

Sepher Galatim (Galatians)

Chapter 2

וְעַלְיָתִי לִירֹשֶׁלִים עִם בְּרִנְבָּא וְאַקְחֵ אֲתִי גַּם אַתְ-טִיטוֹס:

אַחֲרִידְכָן מִקְצֵ אֶרְבָּע עֶשֶׂרֶת שָׁנָה שְׁבָתִי

בְּמִזְרָחָה עַל יְמֵינֵי אַתְקָדָע אַתְ-עַלְיָתִי:

- 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〉 "Επειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ συμπαραλαβών 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;

**בְּוֹאָעֵל נִשְׁמָה עַל-פִּי מִחְזָה וְאֶת-הַבְּשָׂרָה אֲשֶׁר-קָרָאתִי
בְּגֹויִם שָׁמַתִּי לִפְנֵיכֶם וְשָׁמַתִּיכֶם לִפְנֵי הַחַשּׁוֹבִים שָׁבָהֶם
פָּנַד-תְּהִיה לְרִיק מְרוֹצֵתִי אֲשֶׁר אָרוֹן וְאֲשֶׁר-דָּצֵתִי:**

- 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'veh lrq m'rutsathi 'asher 'gruts wq'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' ἴδιαν 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 nōs eis kenon trechō ē edramon.

lest somehow in vain I should run or did run.

ג אָבָל גַּם־טִירְטוֹס אֲשֶׁר אָתִי אֲפִי:
כִּי־יוֹנִי הָוָא לֹא הָצְרָה לְהַמּוֹל:

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.

כ-3> ἀλλ’ οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἐλλῆν ὁν, ἡναγκάσθη περιτμηθῆναι.

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

ד מִפְנֵי אֲחֵי הַשָּׂקֵר הַמְתַגְּבִים בְּתוֹכֵנוּ אֲשֶׁר בָּאוּ לְבָגֵל
אֶת־חֲרֹוֹתֵנוּ אֲשֶׁר־לָנוּ בְּרִיחוֹשׁ עַהֲמָשֵׁר לְמַעַן הַעֲבִידָנוּ:

4. mip'ney 'achey hasheqer hamith'gan'bim b'thokenu 'asher ba'u l'Pragel
'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 Ow'az'zir the Mashiyach, that they might bring us into bondage.

כ-4> διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἦν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν,

4 dia de tous pareisaktous pseudadelphous, hoitines pareiselthon kataskopēsai
but because of the secretly brought in false brothers, who crept in to spy out
tēn eleutherian hēmōn hēn echomen en Christō Iēsou, hina hēmas katadoulōsousin,
our freedom which we have in the Messiah Yahushua, that they might enslave us,

ה וְאַנַּחָנוּ לְאָדָסְנוּ לְמַשְׁמַעַת אַפִּלְאַשְׁעָה אַחֲתָה
לְמַעַן אֲשֶׁר תָּעִמֵּד בְּקָרְבָּם אַמְתָּה הַבְּשָׁוָרָה:

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.

כ-5> οἵς 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.

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**וְהַגְּחָשָׁבִים לְהִיּוֹת מֵהַחַיִּים מֵהַשְׁחַיִּים אֲרֵנִי חֹשֶׁשׁ לָהֶם
כִּי הָאֱלֹהִים לֹא יִשְׂא פָּנִים-אֲרִישׁ הַזֶּה לִי
לֹא-הַסִּיף הַחֲשֹׁבִים כָּל-הַבָּרָה:**

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

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

«**6** ἀπὸ δὲ τῶν δοκούντων εἶναι τι, - ὁποῖοι ποτε ἦσαν οὐδέν μοι διαφέρει· πρόσωπον [ό] θεὸς ἀνθρώπου οὐ λαμβάνει - ἐμοὶ γάρ οἱ δοκοῦντες οὐδὲν προσανέθεντο,

6 apo de tōn dokountōn einai ti,

But from the ones seeming to be something,

- hopoioi pote ēsan ouden moi diapherei prosōpon [ho] theos
of what kind they were once nothing to me matters; the face the 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,

**וְתָהִי לְהַפֵּךְ בְּרָאֹתֶם כִּי־הַפְּקָדָתִי אֲנִי עַל־בְּשׂוּרַת הָעָרָלִים
כְּאֶשֶּׁר הַפְּקָד כִּיפָּא עַל בְּשׂוּרַת הַמּוֹלִים:**

**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 ἴδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς,

7 alla tounantion idontes hoti pepisteumai to euaggelion

but on the contrary having seen that I have been entrusted with the gospel
tēs akrobystias kathōs Petros tēs peritomēs,
of the uncircumcision as Peter of the circumcision.

၃၁၁၂၀၂၀၂-၁၄၂၂ ၆၇၈၅၉၂၂၀၂-၂၄ ၂၄၈၂၀၂/ ၁၇၂၂၂ ၂၂၀၂၀၂-၂၂၂၂ ၈

וְעַד-כָּל אֶחָד וְכָל-עִיר
 חֲקֵידַת הַמִּשְׁמִירָה כִּי-פָא לְשַׁלְחוֹ אֶל-הַמּוֹלִים הוּא-הַעֲרָבָןִי
 גַּם-אָתָּה לְשַׁלְחָנִי אֶל-הָגּוּיִם:

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 energēas 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,

וְעַד-כָּל אֶחָד וְכָל-עִיר כִּי-פָא לְשַׁלְחוֹ אֶל-הַמּוֹלִים
 ט וְכָאֵשֶׁר הַכְּפִירָה יַעֲקֹב וּכִיְּפָא וַיַּהֲיוּ חֲנָן הַנְּחַשְׁבִּים כְּעַמּוֹדִים
 אֶת-הַחֶסֶד חֲנַתָּנוּ לִי וְלִבְרָנָבָא אֶת-יָד יְמִינָם
 וְגַאֲתָה כִּי-גָלְךָ אֶנְחָנָנוּ אֶל-הָגּוּיִם וְחַפְתָּה אֶל-הַמּוֹלִים:

9. w'ka'asher hikiru Ya`aqob w'Keypha' w'Yahuchanan hanecheshabim
 k'amudim 'eth-hacheded 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 Yaaqob (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,
 οἵ δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ
 καὶ Βαρναβᾶ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν.

9 kai gnontes tēn charin tēn dotheisan moi, Iakōbos kai Kēphas kai Iōannēs,
 and realizing the grace having been given to me, James and Cephas and John,
 hoi dokountes stylois 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;

וְעַד-כָּל אֶחָד וְכָל-עִיר כִּי-פָא לְשַׁלְחוֹ אֶל-הַמּוֹלִים
 ר בְּקָם-גְּזֹפֶר אֶת-הַאֲבִיּוֹנִים וְהַוָּא הַקָּבָר אֲשֶׁר שְׁקָדְתָּי לְעַשּׂוֹת:

10. raq 'im-niz'kor 'eth-ha'eb'yonim w'hu' hadabar 'asher shaqed'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, ὁ 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.

וְאַתָּה כִּי-בָּא לְאֶנְטִיוֹכְיָא הַוְּכָחָהִ דַּרְכֵךְ אֶל-פָּנָיו
עַל-עַלְלָתָה בְּזָהָב 11

רְאֵה וְכֹאשֵׁר בָּא כִּי-בָּא לְאֶנְטִיוֹכְיָא הַוְּכָחָהִ דַּרְכֵךְ אֶל-פָּנָיו:
כִּי נִמְצָא בָּו עַזְוָל:

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> Ὁτε 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.

וְאַתָּה כִּי-בָּא לְאֶנְטִיוֹכְיָא הַוְּכָחָהִ דַּרְכֵךְ אֶל-פָּנָיו
עַל-עַלְלָתָה בְּזָהָב 12

רְאֵה וְכֹאשֵׁר בָּא לְאֶנְטִיוֹכְיָא הַוְּכָחָהִ דַּרְכֵךְ אֶל-פָּנָיו:
יב כִּי לְפָנֵי בָּא אֲנָשִׁים מֵאַת יַעֲקֹב אֶכְל עַם-הָגּוּם יְחִדָּה
וְכֹבֵאמְה הָיָה מִתְרָחָק וּפּוֹרֵש מֵהֶם מִפְנֵי יְרָאָתוֹ אֶת-בָּנֵי הַמִּילָּה:

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 Yaqob,
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 τινας ἀπὸ Ἰακώβου μετὰ τῶν ἔθνῶν συνήσθιεν.
ὅτε δὲ ἦλθον, ὑπέστελλεν καὶ ἀφώριζεν ἔαυτὸν 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.

וְאַתָּה כִּי-בָּא לְאֶנְטִיוֹכְיָא הַוְּכָחָהִ דַּרְכֵךְ אֶל-פָּנָיו
עַל-עַלְלָתָה בְּזָהָב 13

**ג וַיְכַחַשׂ עָמֹד שָׁאֵר הַיְהוּדִים עַד
כִּי־נָפַח גַּם־בֶּרֶןְבָּא אֶחָרִי כְּחַשְׁמָ:**

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

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

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

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

14
לְדֹבְרָאֹתִי שֶׁלֹּא יִשְׁרֵא לְכַת בָּאֲמַת הַבְּשָׁוֶרֶת אָמָרָתִי
אֶל־כִּיְפָא בָּאָזְנִי כָּלָם אִם־אַתָּה הַיְהוּדִי כְּנֶכֶרֶת תְּהִנָּהָג
וְלֹא כַּיְהוּדִי מִהוּעַ תְּכִרֵיחַ אֶת־הָגּוֹיִם לְהִתְהַנֵּג כַּיְהוּדִים:

**14. ubir'othi shel' yish'ru leketh ka'amitath hab'sorah
'amar'ti 'el-Keypha' b'az'ney kulam 'im-'atah 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 ὄρθοποδοῦσιν πρὸς τὴν ἀλτήθειαν τοῦ εὐαγγελίου, εἰπον τῷ Κηφᾷ ἔμπροσθεν πάντων, Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐχὶ Ἰουδαϊκῶς ζῆς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαῖειν;

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
טוֹהַן מִזְרָע הַיְהוּדִים אֲנָחָנוּ וְלֹא חַטָּאים מִן־הָגּוֹיִם:

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

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

•15• Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἔθνων ἀμαρτωλοί·

15 Hēmeis physei Ioudaioi kai ouk ex ethnōn hamartōloi;

We by nature Jews and not of the gentiles sinners,

ט אָבֶל מִפְנֵי שִׁיוֹדָעִים אֲנַחְנוּ שְׁלָא-יִצְהָק אָדָם מִתּוֹךְ מַעֲשֵׂי הַתּוֹרָה כִּי אִם-בְּאִמּוֹנָת יְהוָשָׁע הַמְשִׁיחָה גַּם-אֲנַחְנוּ חָאָמָנוּ בְּמַשִּׁיחָה יְהוָשָׁע לְמַעַן בְּצָדָק מְאִמוֹנָת הַמַּשִּׁיחָה וְלֹא מַמְעָשֵׂי הַתּוֹרָה כִּי מַמְעָשֵׂי הַתּוֹרָה לֹא יִצְהָק כָּל-בְּשָׂוִת

**16. 'abal mip'ney sheyod`im 'anach'nu shel'-yits'daq 'adam mito'k ma`asey haTorah
ki '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
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 ὁ Χριστός the Mashiyach, even we have believed in the Mashiyach ὁ Χριστός, 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 δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου
ἐὰν μὴ διὰ πίστεως Ἰησοῦν Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν,
ἴνα 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
knowing that is not justified a man by works of law
ean mē dia pisteōs Iēsou Christou, kai hēmeis eis Christon Iēsoun
but through faith of Yahushua the Messiah, and we in the Messiah Yahushua
episteusamen, hina dikaiōthōmen ek pisteōs Christou
believed, that we might be justified by faith of the Messiah
kai ouk ex ergōn nomou, hoti ex ergōn nomou ou dikaiōthēsetai pasa sarx.
and not by works of law, that by works of law shall not be justified all flesh.**

יז וְאִם נִמְצָא גַּם־אֲנֵחָנוּ חֶטְאִים בְּבַקְשָׁנוּ לְהַצְדִּיק בְּמַשִּׁיחַ
הַגָּה הַמִּשְׁיחַ מִשְׁרַת הַחֶטָּא 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 εύρεθημεν καὶ αὐτοὶ ἀμαρτωλοί,
ἄρα Χριστὸς ἀμαρτίας διάκονος; μὴ γένοιτο.

**17 ei de zētountes dikaiōthēnai en Christō heurethēmen kai autoi hamartōloi,
Now if seeking to be justified in the Messiah we were found also ourselves sinners
ara Christos hamartias diakonos? mē genitoi.**

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

רִיחַ כִּי אָמַר אֶשְׁכֵב וְאָבְנֵה

את-אֲשֶׁר סִתְרָתִי אַעֲשֶׂה אֶת-עַצְמֵי לְפָשֻׁעַ:

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** εὶ γὰρ ἂ κατέλυσα ταῦτα πάλιν οἴκοδομῶ, παραβάτην ἐμαυτὸν 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.

ירט כיר-מתי אני לתורה על-ידי התורה למען אחיה לאלהים:

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

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

¶ 19 έγώ γάρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω. Χριστῷ συνεσταύρωμαι.

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

For I through law to law died, that to Elohim I may live.

Christō synestaurōmai;

With the Messiah I have been crucified;

כ עם-המשיח נצלבתי ואנכי לא אחיה עוד

כִּי אֵם-הַמְשִׁיחַ הוּא חִי בְּקָרְבֵּי וְאַשְׁר אֲנִי חִי עַתָּה בְּבָשָׂר חִי
אֲנִי בַּאֲמֹנוֹת בּוֹדָלֶדֶם אֲשֶׁר אַחֲנִי וַיְסֻוּ אֶת-גְּנַפְשׁוֹ בְּעַדְיוֹ:

20. `im-haMashiyach nits'lab'ti w'anoki lo' 'ech'yeh `od ki 'im-haMashiyach hu' chay b'qir'bi wa'asher 'ani chay `atah babasar chay 'ani be'eminath Ben-'Elohim 'asher 'ahabani waviten '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· ὃ δὲ νῦν ζῶ ἐν σαρκὶ, ἐν πίστει ζῶ τῇ τοῦ οὐρανοῦ 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 Messiah;

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.

יְהוָה כָּל־אָבֶטֶל אַת־חִסֵּד הָאֱלֹהִים
כִּי אֶלָּו יֵשׁ צְדָקָה עַל־יְהִי הַתּוֹרָה אֲךָ לְשֹׁוֹא מֵת הַמְּשִׁיחָה:
21

21. lo' 'abatel 'eth-chesed ha'Elohim

ki 'ili yesh ts'daqah `al-y'dey haTorah 'a'k lashaw' meth haMashiyach.

Gal2:21 I do not put aside the grace of the 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 the Elohim; for if through law righteousness is,

ara Christos dōrean apethanen.

then the Messiah died for nothing.