֵּיפָא בְּאָזְנֵי כֻלָּם אִם־אַתָּה הַיְּהוּדִי כְּנָכְרִי תִתְנַהֵג
וְלֹא כְיָהוּדִי מַדּוּעַ תַּכְרִיחַ אֶת־הַגּוֹיִם לְהִתְנַהֵג כַּיְּהוּדִים:

14. ubir'othiy shel' yish'ru leketh ka'amitath hab'sorah
'amar'tiy 'el-Keypha' b'az'ney kulam 'im-'atah haYahudiy k'nak'riy thith'naheg
w'lo' kiYahudiy madu`a tak'riyach 'eth-haGoyim l'hith'naheg kaYahudim.

Gal2:14 But when I saw that they walked not uprightly according to the truth of the gospel,
I said to Cephas in the presence of all, If you, being a Jew, live like the Gentiles
and not like the Jews, how is it that you compel the Gentiles to live like Jews?

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

14 all' hote eidon hoti ouk orthopodousin pros tēn alētheian tou euaggeliou, eipon tō̜ Kēpha̜ emprosthen pantōn, Ei sy Ioudaios hyparchōn ethnikōs kai ouchi Ioudaikōs zē̜s, pōs ta ethnē anagkazeis Ioudaizein?

:ܡܪܝܢܝܢ ܕܝܢܘܬܐ ܡܪܝܥܐ ܕܝܗܘܕܝܐ ܢܚܢܢ ܠܐ ܚܛܝܐ ܡܢ ܥܡܡܐ ܢܚ 15
טו הֵן מִזֶּרַע הַיְּהוּדִים אֲנַחְנוּ וְלֹא חַטָּאִים מִן־הַגּוֹיִם:

15. hen mizera` haYahudim 'anach'nu w'lo' chata'iym min-haGoyim.

Gal2:15 We are Jews by nature and not sinners from among the Gentiles;

‹15› Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί·

15 Hēmeis physei Ioudaioi kai ouk ex ethnōn hamartōloi;

ܒܥܒܝܕܘܬܐ ܕܡܫܝܚܐ ܢܬܙܕܩ ܒܐܝܡܢܘܬܐ ܕܝܫܘܥ ܡܫܝܚܐ ܗܘܝܢ ܕܢܬܙܕܩ 16
ܒܝܗܘܕܝܘܬܐ ܕܡܫܝܚܐ ܘܠܐ ܒܥܒܝܕܘܬܐ ܕܢܘܡܤܐ ܡܛܠ ܕܠܐ ܢܬܙܕܩ ܟܠ
ܒܥܒܝܕܘܬܐ ܕܢܘܡܤܐ ܡܛܠ ܕܡܢ ܥܒܝܕܘܬܐ ܕܢܘܡܤܐ ܠܐ ܢܬܙܕܩ ܟܠ ܒܣܪܐ:
טז אֲבָל מִפְּנֵי שֶׁיּוֹדְעִים אֲנַחְנוּ שֶׁלֹּא־יִצְדַּק אָדָם מִתּוֹךְ מַעֲשֵׂי הַתּוֹרָה
כִּי אִם־בֶּאֱמוּנַת יָהוּשֻׁעַ הַמָּשִׁיחַ גַּם־אֲנַחְנוּ
הֶאֱמַנּוּ בַּמָּשִׁיחַ יָהוּשֻׁעַ לְמַעַן נִצְדַּק מֵאֱמוּנַת הַמָּשִׁיחַ
וְלֹא מִמַּעֲשֵׂי הַתּוֹרָה כִּי מִמַּעֲשֵׂי הַתּוֹרָה לֹא יִצְדַּק כָּל־בָּשָׂר:

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

Gal2:16 Knowing that a man is not justified by the works of the Law
but through faith in the Mashiyach Yahushua, even we have believed in the Mashiyach Yahushua,
so that we may be justified by faith in the Mashiyach and not by the works of the Law;
since by the works of the Law no flesh shall be justified.

‹16› εἰδότες [δὲ] ὅτι οὐ δικαιοῦται 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 σάρξ.

16 eidotes [de] hoti ou dikaioutai anthrōpos ex ergōn nomou ean mē dia pisteōs Iēsou Christou,
kai hēmeis eis Christon Iēsoun episteusamen, hina dikaiōthōmen ek pisteōs Christou
kai ouk ex ergōn nomou, hoti ex ergōn nomou ou dikaiōthēsetai pasa sarx.

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17 ܘܐܢ ܡܬܒܥܝܢܢ ܕܢܙܕܩ ܒܡܫܝܚܐ ܐܦܢܚܢܘ ܚܛܝܐܝܢ ܒܒܥܝܢܢ ܕܢܙܕܩ ܒܡܫܝܚܐ ܗܢܘ ܡܫܬܟܚܐ ܕܚܛܝܐ ܗܘܐ ܚܠܝܠܐ:

יז וְאִם נִמְצֵא גַם־אֲנַחְנוּ חַטָּאִים בְּבַקְּשֵׁנוּ לְהִצָּדֵק בַּמָּשִׁיחַ
הִנֵּה הַמָּשִׁיחַ מְשָׁרֵת הַחֵטְא חָלִילָה:

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

Gal2:17 But if, while we seek to be justified in the Mashiyach, we ourselves have also been found sinners, is therefore the Mashiyach then a minister of sin? May it never be!

‹17› εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί,
ἆρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο.

17 ei de zētountes dikaiōthēnai en Christō̃ heurethēmen kai autoi hamartōloi,
ara Christos hamartias diakonos? mē genoito.

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18 ܐܢ ܕܐܬܒܢܝܬܝ ܗܠܝܢ ܕܐܬܪܥܝܬܝ ܐܥܒܕ ܠܡܦܫܥ:

יח כִּי אִם־אָשׁוּב וְאֶבְנֶה אֶת־אֲשֶׁר סָתַרְתִּי אֶעֱשֶׂה אֶת־עַצְמִי לְפֹשֵׁעַ:

18. kiy 'im-'ashub w'eb'neh 'eth-'asher sathar'tiy 'e`eseh 'eth-`ats'miy l'phshe`a.

Gal2:18 For if I build again the things which I destroyed, I make myself a transgressor.

‹18› εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνιστάνω.

18 ei gar ha katelysa tauta palin oikodomō, parabatēn emauton synistanō.

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19 ܡܛܠ ܕܢܡܘܣܐ ܐܢܐ ܡܝܬܝ ܠܢܡܘܣܐ ܕܐܠܗܐ ܐܚܝܐ ܥܡ ܡܫܝܚܐ ܨܠܒܬܝ:

יט כִּי־מַתִּי אֲנִי לַתּוֹרָה עַל־יְדֵי הַתּוֹרָה לְמַעַן אֶחְיֶה לֵאלֹהִים:

19. kiy-matiy 'aniy laTorah `al-y'dey haTorah l'ma`an 'ech'yeh l'Elohim.

Gal2:19 For through the Law I died to the Law, so that I might live to Elohim.

‹19› ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω. Χριστῷ συνεσταύρωμαι·

19 egō gar dia nomou nomō̃ apethanon, hina theō̃ zēsō. Christō̃ synestaurōmai;

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20 ܥܡ ܡܫܝܚܐ ܨܠܒܬܝ ܠܐ ܐܢܐ ܗܘܝܢ ܕܚܝܐ ܒܦܓܪܝ ܕܚܝܐ ܐܢܐ ܒܗܝܡܢܘܬܐ ܕܒܪܗ ܕܐܠܗܐ ܕܪܚܡܢܝ ܘܡܣܪ ܢܦܫܗ ܥܠܝ:

כ עִם־הַמָּשִׁיחַ נִצְלַבְתִּי וְאָנֹכִי לֹא אֶחְיֶה עוֹד
כִּי אִם־הַמָּשִׁיחַ הוּא חַי בְּקִרְבִּי וַאֲשֶׁר אֲנִי חַי עַתָּה בַּבָּשָׂר חַי
אֲנִי בֶּאֱמוּנַת בֶּן־אֱלֹהִים אֲשֶׁר אֲהָבַנִי וַיִּתֵּן אֶת־נַפְשׁוֹ בַּעֲדִי:

20. `im-haMashiyach nits'lab'tiy w'anokiy lo' 'ech'yeh `od kiy 'im-haMashiyach hu' chay b'qir'biy wa'asher 'aniy chay `atah babasar chay 'aniy be'emunath Ben-'Elohim 'asher 'ahabaniy wayiten 'eth-naph'sho ba`adiy.

Gal2:20 I have been crucified with the Mashiyach; and it is no longer I who live, but the Mashiyach lives in 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 up for me.

‹20› ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ 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; ho de nyn zō en sarki, en pistei zō tē tou huiou tou theou tou agapēsantos me kai paradontos heauton hyper emou.

ܟܠܐ ܐܒܛܠ ܐܝܬ ܚܣܕ ܐܠܗܐ 21
:ܕܐܝܬܝܗ ܚܝ ܐܝܬܘܗܝ ܝܐ ܐܬܝܚܐ ܐܢܐ ܗܘ ܐܦܢ ܕܐ ܝܗܐ ܐܝ

כא לֹא אֲבַטֵּל אֶת־חֶסֶד הָאֱלֹהִים
כִּי אִלּוּ יֵשׁ צְדָקָה עַל־יְדֵי הַתּוֹרָה אַךְ לַשָּׁוְא מֵת הַמָּשִׁיחַ:

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

Gal2:21 I do not nullify the grace of the Elohim, for if righteousness comes through the Law, then the Mashiyach died needlessly.

‹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, ara Christos dōrean apethanen.