

Word for Word Translation of the Epistle to the Galatians from  
the Ancient Aramaic Peshitta Text  
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**CHAPTER ONE**

1:1

***Paulos, shlikha la min bani anasha, w'ela byd barnasha, w'ela byd Eshoa Meshikha, w'Alaha abohi haw d'aqyameh min beyt meyta***

Paul, an apostle, not from men and not appointed by men, but by Y'shua the Messiah and Elohim<sup>1</sup>, the Father, who raised him from the house of the dead,

Paul, an apostle, not from men and not appointed by men, but by Y'shua the Messiah and Elohim, the Father, who raised him from the house of the dead,

1:2

***w'kulhon akhay d'aimi l'eidta d'ayt b'Galatya***

To all the brothers who are with me in the congregations that are in Galatia:

to all the brothers who are with me in the congregations that are in Galatia,

1:3

***Tibota amkhon w'shlama min Alaha awa w'min Maran Eshoa Meshikha.***

Grace with you all and peace from Elohim the Father and from Our Master Y'shua the Messiah.

grace and peace to you all from Elohim the Father and from Our Master Y'shua the Messiah

1:4

***Haw dyekheb napsheh khalp khetakhin d'nepetzin min almo haga bisha aykh tzebineh d'Alaha abwoon***

Who gave his nefesh (soul, self) so our sins that are delivered from this world (that is) evil, as (according to) the will of Elohim our Father

who gave his nefesh (soul, self) so our sins that are delivered from this world (that is) evil, as (according to) the will of Elohim our Father

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<sup>1</sup> *Alaha* is the singular form of the word, and is translated as "Elohim" for clarity. Technically though the closest cognate in Hebrew, and therefore English, is *Eloah*.

1:5

***D'leh shubkha lai-lam al-meen aw-mayn***

Who to glory be, forever and ever, amen.

to Whom the glory be, forever and ever, amen.

1:6

***Mitdamar ana aykana baigil metehepkin anton min Meshikha haw d'qirkon b'tiboteh l' sevarta akhrata***

In surprise [dead of speaking<sup>2</sup>] I (am) that in quickness forgotten you from Messiah has who called you in his grace to gospel another

I am stunned into silence, as if dead, that you have so quickly forgotten Messiah who has called you to his grace and gone to another gospel

1:7

***aida d'ela aytih ela anasha haw ayt d'dalkhin lkhon w'tzebin d'nashekhelpon sevarteh d'Meshikha***

through whom none exists, but men there are who agitated you and desired to pervert the Gospel of Messiah

that is non-existent, but there are men who agitated you and desired to pervert the Gospel of Messiah.

1:8

***Ap an khnan din aw malaka min shmaya nesebarkon leber min ma d'sebarnakon nehwa kharem***  
For us we but else an angel from heaven preach outside from what was preached to you, let them be cursed.

For if us, or even an angel from heaven, preach outside from what was preached to you, let them be cursed.

1:9

***Aykanna dmin loqadam amarat w'hasha tob amar ana d'an anash mesebar lkhon leber min ma d'qabalton nehwa kharem***

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<sup>2</sup> This word is translated usually as "amazed" or "astonished". However, it parses out literally as *met* (dead) *d* (of) *amar* (saying/speaking). It would therefore appear to be an idiom akin to saying "the crowd was stunned into dead silence", thus indicating a kind of deep surprise that renders one speechless like the dead.

As that from before I said, and so again say I now, who they men preach to you outside from what that you have received, let him be accursed.

As I said before, so I say again: Whichever man preaches to you outside of what you have received, let him be accursed.

1:10

***hasa gir l'banisha haw qapis ana haw l'Alaha haw l'banisha baia ana aw d'ashpar aleh gir aidma l'hasa l'baninasha shapar hawyt aibda d'Meshikha la hwa hawyt***

Now therefore to the sons of men are persuaded (by) I or (by I to) Elohim? Are to the sons of men sought I else of pleasing if until to now to the sons of men please, be (a) servant of Messiah not was would

Do I persuade men or Elohim? Do I seek to please the sons of men (because if so), I should not be a servant of Messiah.

1:11

***mawdai ana l'kon din akhay d'sebarta d'astberata meni la hwt min barnasha***

(You plural) recognize I to you yet brothers that the Gospel that I preached from not was from the sons of men

But I want you to realize, my brothers, that the Gospel I preached to you was not from the sons of men.

1:12

***apala gir ana min barnasha qabalton w'yalpteh ana b'gilyana d'Eshoa Meshikha***

Not even for I from the sons of men received and teaching I in the revelation of Y'shua the Messiah

Nor did I receive from the sons of men teaching in the revelation of Y'shua the Messiah

1:13

***shamaiton gir hawpki d'min qadim d'b'yehodiota d'aytirait radap howyt aidteh d'Alaha w'khareb howyt leh***

You have heard therefore (of) conduct my that from previous of in Judaism of especially following be his congregation of Elohim and devastating especially it

You have heard then, regarding my previous conduct in Judaism, especially about how I followed the congregation of Elohim and greatly devastated it.

1:14

***W'metityeter hawyit b'yehodoata tob min sgyaa beni sheni d'ayt hwa b'tehomi w'yitirayt tan howyit b'yolpana d'abohi***

And gained was (I) tremendously in Judaism better from many countrymen my who were in my kindred and especially zealous in the teaching of my fathers

And how greatly advanced I was in Judaism, superior to most of my countrymen, who were also my kin. And, in particular, how zealous I was with respect to the teaching of my fathers.

1:15

***kad tzeba din haw min d'peryshani min keres ami w'qorni b'tiboteh***

when (His) will judged he, from whom set me apart from the womb, my mother, and called me into grace His,

But when (Elohim) willed it, He who set me apart from the womb and from my mother, called me to His grace

1:16

***d'negla bereh bi d'asberyohi b'aimmeh ber shaiteh la galit l'basra w'l'dema***

to reveal<sup>3</sup> His son him that I preached among the Gentiles not (did I) disclose (it) to flesh and to blood<sup>4</sup>

in order to reveal the manifestation of his son that I preached to the nations, I did not explain this to any living person.

1:17

***W'ela etzalot l'Ourushaliyim lwat shlikha damin qadami. Ela azelot l'aravya w'tob hipekeet l'drmesq***

And not did I go to Jerusalem<sup>5</sup> towards the apostles who were there before me. Instead (I) went to Arabia and returned to Damascus.

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<sup>3</sup> The Aramaic word *negla* can also mean "manifest", as in revealing through a visual process. This is a common word play Paul uses, emphasizing that Messiah was revealed through his manifestation in the flesh. "Manifestation" is also one of the many meanings of "miltha", usually translated as "word", in John 1:1. The other word play is between the root *Gela* and "Galilee", where Messiah was revealed/manifested in the flesh.

<sup>4</sup> Aramaic idiom, "to flesh and blood" means "to any living person".

Nor did I even go to Jerusalem, to the apostles who were there before me, but instead I went to Arabia and then returned to Damascus.

1:18

***W'min beter telat shanin atzelot l'Ourushalyim d'ekhzeh l'Keepa. W'kawit lvateh yamata khameshtaiser***

And from after three years I went to Jerusalem to see towards Peter and remained there (for) days fifteen.

And after three years I went to Jerusalem to see Peter and stayed there for fifteen days.

1:19

***Lakharin din min shlikha la khazit ela an l'Yaqob akhoi d'Maran***

To another yet from the apostles none seen except for Ya'akov, the brother of our Master.

I saw none of the other apostles, except for Ya'akov, the brother of our Master.

1:20

***halen din d'ktab ana lkon ha qadam Alaha d'la makdab ana***

These (things) yet that write I to you--behold--before Elohim--that not I lie

These things that I write to you---behold--before Elohim I testify, and I do not lie.

1:21

***min beter halen atyit l'atrota d'Soriya w'd'Qiliqin***

From after these (things) went I to Syria and Ciliccia.

After these events, I went to Syria and to Ciliccia

1:22

***w'ela yadain hawy li bapin eidta d'b'Yehud halen d'b'Meshikha***

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<sup>5</sup> Noting a very curious dialectical choice throughout the Aramaic NT, where "Jerusalem" is spelled אורשלים. As such, not only do we see the word for "peace" in the phrase (שלם) as we would in the Hebrew, but also "light", which is the same root "Torah" is derived from (אור).

and (I) was not known by face by the assemblies that are in Judea (and) that are in Messiah  
but I was not known by the Messianic assemblies in Judea.

1:23

***ela hada belexhod shamayin hwa d'haw deman qadim radap hwa lan hasha ha mesebar  
hymanota hi deman qadam zebana mesekhep hwa***

But this only they heard, that he who had before persecuted is now preaching the faith he (in)  
previous times cast down he

But they had only heard this: That he who previously persecuted them is now  
preaching the faith he used to try to cast down before.

1:24

***w'meshbekhin hawaw bi l'Alaha***

and praise they turned in to Elohim (for me/because of me)

And they turned their praise to Elohim on my account.

## **CHAPTER TWO**

2:1

***Tov din min betar arbaisera shanin sleqit l'Ourushalayim am beranba w'dabarit ami l'Titos***

Then but from after fourteen years, went up (I) to Jerusalem, with Barnabbas and also with me Titus.

Then after fourteen years, I went up to Jerusalem with Barnabbas and Titus also  
with me

2:2

***sleqit din b'gilyana w'galit lhon sebartu d'mkrez ana b'aimmeh w'khawyteh l'aileen d' mistebrin  
hawaw d'midem aytihon beyni w'lhon dam soriqait rethet aw rehet ana.***

Went up because (I) was in revelation and I made known to them the Gospel that preached I among  
the nations and explained then to (those)who were considered to be something among themselves,  
lest in vain I labored, (or) else should labor I.

I went up because I was in a revelation, and I made known to them the Gospel  
that I preached among the nations. I then explained to those who were considered  
to be something (great) among themselves, lest I labored in vain, or should labor.

2:3

***ap Titos d'aimi d'aremaya hwa la aytenes d'nigezor***

Concerning Titus, who was with me (and) who (a) Syrian is, was not compelled (to be) circumcised.

Concerning Titus, who was with me and who is a Syrian, he was not compelled to be circumcised.

2:4

***Mittil din akha dgaleh d'ailaw aileen d'nagshon kharota d'ayt lan b'Eshoa Meshikha aykanna d'nashaibdonan***

Because but brothers false enter had been brought who explored the freedom of is ours in Y'shua the Messiah (and) as (such) enslave us.

But because false brothers had been brought in unbeknownst to us, and who explored this freedom of ours in Y'shua the Messiah with the intention of enslaving us.

2:5

***Apla mela sha-aia aytremim l'shoabadhon d'sharara d'sevarta nekaweh lwatkon***

Not even an hour we allowed to subjection, that (the) truth of the Gospel might abide with<sup>6</sup> you

But we did not allow even one hour to be subjected (to them), so that the truth of the Gospel might abide with you.

2:6

***Hanon din d'mestebrin neqaon medem man din aytihon la betil li Alaha gir bepi anasha la neseb din halen medem la awsepo li***

Those who consider themselves to be something, what they were is not a care to me, Elohim for (his) face (to) man [discriminate]<sup>7</sup>, not receiving from those something, no increased knowledge, to me.

Those who consider themselves to be great, although what they were I really do not care about, since Elohim does not discriminate among men. Furthermore, not even these men were able to contribute to my knowledge.

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<sup>6</sup> Technically, "towards" is the proper meaning of *lwat*. However, in this case "abiding towards" makes no sense in English. Rather, once the abiding has gone "towards you" it can also be said to be "with you".

<sup>7</sup> In the Middle East, "to turn my face towards" is an Aramaic idiom that means to show favor. Conversely, to turn the face away means to isolate or ostracize. In this context, the idiom is rendered into neutral language as "discriminate".

2:7

***Ela akhrenya-ayt khazaw gir d'aythyanet sebartu d'aiorelota aikh d'aythamin Kapa b'gzorta***

But on the contrary saw they for that entrusted to me the Gospel of the uncircumcision, as of they entrusted to Kefa those in circumcision.

Rather, on the contrary, for they saw that the Gospel of the uncircumcision was entrusted to me, just as they entrusted to Peter the Gospel for the circumcised.

2:8

***haw gir d'khapet l'Kapa beshelikhota denezorta khapet ap li beshelikhota d'aimmeh***

He for who encouraged to Kefa being sent to those who are circumcised, also (encouraged) me to be sent out to the Gentiles.

For he who encouraged Peter being sent to those who are circumcised, also (encouraged) me to be sent out to the Gentiles.

2:9

***W'kad yadaio tibota d'aythebet li Ya'akov w'Kapa w'Yochanan hanon d'mestibrin hawaw d'aitihon aimoda yamina d'shotpota yebo li w'l'Barnabba d'khanan b'aimmeh w'hanon b'gizorta***

And when they knew grace was given to me, Ya'akov and Peter and Yochanan, who were considered to be of pillars, the right hand<sup>8</sup> of fellowship gave to me and Barnabbas that we in the Gentiles and they in the circumcision.

And when they knew that grace was given to me, Ya'akov, Peter and Yochanan, who were all considered to be pillars, gave to Barnabbas and myself the right hand of fellowship, that we be among the Gentiles and they be among the circumcised.

2:10

***b'lekhod d'lmeskana hawin aihedin w'atbetil li dehi hada aibdeh***

Only of the poor they (asked) to remember and concern to me this is I have worked on.

They only asked us to remember the poor, and this is my concern also, that I have labored on.

2:11

***kad ata din Kapa l'Antiochi b'apohi akesteh mitil d'metteqelin hwawa beh***

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<sup>8</sup> As in Tanakh with the naming of Ben-yamin, the right hand is an Aramaic idiom for strength.

(and) when came who Kefa to Antioch in his face I admonished him, for culpable was he

And when Peter came to Antioch, I admonished him to his face, for he was worthy of rebuke.

2:12

***D'aidala naton anasha min lwat Ya'akov am aimmeh akil hwa kad ato din neged hwa naphsheh w'peresh mitl d'dekhel hwa min hanon demin gzorta***

Of before men from towards Ya'akov among the people (he) ate when came who led are his self/soul and separated (himself), for he feared from them (those) who (are of the) circumcision.

Before men from Ya'akov came, he ate among the Gentiles. But when they came he separated himself, for he feared those who were from the circumcised group.

2:13

***Owatrimyo hwa aimmeh l'hadeh ap sherka d'Yehodiya hakana dap Banarba aytdeber hwa l'meseb b'apyhon***

Cast<sup>9</sup> were the people to these upon the remainder of Judah that (even) Barnabbas lead was to hypocrisy by upon them.

And all the others who were from Judah cast lots with him on this issue, so that even Barnabbas was lead into their hypocrisy.

2:14

***w'kad khazit d'la aileen teritzayt b'sharara d'Awngaleyon<sup>10</sup> eymeret l'Keefa l'ai-yen kulhon ein ainat<sup>11</sup> d'Yehodiya ainat Arma-ayt chaya ainat w'ela Yehoda-ayt aykanna aleetz ainat l'aimmeh d'Yehoda-ayt nekhwan.***

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<sup>9</sup> "to cast", is an idiom that means "to make a decision, submit". Lamsa translates this passage as "cast lots" even though neither word for "lots", לוֹט nor פֶּסַח, appears directly in the text. James Trimm has opted to use a bit more neutral language by saying "they submitted" in his HRV. Both readings though are correct, since casting lots is a popular eastern image for making up one's mind.

<sup>10</sup> The original Peshitta reads אַוַּנְגֵּלִיּוֹן, which is a loan word from the Greek *evangelion*. However, the "New Covenant Aramaic Peshitta Text with Hebrew Translation" editor writes on page iv, "Concerning the word 'gospel', only the pure Aramaic word *sevartha* is used in this edition, rather than the Greek word where the Peshitta uses it in 27 places." While the issue of loan words is complex and beyond the scope of a simple word-for-word translation, suffice to say that we should expect the Peshitta to have some of these, as it reflects the harsh reality of first century Israel under Roman domination. In fact, if the Aramaic were "pure", that would tend to invalidate the Peshitta's claim to originality. Finally, there are far more signs of Aramaic influence in the Greek New Testament than there are the other way around. It is for these reasons also that every line is scrupulously checked in multiple sources.

And when--behold--those who not followed righteously in his truth of the Gospel, said I to Peter, to the eyes of them all<sup>12</sup>, "If you who are Judeans, you Arameans<sup>13</sup> live you as (Arameans) and not as Judeans, urge you to the Gentiles of Judeans to be as

But behold! When those who did not follow righteously the truth of the Gospel, I said to Peter, in front of all their eyes: "If you who are Judeans, you Arameans, live as Arameans and not as Judeans, why do you urge the Gentiles who have joined themselves to Judah to live as Judeans?"

2:15

*Ayn khaman gir demin khaman Yehodaya khaman w'ela hawin min aimmeh khataya,*

If we for who are of a nature Jewish<sup>14</sup> we and not are from the Gentiles sinners,

For if we who have a Jewish nature, ourselves and not those who are from Gentile sinners,

2:16

*Mittil d'yadayeem khaman d'la mizdedeq barnasha min aivda d'namusa ela b'haymanutha d'Eshoa Meshikha dap khaman beh b'Eshoa Meshikha haymaneen d'min haymanoteh d'Meshikha nizdedeq w'ela min aivdeh d'namusa mittil d'min aivdeh d'namusa la mizdedeq kul beser.*

For of we know who not justified sons of men from works of the Torah but in faith of Y'shua the Messiah, even we him in Y'shua the Messiah believed of from faith of Messiah be justified and not from works of the Torah, for of from works of the Torah no justified all flesh.

For we know that the sons of men are not justified by the works of the Torah, but by faith in Y'shua the Messiah. Even we who believed in him, know that it is from the faith in Messiah that we will be justified and not from the works of the Torah. For from the works of the Torah no flesh shall be justified.

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<sup>11</sup> Later pointed Aramaic texts put a *linea occultis*, or a silencing mark, over the letter *noon*- ܢ. I have elected to show that the letter was there in the transliteration however, even though it was not pronounced.

<sup>12</sup> Aramaic idiom, "to the eyes of them all means, "to everybody's face; in the presence of them all".

<sup>13</sup> Rav Shaul consistently says "Arameans" in the Peshitta where the Greek NT versions read "Greeks". Arameans were Semites that were closely related to Hebrews, but in this context refer to Semites living as non-Jews.

<sup>14</sup> This is the only time in the entire Aramaic New Testament where the phrase "Jewish nature" appears. "Nature" is a very precise and abstract term in Aramaic theology. The word ܟܝܢܐ refers to a classification without a physical occurrence, kind of like having an image of a bird in one's mind but not seeing a bird directly. As such, the only types of natures that are talked about are animal, human, or divine. In this lone exception however, Rav Shaul bifurcates human nature further, into Jewish and (by implication) non-Jewish varieties.

2:17

***Ap din kad b'aynan d'netzededeq b'Meshikha ashtekekxon leen ap kxanan khataya madin Eshoa Meshikha meshemshana haw d'khatita khas.***

If but while in our eyes<sup>15</sup> of right in Messiah find us upon ourselves sinners, (is) therefore Y'shua the Messiah (a) servant of sin? Elohim forbid!

But if while we seek to be justified by Messiah we still find ourselves to be sinners, should (it be) therefore that Y'shua the Messiah is a servant of sin? Elohim forbid!

2:18

***An gir l'aylin d'setret tob l'hayn banay ana khawit ail naphshi d'aiver ail poqdana ana.***

If for to who of destroy good to build I demonstrate about my soul/self that passes over about commandment I.<sup>16</sup>

For if I build again the things I destroyed, I will prove to myself that I have passed by the commandment.

2:19

***Ana gir b'namusa l'namusa miteet d'l'Alaha akha.***

I for by Torah, to Torah dead (am I) that to Elohim live I.

For by the Torah I am dead, that I might live to Elohim.

2:20

***w'aim Meshikha zaqip ana w'makil la hwa ana khay ana ela khay bi Meshikha w'hana d'hasa khay ana b'beser b'haymanota haw d'breh d'Alaha khay ana haw d'akhbin w'yeheb naphseh khulpin.***

And with Messiah crucified<sup>17</sup> I and therefore not was I (who) lives, but lives in (me) Messiah, and this life I in the flesh in faith was that the Son of Elohim lives, I was of loved and gave his soul/life for me.

And I am crucified with Messiah, so it is not I that live, but Messiah lives in me; and the life I live now in the flesh of the Son of Elohim, who love me and give his life/soul for me.

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<sup>15</sup> "in our eyes" is an Aramaic idiom meaning, "we seek".

<sup>16</sup> "passes over sin", an idiomatic expression meaning, "transgress". Literally, "to go around the commandment", just as the Hebrew word for repentance means "to turn back".

<sup>17</sup> The same Aramaic word, ܐܩܝܦ, also means "erect, straightened, and lifted up".

2:21

*la telem ana tiboteh d'Alaha ain gir byd namusa khay zediqota Meshikha magan meyt.*

No frustrate I (the) grace of Elohim, if for by Torah he (came) righteousness, Messiah (is) nothing (for) dead.

And I do not frustrate the grace of Elohim, for if righteousness came by the Torah, then Messiah died for nothing.

### **CHAPTER THREE**

3:1

*aw khasiri reaiyana Galatya meno khesem b'kon d'ha ain hawd'metzer tzir hwa qadam ayenykon Eshoa Meshikha kad tzaliv.*

Oh! You deficient fools, Galatians<sup>18</sup>! Who has put bewitchment in you that has as he that portrayed turn before your eyes Y'shua the Messiah when crucified.

Oh! You foolish, deficient Galatians! Who has bewitched you from your faith after Y'shua the Messiah, crucified, has been shown before your eyes.

3:2

*hada belkhod tzeva ana d'edai minkon min aivda d'namusa nesevton rokha aw min shamaia d'haymanutha.*

This only desire I of knowing from you, from works of the Torah did you receive the Ruach or from hearing of the faith?

Only this do I want to know from you: did you receive the Ruach from the works of the Torah, or did you receive the Ruach from hearing of the faith?

3:3

*hakanna sekelin anton d'sharyton b'Rokha w'hasa b'beser meshelmin anton.*

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<sup>18</sup> There is a clear wordplay between גלטיא (*galatya*, those who live in Galatia) and גלות (*galoot*) those who are exiles, the dispersed or captives. While we could not directly translate the passage as "you foolish exiles", it is very obvious that Rav Shaul is writing to both groups. Another key point lexically is that גלות is derived from the root גלה (*gelah*), which means "to reveal or uncover", (Genesis 9:21, 35:7), and this includes direct manifestations of Elohim. It is also the root from which we get the name of the place Galilee. Finally, even though the spelling between גלטיא and גלות is not exactly the same, the wordplay exists at a sonic level. Such homophonic layers of cleverness are extremely common throughout the Aramaic New Testament and are one of the strongest pieces of evidence we have for declaring its originality and primacy.

Thus foolish you are that the truth (you had) in spirit and that (now) in flesh end you.<sup>19</sup>

Thus you are foolish--that the truth you had in spirit has ended in the flesh with you.

3:4

***halen kulhin aiqa sibreton w'ashtop din aiqa***

These every vanities you endured. O that (it was not) without cause. All of these vanities you endured. Oh that it might not be for no purpose.

3:5

***haw hakil d'yeheb b'kon rokha w'sair b'kon khaila min aivada d'namusa aw min shamaia d'haymanutha***

He therefore who gives in you the spirit and works power<sup>20</sup> among you (does he) from works of the Torah or from hearing<sup>21</sup> of the faith?

He therefore, who gives you the Ruach, and works miracles among you, does he do things by the works of the Torah or by hearing/obedience to faith?

3:6

***aykanna d'haymeen Avraham l'Alaha w'aytkhashebet leh l'tzedeqo***

For that believe Abraham towards Elohim and (it) was counted to him towards his righteousness.

Just as Abraham believed Elohim, and it was credited to him as righteousness.

3:7

***daio hakil d'hysin demin haymanutha anon hanon anon beneya d'Avraham***

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<sup>19</sup> This is one of the most difficult passages in Aramaic to translate into English, as any attempt to read just the words without the parentheses will reveal. What we see is that there is a definite juxtaposition between spirit and flesh, and that the Galatians' error leads to the latter. The word מְשַׁלְמִין (*meshelmin*) that I have translated as "end" can also mean "complete", and to "complete in flesh" means to terminate after life with no redemption afterwards. A variation of מְשַׁלְמִין is said actually by Y'shua on the cross as *meshalam*, or "it is accomplished!"

<sup>20</sup> Or "miracles", since the word *khaila* is used as "power" in the Prayer of Our Master (kingdom, power, glory) and the power of the kingdom is to literally do miracles.

<sup>21</sup> The word שְׁמָעָא (*shema*-Aramaic spelling) means "hear" but also "to obey". Probably the latter meaning is better, but both can equally and simultaneously apply to the point Rav Shaul is making.

Know therefore that those who are of faith are sons of Abraham.

You must therefore know that those who trust in faith are the children of Abraham.

3:8

***Mitil gir d'qedem yadai Alaha d'b'haymanutha haw metzedeqin aimmeh qedem seber l'Avraham d'amar ktaba qadisha debak netbarkon kulhon aimmeh.***

Because for that (from) before knew Elohim that in faith he would justify the Gentiles first preached to Abraham as said in the Holy Scripture, through you will bless all nations.

Because Elohim knew beforehand that the Gentiles would be declared righteous through faith that he first preached to Abraham, as it is said in the Holy Scriptures, "In you shall all the Gentiles be blessed".

3:9

***medin mhaymana haw meterberkon b'Avraham mhaymana***

Then the believers are blessed by Abraham the faithful one.

Then the believers are blessed by Abraham the faithful one.

3:10

***aylin gir demin aibda hanon d'namusa takhit lwat-ta anon ketib gir d'liyt haw kulmeen d'la naibed kul d'ketib b'namusa hana.***

Those for who servants are of the Torah under, towards you written for that cursed is whoever that does not act on all that is written in Torah this.<sup>22</sup>

For those who are servants of the Torah are still under a curse, for it is written, "Cursed is everyone who does not act on all that is written in this book of the Torah.

3:11

***d'la din mizededeq anash b'namusa lwat Alaha hada galya hi mitil d'ktib d'zadiqa b'haymanutha nekha.***

But not from justified man by the Torah towards Elohim these (proofs) revealed were, for as it is written, righteous by faith will live.

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<sup>22</sup> Technically *hana* is "these" as opposed to "this Torah". Therefore, it can also be translated as "all these instructions".

But that no man is justified by the Torah before Elohim is evident, for it is written, "the righteous will live by faith".

3:12

***namusa din la hana min haymanutha ela min d'naibed aylin d'ketibban beh nekha b'hayn***

Torah thus not this from faith but from who does these that (are) written, in him will live it.

Thus the Torah is not made by faith, but whosoever will do the things that are written in it will live in it.

3:13

***lan din Meshikha zevanan lwat-ta d'namusa w'haw hwa khalapin lwat-ta ketib d'liyt haw kul min d'mittela weqyesa***

To for Messiah has redeemed us from curse of Torah and he became accursed, for written, cursed is whomever that hangs on a tree.

But Messiah has redeemed us from the curse of the Torah, by becoming accursed for us, for it is written: "Cursed is everyone who hangs on a tree".

3:14

***d'b'aimmeh tihwa borkateh d'Avraham b'Eshoa Meshikha w'khanan neseb showdiya d'rokha b'haymanutha.***

That by the Gentiles might come the blessings of Abraham through Y'shua the Messiah and we the promise receive of the spirit by faith.

That the blessing of Abraham might come to the Gentiles through Y'shua the Messiah; that we might receive the promise of the Spirit through faith.

3:15

***akhay aykh debyt benaynasha amar ana d'dtiqa d'barnasha d'aishterret anash la mesla aw meshkhalep beh medem.***

Brothers, as among the sons of men speak I, that of a covenant of a son of man that is established, men not can refuse it nor alter something (in it).

My brothers, I speak as a man. Even though it be a man's covenant, yet if it is confirmed, no man can reject it or change anything in it.

3:16

***l'Avraham din aytmelekh molkana w'l'zeraieh w'ela amar leh d'l'zerayikh aykh d'l'sgiyaa ela l'zerayikh aykh d'l'khad haw d'aytohi Meshikha.***

To Abraham now was made the promises<sup>23</sup>, and to his seed, and not said "to your seeds" as of many but "to your seed" as of to one, that is, Messiah.

Now the promises were made to Abraham, and to his seed as a covenant. He did not say seeds, as of many, but seed, as of one, that is Messiah.

3:17

***hada din amar ana d'dyatiqa demin qadim aishterret min Alaha b'Meshikha namusa haw d'hwa min beter arbaima-ah w'teletin shanin la mishbekh d'neslih w'nebetel molkana.***

That this say I, that the covenant which before was confirmed from Elohim in Messiah, Torah that was from behind four hundred and thirty years, (can) not of repudiate and nullify the promise.

And this I say, that the covenant that was previously confirmed of Elohim in Messiah cannot be repudiated and the promise nullified by the Torah which came four hundred and thirty years later.

3:18

***an din min namusa hi yartota mekil la hwt min molkana l'Avraham din b'molkana haw yeheb leh Alaha.***

For if from Torah inheritance therefore not was promise to Abraham which in promise gives Elohim.

For if the inheritance is by the Torah, then it would not be as the fulfillment of promise, but Elohim gave it to Abraham by a promise.

3:19

***mena hakil namusa mitil mestyanota ayt-tosef aidma d'nata zaraia haw d'leh hwa shoodiya w'aytiheb haw namusa byd molkana<sup>24</sup> b'aida d'metzaiya.***

Why therefore the Torah? Because of apostasy added was it until of the coming heir<sup>25</sup> to whom was promised, and given was the Torah by angels and through the hand of a mediator.

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<sup>23</sup> In a stunning bit of Aramaic cleverness, Rav Shaul here actually lines up two words in a row, אַתְּמֶלֶךְ (*aytmelekh*) and מוֹלְכָנָא (*molkana*), that both mean "promise". This double meaning line up is a way of ratcheting up intensity, much in the way we might say in English, "he was a man's man". Here we see something more like "and we have a promise on top of a promise". There is also another wordplay in that both words also contain the root for "king" in them.

<sup>24</sup> Another amazing wordplay, so close that it threw me off in my translation. Rav Shaul has been using three different words meaning "promise" in this chapter. One of those frequent choices, מוֹלְכָנָא (*molkana*) is spelled exactly the same as another word that means "angels"! So, either Rav Shaul is reminded of "angels" as he writes מוֹלְכָנָא as "promise", or perhaps the Greek is mistranslated and should read "the Torah was given by promise".

<sup>25</sup> More literally, "seed", since a man's seed--his descendants--are his heirs.

Why then the Torah? It was added because of apostasy, until the coming of the heir to whom the promise was made, and the Torah was given by angels, by the hand of a mediator.

3:20

***metziaya din la hwa d'khad Alaha din khad haw.***

A mediator then not was of one (only), but Elohim is one.

Now a mediator does not represent one alone, but Elohim is one.

3:21

***namusa hakil seqobala haw d'molkana d'Alaha khas elo gir aytiheb hwa namusa aina d'meshkekh hwa lemkhayo sharirayit min namusa hawyah hwt zediqota.***

(Is) Torah therefore received we against that promise of Elohim? Elohim forbid! If for given was Torah of able that give life, truly from the Torah would come righteousness.

Is the Torah we received against the promises of Elohim? Elohim forbid! For if the Torah had been given, which was able to give life, then truly righteousness would have come as a result of the Torah.

3:22

***ela khavesh ktaba kul medem takhit khatyta d'molkana b'haymanutha of Eshoa Meshikha neteheb l'aylin d'mahaymanin.***

But surrounded has Scripture all things (that) are under sin, that the promise in faith of Y'shua the Messiah might be given to those who believe.

But the Scripture has encircled all things, and put them under sin, that the promise in the faith of Y'shua the Messiah might be given to those who believe

3:23

***ad la din tatteh haymanutha namusa nater hava leyn kad khevisshin l'haymanutha d'aitida havat l'meytglayo***

Before but came faith Torah guarding was us while we were confined from faith about to be revealed.

But before faith came Torah was guarding us, while we were confined from the faith about to be revealed.

3:24

***namusa hakiyl taraa hava l'an lvat Meshikha damin haymanutha netzedekh***

The Torah therefore tutor was for us going towards the Messiah that us by faith be justified

The Torah was therefore a tutor for us, going towards the Messiah, that we, by faith, might be justified.

3:25

***kad atha din haymanutha leh havin tehit taraa***

Since come but faith not we under tutors.

But since faith came, we are no longer under tutors.

3:26

***kulhon gir baniya anton d'Alaha b'haymanutha d'Eshoa Meshikha.***

All for sons you of Elohim by faith in Y'shua the Messiah.

For you are all the children of Elohim by faith in Y'shua the Messiah.

3:27

***aylin gir d'b'Meshikha aimdeton l'Meshikha l'beshton***

Those for who in Messiah immersed themselves, to Messiah they have put on.<sup>26</sup>

For those who have been immersed in Messiah, have been clothed with Messiah.

3:28

***Lyt Yehodya w'la Armiya lyt aibdeh w'ela bar khara lyt d'kara w'ela neqbeta kulkon gir khad anton b'Eshoa Meshikha.***

There is not Jew and not Aramean, there is not slave and not son of freedom, there is not male and not female, all one are you in Y'shua the Messiah.

For there is neither Jew nor Aramean, nor slave nor free, nor male nor female, but you are all one in Y'shua the Messiah.

3:29

***W'ain d'Meshikha anton makil zaraieh anton d'Avraham w'yirta b'molkana.***

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<sup>26</sup> That is, as a garment wraps a person in. This is a very common idiom in both Hebrew and Aramaic. Rav Shaul uses it elsewhere in Ephesians when talking about putting on the armor of Elohim and the breastplate of righteousness. A very similar idiomatic usage, where someone is clothed a zeal like a cloak, is found in Isaiah 59:17.

And if of Messiah you are, then seeds you are of Abraham and inheritors by the promise.

And if you are of the Messiah, then you are seeds of Abraham and inheritors by the promise.

#### **CHAPTER FOUR**

4:1

***Amar ani din dikhma zavna dyarta teleh la perysh min avda kad mara haw d'kulkhon***

Say I but that for time heir (is a) child (he is) not different from the servants. Though Master is (he) of all of them.

But I say that for a period of time the heir is a child, no different from the servants, even though he is the Master over all of them.

4:2

***Ela tachit apitropea aytohi w'ribi bateh edema l'zawna desam abohi***

But under guardians he is and stewards of home until of time which has set his Father.

However, he is under guardians and stewards of the house, until the time which his Father has set.

4:3

***hakana ap hanin kad yeloda hawin tachit aistoqsawti d'alma meshaibdin hawin.***

Even upon us, when young we, were under the elements of the world act we.

Even so with us, when we were young, we acted as if subject to the elements of this world.

4:4

***kad mittil din sholameh d'zavena shader Alaha l'breh w'hwa eynta w'hwa tachit namusa.***

When therefore but the fullness of time had come, sent Elohim His Son, and he was born of a woman, and was he under (or subject to) the Torah.

But when therefore the fullness of time had come, Elohim sent His Son, who was born of a woman, and was subject to the Torah.

4:5

***d'l'aileen d'tachit namusa anon netzben w'neqebel simet benya.***

Of those who are under the Torah them be redeemed and let receive we adoption as sons.

To redeem those who are under the Torah that we might receive adoption as sons.

4:6

***D'aytikon din benya shadar Alaha rokha d'breh l'lebotkon hi d'qeriya awa awon.***

Of were you because sons sent Elohim the spirit of His Son to your hearts, that calls the Father Our Father.

But because you were sons, Elohim sent the spirit of His Son to your hearts, that calls the Father "Our Father".

4:7

***Makil la hawiton aibda ela benya w'an benya ap yirta d'Alaha byd Eshoa Meshikha.***

Because not you were servants but sons and if sons upon inheritors of Elohim by Y'shua the Messiah.

And because you were not servants but sons, and if sons, inheritors of Elohim by Y'shua the Messiah.

4:8

***Hayadin gir kad la yadain hawiton l'Alaha pelekhton l'hanon demin kyanhon la hwa Alaha.***

Then for when not know you to Elohim, served you to those things who(by) nature theirs not are Elohim.

Then, for when you did you did not know Elohim, you served those things who, by their very nature, are not Elohim.

4:9

***Hasha din d'yedaiton l'Alaha w'yityra-ayt d'aytidaiton min Alaha. Tob hapekhton lkon ail hanon aystokesa merea w'miskana tzevito<sup>27</sup> anton l'meshtaibado lhon.***

Now but of knowledge to Elohim and especially are known from Elohim, returned principles you upon those (that are) weak and poor. Wish you then towards bondage theirs.

Now that you have knowledge of Elohim, and especially have knowledge from Elohim, that you have returned to those weak and poor principles, wishing to come under their bondage.

4:10

***Yoma w'yirkha w'zebena w'shania netrin anton.***

Days and months and times and years observed you have.

You have observed days and months and times and years.

4:11

***Dakhil ana d'lama soriqaya l'ayt b'kon***

Afraid I (am) of perhaps vain to be among you.<sup>28</sup>

I am afraid that perhaps my being among you has been in vain.

4:12

***Hawaw akoti mittil dap ana akotkon hawit akhi baia ana menkon la medem astkelton bi***

Were you my brothers therefore as I, you brothers were as I was, I urge you, no thing offended have you me.

My brothers, you were therefore as I was, even as I am as you are. I urge you, in no thing have you offended me.

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<sup>27</sup> The "New Covenant Aramaic Peshitta Text with Hebrew Translation" lists this word as צבִּיָּן. However, the Church of the East version lists it as צבִּבִּיָּן. In such a case, I have opted to go with the latter. It has long been understood that the 360 mss that make up the Peshitta family are for all intents and purposes identical but for a few minor-spelling variants. In Tanakh, there are similar minor variants, including that for "Jerusalem". Therefore, the most likely scenario is that this word is simply one of those minor variants within the Peshitta family.

<sup>28</sup> "laboring" is implied.

4:13

***Yadain anton gir d'bekeryehot bsri sebartakon hawyit min qadim.***

Know you for of the weakness my flesh, (when I) preached the Gospel to you from before.

For you know of the weakness of my flesh when I preached the Gospel to you previously.

4:14

***W'nisyouna d'besri la shatton w'la nedton ela aykh d'l'malaka d'Alaha qebeltonani w'aykh d'l'Eshoa Meshikha.***

And the temptations of flesh my not despised by you but as an angel of Elohim received you me, and as of to Y'shua the Messiah.

And you did not despise me for the temptations of my flesh, but you received as like (I was) an angle from Elohim--even as (if I was) Y'shua the Messiah.

4:15

***Ainaw hakil tobkon sahid ana gir ailikon d'elo misk-kha hwt ainikon khatzin hawyeton w'yahabin li.***

Where therefore (are) blessings yours, testify I concerning you that if able were you eyes yours plucked out would you have and given them to me.

Therefore, where are your blessings, for I testify concerning you, that if you were able, you would have plucked out your eyes and given them to me.

4:16

***D'lama beldebaba hawit lkon d'akirzet lkon sharara.***

Of what enemy become (I) to you because proclaimed I to you the truth?

Have I become an enemy to you because I proclaimed to you the truth?

4:17

***Khesmin bkon la hwa l'shepirata ela l'meskhbeshkon haw tzebin d'anton tehowon khesmin b'hon.***

Envy they by you not to the good but to confine you would desire they that you might have envy by them.

They do not envy you for good (purposes), but instead they would wish to confine you, that you might have envy for them.

4:18

***Shapir haw din d'tettekhsemon b'shapirata b'kol tzeven w'ela anti lwatkon ana belkhod.***

Good is that you envy in good things at all times and not among towards you I only.

It is good that you put your envy in good things always, and not just when I am with you.

4:19

***Beni aylin demin derysh mekhbel ana aidma d'netet-tzir bkon Meshikha.***

My children, whom travail I until that fully formed in you Messiah.

(You are) my children, of whom I am in the labor pains of birth with, until the reality of Messiah is fully formed inside you.

4:20

***Tzeba hawit gir d'ahwa lwatkon hasha w'ashkhlp beret qali, mittil detemin ana bkon.***

Wish I for of among towards you, that and renew tone (of) my voice, because deep concern have I in you.

I wish I could be with you and change my tone of voice, because I have deep concern regarding you.

4:21

***Ameraw li anton aylin d'tzebin d'nehwon takhit d'namusa leh l'namusa la shamain anton.***

Say I to you, those that desire that let themselves be under the Torah, do to the Torah not hear you?

I say to you, those that desire to let themselves be under the Torah, do you not hear the Torah?

4:22

***Ketib gir d'l'Avraham terin benin hawaw leh khad min emta w'khad min kharta.***

Written for that to Abraham two sons were his, one from servant woman and one from freewoman.

For it is written that Abraham had two sons, one from a servant woman and one from a freewoman.

4:23

***Ela haw demin emta w'khad b'besar aytilid haw din demin kharta b'molkana hwa.***

But he was whom from the servant woman by the flesh, was he which from whom the freewoman by the promise was.

But he who was from the servant woman is by the flesh (and) he who was from the freewoman was by the promise.

4:24

***Halin din aytihin pelata d'tertin ditiqes khada demin Tor Syani yalda l'aivdota d'aytih Hagar.***

These therefore things were symbolic of two covenants, one for whom Mount Sinai, (gave) girls to servitude of was Hagar.

Therefore, these things were symbolic of two covenants, the one from Mount Sinai gave girls birth to bondage, which is Hagar.

4:25

***Hagar gir toora haw d'Sinay d'b'Arbia w'shlama lehda Aureshelem w'plekha aibdota hi w'bniyeh.***

Hagar for mountain is of in Arabia and surrenders<sup>29</sup> to this Jerusalem, and which now is in bondage her children with.

For Hagar is the mountain that is in Arabia, and it surrenders to this Jerusalem which is now in bondage with here children.

4:26

***Hi din Aureshelem ailta kharta hi d'aytih emen.***

That but Jerusalem is the freewoman that is our mother.

But that Jerusalem is the freewoman, who is the mother of us all.

4:27

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<sup>29</sup> The word here, שלמא (*shlama*), is the Aramaic cognate of שלום (*shalom*), as such has a normal meaning of "peace". However, in this context "surrender" is the better reading, in the sense that Mount Sinai, where the covenant was codified into divine writing, must be forced into peace (surrender) to Jerusalem, which is the place YHWH has chosen for His name. The irony of course is that this "forced peace" is in stark contrast to today's relationship between Saudi Arabia and the modern state of Israel.

***Ketib gir d'atbismi aiqrata hi d'la yalda w'atpetzkhi w'gai hai mekhebela mittil d'sagiw beniyeh d'tzedita yetir min beniyeh d'baiyalta.***

Written for it is: Take delight barren one, rejoice and cry, you who cannot labor, for of the forsaken sons who number greater than from sons of the favored ones.

For it is written: Take delight, O barren one. Rejoice and cry, you who cannot travail with birth pains, for the sons of those who are forsaken outnumber the sons of the favored.

4:28

***Khanan din akhay aykh Ayisqkhaq beni molkana khanan.***

We now brothers as Isaac, sons of the promise are we.

Now we, my brothers, are as Isaac was, sons of the promise.

4:29

***W'aykh d'haydin haw d'yelid hwa b'besra radap hwa lehaw d'b'Rokha hakana ap hasha.***

And as he who was of birth was by flesh persecuted he who was of by the Spirit, even so as now.

And just as he who was born through the flesh was persecuted by he who was (born) through the Spirit, so it also is now.

4:30

***Ela mena amar ktaba apqiyeh l'amta w'l'breh mittil d'la narat breh d'amta am breh d'kharta.***

But, what says Scripture? Cast out to the bondwoman and her son, for who not inherit of the bondwoman along with the son of the freewoman.

But what does the Scripture say? Cast out the bondwoman and her son, for he who is of the bondwoman will not inherit along with the son of the freewoman.

4:31

***Khanan hakil akhay la hawin benay amta ela benay kharta.***

We therefore my brothers not are sons of the bondwoman but sons of the freewoman.

Therefore, my brothers, we are not sons of the bondwoman, but sons of the freewoman.

## **CHAPTER FIVE**

5:1

***Qomaw hakil bekhorota hi d'Meshikha khareren w'la tetekdenon tob benira d'aivdota.***

Stand you therefore in liberty his of Messiah, liberty and not subjugation turning from the yoke of servitude.

Therefore you stand in the liberty of the Messiah, liberty and not subjugation, turning from the yoke of servitude.

5:2

***Haw ana Paulos amar ana lkon dan tetegizorta Meshikha medem la mehela lkon.***

Behold, I Paul say I to you, if you are circumcised, Messiah thing no benefit to you.

Behold, I Paul say to you, if you are circumcised, then Messiah is a thing that has no benefit for you.

5:3

***Mesehed ana din tob lekel baranash demetgezarom dekhayab d'keleh namusa nemela.***

Testify I while returning<sup>30</sup> to every man who is circumcised is of all the Torah to act on.

I testify to you again, that every circumcised man is obligated to act on the entire Torah.

5:4

***Atbetaiton lkon min Meshikha aylin d'b'namusa mezededeqita demin tibota nepelton.***

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<sup>30</sup> The word תָּוֹב (*tob*) actually has multiple meanings. The root means "to return", and this covers several related ideas. Semitic thought has always looked at morality as a kind of straight path (Isaiah 40:3, Matthew 3:3). An evil person then has become lost or taken a crooked path, but if he repents he is said to have "turned back". That is why a variant on this word, *teshuvah* means "to repent". In this case though, Rav Shaul is literally "returning" to his main point.

Ceased you from Messiah, those who are in the Torah justification seeking, grace has fallen for you.

Those of you who are in the Torah and who are seeking justification (from it), you have ceased to be from Messiah, (and therefore) you have fallen from grace.

5:5

***Khanan gir b'Rokha demin hymanota l'sevra d'tzediqota miqwin khanan.***

We for blessings through the Spirit which is from faith to hope of righteousness remaining.

For we, through the blessings of the Spirit, which is from faith, abide in the hope of righteousness.

5:6

***B'Meshikha gir Y'shua la gzorta medem aytih w'la aurlota ela hymanota d'metgemora b'khoba.***

In Messiah for Y'shua, not circumcision thing and an not uncircumcision but faith that is completed through love.

For in Messiah Y'shua, circumcision and uncircumcision are nothing, but faith is completed<sup>31</sup> through love.

5:7

***Shapir<sup>32</sup> rahetin hawyiton meno d'wedekon d'l'sharara la tetetpison.***

Well progressing you were, who confused you that to the truth not obey you?

You were progressing beautifully! Who confused you to not obey the truth?

5:8

***Peyaskon la hwa min haw d'qarkon.***

Persuasiveness yours not was from him who called you.

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<sup>31</sup> The word can also mean "perfected".

<sup>32</sup> This word, שפיר (*shapir*), also means "beautiful". So Paul here is not just saying that the Galatians were doing a reasonably good job before; rather he is saying their prior understanding was a thing of beauty.

Your persuasiveness was not from him who called you.

5:9

***Khamira qalila kuleh gebilta mekhma.***

Leaven little entire lump is leavened.

A little leaven leavens the whole lump.

5:10

***Ana takil ana ailikon b'Maran d'medem akhrin la meterayain anton w'aina d'delekh lkon haw nesibriyohi l'dina min d'aytohi.***

I confident am on you in Our Master, something another not consider you and that who troubled you he will bear to judgment, whoever he is.

I am confident with you in our Master, that you will not consider anything else, and that he who troubled you will bear his judgment, whoever he is.

5:11

***Ana din akhay alo aidkil gzorta mekrez hawyt lemana metredep hawyt d'lema aitbetil leh keshleh d'zaqipa.***

I then my brothers if circumcision preached was why persecuted? Why? Has ceased to be offense that cross?

My brothers, if I then preached circumcision, why was I persecuted? Why? Has the cross ceased to be an offense?

5:12

***Eshtop din ap mepeseq nepseqon hanon d'dalekhin lkon.***

O that those who are also troubling you be cut off!

O that those who are also troubling you would be expelled!

5:13

***Anton din l'kharota haw atquiriton akhay b'l'khod la tehwa kharotkon l'ailot besra ela b'khoba hawyiton meshhtaibdin khad l'khad.***

You who to liberty have been called, brothers, only not use liberty your to things (of) flesh, but in love you serve each one to one.

You who have called to liberty, brothers, only do not use your liberty to things of the flesh, but in love serve each other.

5:14

***Keleh gir namusa b'khada miltha metmila b'hi d'tekheb l'qribekh aykh napshekh.***

Entire for Torah in one word is fulfilled, you will love to your neighbor as you would yourself.<sup>33</sup>

For the entire Torah is fulfilled in one word: "You will love your neighbor as you would yourself.

5:15

***Ap din khad l'khad menketiton w'akliton khazaw d'lema khad min khad tesopon.***

If though one to one bite you and devour, behold! Of what one from one consume you.

But if you bite and devour one another--beware!--lest you consume one another.

5:16

***Amar ana din d'b'Rokha hawiton mehelkin w'ragta d'besra la min metom taibdon.***

Say I then of through the Spirit you should walk and lust of flesh not will subdue you.

I say then, you should walk through the Spirit and the lust of the flesh will not subdue you.

5:17

***Besra gir raeg medem d'naka l'Rokha. Rokha raga medem d'naka l'besra w'terihon seqoboleh anton khad d'khad d'la medem d'tzevin anton tehowon aivdin.***

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<sup>33</sup> The word נפש (naphshah) in Aramaic is the cognate of the Hebrew נפש (nefesh), and can mean "self", "soul" or "life".

Flesh for desires a thing that is against to the Spirit. The Spirit desires a thing that is against to the flesh. And the two are contrary to one to one so that you of no thing of desire are able to do.

For flesh desires a thing that is against the Spirit, and the Spirit desires a thing that is against the flesh, and both of these are opposed to one another, so that you are not able to do as you wish.

5:18

***Ain din b'Rokha mitdebrin anton la hawyeton takhit namusa.***

If then by the Spirit you are led, not you are under the Torah.

If then you are led by the Spirit, you are not under the Torah.

5:19

***Yadiain anton gir aivdohi d'besra d'aytihon zanyota tenpota tzekehnota.***

Know you for works of the flesh which are these: adultery, impurity, lasciviousness.

For you know the works of the flesh, which are these: adultery, impurity and lasciviousness,

5:20

***Polkhana d'petkara kherashota baildebabota kheryana tanana khemta etzyana palgwata sidqa.***

working of idols, witchcraft, enmity, strife, jealousy, anger, stubbornness, treacheries, heresies,

idolatry, witchcraft, enmity, strife, jealousy, anger, stubbornness, treacheries, heresies,

5:21

***Khesama qitala rawayota tzemara w'kul dleahalin damin w'ailin d'halin saorin aykh demin d'malkoteh d'Alaha la yartin.***

Envy, murder, drunkenness, revelry, and all like things. Those who and these of things done like, those of his kingdom of Elohim not inherit.

Envy, murder, drunkenness, revelry and all like things. Those who have done things like these, they shall not inherit the kingdom of Elohim.

5:22

***Parea din d'Rokha aytihon khoba khadota shlama megeret rokha b'simota tibota haymanutha.***

Fruits then of the Spirit are these: Love, joy, peace, patience, kindness, goodness, faith.

The fruits then of the Spirit are these: Love, joy, peace, kindness, goodness, faith,

5:23

***Mekikoka mesibrenota ail halin namusa la sim.***

Meekness, self-control. About these (things) instruction<sup>34</sup> not is placed.

Meekness, self-control. About these, there is no instruction put in place.

5:24

***Aylin din d'd'Meshikha anton besirhon zeqapo am kulhon kavohi w'regigatah.***

And those who are of Messiah their flesh crucified with all its passions and lusts.

And those who are of Messiah, have crucified their flesh, with all its passions and lusts.

5:25

***Nekha hakil b'Rokha w'l'Rokha neshalem.***

Let live us therefore by the Spirit, and to the Spirit follow us.

Let us therefore live by the Spirit, and surrender to the Spirit.

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<sup>34</sup> In this context, נְמוּסָא (*namusa*), the Aramaic cognate for תּוֹרָה (*torah*), is better understood at its root level, meaning "to instruct" rather than as a formalized title. Reason being, if such were not done, then Rav Shaul could be construed as saying that these positive fruits of the Spirit are not covered in the Torah, when the fact is they are (love your neighbor, et. al.). Rather, the better point is that there is no *instruction* against doing these fruits of the spirit.

5:26

*W'la nehwa sariqi shubkha d'meqlin khad ail khad w'khesmin khad b'khad.*

And not let us be of vacant glories that ridicule one upon one and envy one in one.

And let us not be of vacant glories that cause us to ridicule one another and envy one another.

## **CHAPTER SIX**

6:1

*Akhay an anash minkon netqadem b'seklolota anton aylin d'b'rookh anton aytqanohi b'rokha mekikta w'hawiton zehirin d'delama ap anton tithneson.*

Brothers, if any man among you goes before in error you those who are in Spirit you restore to him by the spirit gentleness and you be cautious that lest upon you be temptation.

Brothers, if any man among you goes before you in error, you who are in the Spirit restore him by the spirit of gentleness and beware, lest temptation also comes upon you.

6:2

*W'tainaw yoqra dekhadadeh d'hakana memelin anton namuseh d'Meshikha.*

And carry you the load one another of thus complete yourselves in the instruction of Messiah.

And you carry the load of one another, and become full in the instruction of Messiah.

6:3

*An gir anash sebar d'aytohi medem kad la aytohi naphsheh metaia*

If for man considers that he is a thing when he is not, his soul is deceived.

For if a man considers that he is something, when he is not, his soul is deceived.

6:4

***Ela anash aibdeh nehwa baqa w'haydin binohi l'naphsheh nehwa shobharah w'ela b'akharana.***

But man's work let him examine and among his soul let him glory and not among others.

But let each man examine his own work and let him glory just within himself and not among others.

6:5

***Kul anash gir mawbela d'napsheh nishqol.***

Each man for load of himself will bear.

For each man will bear his own burden.

6:6

***Nishtotep din haw d'shmai miltha l'haw min d'mesmai leh b'kulhin tabata.***

Partaker while he becomes who hears the word and is with he who teaches all things that are good.

Let he who hears the word become a partaker with he who teaches all good things.

6:7

***La tataion Alaha la mitbezekh medem d'zarai gir bar anasha haw ho khatzed.***

Not deceived be you Alaha not deceived that sowed for the sons of men is also reaped.

Do not deceive yourselves, as Elohim is not deceived, for what the sons of men sow, they shall also reap.

6:8

***Min d'b'besar zarai min besar khabela haw khazed w'min d'b'rookh zarai min Rokha khaya d'lailam nitzod.***

From that in flesh sowed from flesh corruption is reaped and from those who in Spirit sown Spirit lives that are eternal are given.

That which is from the flesh, sowed from the flesh, reaps corruption. But for those who are sown in the Spirit, from the Spirit eternal life is given.<sup>35</sup>

6:9

***W'kad aibdinin d'tab la hwt mana lan nehwa gir zebina d'nekhzod w'la teman lan.***

And when working of good not be weary us let for season of reaping and not faint us.

And let us not be weary now that we are working for good, for in the season of reaping we will not faint.

6:10

***Hasha hakil aid zebina ayt lan neplokh tabata lwat kul anash yitirayt lwat beni beyta d'haymanutha.***

This therefore while time is ours let us do good towards all men especially towards the sons of the house of faith.

Therefore, while we have time, let us do good to all men, especially towards those who are sons of the house of faith.

6:11

***Khazaw aylin ketibin ktaba lkon b'aidi.***

See these large letters I have written to you in my own hand.

See these large letters I have written to you in my own hand.

6:12

***Aylin d'tzebin d'neshtebhron b'besra hanon altzin lkon d'tetgzron d'b'lkhod b'ziqipeh d'Meshikha la neteredepo.***

Those that desire of boasting in the flesh are those compelling to you be circumcised only lest by the cross of Messiah not persecuted they.

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<sup>35</sup> It is no coincidence that the original word order English reads "lives" but the syntactical English "life". This is no discrepancy. Rather, it is a way of showing idiomatic expressions from one language to another. The same thing happens when we raise a glass of wine and give the toast of "*L'chayim!*" that phrase is rendered as "to life!" when in fact the Hebrew is plural and literally reads, "to lives!".

Those that desire to be boasting in the flesh are those who are compelling you to circumcision, only lest by the cross of the Messiah that they might not be persecuted.

6:13

***Apala gir hanon halin d'gzirin neterin namusa ela tzebin d'tetgziron d'b'besrekon d'yelkon neshtebeheron.***

Not even for they who are circumcised obey the Torah but they desire you to be of the circumcision, that in your flesh that might they boast.

For not even they who are circumcised obey the Torah, but they desire you to be circumcised so that they might boast in your flesh.

6:14

***Li din la nehwa d'ashtebeher ela b'zquipeh d'Maran Eshoa Meshikha d'beh alma zquipa li w'ana zqip ana l'alma.***

Me but not let of boast but by the cross of our Master Y'shua the Messiah of in him the world crucified to me and I crucified to the world.

But let me not boast, except by the cross of our Master Y'shua the Messiah, by whom the world is crucified to me and I to the world.

6:15

***La gir gzorta ayti medem w'la aurlota ela brita khadatha.***

Not for circumcision is a thing and not uncircumcision but a new creation.

For neither circumcision nor uncircumcision is anything, but a new creation (is what is something).

6:16

***W'aylin d'lehana shabita shlamin shlama nehwa ailihon w'rakhma w'ail Aiyesriyl d'Alaha.***

And those who follow this path peace let there be upon them and mercy and upon the Israel of Elohim.

And to those who follow this path: Let there be peace and mercy upon them and upon the Israel of Elohim.

6:17

***Makil li anash aimta la nerma ana gir kotmateh d'Maran Eshoa Meshikha b'pegri shaqil ana.***

Therefore me man trouble not put I for marks of our Master Y'shua the Messiah in body my bear I.

Therefore, man does not trouble me, for placed in my body I bear the marks of our Master Y'shua the Messiah.

6:18

***Tiboteh d'Maran Eshoa Meshikha am rokhkon akhi. Aw-mayn.***

Grace of our Master Y'shua the Messiah be with your spirit my brothers. Amen.

The grace of our Master Y'shua the Messiah be with your spirit, my brothers. Amen.

**Here ends the Epistle to the Galatians, written from Rome.**