

Sepher Galatim (Galatians)

Chapter 1

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

אַפְוֹלָזֶס הַשְׁלֵיחֶה לֹא מִבְנֵי אָדָם
וְלֹא עַל־יְהִי בֶן־אָדָם כִּי אִם־עַל־יְהִי רְחוּשׁ הַמְשִׁיחַ
וְאֶלְהִים חָאָב אֲשֶׁר הָעִירֹן מִן־הַמְתִים:

1. Polos hashaliach lo' mib'ney 'adam w'lo' `al-y'dey ben-'adam
ki 'im- `al-y'dey Yahushuà 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 Owָהָשִׁיחַ the Mashiyach and Elohim the Father, who raised Him from the dead),

<1:1> Παῦλος ἀπόστολος οὐκ ἀπὸ 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,

בְּ וּכְלַ-הָאָחִים אֲשֶׁר עַמְדי אֶל-הַקְהַלּוֹת אֲשֶׁר בְגָלְטִיא:
2. w'kal-ha'achim 'asher `imadi 'el-haq'hilot '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 ἐμῷ 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,

גַּחֲסֵד לְכֶם וּשְׁלוֹם מִאֶת הָאֱלֹהִים אֲבִינָנוּ
וּמִאֶת אֲדֹנָינוּ רְחוּשׁ הַמְשִׁיחַ:

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

Gal1:3 Grace to you and peace from the Elohim our Father

And from the Master Owָהָשִׁיחַ 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,

בָּרוּךְ בְּאֵל כְּבוֹד קְדוֹשָׁה בָּרוּךְ 4
בָּרוּךְ שֵׁם יְהוָה עַל־הָרָקֶב כִּי־זֶה
דָּאֲשֶׁר־נָתַן אֶת־גְּבָשׂוֹ עַל־חַטָּאתֵינוּ לְחַלְצָנוּ
מִן־הָעוֹלָם הָרָע הַזֶּה כֶּרֶצֵנוּ אֶלְהִינוּ אָבִינוּ:

4. 'asher-nathan 'eth-naph'sho `al-chato'theynu l'chal'tsenu
min-ha`olam hara` hazeh kir'tson 'Eoheynu '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 ἔαυτὸν ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ αἰώνος
τοῦ ἐνεστῶτος πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν,

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

בָּרוּךְ שֵׁם יְהוָה עַל־הָרָקֶב כִּי־זֶה 5
הָאֲשֶׁר־לוּ הַכְּבוֹד לְעוֹלָמִים עַזְלָמִים אָמֵן:

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

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

<5> ω̄η δόξα εἰς τοὺς αἰώνας 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.

וְתָמֵד אָנָּי כִּי־סְרִתָּם מַהְרָה מַאֲחָרֵי הַקָּרָא אֲתָכֶם
בְּחִסְדֵּךְ הַמְשִׁיחַ לְשִׁמְעָה אֶל־בְּשָׁוֶרֶת 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 Mashiach, to hear to a different good news,

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

6 Thaumazō hoti houtōs tacheōs metatithesthe 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,

וְהִיא אַיִלָּה אֲחֵרֶת רֹק יְשׁ אָנָשִׁים הַעֲכָרִים אֶתְכֶם
וְחַפְצִים לְהַפְּךָ אֶת-בָּשָׂרָת הַמְשִׁיחָה:
⁷

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

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

<7> ὁ οὐκ ἔστιν ἄλλο, εἰ μή τινές εἰσιν οἱ ταράσσοντες 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.

חָבֵל גָּם־אֲנָחָנוּ אוֹ־מָלָא־קְ מִן־הַשָּׁמִים אָמָדִיבּוֹא לְבִשְׁר
אֶתְכֶם בְּשֹׁרָה מִבְּלָעָדִי זוֹת אֲשֶׁר בְּשָׁרָנוּ אֶתְכֶם חֶרֶם יְהִיָּה:
⁸

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 ἡ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται [ὑμῖν]
παρ' ὁ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.

8 alla kai ean hēmeis ē aggelos ex ouranou euaggelizētai [hymin]
But even if we or an angel from the heavens should preach a gospel to you
par' ho euēggelisametha hymin, anathema estō.
besides that which we preached to you, let him be a curse.

ט פָּאֲשֵׁר אָמְרָנוּ כִּבְרָ ken-`amar `atah `od-hapa`am `ish
כִּי-יַבְשֵׁר אֶתְכֶם בְּשֹׁרָה מִבְּלָעָדִי אֲשֶׁר קִבְּלָתֶם חֶרֶם יְהִיָּה:
⁹

9. ka'asher 'amar'nu k'bar ken-'omar `atah `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 ἅρτι πάλιν λέγω,
εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὁ παρελάβετε, ἀνάθεμα ἔστω.

9 ἡσ 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.

עַתָּה כִּי תְּמִתְרֹצָה אֶל־בְּנֵי אָדָם אֲנָכִי אָוֹ אֶל־הָאֱלֹהִים אָם
 הַמְבָקֵשׁ אֲנָכִי לְמִצְאָתָן בְּעִינֵי בָנֵי־אָדָם תָּן בְּמִצְאֵי תָן
 בְּעִינֵי בָנֵי־אָדָם לְאֶת־אֲחִיה עָבֵד הַמָּשִׁיחַ:

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

Gal1:10 For do I now persuade the sons of men, or the 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 Mashiach.

<10> Ἀρτι γὰρ ἀνθρώπους πείθω ἂν τὸν θεόν; ἂν ζητῶ ἀνθρώποις ἀρέσκειν;
 εἰ ἔτι ἀνθρώποις ἥρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἥμην.

10 Arti gar anthrōpous peithō ē ton theon?
 For now men am I trying to convince or the Elohim?
 ē zētō anthrōpois areskein? ei eti anthrōpois ēreskon,
 Or am I seeking to please men? If still men I were pleasing,
 Christou doulos ouk an ēmēn.
 the Anointed One's servant I would not have been.

וְאַתָּה כִּי תְּמִתְרֹצָה אֶל־בְּנֵי אָדָם אֲנָכִי כִּי חַבְשָׁרָה
 אֲשֶׁר בָּשַׂרְתִּי לְאֶל־אָדָם 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, is not according to man.

<11> Γνωρίζω γὰρ ὑμῖν, ἀδελφοί,
 τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἀνθρωπον·

11 Gnōrizō gar hymen, 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;

עַתָּה כִּי תְּמִתְרֹצָה אֶל־בְּנֵי אָדָם אֲנָכִי כִּי חַבְשָׁרָה 12

עֲבָדַיְךָ אֱלֹהִים יְהוָה אֶת־עַמּוֹךָ כִּי
 יְבָרֵךְ לֹא מִאָדָם קִבְּלָתְךָ וְלֹא־מִלְּמָדָתְךָ הִיא לִי
 כִּי אִם־בְּחִזְיוֹן יְהוֹשֻׁעַ הַמְּשִׁיחַ:

**12. ki 'aph lo' me'adam qibal'tiah w'lo'-m'lumedeth hi' li
 ki 'im-b'chez'yon Yahushuà haMashiyach.**

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

<12> οὐδὲ γάρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸν οὕτε ἐμίδαχθην
 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' apokalueōs Iēsou Christou.
 but through a revelation of Yahushua the Anointed One.**

עֲבָדַיְךָ אֱלֹהִים יְהוָה אֶת־עַמּוֹךָ כִּי
 כִּי אִם־בְּחִזְיוֹן יְהוֹשֻׁעַ הַמְּשִׁיחַ
 כִּי בְּכִי חָלָא־שְׁמַעְתֶּם אֶת־דָּרְכֵי מֶלֶךְ נִירִם בְּקַהַת חִיּוּדִית
 וְאֵת אַשְׁר־פְּכִילָת רְדִיפָה רְדִיפָה אֶת־עַדְתָּאָלָהִים וְהַחֲרֵמָתְךָ:

**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> Ἡκούσατε γάρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ,
 ὅτι καθ’ ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ καὶ ἐπόρθουν αὐτήν,

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

עֲבָדַיְךָ אֱלֹהִים יְהוָה אֶת־עַמּוֹךָ כִּי
 כִּי אִם־בְּחִזְיוֹן יְהוֹשֻׁעַ הַמְּשִׁיחַ
 יְדֹוָאָהִי הַוְלֵךְ וְחַזֵּק בְּקַהַת חִיּוּדִית עַל־רַבִּים מֶבֶנִי גִּילִי
 בְּעַמִּי בְּקָנָאתִי הַגְּדוֹלָה לְקִבְלוֹת שֶׁלְ-אָבוֹתִי:

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

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

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

14 kai proekopton en tō Ioudaismō hyper pollois 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.

טו וְכֹשֶׁחָה רְצֹן מִלְפָנֵי הָאֱלֹהִים הַמְבָהֵיל אֲתִי מִרְחָם אָמֵר
וַיָּקֹרֶב אָנָּי בְּחֶסֶדְךָ:

15. u k'shehayah ratson miliph'ney ha'Elohim hamab'dil 'othi merechem 'imi
wayiq'rā'eni b'chas'do.

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

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

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

טו לְגָלוֹת בֵּי אֶת־בֶּן לְמַעַן אֶבְשָׂרָנוּ בְּגּוּיִם
אוֹ לֹא נָעַצְתִּי עַמְּדָבָשָׂר וְדָם:

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

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

<16> ἀποκαλύψαι τὸν οὐδὲν αὐτοῦ ἐν ἡμοί, ἵνα εὐαγγελίωμαι αὐτὸν ἐν τοῖς ἔθνεσιν,
εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἷματι

16 apokaluuai ton huion autou en emoji, 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
immediately I did not consult with flesh and blood

טו לְאֶעָלֵיתִי יְרוּשָׁלַיִם אֶל־אָשֶׁר הִי שְׁלִיחִים לִפְנֵי
כִּי אַمְּדָחַלְכָתִי לְעָרָב וּמִשְׁמָם שָׁבָתִי אֶל־דָּמָשָׂק:

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

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

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

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

וְאַחֲרֵי־כֵן מִקְצָה שֶׁלַשׁ שָׁנִים עָלֵיתִי לִירוּשָׁלָם
לְרֹאָת אֶת־כִּיפָּא וְאַשְׁבַּעַמְוֹד חֲמַשָּׁה עַשְׁר יוֹם: 18

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

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

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

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

וְאַחֲרֵי־זֶה שְׁלִיחִים
לְאֶרְאִיתִי זוֹלָתִי אֶת־יִצְקָב אֶחָי אַדְנִינָה: 19

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

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

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

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

וְאַשְׁר אָנָי כְּתָב אֶלְיכֶם הַפָּה נֶגֶד הָאֱלֹהִים כִּי לֹא אָכַזֶּב: 20

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

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

<20> ἂ δὲ γράφω ὑμῖν, ἵδοι 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 the Elohim that I do not lie.

:אַתָּה תְּבִרְךָ יְהוָה כָּל-יְמֹנֶה כָּל-יָמִינֶךָ כָּל-עַתָּה 21

כִּא אֶחָרֵידְכֶن בְּאַתִּי אֶל־גָּלִילוֹת סֻרְיָא וּקְיָלוֹקְנָיא:

21. 'acharey-ken ba'thi 'el-g'lilot Sur'ya' w'Qiliq'ya'.

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

<21> ἐπειτα ἥλθον 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.

כִּב וּקְהָלֹות יְהוּדָה אֲשֶׁר בְּמִשְׁיחָה לֹא יָדַעַת אֶת־פָּנָיו:
22 uq'hilot 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> ἥμην 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.

כִּג בְּקָדוֹזָת בְּלִבְדֵּ שָׁמְעוּ כִּי־הָרְדֵף אָתָנוּ מִזֶּ
עַתָּה מִבְשָׂר אֶת־הָאֱמָנוֹת אֲשֶׁר הַחֲרִים מַלְפָנִים:
23raq-zo'th bil'bad sham'u ki-harodeph 'othanu me'az 'atah 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,

כִּד וַיְהִלֵּלוּ בַּי אֶת־הָאֱלֹהִים:
24way'halalu bi 'eth-ha'Elohim.

Gal1:24 And they glorified the Elohim in me.

<24> καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.

24 kai edoxazon en emoi ton theon.

and they were glorifying in me the Elohim.

Chapter 2

Gal2:1

אַחֲרֵי־כֵן מִקְצָה אֶרְבָּע עֶשֶׂרֶת שָׁנָה שָׁבָתִי
וַעֲלִיתִי לִירוֹשָׁלָם עִם בָּר־נָבָא וְאֶקְחָ אֲתִי 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 dekattessarōn 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

בְּוַאֲעַל שָׁמָה עַל־פִּי מִדְחוֹת וְאֶת־הַבְּשָׁוָרָה אֲשֶׁר־קָרָא תִּי
בְּגֹויִם שָׁמָתִי לְפָנֵיכֶם וְשָׁמַתִּיתִי לְפָנֵי הַחַשְׁוִיבִים שְׁבָהֶם
פָּנִים־תְּהִיה לְרִיק מְרוֹצָחָתִי אֲשֶׁר אֲרַוֵּן וְאֲשֶׁר־רָצָתִי:

2. wa'a`al shamah `al-pi machazeh w'eth-hab'sorah 'asher-qara'thi bagoyim
sam'ti liph'neym hem 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' 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 pōs eis kenon trechō ē edramon.
lest somehow in vain I should run or did run.

3

גַּם־טִיטוֹס אֲשֶׁר אֲתִי אַף
עַל־בְּשָׁוָרָה אֲשֶׁר־קָרָא תִּי

כִּי־יוֹנֵגַי הוּא לֹא הַצְבָּךְ לְהַמּוֹלָה:

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, "Ἐλλην ὡν, ἡναγκάσθη περιτμηθῆναι·

3 all' oude Titos ho syn emoji, Hellēn ὅν, ἐναγκασθῆ peritmēthēnai;

But not Titus, the one with me, a Greek being, was compelled to be circumcised;

ד מפנֵי אֲחֵי הַשָּׁקֶר הַמְתֻגְנִים בְּתוֹכֵנוּ אֲשֶׁר בָּאוּ לְרַגֵּל
אֶת-חַרְוֹתֵנוּ אֲשֶׁר-לָנוּ בִּיהוָשָׁע הַמְשִׁיחַ לְמַעַן הַעֲבִידָנוּ:

**4. mip'ney 'achev hasheqer hamith'gan'bim b'thokenu 'asher ba'u l'ravel
'eth-cheruthenu 'asher-lanu b'Yahushuà 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^{אֹהֶן}** the Mashiyach, 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 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,
our freedom which we have in the Anointed One Yahushua,
hina hēmas katadoulōsousin,
that they might enslave us,**

**הוֹאָנַחְנוּ לְאָסֶרֶנוּ לִמְשֻׁמְעָתֵם אַפִּילָא שָׁעָה אַחַת
לִמְעֵן אֲשֶׁר תָּעַמֵּד בְּקַרְבֵּיכֶם אַמְפָת הַבְּשָׂוֶרֶת:**

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〉 οῖς οὐδὲ πρὸς ὥραν εἰξαμεν τῇ ὑποταγῇ,
ἴνα 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.

עַבְדָּךְ קָדוֹשׁ כִּי־אַתָּה עֶלְיוֹן־קָדוֹשׁ אֱלֹהִים
וְהַפְּנִים־בְּרֵית־מָה־הָיָה מִתְּפִנְתָּחָה אֲנִי חֹשֶׁשׁ לָהֶם
כִּי־חָאָלָהִים לֹא־יָשָׁא פְּנִיר־אִישׁ הַזֶּה לִי
לְאַ-הֲסִיףַה חַשְׁגִּים 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 εἶναί τι, - ὅποιοί ποτε ἦσαν οὐδέν μοι διαφέρει· πρόσωπον [ό] 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 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,

עַבְדָּךְ קָדוֹשׁ כִּי־אַתָּה עֶלְיוֹן־קָדוֹשׁ אֱלֹהִים
וְהַפְּנִים־בְּרֵית־מָה־הָיָה מִתְּפִנְתָּחָה אֲנִי חֹשֶׁשׁ לָהֶם
כִּי־חָאָלָהִים לֹא־יָשָׁא פְּנִיר־אִישׁ הַזֶּה לִי

**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 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,

עַבְדָּךְ קָדוֹשׁ כִּי־אַתָּה עֶלְיוֹן־קָדוֹשׁ אֱלֹהִים
וְהַפְּנִים־בְּרֵית־מָה־הָיָה מִתְּפִנְתָּחָה אֲנִי חֹשֶׁשׁ לָהֶם
כִּי־חָאָלָהִים לֹא־יָשָׁא פְּנִיר־אִישׁ הַזֶּה לִי

גַּם־אָתִי לְשַׁלְחָנִי אֶל־הָגוּיִם:

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,

וְכֹאשֵׁר הָכִירָה יַעֲקֹב וּכְיַפָּא וַיַּחֲנֹן הַגְּחַשְׁבִּים כְּעִמּוֹדִים
אֶת־הַחֶסֶד הַנְּתָנוּ לִי וְלִבְרָנָבָא אֶת־יָד יְמִינָם
זְעִירָה כִּי־גָלַד אָנָחָנוּ אֶל־הָגוּיִם 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 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,
οἵ δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ¹
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 stylo eibai, dexas 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;**

:אַתָּה כִּי־זָכָר אֶת־הַאֲבִיּוֹנִים וְהַיּוֹא הַקָּבָר אֲשֶׁר שְׁקָדָתִי לְעַשְׂתָה:
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, 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.

וְאַתָּה כִּי-בָּא לְאֶנְטִיוֹכִיא הַכְּחַתִּי דַּרְכֵךְ אֶל-פָּנָיו:
כִּי נִמְצָא בָּו עַזְלָה:

11. w'ka'asher ba' Keypha' | 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.

וְאַתָּה כִּי-בָּא אֶנְשִׁים מֵאֶת-יַעֲקֹב אֶכְל עַמּוֹדִים יְחִידָה:
וְכִבְעָם הָיָה מִתְרַחַק וּפָרַש מֵהֶם מִפְנֵי יְרָאָתוֹ אֶת-בְּנֵי הַמִּילָה:
12. ki liph'ney bo' 'anashim me'eth Ya`aqob 'akal `im-hagoyim yach'daw
uk'bo'am hayah mith'racheq uphoresh mehem mip'ney yir'atho 'eth-b'ney hamilah.

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

<12> πρὸ τοῦ γὰρ ἐλθεῖν 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;
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 אֶכְל עַמּוֹדִים יְחִידָה:
וְאַתָּה כִּי-בָּא אֶכְל עַמּוֹדִים יְחִידָה:
לְגַוְיכְּחַשְׂוּ עַמּוֹדִים יְחִידִים עַד:
כִּי-נִדְחַשְׂוּ עַמּוֹדִים יְחִידִים כְּחַשְׂמָןָא:

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,
ώστε 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.

נְדַבֵּר אֶתְּנָא שֶׁלֹּא יִשְׂרָאֵל בְּכַת כָּמָת הַבְּשָׂרָה אֲמְרָתִי
אֶל-כִּיפָּא בְּאֶזְנֵי כָּלָם אֶמְ-אָתָה חִיּוּדִי כְּנֶכֶרֶת תְּהִנָּה
וְלֹא כִּיּוּדִי מְהֻוּעַ תְּכִרֵיחַ אֶת-הָגּוּיִם לְהִתְהַנָּה כִּיּוּדִים:

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' biYahudi 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 ὄρθιοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου,
εἰπον τῷ Κηφᾷ ἔμπροσθεν πάντων, Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς
καὶ οὐχὶ Ἰουδαϊκῶς ζῆς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαῖες;

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?

טוֹן מִזְרָע חִיּוּדִים אֲנָחָנוּ וְלֹא חַטָּאים מִן-הָגּוּיִם:
15. hen mizera` haYahudim 'anach'nu w'lo' chata'im min-hagoyim.

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

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

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

עַזְבֵּל עַדְתָּא תְּמִימָן-אֶלְעָם צְבָא עַלְמָן עַלְלָא 694 16
B'rít haChadashah (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Mebus - page 2102

בְּאַבָּל מִפְנֵי שְׂיוֹדָעִים אֲנָחָנוּ שֶׁלְאִצְּהָק אָדָם מִתּוֹךְ
 מְעַשֵּׂי הַתּוֹרָה כִּי אִם־בְּאִמּוֹנָת יְהִישׁוּ הַמְּשִׁיחַ גַּם־אֲנָחָנוּ
 הָאָמֵנוּ בְּמְשִׁיחַ יְהִישׁוּ לְמַעַן נְצֻדָּק מְאִמּוֹנָת הַמְּשִׁיחַ
 וְלֹא מִמְּעַשֵּׂי הַתּוֹרָה כִּי מִמְּעַשֵּׂי הַתּוֹרָה לֹא יְצַדֵּק כָּל־בָּשָׂר:

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 **Owādžāz** the Mashiyach, even we have believed in the Mashiyach
Owādžāz, 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 ἀνθρώπος ἐξ ἔργων νόμου
 ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν,
 ὅνα 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,
 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, hoti ex ergōn nomou ou dikaiōthēsetai pasa sark.
 and not by works of law, that by works of law shall not be justified all flesh.

אֲבָל מִפְנֵי תָּמִיד בְּעֵדוֹת יְהִישׁוּ אֲנָחָנוּ שֶׁלְאִצְּהָק
 כִּי אִם־בְּאִמּוֹנָת יְהִישׁוּ לְמַעַן נְצֻדָּק בְּמְשִׁיחַ
 רְאֵם נִמְצָא גַּם־אֲנָחָנוּ חַטָּאים בְּבָקְשָׁנוּ לְהַצְּדָק בְּמְשִׁיחַ
 הַפִּיה הַמְּשִׁיחַ מִשְׁרַת הַחֲטָאת חָלִילָה:

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 εὑρέθημεν καὶ αὐτοὶ ἄμαρτωλοί,
 ἄρα Χριστὸς ἄμαρτίας διάκονος; μὴ γένοιτο.

17 ei de zētountes dikaiōthēnai en Christō heurethēmen
 Now if seeking to be justified in the Anointed One

kai autoi hamartōloi,

we were found also ourselves sinners

ara Christos hamartias diakonos? mē genito.

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

18 :ow76 የዕለዎ-ሸቁ የወዎቁ ጥቅናት ተሸጠናል

יח כ' אֶמְ-אַשְׁגָב וְאַבְנָה

את-אֲשֶׁר סִתְרָתִי אָעַשָּׂה אֵת-עַצְמִי לְפָשֻׁעָה:

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 ἔμαυτὸν 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 רִתְכִּיר־מַתִּי אָנָּי לְתֹרֶה עַל־יִדִּי הַתּוֹרָה לְמַעַן אֲחֵיה לְאֱלֹהִים:

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

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

«19» ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεώς ζῆσθαι. 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 Anointed One I have been crucified;

כ עם-המשיח נצלבתי ואנכי לא אחיה עוד כי אם-המשיח הוא חי בקרבי ואשר אני חי עתה בבשר חי אני באמונה בז'אלדים אשר אהبني ויתנו את-נפשו בעדי:

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 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· 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;
 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.

אַלَا אָבֵטֶל אֶת-חֶסֶד הָאֱלֹהִים
 כִּי אֶלְיוֹ יָשׁ צְדָקָה עַל-יְהִי הַתּוֹרָה אֲךָ לְשֹׁוֹא מֵת הַמְשִׁיחָה:

21. lo' 'abatet '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 Anointed One died for nothing.

Chapter 3

אַהֲה גָּלָטִים חָסְרִי דָּעַת מֵהַתְּשַׁעַת אַתֶּכָם בְּכַשְּׁפִירִי
 (לִבְלַתִי שָׁמָע אֶל-הָאָמֶת) אַחֲרִי
 אֲשֶׁר צִיר יְהוָשָׁע הַמְשִׁיחָה הַצְּלָוב לִנְגַד עִינֵיכֶם:

1. 'ahah Galatim chas'rey da`ath mi hith'ah 'eth'kem bik'shaphayu
(Ibil'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 **Owָשָׁע** the Mashiyach was executed as having been crucified?

«3:1» Ω ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν,
 οἵς κατ' ὀδυθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος;

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

Iēsous Christos prographē estaurōmenos?

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

בְּךָ זֹאת אֲחַפֵּץ לִלְמֹד מִקֶם הָאָם מִפְנֵשִׁי
הַתּוֹרָה קְבָלָתָם אֶת־הָרֹוח אָז מִשְׁמִיעָת הָאִמְנָה:

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

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

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

2 tutto monon thelo mathein aph' hymōn;
This only I want to learn from you;
ex ergōn nomou to pneuma elabete ē ex akoēs pisteōs?
by works of law the spirit you received or by the hearing of faith?

גַּסְכָּלִים אַתֶּם כֹּל־כֵּךְ הַחֲלוֹתָם בָּרוּךְ וְעַתָּה תָּכְלוּ בְּבָשָׂר:
3. **has'kalim** 'atēm **kal-ka'k** hachilotem **baRuach** w'atāh t'kalu **babasar**.

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

<3> οὕτως ἀνόητοί ἐστε, ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε;
3 houtōs anoētoi este? enarxamenoi pneumati nyn sarki

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

דְּהַקְזֹאת בְּעִנִּיתָם לְרִיק אִם־אִמְנָם לְרִיק:
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; εἴ γε καὶ εἰκῇ.

4 tosauta epathete eikē, ei ge kai eikē.

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

הַגָּה הַמְּפִיק לְכֶם אֶת־הָרֹוח וַיַּפְעַל בְּכֶם גִּבְורֹת הַמְּפִיק
מִעִשֵּׁי הַתּוֹרָה הוּא עָשָׂה אֱלֹה אָז מִבָּח שְׁמוּעָת הָאִמְנָה:
5. **hinneh hamephiq lakem** 'eth-haRuach upho`el bakem g'buroth hamikoach

ma`asey haTorah hu' `oseh 'eleh 'o mikooach 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 η̄ 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 law or by the hearing of faith?

וְכֹאשֶׁר הָאָמִן אֶבְרָהָם בְּאֱלֹהִים וְתַחֲשֵׁב לוֹ לְצִדְקָה:

6. ka'asher he'emin 'Ab'raham b'Elohim watechashab lo lits'daqah.

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

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

6 kathōs Abraam episteusen tō theō, kai elogisthē autō eis dikaiosynēn.

As Abraham believed Elohim, and it was accounted to him for righteousness.

וְהַעֲדָה אֲפּוֹא כִּי־בְנֵי הָאָמוֹנָה בְּנֵי אֶבְרָהָם הַמְּהֻהָה:

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

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

<7> Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι οἵοι 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.

וְהַקְתּוֹב צְפָה שְׁעִתִּיד הָאֱלֹהִים לְהַצְדִּיק אֶת־הָגּוֹרִים
מִתּוֹךְ הָאָמוֹנָה וְקָדוּם לְבָשָׂר אֶת־אֶבְרָהָם לְאמֹר
וְגַבְרָכִי בְּךָ כָּל־הָגּוֹרִים:

8. w'haKathub tsaphah she`at hid ha'Elohim l'hats'diq 'eth-hagoyim mito'k ha'emunah w'qidem l'baser 'eth-'Ab'raham le'mor w'nib'rku b'ak kal-hagoyim.

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

<8> προϊδούσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεός,
προευηγγελίσατο τῷ Ἀβραὰμ ὅτι Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη·

8 proidousa de hē graphē hoti ek pisteōs dikaioi

Having foreseen and the Scripture that by faith would justify

ta ethnē ho theos, proeuēggelisato tō Abraam
the nations of the Elohim, preached the good news before to Abraham,
hoti Eneulogēthēsontai en soi panta ta ethnē;
shall be blessed in you all the nations;

ט עַל־כֵן יִתְבָּרוּ בְנֵי הָאֱמֹנָה עַמְּדָאָבָרָהּ מִתְּמָרִין:
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 Ἀβραὰμ.

9 hōste hoī ek pisteōs eulogountai syn tō pistō Abraam.
so the ones of faith are blessed with the believing Abraham.

רַבָּי בְנֵי מְעֻשֵּׂי הַתּוֹרָה עַלְيָהֶם חֲקָלָה
כִּי כְתוּב אָרוֹר אֲשֶׁר לְאָדִיקִים אַתְּ-כָל-הַבָּרִים
הַפְּתִיוּבִים בְּסֶפֶר הַתּוֹרָה לְעֹשֹׂת אֹתָם:
10. ki b'ney ma`asey haTorah `aleym 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 hosoi gar ex ergōn nomou eisin, hypo kataran eisin;
For as many as of works of 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.

רַא וְגֹלְנוּ וַיַּדְוָעַ שֶׁבְתּוֹרָה לְאִיצָּק הָאָדָם לְפָנֵי הָאֱלֹהִים
כִּי-צָדִיק בְּאֶמְנָתוֹ יִחְיֶה:
11. w'galuy w'yadu`a shebaTorah lo'-yits'daq ha'adam liph'ney ha'Elohim
ki-tsadiq be'eminatho yich'yeh.

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

<11> ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ δῆλον,
ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται.

11 hoti de en nomō oudeis dikaioutai para tō theō dēlon,
Now that by law no one is being justified before the Elohim is clear,
hoti Ho dikaios ek pisteōs zēsetai;
because, the just by faith shall live;

אַתָּה קְבֻרֵת בְּעֵשֶׂב כִּי תְּחַי וְאַתָּה מֵת בְּעֵשֶׂב כִּי תָּמֹת
בְּעֵשֶׂב כִּי תְּחַי וְאַתָּה מֵת בְּעֵשֶׂב כִּי תָּמֹת
כִּי אַתָּה מֵת בְּעֵשֶׂב כִּי תְּחַי וְאַתָּה מֵת בְּעֵשֶׂב כִּי תָּמֹת
כִּי אַתָּה מֵת בְּעֵשֶׂב כִּי תְּחַי וְאַתָּה מֵת בְּעֵשֶׂב כִּי תָּמֹת

12. w'haTorah lo' min-ha'emunah hi'
ki 'im-'asher-ya`aseh 'otham ha'adam wachay bahem.

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

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

12 ho de nomos ouk estin ek pisteōs,
but the law is not of faith,
all' Ho poiēsas auta zēsetai en autois.
but, the one having done these things shall live in them.

וְעַל-הַמְשִׁיחַ פָּדָנוּ מִקְלָלָת הַתּוֹרָה בְּחִזּוֹתוֹ לְקַלֵּלה בְּעָדָנוּ
וְעַל-מְלֹאת קְلָלָת אֱלֹהִים תָּלוּי:

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

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

<13> Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος
ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται, Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου,

13 Christos hēmas exēgorasen ek tēs kataras tou nomou genomenos
The Anointed One redeemed us from the curse of the law, having become
hyper hēmōn katara, hoti gegraptai,
on behalf of us a curse, because it has been written,

Epikataratos pas ho kremamenos epi xylou,
Cursed is everyone having hung on a tree,

וְעַל-מְלֹאת קְלָלָת אֱלֹהִים תָּלוּי
וְעַל-מְלֹאת קְלָלָת אֱלֹהִים תָּלוּי
יד לְמַעַן אֲשֶׁר תָּבָא בִּרְכַּת אֶבְרָהָם בְּמִשְׁיחַ יְהוֹשֻׁעַ עַל-הָגּוּם
לְמַעַן אֲשֶׁר נִקְחَ אֶת-הַבְּטַחַת קָרוּחַ עַל-יִהְיֵה הַאֲמֹנוֹה:

14. I'ma`an 'asher tabo' bir'kath 'Ab'raham baMashiyach Yahushuā `al-hagoyim

I'ma`an 'asher niqach 'eth-hab'tachath haRuach `al-y'dey ha'emunah.

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

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

14 hina eis ta ethnē hē eulogia tou Abraam

that to the nations the blessing of Abraham

genētai en Christō Iēsou,

might come in the Anointed One Yahushua,

hina tēn epaggelian tou pneumatos labōmen dia tēs pisteōs.

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

וְאֶת־מִקְרָםְתְּךָ הַיָּא לֹא יַפְרַנְהָ אִישׁ וְלֹא־יָוֶסֶף עַל־יְהָה:
טו אֲחֵי כְּדָבָר־אָדָם אֲנִי מִדְבָּר אֲפָלוּ צְיוֹאָה שֶׁלְ—בָּן־אָדָם
בְּשֶׁבֶת־עַל־יְהָה 15

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

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

<15> Ἄδελφοί, κατὰ ἄνθρωπον λέγω·

ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται.

15 Adelphoi, kata anthrōpon legō; homōs anthrōpou kekyrōmenēn

Brothers, according to man I speak; even by man having been confirmed

diathēkēn oudeis athetei ē epidiatassetai.

a covenant no one sets aside or adds to it.

כָּל־לְבָבִים אֶלָּא כָּאָלוּ לִיחִיד וְלִזְרָעָה וְהַוָּא הַמְשִׁיחָה:
טו וְהַגָּה לְאַבְרָהָם נָאָמָרָה הַהְבִּטָּחוֹת וְלֹא־זָרָעָה וְלֹא־צָרָעָה
בְּשֶׁבֶת־עַל־יְהָה 16

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

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

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

16 tō de Abraam errethēsan hai epaggeliai kai tō spermati autou. ou legei,

Now to Abraham were spoken the promises and to his seed. He does not say,

Kai tois spermasin, hōs epi pollōn, all' hōs eph' henos,

and to the seeds, as concerning many, but as concerning one,

Kai tō spermati sou, hos estin Christos.

and to your seed, who is the Anointed One.

וְאַתָּה אָנָי אָמַר כִּי בְּרִית אֲשֶׁר קִימָה הָאֱלֹהִים מֵאַז לֹא
יָכַל הַתּוֹרָה הַבָּאָה אֶחָרִי אַרְבָּעׁ מֵאוֹת וּשְׁלֹשִׁים שָׁנָה
לְהַפְּרָא אָזְתָּה וְלִבְטַל אֶת-הַבְּטָחָה:

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

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

<17> τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὃ μετὰ τετρακόσια
καὶ τριάκοντα ἔτη γεγονὼς νόμος οὐκ ἀκυροῖ εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.
17 touto de legō; diathēkēn prokekyrōmenēn hypo tou theou

And this I say: A covenant having been previously confirmed by the Elohim
ho meta tetrakosia kai triakonta etē gegonōs nomos
the four hundred and thirty years having come into being law
ouk akyroi eis to katargēsai tēn epaggelian.
does not annul so as to abolish the promise.

וְאַתָּה אָמַר-הַבְּטָחָה מִתּוֹךְ הַתּוֹרָה הִיא אַיִנָּה עוֹד מִתּוֹךְ הַבְּטָחָה
וְהָאֱלֹהִים חָנָן אֶת-אֶבְרָהָם עַל-יְהִי הַבְּטָחָה:

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

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

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

18 ei gar ek nomou hē klēronomia, ouketi ex epaggelias;
For if by 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 the Elohim.

וְאַתָּה אָמַר-הַבְּטָחָה מִתּוֹךְ-קְרָבָה עַל-יְהִי הַבְּטָחָה
וְאַתָּה אָמַר-הַבְּטָחָה מִתּוֹךְ-קְרָבָה עַל-יְהִי הַבְּטָחָה
וְאַתָּה אָמַר-הַבְּטָחָה מִתּוֹךְ-קְרָבָה עַל-יְהִי הַבְּטָחָה

**יט אמ-בן-התורה מה-היא מפנֵי הפשעים נספה עד
כיבושה הצעיר אשר לו ההבטחה
והיא ערכיה על-ידי הפלאקים וביד מרדך:**

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 ὃ ἐπήγγελται, διαταγέσι 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.**

כ ראיין מתיוך לאחד אבל האללים הוא אחד:

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

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

〈20〉 ὁ δὲ μεσήτης ἐγὼς οὐκ ἔστιν, ὁ δὲ θεὸς εἰς ἔστιν.

20 ho de mesitēs henos ouk estin, ho de theos heis estin.

Now the mediator of one not is, but the Elohim is one.

**כִּי אֶלְיוֹ נָתַנְהָ תֹּרֶה שֶׁבֶכְחָה לְהַחֲיוֹת
אֵז בְּאַמְתָה הִיתָה הַצְדָקָה עַל־יִדִי הַתֹּרֶה:**

21. w`atah ham'bateleth haTorah 'eth-hab'tachoth ha'Elohim chalilah ki 'ili nit'nah thorah sheb'kochah l'hachavoth 'az be'emeth hav'thah hats'daqah `al-y'dev haTorah.

Gal3:21 And now the Law nullifies the promises of the 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 Ο οὖν νόμος κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ]; μὴ γένοιτο.

εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὅντως ἐκ νόμου ἀν ἦν ἡ δικαιοσύνη·

21 Ήσαν δέ τις κατά τὸν επαγγελίον [του θεου]?

Is the law therefore against the promises of the Elohim?

mē genito. 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;

כִּבְאָבֶל הַקְּטוּב הַסְגִּיר אֶת־הַפָּל בַּיְד הַחֲטָא
לְמַעַן תַּגְתִּין הַהַבְּטָחָה אֶל־הַמְּאִמְנִים בְּאֶמְנָת יְהוָשֻׁעַ הַמְּשִׁיחַ:

22. 'abal haKathub his'gir 'eth-hakol b'yad hachet'
I'ma'an tinathen hahab'tachah 'el-hama'aminim be'emunath Yahushuā haMashiyach.

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

<22> ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἀμαρτίαν,
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.

כֹּג וְלֹפְנֵי בָּוָא הָאָמִנָּה שְׁמֹורִים
וּסְגּוּרִים חִרִינוּ פְּחַת הַתּוֹרָה אֶלְי הָאָמִנָּה הַעֲתִידָה לְהַגְּלוֹתָה:

23. w'lip'hney bo' ha'emunah sh'murim
us'gurim hayinu tachath haTorah 'elely ha'emunah ha'atidah 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 νόμου ἐφρουρούμεθα συγκλειόμενοι
εἰς τὴν μέλλουσαν πίστιν ἀποκαλυψθῆναι,

23 Pro tou de elthein tēn pistin hypo nomon ephrouroumētha sygkleiomenoi
Before but came the faith, under law we were being kept, being confined
eis tēn mellousan pistin apokalyphtēnai,
as to the faith being about to be revealed;

כֹּד וּבְכֹן הַתּוֹרָה הִתָּה אֶמְנָת אָתָנָה
לְמַשִּׁיחַ לְמַעַן נִצְדָּק בְּאֶמְנָת:

24. ub'ken haTorah hay'thah 'omeneth 'othanu laMashiyach
I'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> ὁστε 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;

בְּעֵתָה אַחֲרֵי אֲשֶׁר בְּאֶחָד הָאִמּוֹנָה אִנְפֶּנְךָ
עַד תִּחְתַּת יָד הָאִמּוֹן: 25
בְּעֵתָה אַחֲרֵי אֲשֶׁר בְּאֶחָד הָאִמּוֹנָה אִנְפֶּנְךָ
כִּי כָל־אַתֶּם כָּלְכָם בְּנֵי אֱלֹהִים עַל־יְהִי הָאִמּוֹנָה בְּמִשְׁרֵךְ רְחוּשָׁעָה: 26

25. 'abal `atah '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 ἔσμεν.

25 elthousēs de tēs pisteōs ouketi hypo paidagōgon esmen.
having come but faith, no longer under a guardian we are.

כִּי כָל־אַתֶּם כָּלְכָם בְּנֵי אֱלֹהִים עַל־יְהִי הָאִמּוֹנָה בְּמִשְׁרֵךְ רְחוּשָׁעָה: 26
כִּי כָל־אַתֶּם כָּלְכָם בְּנֵי אֱלֹהִים עַל־יְהִי הָאִמּוֹנָה בְּמִשְׁרֵךְ רְחוּשָׁעָה:

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

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

<26> Πάντες γὰρ νἱὸν θεοῦ ἔστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ·

26 Pantes gar huoi theou este dia tēs pisteōs en Christō Iēsou;
For all sons of Elohim you are through faith in the Anointed One Yahushua;

כִּי כָל־אַתֶּם כָּלְכָם אֲשֶׁר לְמִשְׁרֵךְ נִטְבְּלָתֶם לְבִשְׁתָם אֶת־הַמִּשְׁרֵךְ: 27
כִּי כָל־אַתֶּם כָּלְכָם אֲשֶׁר לְמִשְׁרֵךְ נִטְבְּלָתֶם לְבִשְׁתָם אֶת־הַמִּשְׁרֵךְ:

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.

כִּי כָל־אַתֶּם כָּלְכָם אֲשֶׁר לְמִשְׁרֵךְ נִטְבְּלָתֶם לְבִשְׁתָם אֶת־הַמִּשְׁרֵךְ: 28
כִּי כָל־אַתֶּם כָּלְכָם אֲשֶׁר לְמִשְׁרֵךְ נִטְבְּלָתֶם לְבִשְׁתָם אֶת־הַמִּשְׁרֵךְ:
כִּי כָל־אַתֶּם כָּלְכָם אֲשֶׁר לְמִשְׁרֵךְ נִטְבְּלָתֶם לְבִשְׁתָם אֶת־הַמִּשְׁרֵךְ:
אַיִן זָכָר וְלֹא נִקְבַּח כִּי כָלְכָם אֲשֶׁר אַתֶּם בְּמִשְׁרֵךְ רְחוּשָׁעָה:

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 'atēm baMashiyach Yahushuā.

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 Mashiach **Ow'ahiyach**.

<28> οὐκ ἔνι Ιουδαῖος οὐδὲ Ἔλλην, οὐκ ἔνι δοῦλος οὐδὲ ἑλεύθερος,
οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ.

28 ouk eni Ioudaios oude Hellēn, ouk eni doulos oude eleutheros, ouk eni arsen
There is not Jew nor Greek, there is not slave nor free, there is not male
kai thēly; **pantes gar hymeyis heis este en Christō Iēsou.**
and female; for all you are one man in the Anointed One Yahushua.

כְּתַ וְאֹמֶל מִשְׁרֵךְ אַתֶּם הַנְּכָם זֶרֶע אֶבְרָהָם וַיּוֹרְשִׁים כְּפִי הַהֲבַטָּה:
29. w'im-laMashiyach 'atēm hin'kem zera` 'Ab'rāham w'yor'shim k'phi hahab'tachah.

Gal3:29 And if you are of the Mashiach, 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 hymeyis Christou, ara tou Abraam sperma este,
And if you are the Anointed One's, then of Abraham's seed you are,
kat' epaggelian klēronomoi.
according to promise heirs.

Chapter 4

וְאַנְתָּא אָמַר הַיּוֹרֶשׁ כָּל־זָמָן שֶׁחוֹא קָטָן אֲפִי עַל־פִּי
שֶׁחוֹא אֲדוֹן הַכָּל אֵין בֵּינוֹ לְעַבְדֵּד הַבָּר:

1. wa'anī '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 νήπιος ἐστιν,
οὐδὲν διαφέρει δούλου κύριος πάντων ὁν,

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

בְּכִי אִם פָּתַח יָד אִמְנִים הוּא
וַתָּחַת פְּקִידִי הַפִּתְחָת עַד לְמוֹעֵד הַמִּיעֵד לוֹ מֵאת אָבָיו:

2. ki 'im tachath yad 'om'nim hu'
w'thachath p'qidey habayith `ad la`mo`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 ἔστιν 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.

וְכֵן־אָנֹחַ נִמְשָׁעֶבֶדִים לְתִקְוִנִּי הַעֲלָם: 3
גַּם־בָּעוֹדָנוּ קָטְנִים הַיּוֹנָה מִשְׁעָבְדִים לְתִקְוִנִּי הַעֲלָם:

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

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

«3> οὕτως καὶ ἡμεῖς, ὅτε ἡμεν νήπιοι,
ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἡμεθα δεδουλωμένοι·

3 houtōs kai hēmeis, hote ēmen nēploi,
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;

וְבָמַלְאַת תְּיִמְמִים שָׁלַח הָאֱלֹהִים אֶת־בָּנוֹ יְלִיד אָשֶׁר
וְנִתְּנֵן תְּחִת יְד־הַתּוֹרָה: 4
ד וְבָמַלְאַת תְּיִמְמִים שָׁלַח הָאֱלֹהִים אֶת־בָּנוֹ יְלִיד אָשֶׁר
וְנִתְּנֵן תְּחִת יְד־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,
the 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,
ἔξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμου,

4 hote de ēlthen to plērōma tou chronou, exapesteilen ho theos ton huion autou,
but when came the fullness of the time, sent forth the Elohim His son,
genomenon ek gynaikos, genomenon hypo nomon,
having come from a woman, having come under law,

וְבָמַלְאַת תְּיִמְמִים שָׁלַח הָאֱלֹהִים אֶת־בָּנוֹ יְלִיד אָשֶׁר
וְנִתְּנֵן תְּחִת יְד־הַתּוֹרָה: 5
ה לְפָדֹת אֶת אָשֶׁר קָיוֹתָה תְּחִת יְד־הַתּוֹרָה
לְמַעַן נִקְבֵּל מְשֻׁפְט הַבְּנִים:

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

Gal4:5 to redeem those who were under the hand of the Law,

so that we may receive the judgment of the sons.

<5> ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν.

5 hina tous hypo nomon exagorasē, hina tēn huiothesian apolabōmen.

that the ones under law he might redeem, that the sonship we might receive.

וְיִעַן כִּי־בָנִים אַתֶּם שְׁלַח הָאֱלֹהִים בְּלִבְבָכֶם אֶת־רִוִיחָה
בָּנוֹ הַקּוֹרָא אָבָא אֲבִינוּ:

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

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

<6> "Οτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν κράζον, Αββα ὁ πατήρ.

6 Hoti de este huioi, exapesteilen ho theos to pneuma tou huiou autou
And because you are sons sent forth the Elohim the Spirit of His son
eis tas kardias hēmōn krazon, Abba ho patēr.
into our hearts crying, Abba the Father

לְכָן אַيִגָּךְ עוֹד עֲבָד כִּי אִסְמָךְ בֵּן וְאִסְמָךְ בֵּן אֶתְהָה חַפְךָ
גַּם־יוֹרֵשׁ נִחְלַת הָאֱלֹהִים עַל־יְהִי הַמְשִׁיחָה:

7. laken 'eyn'ak `od `ebed ki 'im-ben w'im-ben 'atah hin'ak
gam-yoresh nachalath ha'Elōhim `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 hōsti ouketi ei doulos alla huios;
So no longer are you a servant but a son;
ei de huios, kai klēronomos dia theou.
and if a son, also an heir through the Elohim.

חַנּוּ לִפְנִים בְּאַיִזְׁדָעַת אֱלֹהִים עֲבָדֶתֶם אֶת־
אֲשֶׁר בָּעֵצֶמוֹתֶם אַיִגָּם אֱלֹהִים:

8. hen l'phanim b'eyn-da`ath 'Elōhim `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;

וְעַתָּה אָחֶרֶת אֲשֶׁר־יָדַעְתֶּם אֱלֹהִים
וַיּוֹתֵר שָׁנָדַעְתֶּם לְאֱלֹהִים אֵיךְ תָּשׁוּבָה אֶל־הַתִּיקוֹנוֹת הַרְבִּים
וְהַדְּלִים הָם אֲשֶׁר תָּרַצְתָּ לְהַפְּגַע בָּהֶם כִּבְתָּחָלה:

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

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

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

9 nyn de gnontes theon, mallon de gnosthentes hypo theou,
but now having known the Elohim, yet rather having been known by Elohim
pōs epistrephete 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?

רִמִּים אֲתֶם שָׁמָרִים וְחַדְשִׁים וּמוֹעֲדִים וּשְׁנִים:

10. yamim `atem shom`rim wa`chadashim umo`adim w`shanim.

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

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

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

רָא מִתְּרָא אָנִי פָּקַד־יָגַעֲתִי בְּכֶם לְרִיקָה:

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

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

<11> φοβοῦμαι ὑμᾶς μή πως εἴκῇ 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.

כִּי גַם־אָנִי כְּמַוְךָם מִתְחַפֵּן אָנִי לְכֶם אֲחֵי
לֹא־עֲשִׂירָתֶם לִי מַאֲמַתָּה רָעָה 12

יב הַיּוֹדֵנָא כִּמְנוּנִי כִּי גַם־אָנִי כְּמַוְךָם מִתְחַפֵּן אָנִי לְכֶם אֲחֵי
לֹא־עֲשִׂירָתֶם לִי מַאֲמַתָּה 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, like you, I beg of you, my brothers.
You have done me no wrong.

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

12 **Ginesthe hōs egō**, hoti **kagō hōs hymēis**, **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;

לֹג אֲתָם יְדֻעָתֶם אֲשֶׁר בְּחַלְשָׁת בָּשָׁרִי בְּשִׁרְתִּי לְכֶם
אֶת־הַבְּשָׁרָה בְּרָאָשׁוֹנָה: 13

13. **'atēm 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,

רַד וְאַתָּם לֹא בְּזִיתֶם אֶת־גִּסְוָנִי אֲשֶׁר־גִּסְוִתִּי
בְּבָשָׁרִי וְלֹא גַּעֲלָתֶם אֶתָּו כִּי אַم־קְבָּלָתֶם אֶתָּי
כְּמַלְאָךְ אֱלֹהִים כְּפָמָשֵׁיחַ יְהוָשָׁע: 14

14. **w'atēm 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** **Yahushuā**.

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 Mashiach **Ow'ahzayn**.

<14> καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκὶ μου οὐκ ἔξουθενήσατε οὐδὲ ἔξεπτύσατε,

ἀλλὰ ὡς ἄγγελον θεοῦ ἐδέξασθε 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.

טוֹ וְעַתָּה אֵיה אֲשֶׁר כֶּם הַזָּמִינָה אֱנִי עֲלֵיכֶם
שְׁאָמְדִיכֶלֶתֶם הַיְהִתָּם נְקָרִים אֶת־עִנְיִנְכֶם לְתַתֵּן לִי:

15. w' `atah 'ayeh 'ash'r'kem hen me`id 'ani `aleykem
she'im-y'kal'tem heyithem noq'rim 'eth-`eyneykem l'thiton 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 γάρ ὑμῖν ὅτι εἰ δυνατὸν τοὺς ὀφθαλμοὺς ὑμῶν ἔξορύξαντες ἐδώκατέ μοι.

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

טז וְעַתָּה חֶלְאֵיב גְּהִיְתִּי לְכֶם בְּדָבֵרִי אֲלֵיכֶם אָמָתָה:

16. w' `atah 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 ἔχθρος ὑμῶν γέγονα ἀληθεύων ὑμῖν;

16 hōste echthros hymōn gegona alētheuōn hymin?

So that your enemy have I become speaking truth to you?

יז הַפְּתָח לֹא יִקְנָאו לְכֶם לְטוֹבָה בְּךָ לְהַפְּרִיד בִּינִיכֶם
וּבִרְגִּינוּ יְחִיפְצָיו לְמַעַן תִּקְנָאו אַתֶּם לְהֶם:

17. hemah lo' y'qan'u lakem l'tobah raq l'haph'rid beyneykem
ubeyneynu yech'patsu l'ma'an t'qan'u 'atēm 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> ζηλούσιν 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;

בְּלֹא כִּי תַּעֲשֶׂה כִּי תְּמִיד לְטוּבָה וְלֹא בְּחִוָּתִי אֲצָלָכָם בְּלֹבֶד: 18
רַחֲמָנוּ טֻב לְקָנֵא תִּמְיד לְטוּבָה וְלֹא בְּחִוָּתִי אֲצָלָכָם בְּלֹבֶד:
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 ζηλούσθαι ἐν καλῷ πάντοτε καὶ μὴ μόνον ἐν τῷ παρεῖναι 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.

בְּלֹא כִּי תַּעֲשֶׂה כִּי תְּמִיד לְטוּבָה וְלֹא בְּחִוָּתִי אֲצָלָכָם בְּלֹבֶד: 19
עַתָּה כִּי תְּמִיד לְטוּבָה וְלֹא בְּחִוָּתִי אֲצָלָכָם בְּלֹבֶד: 20
רַט בְּנֵי אֲשֶׁר־אָנִי גַּתִּין שְׁנִית בְּחֶבְלִי לְדֹה
עד כִּידְיוֹצֵר בְּכֶם הַמְשִׁיחָה:

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

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

<19> τέκνα μου, οὓς πάλιν ὀδίνω 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;

בְּלֹא כִּי תַּעֲשֶׂה כִּי תְּמִיד לְטוּבָה וְלֹא בְּחִוָּתִי אֲצָלָכָם בְּלֹבֶד: 21
כִּי תְּמִיד אֲמֵנה חַפְצָתִי לְהִזְמִין אֲצָלָכָם לְשִׁפְוָת אַת־קוֹל הַבָּרִי
כִּי נָבוֹךְ אָנִי בְּכֶם:

20. 'am'nah chaphats'ti lih'yoth 'atah '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> ἦθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι καὶ ἀλλάξαι τὴν φωνήν μου,
ὅτι ἀποροῦμαι ἐν ὑμῖν.

20 ēthelon de pareinai pros hymas arti
now I was desiring to be present with you just now
kai allaxai tēn phōnēn mou, hoti aporoumai en hymin.
and to change my tone, because I am perplexed in you.

בְּאָמָרְךָ לֵי אַתֶּם הַחֲפִיצִים לְהִיּוֹת פְּחַת הַתּוֹרָה
כְּלֹא שְׁמַעְתֶּם אֶת-הַתּוֹרָה: 21

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

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

↔21> Λέγετέ μοι, οἵ ποδέ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε;

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

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

כְּבָבְכִּי כְּתִיב שָׂנִי בְּנִים הִי לְאָבָרָהּם הַאָחָד מִן-הָאָמָה
וְהַשְׁנִי מִן-הַחֲפִישִׁיה: 22

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

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

↔22> γέγραπται γάρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν,
ἕνα ἐκ τῆς παιδίσκης καὶ ἕνα ἐκ τῆς ἐλευθέρας.

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

כְּגַן וּבָנִי הָאָמָה נוֹלָד לְפִי הַבָּשָׂר וּבָנִי הַחֲפִישִׁיה עַל-פִּי הַהְבִטָּה: 23

23. uben-ha'amah nolad l'phi habasar uben-hachaph'shiah `al-pi hahab'tachah.

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

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

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

כְּדֹת הַקְּבָרִים הֵם מַשְׁלֵל כִּי אֶלָּחֶן שְׁתֵּי הַבְּרִיתוֹת 24

הַאֲחָת מִן־הָר סִינֵי הַיּוֹלֶדֶת לְעָבָדִות וְהִיא הָגָר:

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〉 ἄπινά ἔστιν ἀλληγορούμενα· αὗται γάρ εἰσιν δύο διαθῆκαι, μία μὲν ἀπὸ ὅρους Σινᾶ εἰς δουλείαν γεννῶσα, ἥτις ἔστιν 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.

עַל-עֲבָדָה כִּי-סִינֵי הָר֙ וְהִיא קָנֵגְד֙ יְרוּשָׁלָם֙ שֶׁל-עֲתָה
כִּי-בְעָבָדִות֙ הָר֙ עַמְּדָבָנִיה֙

25. **ki-Sinay hu' har ba`Arab w'hu' k'neged Y'rushalayim shel-`atah 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 children.

〈25〉 τὸ δὲ Ἀγάρ Σινᾶ ὅρος ἔστιν ἐν τῇ Ἀραβίᾳ· συστοιχεῖ δὲ τῇ νῦν Ἰερουσαλήμ, 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 teknon autēs.
and corresponds to the present Jerusalem, for she is in slavery with her children.

כִּי-אָבָל יְרוּשָׁלָם לְמַעַלָּה חֲפַשְׂתָּה הִיא וְהִיא אָם בָּלָנוּ:

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 ἀνω Ἰερουσαλήμ ἐλευθέρα ἔστιν, ἥτις ἔστιν μήτηρ ἡμῶν.

26 hē de anō Ierousalēm eleuthera estin, hētis estin mētēr hēmōn;
But the above Jerusalem is free, who is our mother;

כִּי-קָתוּב רַנִּי עֲקָרָה לֹא יָלְדָה פָּצָחִי רַנִּה וְצָחָלִי לֹא-חַלָּה
כִּי-רַבִּים בְּגִיד-שׁוֹמְמָה מַבְנִי בְּעוֹלָה:

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

Gal4:27 For it is written, Rejoice, O barren that does not bear! Break forth and shout, you do not travail! For the desolate has many more children than the sons of an husband.

<27> γέγραπται γάρ, Εὐφράνθητι, στεῖρα ἡ οὐ τύκτουσα, ῥῆξον καὶ βόησον,
ἡ οὐκ ὀδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἔχούσης τὸν ἄνδρα.

27 gepraptai gar, Euphranthēti steira hē ou tiktousa,
for it has been written, Rejoice, O barren, the one not giving birth,
hrēxon kai boēson, hē ouk ὁδίνουσα;
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.

כְּחָנוֹנָה נִי אֶחָדָה הַנְּנִי בְּיִצְחָק בְּנֵי הַהֲבָתָה:
28 כְּחָנוֹנָה נִי אֶחָדָה הַנְּנִי בְּיִצְחָק בְּנֵי הַהֲבָתָה:

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 children of the promise.

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

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

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

כְּטַ וּכְאָשֵר רְדָפָ אֶזְחָולָד לְפִי־הַבָּשָׂר אֶת־הַנּוֹלָד
לְפִי חֲרוּם כְּנַגְמַעַתָּה:
29 כְּטַ וּכְאָשֵר רְדָפָ אֶזְחָולָד לְפִי־הַבָּשָׂר אֶת־הַנּוֹלָד
לְפִי חֲרוּם כְּנַגְמַעַתָּה:

**29. w'ka'asher radaph 'az hanolad l'phi-habasar 'eth-hanolad
l'phi haRuach ken-gam-'atah.**

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

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

29 all' hōsper tote ho kata sarka gennētheis
But as then the one according to flesh having been born
ediōken ton kata pneuma, houtōs kai nyn.
was persecuting the one born according to Spirit, so also now.

לְוַהֲכַתּוֹב מֵהַהּוּא אָמֵר גָּרְשֵׁנָה אַמְמָה וְאֶתְבָּנָה
כִּי לֹא יִירַשْ בֶּן־הַאֲמָה עִם בֶּן־הַחֲפָשִׁיהָ:
30 כִּי לֹא יִירַשْ בֶּן־הַאֲמָה עִם בֶּן־הַחֲפָשִׁיהָ

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

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

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

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

But what says the Scripture? Cast out the maidservant and her son;

ou gar mē klēronomēsei ho huios tēs paidiskēs meta tou huiou tēs eleutheras.

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

לֹא עַל־כֵן אָחִי לְאֶבֶן הָאָמָה אֲנָחָנוּ כִּי אִם־בְּנֵי הַחַפְשִׁיהָ:
31. `al-ken 'echay lo'-b'ney ha'amah 'anach'nu ki 'im-b'ney hachaph'siah.

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

31 διό, ἀδελφοί, οὐκ ἔσμεν 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

אַתָּה עַמְדֵּנָא בְּחִרְוִית אֲשֶׁר שְׁחַרְתָּ אֶתְנִי הַמֶּשִׁיחַ
וְאַל־תָּשַׁׁבַּע לְהַקְבִּשׁ בְּעַל הַעֲבֹדָה:
1. w`atah `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 ἡμᾶς Χριστὸς ἡλευθέρωσεν.
στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

1 tē eleutheriaq hēmas Christos ēleutherōsen;

For this freedom us the Anointed One freed;

stēkete oun kai mē palin zygō douleias enechesthe.

stand fast therefore and not again by a yoke of slavery be held.

בְּהִנֵּה אָנִי פּוֹלוֹס אָמַר לְכֶם שָׁאַמְ-תָּמֹולִי
לֹא-יוּצַל לְכֶם הַמֶּשִׁיחַ:
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> "Ιδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἔὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὀφελήσει.

2 Ide egō Paulos legō hymin hoti ean peritemnēsthe,

Behold I Paul say to you that if you are circumcised,

Christos hymas ouden ɔphelēsei.

the Anointed One you nothing shall profit.

וְמִנְעִיד אָנָי עוֹד חַפְעָם בְּכָל־אֶרֶשׁ
אֲשֶׁר יִמּוֹל שְׁחַיֵּב הַיָּא לְשִׁמְרָה אֶת־הַתּוֹרָה כָּלָה:
3. ume`id 'ani `od hapa`am b'kal-ish
'asher yimol shehayab 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 do the entire Law.

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

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

דְּגָנְזָרָתָם מִן־הַמְּשִׁיחַ אֶתְם הַמְּצֻטָּהִים
בַּתּוֹרָה אֶבְרָתָם מִן־הַחֲסֵד:
4. nig'zar'tem min-haMashiyach 'atēm 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> κατηργήθητε ἀπὸ Χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε.

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

הַכִּיר־אַנְחָנוּ בְּרוּתָה נִיחַל מִתּוֹךְ הָאָמִינָה לְתִקְוָת הַצְּדָקָה:
5. ki-'anach'nu baRuach n'yachel mito'k ha'emunah l'thiq'wath hats'daqah.

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

<5> ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδᾳ δικαιοσύνῃς ἀπεκδεχόμεθα.

5 hēmeis gar pneumati ek pisteōs elpida dikaiosynēs apekdechometha.

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

וְכִי בַמְשִׁיחַ לֹא הַמִּלָּה תַחַשֵּׁב וְלֹא הַעֲרָלָה
כִי אִם־הָאמָנוֹנָה הַפָּעַלָת בַאֲהַבָּה:

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 οὕτε περιτομή τι ἵσχυει οὕτε 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.

וְהִרְתַּבְתֶּם לְרוֹיז מִדְשָׁךְ אֶתְכֶם מִשְׁמָעָ אֶל־הָאָמָתָה:

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

Gal5:7 You were runing 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] alētheia mē peithesthai?

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

וְהַפְתַּיו הַזֶּה אֵינָנוּ מֵאֶת הַקָּרָא אֶתְכֶם:

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

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

<8> οὐδὲ πεισμονὴ οὐκ ἐκ τοῦ καλούντος ὑμᾶς.

8 hē peismonē ouk ek tou kalountos hymas.

This persuasion is not of the One calling you.

ט מַעַט שָׁאַר מְחֻמָּץ אֶת־כָּל־הַעֲפָה:

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

Gal5:9 A little leaven leavens all the lump.

<9> μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.

9 mikra zymē holon to phyrama zymoi.

A little leaven all the lump leavens.

יְהִי־זֶה אַתָּה קְרָב כְּלָבֵד עַל־כָּל־עֲמָד 10
קְרָב־זֶה כְּלָבֵד עַל־כָּל־עֲמָד:

רִמְבָּטָח אֲנִי בְּכֶם בַּאֲדֹון כִּי לֹא תְהִיה רֹוח אַחֲרָת עַמְּכֶם
וְהַעֲכֵר אַתֶּכֶם יִשָּׂא אֶת־עָנוֹן וְהִיה מִשְׁיְחִיה:

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·
ό δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἐὰν ἥ.

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.

לֹא וְאַנִּי אֲחֵי אֶסְמָךְ אֶקְרֵז עוֹד הַמִּילָה עַל־מָה אֲהִיה נֶרֶךְ
הַלָּא מַבָּטָל מַכְשָׁל הַצְלָוב:
11

11. **wa'ani** 'achay 'im-'ak'riz `od hamilah `al-mah 'eh'yeh nir'daph
halo' m'butil 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 κατέργηται 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 לֹא תְּכַרְבֵּעַ כִּי תְּכַרְבֵּעַ כִּי תְּכַרְבֵּעַ:
יב מִרְיָה וְיִתְהַגֵּן הַמְּדִיחִים אַתֶּכֶם:

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 עַתְּכֶם אֲתֶם אֲחֵי לְחִרּוֹת נְקַרְאָתֶם וּבַלְבֵד שֶׁלָּא תְהִיה
הַחִרּוֹת סְפָה לְבָשָׂר אֶלָּא שְׁפַעֲבָדִי אִישׁ אֶת־רְעֵהוּ בַּאֲהָבָה:

13. **ki 'atem '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> ὜μεῖς γάρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκὶ, 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,

×בְּכָל־הַתּוֹרָה כִּילְלָה בְּמִצְוָה הַאֲחֵת הַזֹּאת
יְדָכֶי כִּילְלָה בְּמִצְוָה הַאֲחֵת הַזֹּאת:
וְאַהֲבָתְךָ לְרַעָךָ כְּמוֹךָ:

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

Gal5:14 For the whole Law is fulfilled in this one commandment in this word,
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.

בְּכָל־תְּנַשְׁכּוּ וְתַאכְלוּ אֲרֵשׁ אַת־אַחֵiro רְאוּ
פְּנֵי תְּכָלָה אֲרֵשׁ עַל־יְדֵי רַעַתְךָ:

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

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

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

15 ei de allēlous daknete kai katesthiete,
But if one another you bite and devour,
blepete mē hyp' allēlōn analōthēte.
beware lest by one another you are destroyed.

טַז וְהַגְּנִינִי אָמַר הַתְּהִלָּכָה בְּרִיחָה וְלֹא תִּמְלַאֵי אַת־תְּפָאֹות הַבָּשָׂר:

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

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

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

16 Legō de, pneumati peripateite

But I say, by the Spirit walk

kai epithymian sarkos ou mē telesēte.

and the lust of the flesh by no means could you perform.

עַבְדָּה 17 אַתָּה קִרְבָּן לְעֵינֶיךָ כִּי תַּחֲזִקְתָּנוּ
לְעֵינֶיךָ כִּי תַּחֲזִקְתָּנוּ
לְעֵינֶיךָ כִּי תַּחֲזִקְתָּנוּ
לְעֵינֶיךָ כִּי תַּחֲזִקְתָּנוּ
רְכִיבָּה בְּשֶׁר מִתְאִוָּה הַפְּקָד מִזְבְּחָרִים וְהַרְיוֹם הַפְּקָד
מִזְבְּחָרִים וְשָׁנִירִים מִתְקֻומִים זוּה לְזָה
וּבְכָן אַרְזָן אַתָּם עַשְׂרִים אַתָּה אֲשֶׁר תַּחֲפְצֵנוּ:

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

Gal5:17 For the lust of flesh is opposite to the Spirit, and the Spirit is opposite to the flesh.

And the two of them are in opposition to one another.

So that you do not do what you desire.

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

17 hē gar sarx epithymei kata tou pneumatos, to de pneuma kata tēs sarkos,

For the flesh lusts against the Spirit, and the Spirit against the flesh,

tauta gar allēlois antikeitai,

for these things oppose each other,

hina mē ha ean thelēte tauta poiēte.

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

בְּעֵינֶיךָ כִּי תַּחֲזִקְתָּנוּ
רְכִיבָּה בְּשֶׁר מִתְאִוָּה הַרְיוֹם פְּתַח תַּהֲרָה:

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

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

<18> εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἔστε ὑπὸ νόμου.

18 ei de pneumati agesthe, ouk este hypo nomon.

But if by the Spirit you are led, you are not under law.

בְּעֵינֶיךָ כִּי תַּחֲזִקְתָּנוּ
רְכִיבָּה בְּשֶׁר אֲשֶׁר הִم נְאָפִים זְנוּת טְמָאָה וּזְפָה:
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:

immorality, impurity, sensuality,

<19> φανερὰ δέ ἔστιν τὰ ἔργα τῆς σαρκός, ἅτινά ἔστιν 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 כְּעֹבֶדֶת אֱלִילִים וּכְשָׁפִים אֵיבֹת וּמְצָה
וּקְנָאָה וּרְגַז מְרִיבֹת מְחֻלְקֹת וּכְתֹות:

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

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

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

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

21 כָּא עֵין רָעָה וּרְצָחָשָׁבָן וּזְלָלָות וְדָמֵיהֶם אֲשֶׁר אָמַר
מַה-שְׁכַבָּר אָמְרָתִי בַּיּוֹתְשִׁיר אֶלְהָה לֹא יִנְחַלְיָה מִלְכֹות הָאֱלֹהִים:

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

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

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

21 phthonoi, methai, kōmoi kai ta homoia toutois,
envyings, drunkennesses, carousings and things like these,

ha prolegō hymin kathōs proeipon hoti hoi ta toiauta
of which I tell beforehand you as I said before that the ones such things
prassontes basileian theou ou klēronomēsousin.
practising the Kingdom of Elohim shall not inherit.

22 כְּבָר וּפְרִי הָרוּחַ הִיא אַחֲבָה שְׁמָךָה וּשְׁלָום אֶרְךָ רָוחַ
יִנְהִיבָת וְחֶסֶד וְאֶמְנָה:

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

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

<22> Ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη χαρὰ εἰρήνη,

μακροθυμία χρηστότης ἀγαθωσύνη, πίστις

22 Ho de karpos tou pneumatos estin agapē chara eirēnē,

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

makrothymia chrēstotēs agathōsynē, pistis

longsuffering, kindness, goodness, faith,

כִּי־עָנֹנוּת וְפִרְישׁוֹת לְגַדֵּל עַשְׂרֵה אֶלְחָתָרָה: 23

כִּי־עָנֹנוּת וְפִרְישׁוֹת לְגַדֵּל עַשְׂרֵה אֶלְחָתָרָה:

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

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

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

23 prautēs egkrateia; kata tōn toioutōn ouk estin nomos.

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

כִּי־אֲשֶׁר חָם לְמַשְׁרִיחַ צָלְבֵי אֶת־בָּשָׂרָם עַמְּדָתְשִׁקְתֵּיו וְתָאֹתָרוּ: 24

כִּי־אֲשֶׁר חָם לְמַשְׁרִיחַ צָלְבֵי אֶת־בָּשָׂרָם עַמְּדָתְשִׁקְתֵּיו וְתָאֹתָרוּ:

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

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

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

24 hoi de tou Christou [hIēsou] tēn sarka estaurōsan

But the ones of the Anointed One Yahushua the flesh crucified

syn tois pathēmasin kai tais epithymiais.

with the passions and the lusts.

כִּי־עָנֹנוּת בְּרוּתָה נְתַחַלְכָה גַּם־בְּרוּתָה: 25

כִּי־עָנֹנוּת בְּרוּתָה נְתַחַלְכָה גַּם־בְּרוּתָה:

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 ὡμεν πνεύματι, πνεύματι καὶ στοιχῷμεν.

25 ei zōmen pneumati, pneumati kai stoichōmen.

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

כִּי־עָנֹנוּת בְּרוּתָה נְתַחַלְכָה גַּם־בְּרוּתָה: 26

כִּי־עָנֹנוּת בְּרוּתָה נְתַחַלְכָה גַּם־בְּרוּתָה:

כִּי־עָנֹנוּת בְּרוּתָה נְתַחַלְכָה גַּם־בְּרוּתָה:

וְלֹכֶן אִישׁ אֶת־הָעָזָה:

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, ἀλλήλους φθονοῦντες.

26 **mē ginōmētha kenodoxoi, allēlous prokaloumenoi, allēlois phthonountes.**

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

Chapter 6

בָּרוּךְ תִּהְפַּשׂ אֶת־עֲמָקָם בְּעַבְרָה
אַתֶּם אֱנֹשִׁים הַרְוַחֵת תְּקִימָהוּ בְּרוּחֵת עֲנוּנוֹת
וְהַשְׁמֵר לְנַפְשָׁךְ פָּנָזְתָּבָא לִידֵי־גְּנָפִיּוֹן גַּמְדָּאָתָה:

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

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> Ἄδελφοί, ἐὰν καὶ προλημφθῆ ἄνθρωπος ἐν τινι παραπτώματι,
νῦμεν οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραῦτητος,
σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς.

1 Adelphoi, ean kai prolēmphthē anthrōpos en tini paraptōmati,
Brothers, if indeed a man is overtaken in some transgression,
hymeis hoi pneumatikoi katartizete ton toiouton en pneumati prautētos,
you the spiritual ones restore such a one in a spirit of meekness,
skopōn seauton mē kai sy peirasthēs.
watching out for yourself lest also you be tempted.

בְּשַׂאו אֶת־מִשְׁאָה הַצָּהוּ בְּן תְּקִימָהוּ אֶת־תּוֹרַת הַמֶּשִׁיחָה:

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

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

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

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

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

כִּי הַחֲשַׁב אֶת־עַצְמָו לְהִיוֹת־מָה וְאַינְגָב מְאוּמָה
אֶת־נַפְשׁוֹ הוּא מִרְמָה:

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

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

כִּי εἰ γάρ δοκεῖ τις εἶναι τι μηδὲν ὅν, φρεναπατᾷ ἑαυτόν.

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

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

דָּאָבָל יִבְחַן כָּל־אֲרֵשׁ אֶת־מְעֻשָּׂהוּ
וְאֹז לֹא לְבָדוּ תְּהִיה תְּהִלָּתוֹ וְלֹא בְּנֶגֶד אַחֲרָיו:

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

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

כִּי τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἔκαστος,
καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει καὶ οὐκ εἰς τὸν ἔτερον.

4 to de ergon heautou dokimazetō hekastos,

But the work of himself let prove each man,

kai tote eis heauton monon to kauchēma hexei kai ouk eis ton heteron;
and then in himself alone the boast he shall have and not in the other man;

הַכִּי כָּל־אֲרֵשׁ אֶת־מְשָׂאוּ רִישָׁא:

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

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

כִּי ἔκαστος γὰρ τὸ ἕδιον φορτίον βαστάσει.

5 hekastos gar to idion phortion bastasei.

for each man his own load shall bear.

וְהַמְלָפֶד בְּדַבָּר יְחִילָק מִכְלָטָבוֹ לְמִלְמָדָהוּ:

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

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

כִּי Κοινωνείτω 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.

בְּאֶתְתָּעוֹ אֱלֹהִים לְאִתָּהּ לְהַתֵּל בָּוּ:

כִּי אַתְּ-אָשֵׁר יֹזֵעַ הָאָדָם אָתָּו יִקְצַרְ:

7. 'al-tith' u 'Elohim lo'-yiten Phathel 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.
οὐ γὰρ ἔαν σπείρῃ ἀνθρώπος, 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;

בְּקִי הַזָּרֶעֶם בְּבָשָׂרָוּ יִקְצַרְ כְּלֵיוֹן מִבָּשָׂרָוּ
וְהַזָּרֶעֶם בְּרוּמָה יִקְצַרְ מִנוֹ-הָרָיוֹם חַיִּים עֲזָלָם:

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 δὲ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν,
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.

מִבְּשָׂרָם כְּלֵיוֹן קְרַבְנָה עֲזָלָם
בְּשָׂרָם כְּלֵיוֹן קְרַבְנָה עֲזָלָם
ט וְאַבְחָנוּ אַל-גָּלָא בְּצָשָׂוֹת הַטוֹּב
כִּי-נִקְצַרְ בְּעַתּוֹ 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 ἵδιῳ 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.

בְּעַלְעַמְנָה עֲזָלָם כְּלֵיוֹן קְרַבְנָה עֲזָלָם
בְּעַלְעַמְנָה עֲזָלָם כְּלֵיוֹן קְרַבְנָה עֲזָלָם
לְכָן כִּי-אָשֵׁר תִּמְצָא רַדְנוּ נִצְחָה-גָּא אַתְּ-הַטּוֹב עַמְ-כָּלְ-אָדָם

וּבַיּוֹתֶר עַמְדָה בְּנֵי אֱמִינָתָנוּ:

10. **laken ka'asher tim'tsa' yadenu na`aseh-na' 'eth-hatob `im-kal-'adam ub'yothe` 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 children of the faith.

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

10 araoun 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.

רְאָוֹתָנוּ מְהֻגְדָּר הַמְכַתֵּב אֲשֶׁר כְּתָבְתִּי אֲלֵיכֶם בְּ יָדִי:

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> "Ιδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἡμῇ χειρί.

11 Idete pēlikois hymin grammasin egrapsa tē emē cheiri.

See with what large letters to you I wrote with my own hand.

בְּ הַחֲפָצִים לְהַתְהִיר בְּבָשָׂר אֵין כּוֹפִים אַתֶּכָם לְהַמּוֹלֵךְ אֶלָּא כִּי שֶׁלְאַדִּירְךָ פָּיו עַל־צְלִיב הַמְשִׁיחָה:

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

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

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

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

אֲשֶׁר תִּמְלֹו לְמַעַן יְתַהֲלִי בְּבָשָׂרְכֶם:

**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 αὐτὸν νόμον φυλάσσουσιν ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται.

13 oude gar hei peritemnomenoi autoi nomon phyllassousin

For neither the ones being circumcised themselves the law keep
alla thelousin hymas peritemnesthai, hina en te hymetera sarki kauchesontai.
but they desire you to be circumcised, that in your flesh they may boast.

וְאַנְכִּי חֲלִילָה לִי מִהִתְהַלֵּל בְּלֹתִי אֶם בְּצִלּוֹב אֶדְגִּינְנוּ
רְדוּחָשׁ עַתְּמָשִׁיחַ אֲשֶׁר־בָּזְעַזְלָם נַצְלָב־לִי וְאַנְיַ נַצְלָב לְעַזְלָם:

**14. w'anoki chalilah li mehit'halel bil'ti 'im bits'lub 'Adoneynu Yahushuà haMashiyach
'asher-bo ha`olam nits'lab-li wa'ani nits'lab la`olam.**

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

«14» ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, δι’ οὗ ἐμοὶ κόσμος ἐσταύρωται κάγὼ κόσμῳ.

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

טו כִּירְבָּמְשִׁיחַ יְהוָשׁוּעַ לֹא־הַמִּילָה תִּחְשֶׁב וְלֹא־הַעֲרָלָה
כִּי אִם־הַבְּרִיאָה הַחֲדָשָׁה:

**15. ki-baMashiyach Yahushuà lo'-hamilah thechasheb w'lo'-ha`ar'lah
ki 'im-hab'r'i'ah hachadashah.**

Gal6:15 For in Mashiyach **Ow^{אֹוָה}** neither is circumcision considered,
nor uncircumcision, but a new creation.

«15» οὕτε γὰρ περιτομή τί ἐστιν οὕτε ἀκροβυστία ἀλλὰ καινὴ κτίσις.

15 oude gar peritomē ti estin oude akrobystia alla kainē ktisis.

For neither circumcision is anything nor uncircumcision but a new creation.

טז וְכָל־הַגִּים כְּשֻׂרָה הַזֹּאת שְׁלוֹם וּרְחַמִּים עַלְيָהֶם

וְעַל־יִשְׂרָאֵל אֲשֶׁר לְאֱלֹהִים:

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

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

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

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

בְּכִי אֶת־חֲבוֹרוֹת הָאָדוֹן יְהוָשֻׁעַ אָנִי נִשְׁא בְּגֻוִּיתִי:
רַז מִעְפָּתָה אִישׁ אֶל־יְלָאָנִי עָזֶד
עַל־זְמִינָה וְאַתְּ אֶת־זְמִינָה
וְאַתְּ אֶת־זְמִינָה 17

17. me`atah 'ish 'al-yal'eni `od
ki 'eth-chaburoth ha'Adon Yahushuā '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 Ow'zay.

<17> Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω·
ἔγὼ 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.

יְהוָשֻׁעַ הַמָּשִׁיחַ אֶדְגִּינוּ יְהוָי עַמְּדֵרְיוֹחָכָם אֶחָדִי אָמֵן:
בְּסִדְךָד יְהוָשֻׁעַ הַמָּשִׁיחַ אֶדְגִּינוּ יְהוָי עַמְּדֵרְיוֹחָכָם אֶחָדִי אָמֵן 18

18. chesed Yahushuā haMashiyach 'Adoneynu u'hi `im-ruachkem 'echay 'Amen.

Gal6:18 The grace of Ow'zay 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 pneumatatos hymōn, adelphoi; amēn.
be with the spirit of you, brothers; Amen.