

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

Ἡ ΚΑΙΝὴ ΔΙΑΘΗΚΗ

THE NEW COVENANT IN MY BLOOD

Πρὸς Γαλάτας
GALATIANS

Paulos's Letter to the Galatians

*Rendered from the Greek — from the scrolls, the codices,
and the oldest copies*

BEFORE YOU READ — GALATIANS

Πρὸς Γαλάτας

What can be known about this book — from the record itself, and from the oldest copies that carry it. What cannot be known is said plainly, and nothing is dressed as fact that is only a guess.

WHO

The letter names its own writer in its first line:

“Paulos, an apostle—not from men, nor through man, but through Yehoshua HaMashiach, and Elohim the Father, who raised Him out of the dead—” (1:1).

The greeting runs on in the same breath: “and all the brothers with me, to the Assemblies of Galatia” (1:2).

The title the copies carry names the readers, not the writer: Πρὸς Γαλάτας — “To the Galatians.”

WHAT

This book is a letter — six chapters, one hundred forty-nine verses, the received numbering entire.

It was written because its readers had been turned. Paulos wonders “that you are so quickly removed from Him who called you in the grace of HaMashiach to another good news” (1:6), and he names the trouble

plainly: “there are certain who are troubling you, and wishing to pervert the good news of HaMashiach” (1:7). His solemn word on any different proclamation stands twice over (1:8–9), and to the Galatians themselves he cries, “O thoughtless Galatians, who bewitched you—you before whose eyes Yehoshua HaMashiach was publicly portrayed [as] crucified?” (3:1).

The letter also carries his own life-story in his own words (1:11–2:14): the good news he proclaimed, he says, “it is not according to man” (1:11); his years in Arabia and Damascus; his goings up to Jerusalem; and the day James, and Cephas, and John gave to him and to Barnabas a right hand of fellowship — in his own words, they “gave to me a right hand of fellowship, and to Barnabas” (2:9).

WHERE

It was written in Greek, to the assemblies of Galatia (1:2). Which Galatia the name carries — the province of that name or the older region — the letter itself does not settle, and this page does not settle it.

Where Paulos wrote from, the letter does not say. The letter names no city of writing, and no copy supplies one. That is the whole of what can honestly be said, and this page says no more.

WHEN

The letter fixes no year for its own writing, and this page fixes none. Its own anchors are intervals inside his story, and they stand here as the letter gives them, with no dates computed from them: in his own words, “I went away to Arabia, and again returned to Damascus” (1:17); “then, after three years, I went up to Jerusalem” (1:18); and “Then after fourteen years again I went up to Jerusalem with Barnabas” (2:1). The three years and the fourteen years are the letter’s own anchors, named as its own, and no further.

The copies, not the guesses, are this letter’s certain witnesses — and they follow.

THE WRITER

His own telling stands in the letter itself. Of his former life he writes: “you heard of my behavior once in Judaism, that I was exceedingly persecuting the Assembly of Elohim, and destroying it” (1:13), and, in his own words, “being more abundantly a zealot for the traditions of my fathers” (1:14).

Of his call he writes of Elohim, “He who separated me from my mother’s womb, and called [me] through His grace” (1:15), “to reveal His Son in me, that I might proclaim Him as good news among the nations” (1:16).

Of his standing he writes, “I have been entrusted with the good news of the uncircumcision, as Peter with

[that] of the circumcision” (2:7): “for He who worked with Peter to the apostleship of the circumcision, worked also in me in regard to the nations” (2:8).

THE OLDEST COPIES THAT CARRY IT

No copy from the writer’s own hand survives. What survives is a company of ancient copies, and the oldest of them are these:

¶46 (about the year 200). A papyrus book copied about the year 200 — the oldest collection of Paulos’s letters in existence, holding most of his letters together in one company. No single leaf of it is claimed here for this letter; it stands as the letter’s oldest company-witness, as this book’s own opening pages name it.

Codex Sinaiticus (300s). A whole Bible from the fourth century, and it carries this letter entire.

Codex Vaticanus (300s). The Vatican’s fourth-century Bible; it carries this letter entire likewise.

Codex Alexandrinus (400s). A fifth-century whole Bible. This book’s own apparatus names it among the oldest copies that carry this letter, and its readings stand in the Notes at standings across the letter (1:3; 3:1; 4:6; 5:19; 5:21).

The sacred names (nomina sacra). In these copies the set-apart names are not written out in full. The

scribes keep the first letters and the last, fold the middle away, and draw a line over the word: $\bar{K}\bar{\Sigma}$ for Kyrios, $\bar{\Theta}\bar{\Sigma}$ for Theos, $\bar{I}\bar{\Sigma}$ and $\bar{I}\bar{H}\bar{\Sigma}$ for Iēsous, $\bar{X}\bar{\Sigma}$ for Christos. So the names stand in copy after copy — shortened, overlined, and set apart from every common word around them.

Everything on this page can be checked against the record and the copies. What the record does not say, this page does not claim.

HOW THIS BOOK IS LAID OUT

THE RENDERING'S NAME. This rendering is called THE MASTER'S HAND UNVEILED — the name given to it on October 14, 2026 — and its motto, given with the name, stands on the title page beneath it: “The Master stands; the veil is lifted.” The Master's hand, unveiled — the veil taken away (2 Corinthians 3) — and the names standing exactly as the copies carry them.

The base text is the SBL Greek New Testament (Holmes edition), checked against the oldest copies that carry this letter: $\mathfrak{P}46$ (about the year 200, the earliest surviving copy of Paulos's letters), Codex Sinaiticus, Codex Vaticanus, Codex Alexandrinus, Codex Ephraemi, and the Western company headed by Codex Claromontanus. Where the copies divide, the oldest reading stands in the text and the division is named in the Notes at the back — stated openly, never settled silently. The Greek line printed above every verse is the text rendered, so any reader can measure the English against it word by word.

This letter carries the set's densest argument over the Law, works of law, and faith. The rendering prints every sentence as it is written; the apparatus opens words and names variances, and argues nothing — neither for the argument nor against it. What Paulos

wrote stands; what the copies did to it stands named beside it.

The names stand restored, as across the set. The letter's first word is the writer's name: Παῦλος prints Paulos. Ἰησοῦς Χριστός prints Yehoshua HaMashiach; the Greek's reversed order at its standings (2:4; 3:14) prints in its own order, HaMashiach Yehoshua. The letter names the Jerusalem apostle two ways, and the rendering keeps the Greek's name at each standing: Κηφᾶς, Cephas, at 1:18; 2:9, 11, 14 — and Πέτρος, Peter, at 2:7, 8. Where the corpus prints “Peter” for the Greek's Cephas, the Cross-Check counts it. Ἰάκωβος prints James; Ἰωάννης, John; Βαρναβᾶς, Barnabas; Τίτος, Titus; Ἀγάρ, Hagar; Ἰσαάκ, Isaac; Σινᾶ, Sinai.

κύριος (kyrios) carries the Name only where the Greek quotes a Hebrew passage that carries the Name in its quoted words. Every quotation standing in this letter was checked against its Hebrew source, standing by standing: Genesis 15:6 (3:6), Deuteronomy 27:26 (3:10), Habakkuk 2:4 (3:11), Leviticus 18:5 (3:12), Deuteronomy 21:23 (3:13), Isaiah 54:1 (4:27), Genesis 21:10 (4:30), and Leviticus 19:18 (5:14). None of the quoted clauses carries the Name in its quoted words, and none carries a κύριος in the Greek for the dress to render. The nearest standing — Leviticus 19:18, whose Hebrew verse closes “I [am] YudHeyVavHey” — is recorded at 5:14, where the unquoted closing is named and no Name is supplied into Paulos's

sentence. κύριος therefore prints Elohim (Master) at every standing in this letter — 1:3 (inside the fenced phrase), 1:19, 5:10, 6:14, 6:18 — at 1:19 of the Son Himself, James’s brother, the standing named at its verse so it is not met unbriefed. Two standings print otherwise and are named: at 4:1 the κύριος is the child-heir of the illustration, “lord of all” — a man’s standing, printing plain “lord” as the corpus prints it; and at 6:17 the filled title “of Elohim (Master) Yehoshua” stands only in the later copies and is named at its verse.

θεός (theos) prints Elohim at every standing of the Father. One standing is dressed otherwise and is named at its place (4:8): “those that by nature are not gods” prints “gods” lowercase, as the corpus prints it, because the Elohim dress belongs to the Father’s standings and that verse’s own sentence denies its bearers are gods by nature.

The tekhelet blue follows the Kodesh rule of the set: the direct speech of the Father and of the Son prints blue; all other voices black. Four standings carry blue in this letter, and each is named at its place. (1) 3:8 — the promise’s own words to Abraham, “All the nations will be blessed in you” (Genesis 12:3; 18:18; 22:18), quoted inside the Writing’s foretelling; the frame is Paulos’s and prints black. (2) 3:16 — the promise’s quoted words, “And to your Seed”; the negated form Paulos constructs for the argument (“And to seeds”) is

not a quotation and prints black. (3) 4:27 — Isaiah 54:1 entire, Elohim’s oracle to the barren one, His quoted address — the call by which Deuteronomy 32:21 and Isaiah 65:1–2 stood blue in Romans. (4) 5:14 — Leviticus 19:18, the one-word sum of the Law, blue as at Romans 13:9, where the commandments stand as His spoken words. Black by the counterpart rules, named so they are not met unbriefed: the Law’s third-person sentences at 3:10–13 (compare the Law quoted at 2 Corinthians 13:1, black); Genesis 15:6 at 3:6, the Writing’s sentence about Abraham rather than Elohim’s spoken word (contrast Genesis 15:5’s spoken promise, blue in Romans); Habakkuk’s oracle sentence at 3:11, as at Romans 1:17; Sarah’s words at 4:30, a woman’s speech quoted as the Writing’s sentence; the Ruach’s cry, “Abba! Father!”, at 4:6 — His cry in the hearts, black as the Ruach’s speech in narration stands across the set (the call documented at Acts); and Paulos throughout.

Dress of single words, stated once: ἐκκλησία prints “Assembly” (1:2, 13, 22); εὐαγγέλιον, “the good news”; νόμος, “Law”; ἔργα νόμου, “works of law” (2:16; 3:2, 5, 10 — the phrase’s standing in the Scrolls is named once, in the Note at 2:16); πίστις Χριστοῦ prints the plain genitive, “the faith of” (2:16; 3:22, and beside them 2:20), the divide named once at 2:16 and not settled by the dress; ἔλεος, “mercy” (6:16); παιδαγωγός, “tutor” (3:24, 25 — the corpus’s own

word); ἀλληγορούμενα, “allegorized” (4:24 — the corpus’s own dress); στοιχεῖα, “elements” (4:3, 9 — the corpus’s word); βαπτίζω, “immerse” (3:27 — the corpus’s own word at the standing); ἄγγελος, “messenger” (1:8); and the στοιχ- stem — συστοιχεῖ, στοιχῶμεν, στοιχήσουσιν — opened once at 5:25.

The accounting stands complete: 149 verses in the text — the received numbering of Galatians entire, nothing absent, no whole verse fenced away, nothing supplied. Divided words and clauses inside verses are fenced by the SBL editors at their places, and those that carry sense are named in the Notes (1:3; 1:6; 2:14; 2:16; 3:1; 4:6; 4:7; 4:14; 4:25; 4:26; 4:28; 5:1; 5:24; 6:15; 6:17 and their company).

The Cross-Check at the back lists every verse against the project LSV corpus — the set’s English yardstick — quoting the corpus line and stating either “agrees” or the differ with its Greek reason. Differences that are only the set’s standing dress (Elohim for the corpus’s “God,” Yehoshua HaMashiach for “Jesus Christ,” Elohim (Master) for “the LORD/Lord,” Paulos for “Paul,” Assembly for the corpus’s lowercase “assemblies”) are the dress itself, stated here once, and are not counted as differs; every counted differ is a place where the Greek the oldest copies carry reads otherwise than the corpus’s line, or where a word’s sense is at stake. The corpus never decided a rendering; it only measures one afterward.

ΠΡΟΣ ΓΑΛΑΤΑΣ

CHAPTER 1

1 Παῦλος ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,

Paulos, an apostle—not from men, nor through man, but through Yehoshua HaMashiach, and Elohim the Father, who raised Him out of the dead— [1:1]

2 καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας·

and all the brothers with me, to the Assemblies of Galatia: [1:2]

3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ,

Grace to you and peace from Elohim the Father and our Elohim (Master) Yehoshua HaMashiach, [1:3]

4 τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν ὅπως ἐξέλῃται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος ἡμῶν κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν,

who gave Himself for our sins, that He might deliver us out of the present evil age, according to the will of our Elohim and Father, [1:4]

5 ὧς ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

to whom [is] the glory through the ages of the ages. Amen. [1:5]

6 Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον,

I wonder that you are so quickly removed from Him who called you in the grace of HaMashiach to another good news— [1:6]

7 ὁ οὐκ ἔστιν ἄλλο· εἰ μὴ τινές εἰσιν οἱ ταρασσόντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ.

not that there is another, except there are certain who are troubling you, and wishing to pervert the good news of HaMashiach; [1:7]

8 ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ Ἐυαγγελίζεται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.

but even if we or a messenger out of Heaven may proclaim good news to you different from what we proclaimed to you—let him be accursed! [1:8]

9 ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

As we have said before, and now say again: if anyone may proclaim to you good news different from what you received—let him be accursed! [1:9]

10 Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ ζητῶ
ἀνθρώποις ἀρέσκειν; Ἐἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ
δοῦλος οὐκ ἂν ἦμην.

**For do I now persuade men, or Elohim? Or do I
seek to please men? For if I yet pleased men—I
should not be HaMashiach's servant. [1:10]**

11 Γνωρίζω ἱγὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ
εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον·
**And I make known to you, brothers, the good
news that was proclaimed by me, that it is not
according to man, [1:11]**

12 οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, ὅτε
ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.
**for neither did I receive it from man, nor was I
taught [it], but through a revelation of Yehoshua
HaMashiach, [1:12]**

13 Ἦκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ
Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ
θεοῦ καὶ ἐπόρθουν αὐτήν,
**for you heard of my behavior once in Judaism,
that I was exceedingly persecuting the Assembly
of Elohim, and destroying it, [1:13]**

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

and I was advancing in Judaism above many of my own age in my race, being more abundantly a zealot for the traditions of my fathers. [1:14]

15 ὅτε δὲ ἑυδόκησεν ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ

But when [Elohim] was well pleased—He who separated me from my mother's womb, and called [me] through His grace— [1:15]

16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι,

to reveal His Son in me, that I might proclaim Him as good news among the nations, I did not immediately confer with flesh and blood, [1:16]

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

nor did I go up to Jerusalem to those who were apostles before me, but I went away to Arabia, and again returned to Damascus; [1:17]

18 Ἐπειτα μετὰ ἔτη τρία ἂν ἠλθον εἰς Ἱεροσόλυμα ἱστορῆσαι ἸΚηφᾶν, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε·

then, after three years, I went up to Jerusalem to get to know Cephas, and remained with him fifteen days; [1:18]

19 ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου.

and I did not see [any] other of the apostles,
except James, the brother of Elohim (Master). [1:19]

20 ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ
ψεύδομαι.

And the things that I write to you, behold, before
Elohim—I do not lie; [1:20]

21 ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς
Κιλικίας.

then I came into the regions of Syria and of Cilicia,
[1:21]

22 ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς
Ἰουδαίας ταῖς ἐν Χριστῷ,

and was unknown by face to the Assemblies of
Judea, that [are] in HaMashiach, [1:22]

23 μόνον δὲ ἀκούοντες ἦσαν ὅτι ὁ διώκων ἡμᾶς ποτε νῦν
εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει,

and they were only hearing that “he who is
persecuting us then, now proclaims good news—
the faith that he was then destroying”; [1:23]

24 καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.

and they were glorifying Elohim in me. [1:24]

ΠΡΟΣ ΓΑΛΑΤΑΣ

CHAPTER 2

1 Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς
Ἱεροσόλυμα μετὰ Βαρναβᾶ συμπαραλαβὼν καὶ Τίτον·

**Then after fourteen years again I went up to
Jerusalem with Barnabas, having also taken Titus
with me; [2:1]**

2 ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ ἀνεθέμην αὐτοῖς τὸ
εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς
δοκοῦσιν, μή πως εἰς κενὸν τρέχω ἢ ἔδραμον.

**and I went up by revelation, and submitted the
good news to them that I preach among the
nations, and privately to those esteemed, lest I ran
or might run in vain; [2:2]**

3 ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὢν, ἠναγκάσθη
περιτμηθῆναι·

**but not even Titus, who [is] with me, being a
Greek, was compelled to be circumcised— [2:3]**

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

**and [that] because of the false brothers brought in
unaware, who came in secretly to spy out our**

liberty that we have in HaMashiach Yehoshua,
that they might bring us under bondage, [2:4]

5 οἷς οὐδὲ πρὸς ὥραν εἵξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια
τοῦ εὐαγγελίου διαμείνη πρὸς ὑμᾶς.

to whom not even for an hour we gave place by
subjection, that the truth of the good news might
remain to you. [2:5]

6 ἀπὸ δὲ τῶν δοκούντων εἶναί τι— ὅποιοί ποτε ἦσαν οὐδὲν
μοι διαφέρει· πρόσωπον Ἰθεὸς ἀνθρώπου οὐ λαμβάνει—
ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο,

And from those who were esteemed to be
something—whatever they were then, it makes no
difference to me. Elohim does not accept the face
of man, for to me those esteemed added nothing,
[2:6]

7 ἀλλὰ τούναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον
τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς,

but on the contrary, having seen that I have been
entrusted with the good news of the
uncircumcision, as Peter with [that] of the
circumcision, [2:7]

8 ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς
ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη,

for He who worked with Peter to the apostleship
of the circumcision, worked also in me in regard
to the nations, [2:8]

9 καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρναβᾶ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν·

and having known the grace that was given to me, James, and Cephas, and John, who were esteemed to be pillars, they gave to me a right hand of fellowship, and to Barnabas, that we may go to the nations, and they to the circumcision, [2:9]

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

only, that we should be mindful of the poor, which I also was diligent—this very thing—to do. [2:10]

11 Ὅτε δὲ ἦλθεν ἸΚηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν·

And when Cephas came to Antioch, I withstood him to the face, because he stood condemned; [2:11]

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

for before the coming of some from James, he was eating with the nations, and when they came, he was withdrawing and separating himself, fearing those of circumcision, [2:12]

13 καὶ συννυπεκρίθησαν αὐτῷ Ἦκαὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρναβᾶς συναπήχθη αὐτῶν τῇ ὑποκρίσει.

and the other Jews acted hypocritically with him, so that Barnabas was also carried away by their hypocrisy. [2:13]

14 ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ ἸΚηφᾶ ἔμπροσθεν πάντων· Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς Ἦκαὶ οὐκ Ἰουδαϊκῶς ζῇς, Ἦπῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαῖζειν;

But when I saw that they do not walk uprightly according to the truth of the good news, I said to Cephas before all: “If you, being a Jew, live in the manner of the nations and not in the manner of the Jews, how do you compel the nations to live as Jews?” [2:14]

15 Ἦμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί, We by nature Jews, and not sinners of the nations, [2:15]

16 εἰδότες Ἦδὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, Ἦὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται Ἦπᾶσα σάρξ.

knowing that a man is not declared righteous by works of law, except through the faith of Yehoshua HaMashiach—and we also believed into HaMashiach Yehoshua, that we might be declared

righteous by the faith of HaMashiach, and not by works of law, because by works of law no flesh will be declared righteous. [2:16]

17 εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἄρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο·

And if, seeking to be declared righteous in HaMashiach, we were also ourselves found sinners, [is] HaMashiach then a servant of sin? Let it not be! [2:17]

18 εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν ἑσυνιστάνω.

For if the things I threw down, these again I build up, I set myself forth [as] a transgressor; [2:18]

19 ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον ἵνα θεῷ ζήσω· Χριστῷ συνεσταύρωμαι·

for I, through law, died to law, that I might live to Elohim. I have been crucified with HaMashiach; [2:19]

20 ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ ἑυίου τοῦ θεοῦ· τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

and I no longer live, but HaMashiach lives in me; and that which I now live in the flesh—I live in the faith of the Son of Elohim, who loved me and gave Himself for me; [2:20]

21 οὐκ ἄθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ νόμου
δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

I do not make the grace of Elohim void, for if
righteousness [is] through law—then HaMashiach
died in vain. [2:21]

ΠΡΟΣ ΓΑΛΑΤΑΣ

CHAPTER 3

1 Ὡ ἀνόητοι Γαλάται, τίς ὑμᾶς ἑβάσκανεν, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς ἑπροεγράφη ἑσταυρωμένος;

O thoughtless Galatians, who bewitched you—you before whose eyes Yehoshua HaMashiach was publicly portrayed [as] crucified? [3:1]

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

I only wish to learn this from you: did you receive the Spirit by works of the Law, or by the hearing of faith? [3:2]

3 οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε;

Are you so thoughtless? Having begun in the Spirit, do you now end in the flesh? [3:3]

4 τοσαῦτα ἐπάθετε εἰκῇ; εἴ γε καὶ εἰκῇ.

So many things you suffered in vain! If, indeed, even in vain. [3:4]

5 ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;

He, therefore, who is supplying the Spirit to you and working mighty acts among you—[is it] by works of law or by the hearing of faith? [3:5]

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

According as Abraham believed Elohim, and it was reckoned to him for righteousness; [3:6]

7 Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ εἰσιν Ἀβραάμ.

know, then, that those of faith—these are sons of Abraham, [3:7]

8 προῖδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεὸς προεηγγέλισατο τῷ Ἀβραάμ ὅτι Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη.

and the Writing, having foreseen that Elohim declares the nations righteous by faith, announced the good news beforehand to Abraham: “**All the nations will be blessed in you.**” [3:8]

9 ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. so that those of faith are blessed with the believing Abraham. [3:9]

10 Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν ὑπὸ κατάραν εἰσίν, γέγραπται γὰρ ὅτι Ἐπικατάρατος πᾶς ὃς οὐκ ἔμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά.

for as many as are of works of law are under a curse, for it has been written: “Cursed [is] everyone who is not remaining in all things that

have been written in the Scroll of the Law—to do them,” [3:10]

11 ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ θεῷ δῆλον, ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται,

and [it] is evident that in law no one is declared righteous with Elohim, because “The righteous will live by faith”; [3:11]

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

and the Law is not by faith, rather, “The man who did them will live in them.” [3:12]

13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται·

Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου,

HaMashiach redeemed us from the curse of the Law, having become a curse for us, for it has been written: “Cursed is everyone who is hanging on a tree,” [3:13]

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

that the blessing of Abraham may come to the nations in HaMashiach Yehoshua, that we may receive the promise of the Spirit through faith.

[3:14]

15 Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως ἀνθρώπου
κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται.

**Brothers, I say [it] as a man, no one even makes
void or adds to a confirmed covenant of man,
[3:15]**

16 τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ
σπέρματι αὐτοῦ· οὐ λέγει· Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ
πολλῶν, ἀλλ’ ὡς ἐφ’ ἐνός· Καὶ τῷ σπέρματί σου, ὅς ἐστιν
Χριστός.

**Now to Abraham the promises were spoken, and
to his Seed. He does not say, “And to seeds,” as of
many, but as of one: “[And to your Seed](#),” which is
HaMashiach. [3:16]**

17 τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ
Ἰθεοῦ ὁ μετὰ ἑτετρακόσια καὶ τριάκοντα ἔτη ἡγεγονῶς
νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.

**And this I say: a covenant confirmed beforehand
by Elohim—the Law, which came four hundred
and thirty years after, does not annul, so as to
make the promise void; [3:17]**

18 εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ
δὲ Ἀβραὰμ δι’ ἐπαγγελίας κεχάρισται ὁ θεός.

**for if the inheritance [is] by law, [it is] no longer
by promise, but Elohim granted [it] to Abraham
through promise. [3:18]**

19 Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη,
ἄχρις ᾧ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελλται, διαταγείς δι'
ἀγγέλων ἐν χειρὶ μεσίτου·

Why, then, the Law? It was added on account of the transgressions, until the Seed might come to which the promise has been made, having been set in order through messengers in the hand of a mediator— [3:19]

20 ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἐστίν.
and the mediator is not of one, but Elohim is one. [3:20]

21 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ θεοῦ; μὴ
γένοιτο· εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι,
ὄντως ἔκ νόμου ἂν ἦν ἡ δικαιοσύνη.

[Is] the Law, then, against the promises of Elohim? Let it not be! For if a law was given that was able to make alive, truly there would have been righteousness by law, [3:21]

22 ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν ἵνα
ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς
πιστεύουσιν.

but the Writing shut up the whole under sin, that the promise by faith of Yehoshua HaMashiach may be given to those believing. [3:22]

23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα
ᾧ συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.

And before the coming of faith, we were being kept under law, shut up to the faith about to be revealed, [3:23]

24 ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν·

so that the Law became our tutor—to HaMashiach, that we may be declared righteous by faith, [3:24]

25 ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν. and faith having come, we are no longer under a tutor, [3:25]

26 πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ.

for you are all sons of Elohim through faith in HaMashiach Yehoshua, [3:26]

27 ὅσοι γὰρ εἰς Χριστόν ἐβαπτίσθητε, Χριστόν ἐνεδύσασθε·

for as many as were immersed into HaMashiach put on HaMashiach; [3:27]

28 οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἑλλήν, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θῆλυ· ἅπαντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ.

there is neither Jew nor Greek, there is neither servant nor freeman, there is neither male and

female, for you are all one in HaMashiach
Yehoshua; [3:28]

29 εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, Ἵκατ'
ἐπαγγελίαν κληρονόμοι.

and if you [are] of HaMashiach then you are seed
of Abraham, and heirs according to promise. [3:29]

CHAPTER 4

1 Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου κύριος πάντων ὢν,

And I say, now as much time as the heir is a child, he differs nothing from a servant, [though] being lord of all, [4:1]

2 ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός.

but is under tutors and stewards until the time appointed of the father, [4:2]

3 οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἤμεθα δεδουλωμένοι·

so we also, when we were children, were in servitude under the elements of the world, [4:3]

4 ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον,

and when the fullness of time came, Elohim sent forth His Son, come of a woman, come under law, [4:4]

5 ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.

that He may redeem those under law, that we may receive the adoption as sons; [4:5]

6 ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κρᾶζον· Ἀββα ὁ πατήρ.

and because you are sons, Elohim sent forth the Spirit of His Son into our hearts, crying, “Abba! Father!” [4:6]

7 ὥστε οὐκέτι εἶ δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος ἰδιὰ θεοῦ.

so that you are no longer a servant, but a son; and if a son, also an heir through Elohim. [4:7]

8 Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν ἐδουλεύσατε τοῖς φύσει μὴ οὔσι θεοῖς·

But then, indeed, having not known Elohim, you were in servitude to those [that are] not by nature gods, [4:8]

9 νῦν δὲ γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν ἰδουλεύειν θέλετε;

and now, having known Elohim—and rather being known by Elohim—how [do] you turn again to the weak and poor elements to which you desire anew to be in servitude? [4:9]

10 ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς.

You observe days, and months, and times, and years! [4:10]

11 φοβοῦμαι ὑμᾶς μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς.

I am afraid for you, lest I labored in vain for you.
[4:11]

12 Γίνεσθε ὡς ἐγώ, ὅτι καὶ ἡ ἐμὴ ὥς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδέν με ἡδίκησατε·

I implore you, brothers, become as I [am]—
because I also [am] as you; you did not hurt me;
[4:12]

13 οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον,

and you have known that through weakness of
the flesh I proclaimed good news to you at the
first, [4:13]

14 καὶ τὸν πειρασμὸν ἡ ἐμὴ ἐν τῇ σαρκί μου οὐκ
ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ
ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.

and your trial in my flesh you did not despise nor
spit out, but you received me as a messenger of
Elohim, as HaMashiach Yehoshua. [4:14]

15 Ὡς τοῦτο ἡ ἐμὴ ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ
δυνατὸν τοὺς ὀφθαλμοὺς ὑμῶν ἔξορύξαντες ἐδώκατέ μοι.

Where then is your blessedness? For I testify to
you that, if [it were] possible, you would have

plucked out your eyes and given [them] to me.

[4:15]

16 ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;

so have I become your enemy, being true to you?

[4:16]

17 ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς

θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε.

They are zealous for you, [yet] not well, but they wish to shut you out, that you may be zealous for them. [4:17]

18 καλὸν Ἦ δὲ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναί με πρὸς ὑμᾶς,

and [it is] good to be zealously regarded, in what is good, at all times, and not only in my being present with you; [4:18]

19 Ἦ τέκνα μου, οὓς πάλιν ὠδίνω Ἦ μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν·

my little children, of whom I travail in birth again until HaMashiach may be formed in you, [4:19]

20 ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

indeed I was wishing to be present with you now, and to change my voice, because I am in doubt about you. [4:20]

21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε;

Tell me, you who are willing to be under law, do you not hear the Law? [4:21]

22 γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς παιδίσκης καὶ ἓνα ἐκ τῆς ἐλευθέρας·

For it has been written that Abraham had two sons, one by the maidservant and one by the free [woman], [4:22]

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

but he who [is] of the maidservant has been according to flesh, but he who [is] of the free [woman], through the promise, [4:23]

24 ἅτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν δύο διαθηκαί, μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν Ἀγάρ,

which things are allegorized, for these are the two covenants: one, indeed, from Mount Sinai, bringing forth to servitude, which is Hagar; [4:24]

25 τὸ Ἰδὲ Ἀγὰρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς·

Now this Hagar is Mount Sinai in Arabia, and corresponds to the Jerusalem that now [is], and is in servitude with her children, [4:25]

26 ἡ δὲ ἄνω Ἰερουσαλὴμ ἐλευθέρα ἐστίν, ἣτις ἐστὶν ἡ μήτηρ ἡμῶν·

and the Jerusalem above is free, which is our mother; [4:26]

27 γέγραπται γάρ· Εὐφράνθητι, στεῖρα ἢ οὐ τίκτουσα, ῥῆξον καὶ βόησον, ἢ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.

for it has been written: “Rejoice, O barren, who does not bear; break forth and cry aloud, you who do not travail; because many [are] the children of the desolate, more than of her who has the husband.” [4:27]

28 ὑμεῖς δέ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ·
But you, brothers, as Isaac [was], are children of promise. [4:28]

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

but as he then who was born according to the flesh persecuted him [born] according to the Spirit, so also now; [4:29]

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

but what does the Writing say? “Cast forth the maidservant and her son, for the son of the

maidservant may not be heir with the son of the free [woman]”; [4:30]

31 Ἰδιό, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας.

then, brothers, we are not a maidservant's children, but the free [woman's]. [4:31]

ΠΡΟΣ ΓΑΛΑΤΑΣ

CHAPTER 5

1 τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν· στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

For freedom HaMashiach set us free; stand, therefore, and do not be held fast again in a yoke of servitude. [5:1]

2 Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.

Behold! I, Paulos, say to you, that if you are [to be] circumcised, HaMashiach will profit you nothing; [5:2]

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

and I testify again to every man circumcised, that he is a debtor to do the whole law; [5:3]

4 κατηγορήθητε ἅπὸ Χριστοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξέπεσате.

you were voided from HaMashiach, you who are declared righteous in law; you fell away from grace; [5:4]

5 ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.

for we by the Spirit, by faith, wait for a hope of righteousness, [5:5]

6 ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.

for in HaMashiach Yehoshua neither circumcision avails anything, nor uncircumcision, but faith working through love. [5:6]

7 Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψεν ἡ ἀληθεία μὴ πείθεσθαι;

You were running well; who hindered you [so as] not to obey the truth? [5:7]

8 ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.

The persuasion [is] not of Him who is calling you! [5:8]

9 μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.

A little leaven leavens the whole lump; [5:9]

10 ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἔστι ἡ.

I have confidence in regard to you in Elohim (Master) that you will not be otherwise minded; and he who is troubling you will bear the judgment, whoever he may be. [5:10]

11 ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ.

And I, brothers, if I still preach circumcision, why am I still persecuted? Then the stumbling-block of the Cross has been done away. [5:11]

12 ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

O that even they would cut themselves off who are unsettling you! [5:12]

13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις·

For you were called to freedom, brothers, only the freedom [is] not for an occasion to the flesh, but serve one another through the love, [5:13]

14 ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ Ἰπεπλήρωται, ἐν τῷ· Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν.

for the whole Law is fulfilled in one word, in this: **“You will love your neighbor as yourself”**; [5:14]

15 εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ' ἀλλήλων ἀναλωθῇτε.

and if you bite and devour one another, see that you may not be consumed by one another. [5:15]

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

And I say, walk in the Spirit, and you may not fulfill the desire of the flesh; [5:16]

17 ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός, ταῦτα ἑαυτὰ ἑαυτῷ ἀντίκειται, ἵνα μὴ ἂν ἑὰν θέλητε ταῦτα ποιῇτε.

for the flesh desires contrary to the Spirit, and the Spirit contrary to the flesh, and these are opposed to one another, that the things that you may will—these you may not do; [5:17]

18 εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.

and if you are led by the Spirit, you are not under law. [5:18]

19 φανερά δέ ἐστιν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία, ἀσέλγεια,

And the works of the flesh are manifest, which are: whoredom, uncleanness, licentiousness, [5:19]

20 εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις, ζῆλος, θυμοί, ἐριθειαι, διχοστασίαι, αἵρέσεις,

idolatry, witchcraft, enmities, strife, jealousy, wraths, rivalries, dissensions, sects, [5:20]

21 ὀφθόνιοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις, ἃ προλέγω ὑμῖν ὡς προεῖπον ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.

envyings, drunkenness, revelings, and the things like these, of which I tell you beforehand, as I also said before, that those who practice such things will not inherit the Kingdom of Elohim. [5:21]

22 Ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη, χαρά, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις,

And the fruit of the Spirit is: love, joy, peace, long-suffering, kindness, goodness, faith, [5:22]

23 πραΰτης, ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος.

meekness, [and] self-control. Against such there is no law; [5:23]

24 οἱ δὲ τοῦ Ἰησοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.

and those who are of HaMashiach crucified the flesh with its passions and desires. [5:24]

25 εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν.

if we may live in the Spirit, we may also walk in the Spirit; [5:25]

26 μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

let us not become vainglorious—provoking one another, envying one another! [5:26]

CHAPTER 6

1 Ἀδελφοί, ἐὰν καὶ προλημφθῇ ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτόν, μὴ καὶ σὺ πειρασθῇς.

Brothers, even if a man may be overtaken in any trespass, you who [are] spiritual restore such a one in a spirit of meekness, considering yourself—lest you also may be tempted. [6:1]

2 ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἴαναπληρώσετε τὸν νόμον τοῦ Χριστοῦ.

Bear the burdens of one another, and so fill up the law of HaMashiach, [6:2]

3 εἰ γὰρ δοκεῖ τις εἶναι τι μηδὲν ὄν, ῥφρεναπατᾷ ἑαυτόν·
for if anyone thinks [himself] to be something—
being nothing—he deceives himself; [6:3]

4 τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει καὶ οὐκ εἰς τὸν ἕτερον,
and let each one prove his own work, and then he
will have the glorying in regard to himself alone,
and not in regard to the other, [6:4]

5 ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.
for each one will bear his own burden. [6:5]

6 Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς.

And let him who is instructed in the word share with him who is instructing in all good things. [6:6]

7 μὴ πλανᾶσθε, θεὸς οὐ μυκτηρίζεται· ὁ γὰρ ἑὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει·

Do not be led astray: Elohim is not mocked; for what a man may sow—that he will also reap, [6:7]

8 ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

because he who sows to his own flesh will reap corruption from the flesh, and he who sows to the Spirit will reap everlasting life from the Spirit. [6:8]

9 τὸ δὲ καλὸν ποιοῦντες μὴ ἑγκακῶμεν, καιρῷ γὰρ ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι.

and in doing good we should not be weary, for at the proper time we will reap—not desponding; [6:9]

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

therefore, then, as we have opportunity, may we work the good to all, and especially to those of the household of faith. [6:10]

11 Ἵδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί.

You see in how large letters I have written to you
with my own hand; [6:11]

12 ὅσοι θέλουσιν εὐπροσώπῃσαι ἐν σαρκί, οὗτοι
ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα τῷ σταυρῷ
τοῦ Ἰησοῦ τοῦ Ἰσραὴλ διώκωνται·

as many as are willing to make a good appearance
in the flesh, these constrain you to be circumcised
—only that they may not be persecuted for the
Cross of HaMashiach, [6:12]

13 οὐδὲ γὰρ οἱ ὑποτιθέμενοι αὐτοὶ νόμον φυλάσσουσιν,
ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι ἵνα ἐν τῇ ὑμετέρᾳ
σαρκὶ καυχῶνται.

for neither do those circumcised keep the Law
themselves, but they wish you to be circumcised,
that they may glory in your flesh. [6:13]

14 ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος
ἐσταύρωται ἡ κατὰ κόσμω.

And for me, let it not be—to glory, except in the
Cross of our Elohim (Master) Yehoshua
HaMashiach, through which the world has been
crucified to me, and I to the world; [6:14]

15 οὔτε γὰρ ἡ περιτομή τί ἐστιν οὔτε ἀκροβυστία, ἀλλὰ
καινὴ κτίσις.

for neither circumcision is anything, nor
uncircumcision, but a new creation. [6:15]

16 καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ’ αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.

and as many as will walk by this rule—peace [be] on them, and mercy, and on the Israel of Elohim.
[6:16]

17 Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω, ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.

From now on, let no one give me troubles, for I bear in my body the marks of Yehoshua. [6:17]

18 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί· ἀμήν.

The grace of our Elohim (Master) Yehoshua HaMashiach [is] with your spirit, brothers! Amen.
[6:18]

NOTES — WHERE THE COPIES DIVIDE

1. GALATIANS 1:3

The words “and our Elohim (Master)” (καὶ κυρίου ἡμῶν) are fenced by the SBL editors as a divided standing. They stand in Sinaiticus, Vaticanus, Alexandrinus, and the great mass of copies; Marcion's copy and a part of the Old Latin family pass directly from “from Elohim our Father” to “Yehoshua HaMashiach.” The text prints the oldest company's reading, as the corpus also reads it.

2. GALATIANS 1:4

Two smaller divisions stand at this verse, both of wording rather than sense: the SBL editors fence ὑπέρ at the verse's head (a company of copies reads περί, “concerning,” for “for”), and the phrase “the present evil age” stands in divided order — τοῦ αἰῶνος τοῦ ἐνεστώτος πονηροῦ as printed, against τοῦ ἐνεστώτος αἰῶνος πονηροῦ in a company of copies. The rendering follows the oldest order.

3. GALATIANS 1:6

The copies divide over whose grace called them. The oldest read ἐν χάριτι Χριστοῦ, “in the grace of HaMashiach,” as printed; a Western company reads “in the grace of Elohim” (ἐν χάριτι θεοῦ); later copies fill the name out, “in the grace of Yehoshua

HaMashiach” (Ἰησοῦ Χριστοῦ). The corpus reads with the oldest company, and the rendering follows it.

4. GALATIANS 1:15

The Greek leaves the subject of “was well pleased” inside the participles that follow — “the One who separated me from my mother's womb and called [me] through His grace.” The Name-word is supplied in brackets, as the corpus also names Him at this standing.

5. GALATIANS 1:19

Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου — “James, the brother of Elohim (Master).” The κύριος of this verse is Yehoshua Himself, James's brother; the standing is no quotation of a Hebrew passage, so it prints Elohim (Master) by the rule, not the Name — named here expressly, as the brief of this book requires, so the dress is not met unbriefed. The corpus prints “the brother of the LORD.”

6. GALATIANS 2:4

καταδουλώσουσιν, “they will bring [us] into bondage,” stands in the oldest copies in the future; a later company reads the subjunctive καταδουλώσωνται, “they might bring [us] into bondage,” which the corpus's wording follows. The sense stands either way; the rendering keeps the oldest form's force.

7. GALATIANS 2:14

Two smaller divisions stand at this verse: the middle clause of the sentence to Cephas — “and not in the manner of the Jews, you live” — is fenced by the SBL editors, a company of copies omitting or reordering it; and a small company reads τί, “why,” for πῶς, “how.” The text prints the oldest company's reading throughout.

8. GALATIANS 2:16

Three standings meet in this verse, and they are gathered here once. (1) THE FAITH OF — πίστις Ἰησοῦ Χριστοῦ (and ἐκ πίστεως Χριστοῦ below): readers divide over the genitive — “the faith OF Yehoshua HaMashiach,” His own faith and faithfulness, against “faith IN Yehoshua HaMashiach.” The Greek genitive carries both shapes, and the rendering prints the plain genitive without settling the divide — here, at 3:22 (“by the faith of Yehoshua HaMashiach”), and beside it at 2:20 (“in the faith of the Son of Elohim”). (2) WORKS OF LAW — ἔργα νόμου: the phrase is older than this letter. It stands in the Scrolls' own Hebrew — ma‘áseh ha-Torah, “works of the Torah” — in the Qumran letter called 4QMMT (“Some [of the] Works of the Law”), where a company of the separated ones set out their standings on the Law's works to a ruler in Jerusalem. The phrase's first home is that Scroll, and it is named here once, as a fact of the words' history; nothing in the naming settles what Paulos argues with it. (3) The closing clause — “because by works of law

no flesh will be declared righteous” — is fenced by the SBL editors as a divided standing; its words are Psalm 143:2's, carried into the verse.

9. GALATIANS 2:20

The words τοῦ υἱοῦ τοῦ θεοῦ, “of the Son of Elohim,” are fenced by the SBL editors as a divided standing: a small company of copies reads θεοῦ καὶ Χριστοῦ, “of Elohim and HaMashiach,” at this place. The text prints the mass reading, as the corpus also reads it. The genitive standing of the verse — “the faith of the Son of Elohim” — is the divide named at 2:16, and prints by the same plain-genitive rule.

10. GALATIANS 3:1

DISPUTED — the added clause. The sentence as the oldest copies carry it ends at “crucified?” A later company inserts τῇ ἀληθείᾳ μὴ πείθεσθαι, “not to obey the truth,” after “who bewitched you,” smoothing the grammar of οἷς (“before whose eyes”). The insertion is old enough to stand in the received text and in the corpus, and young enough to be absent from every great copy of the first centuries. The rendering prints the oldest sentence whole, and the addition is named here and in the Standing Notes, not hidden.

11. GALATIANS 3:8

The blue of this verse is the promise's own words only. The frame — “the Writing, having foreseen...

announced the good news beforehand” — is Paulos's sentence about the Writing, and prints black.

12. GALATIANS 3:10

The quotation is Deuteronomy 27:26. Verified standing by standing, as this book's rule requires: the Hebrew of the quoted verse carries no Name, and the Greek carries no κύριος — the saying's own frame in Deuteronomy is the Levites' pronouncing (Deuteronomy 27:14, “the Levites shall speak and say to all the men of Israel”). The quotation therefore prints black, as the Law's sentences print across the set (compare 2 Corinthians 13:1), and no Name stands in it. The same verification was made at 3:11 (Habakkuk 2:4 — no Name in the quoted words), 3:12 (Leviticus 18:5 — none), and 3:13 (Deuteronomy 21:23 — none), and their sentences print black by the same rule.

13. GALATIANS 3:13

The quotation is Deuteronomy 21:23 — “cursed [is] everyone who hangs on a tree.” The small fence at the verse's head (ὅτι γέγραπται, fenced by the SBL editors) marks a divided connective: a company of copies reads γέγραπται γάρ, “for it has been written.” The quoted sentence carries no Name in its Hebrew (see the Note at 3:10) and prints black.

14. GALATIANS 3:16

The blue span is the promise's own quoted words (Genesis 13:15; 17:8; 22:18) — Elohim's words to Abraham — printed blue as His quoted speech stands across the set. The negated form, “And to seeds,” is Paulos's construction for the argument, not a quotation, and prints black.

15. GALATIANS 3:17

DISPUTED — the addition, and the number beside it. (1) “To Christ”: the words εἰς Χριστόν entered the copies after “confirmed beforehand by Elohim,” naming the covenant's direction; the oldest copies end the clause at “by Elohim,” and the rendering prints their sentence. (2) The 430 years, printed as written: Paulos counts four hundred and thirty years from the promise to the Law. Exodus 12:40 gives the same number, 430, to the sojourning of the sons of Israel — and the Greek copies of Exodus count those 430 over the sojourning in Egypt and in Canaan together, while Genesis 15:13 gives 400 years to the affliction in a land not theirs. The set's books keep the 400 and the 430 unmerged, each at its own standing; this verse's count runs from the promise, as its sentence says, and the apparatus settles nothing between the standings.

16. GALATIANS 3:19

μεσίτης — the mediator, the one who stands between two parties — is opened here because the passage turns on the word (3:19, 20). The Law was “set in

order through messengers in the hand of a mediator”; the next verse gives the word's measure in Paulos's own sentence: “the mediator is not of one, but Elohim is one.” The words print as written; the apparatus adds nothing to them and settles nothing about them.

17. GALATIANS 3:28

ἄρσεν καὶ θῆλυ, “male and female” — the words are the Greek copies' own wording of Genesis 1:27 (“male and female He created them”), standing here inside Paulos's sentence. The verse prints as written, without commentary.

18. GALATIANS 4:6

DISPUTED — our hearts, or your hearts. The letter has run in the first person through this whole argument (“that WE might receive the adoption of sons,” 4:5), and the oldest copies keep the first person here: the Spirit of His Son is sent into OUR hearts — Paulos's own heart among them. The later copies turn the sentence outward to the readers, ὑμῶν, “your hearts,” and the corpus follows them. The rendering prints the oldest reading; the cry itself — “Abba! Father!” — is the Spirit's cry in the hearts (compare Romans 8:15), and prints black as the Ruach's speech in narration prints across the set (the call documented at Acts).

19. GALATIANS 4:7

DISPUTED — the heir's road. Three forms of the sentence stand in the copies: the oldest, “an heir

through Elohim”; the filled form, “an heir of Elohim through HaMashiach,” which the corpus prints (dressed); and a third, “an heir through Yehoshua HaMashiach.” The rendering prints the oldest sentence, and the filled forms are named here and in the Standing Notes, not hidden.

20. GALATIANS 4:8

θεοῖς prints “gods,” lowercase, as the corpus prints it — the Elohim dress belongs to the Father's standings (and to the Son's where the Greek calls Him θεός, John 1:1; 1:18; 20:28); this verse's own sentence denies that its θεοῖ are gods “by nature” (φύσει μὴ οὖσι θεοῖς). The SBL editors fence “by nature not” (φύσει μὴ) as the verse's divided seam — a company of copies reads μὴ φύσει, reordering the denial; the sense stands in both orders.

21. GALATIANS 4:14

The divided pronoun (see the Cross-Check) carries the verse's sense with it: on the oldest reading, the trial was the Galatians' — Paulos's flesh was their test, and they did not despise it; on the later reading it is Paulos's own trial in his flesh. Both readings are named; the text prints the oldest.

22. GALATIANS 4:25

The copies divide at the verse's head — the Western division the brief of this book names. The text as printed makes Hagar the subject: τὸ δὲ Ἀγὰρ Σινῶ

ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, “Now Hagar is Mount Sinai in Arabia.” A company of copies headed by the Western family reads the sentence without the name in that place — τὸ γὰρ Σινᾶ ὄρος, “for Sinai is a mountain in Arabia” — and some later copies and versions follow it. The SBL editors fence δέ at the seam. The allegory’s identification — Hagar answering to Sinai and to the present Jerusalem — stands either way; the rendering prints the oldest company’s reading, as the corpus also reads it. συστοιχεῖ is “stands in the same line with” — the στοιχ- stem of 5:25 and 6:16 (see the Note at 5:25).

23. GALATIANS 4:27

The quotation is Isaiah 54:1, Elohim’s oracle to the barren one, quoted entire. It prints blue as His quoted address — the call named on the layout page, the same call by which Deuteronomy 32:21 and Isaiah 65:1–2 stood blue in Romans: His words in the first and second person, spoken to His people. The Law’s third-person sentences at 3:10–13 print black by the counterpart rule (see the Note at 3:10). The quoted verse’s Hebrew carries no Name in its words, and the Greek no κύριος; none is supplied.

24. GALATIANS 4:28

The divided opening (see the Cross-Check) turns the sentence’s address: on the oldest reading Paulos turns from the allegory to the Galatians themselves — YOU

are the Isaac-children; on the later reading he gathers himself with them — WE are. The text prints the oldest reading.

25. GALATIANS 5:1

DISPUTED — the freedom sentence. Its standings divide three ways: the pronoun (ἡμᾶς, “us,” in the oldest copies; ὑμᾶς, “you,” in a later company, which the corpus follows), the join (the sentence stands as its own opening here; some copies attach “stand, therefore” to chapter 4's close), and the construction itself (“for freedom [He] freed us” against “in the freedom with which [He] freed you”). The rendering prints the oldest company's sentence whole.

26. GALATIANS 5:14

The quotation is Leviticus 19:18. Two standings are named, as this book's rule requires. (1) THE NAME: the quoted clause carries no κύριος in the Greek; the Hebrew verse it quotes closes with words Paulos does not quote — “I [am] YudHeyVavHey” — and no Name is supplied into Paulos's sentence. The verification is recorded here because this is the one quotation in the letter whose own Hebrew verse bears the Name at its close. (2) THE BLUE: the command prints blue as at Romans 13:9, where the commandments stand as Elohim's spoken words (their frame is Exodus 20:1, “And Elohim speaks all these words, saying”); Leviticus 19 opens in the same frame (19:1–2).

σεαυτόν, “yourself,” is fenced by the SBL editors (a company reads σουτόν, the same word contracted); πεπλήρωται, “has been fulfilled,” likewise carries a divided pointing in a small company.

27. GALATIANS 5:19

DISPUTED — the list's first word in the later copies. μοιχεία, “adultery,” is absent from P46, Sinaiticus, Alexandrinus, and Vaticanus at this verse; it stands in the Western and later companies. The rendering prints the oldest list; the addition is named here and in the Standing Notes.

28. GALATIANS 5:21

DISPUTED — the list's added word, gathered with its twin at 5:19: the oldest copies' list runs “envyings, drunkenness, revelings” without “murders.” The rendering prints the oldest list whole, and the addition stands named here and in the Standing Notes, not hidden.

29. GALATIANS 5:25

στοιχῶμεν — “let us walk in line” — is the στοιχ- stem's third standing in this letter: συστοιχεῖ at 4:25, “stands in the same line with” (Hagar with Sinai and the present Jerusalem); στοιχῶμεν here, “walk in line” with the Spirit; and στοιχήσουσιν at 6:16, “will walk in line by this rule (κανών).” The corpus dresses the three standings “corresponds,” “walk,” and “walk [by

this rule]”; the stem is one, and it is opened here once so the three standings can be read together.

30. GALATIANS 6:15

DISPUTED — the imported opening. The sentence as the oldest copies carry it begins at the denial itself: “for neither circumcision is anything, nor uncircumcision, but a new creation.” The words “in Christ Jesus” stand in 5:6 in their own place (“for in HaMashiach Yehoshua neither circumcision avails anything...”) and were carried into this verse's head by a later company of copies; the corpus follows them. The rendering prints the oldest sentence, and the import is named here and in the Standing Notes.

31. GALATIANS 6:17

The divided name (see the Cross-Check): the oldest copies close the letter's argument with Yehoshua's name alone — “the marks of Yehoshua.” The later copies fill the title out, “of the Lord Yehoshua,” as the corpus prints it (dressed, “of Elohim (Master) Yehoshua”). The rendering prints the oldest reading; 6:18's benediction that follows carries the full title in every copy.

THE STANDING NOTES — DISPUTED

These standings are gathered here in full, both sides named, as they stand at their places in the text and in

the Cross-Check. Nothing in this section settles them; it keeps them visible.

GALATIANS 2:16 — DISPUTED

As printed: “knowing that a man is not declared righteous by works of law, except through the faith of Yehoshua HaMashiach—and we also believed into HaMashiach Yehoshua, that we might be declared righteous by the faith of HaMashiach, and not by works of law, because by works of law no flesh will be declared righteous.”

Three standings meet in this verse, and they are gathered here once. (1) THE FAITH OF — πίστις Ἰησοῦ Χριστοῦ (and ἐκ πίστεως Χριστοῦ below): readers divide over the genitive — “the faith OF Yehoshua HaMashiach,” His own faith and faithfulness, against “faith IN Yehoshua HaMashiach.” The Greek genitive carries both shapes, and the rendering prints the plain genitive without settling the divide — here, at 3:22 (“by the faith of Yehoshua HaMashiach”), and beside it at 2:20 (“in the faith of the Son of Elohim”). (2) WORKS OF LAW — ἔργα νόμου: the phrase is older than this letter. It stands in the Scrolls' own Hebrew — ma‘aseh ha-Torah, “works of the Torah” — in the Qumran letter called 4QMMT (“Some [of the] Works of the Law”), where a company of the separated ones set out their standings on the Law's works to a ruler in Jerusalem. The phrase's first home is that Scroll, and it is named here once, as a fact of the words' history;

nothing in the naming settles what Paulos argues with it. (3) The closing clause — “because by works of law no flesh will be declared righteous” — is fenced by the SBL editors as a divided standing; its words are Psalm 143:2's, carried into the verse.

GALATIANS 3:1 — DISPUTED

As printed: “O thoughtless Galatians, who bewitched you—you before whose eyes Yehoshua HaMashiach was publicly portrayed [as] crucified?”

DISPUTED — the added clause. The sentence as the oldest copies carry it ends at “crucified?” A later company inserts τῇ ἀληθείᾳ μὴ πείθεσθαι, “not to obey the truth,” after “who bewitched you,” smoothing the grammar of οἷς (“before whose eyes”). The insertion is old enough to stand in the received text and in the corpus, and young enough to be absent from every great copy of the first centuries. The rendering prints the oldest sentence whole, and the addition is named here and in the Standing Notes, not hidden.

GALATIANS 3:17 — DISPUTED

As printed: “And this I say: a covenant confirmed beforehand by Elohim—the Law, which came four hundred and thirty years after, does not annul, so as to make the promise void;”

DISPUTED — the addition, and the number beside it. (1) “To Christ”: the words εἰς Χριστόν entered the

copies after “confirmed beforehand by Elohim,” naming the covenant's direction; the oldest copies end the clause at “by Elohim,” and the rendering prints their sentence. (2) The 430 years, printed as written: Paulos counts four hundred and thirty years from the promise to the Law. Exodus 12:40 gives the same number, 430, to the sojourning of the sons of Israel — and the Greek copies of Exodus count those 430 over the sojourning in Egypt and in Canaan together, while Genesis 15:13 gives 400 years to the affliction in a land not theirs. The set's books keep the 400 and the 430 unmerged, each at its own standing; this verse's count runs from the promise, as its sentence says, and the apparatus settles nothing between the standings.

GALATIANS 4:6 — DISPUTED

As printed: “and because you are sons, Elohim sent forth the Spirit of His Son into our hearts, crying, “Abba! Father!””

DISPUTED — our hearts, or your hearts. The letter has run in the first person through this whole argument (“that WE might receive the adoption of sons,” 4:5), and the oldest copies keep the first person here: the Spirit of His Son is sent into OUR hearts — Paulos's own heart among them. The later copies turn the sentence outward to the readers, ὑμῶν, “your hearts,” and the corpus follows them. The rendering prints the oldest reading; the cry itself — “Abba! Father!” — is the Spirit's cry in the hearts (compare Romans 8:15),

and prints black as the Ruach's speech in narration prints across the set (the call documented at Acts).

GALATIANS 4:7 — DISPUTED

As printed: “so that you are no longer a servant, but a son; and if a son, also an heir through Elohim.”

DISPUTED — the heir's road. Three forms of the sentence stand in the copies: the oldest, “an heir through Elohim”; the filled form, “an heir of Elohim through HaMashiach,” which the corpus prints (dressed); and a third, “an heir through Yehoshua HaMashiach.” The rendering prints the oldest sentence, and the filled forms are named here and in the Standing Notes, not hidden.

GALATIANS 5:1 — DISPUTED

As printed: “For freedom HaMashiach set us free; stand, therefore, and do not be held fast again in a yoke of servitude.”

DISPUTED — the freedom sentence. Its standings divide three ways: the pronoun (ἡμᾶς, “us,” in the oldest copies; ὑμᾶς, “you,” in a later company, which the corpus follows), the join (the sentence stands as its own opening here; some copies attach “stand, therefore” to chapter 4's close), and the construction itself (“for freedom [He] freed us” against “in the freedom with which [He] freed you”). The rendering prints the oldest company's sentence whole.

GALATIANS 5:19 — DISPUTED

As printed: “And the works of the flesh are manifest, which are: whoredom, uncleanness, licentiousness,”

DISPUTED — the list's first word in the later copies. μοιχεία, “adultery,” is absent from $\mathfrak{P}46$, Sinaiticus, Alexandrinus, and Vaticanus at this verse; it stands in the Western and later companies. The rendering prints the oldest list; the addition is named here and in the Standing Notes.

GALATIANS 5:21 — DISPUTED

As printed: “envyings, drunkenness, revelings, and the things like these, of which I tell you beforehand, as I also said before, that those who practice such things will not inherit the Kingdom of Elohim.”

DISPUTED — the list's added word, gathered with its twin at 5:19: the oldest copies' list runs “envyings, drunkenness, revelings” without “murders.” The rendering prints the oldest list whole, and the addition stands named here and in the Standing Notes, not hidden.

GALATIANS 6:15 — DISPUTED

As printed: “for neither circumcision is anything, nor uncircumcision, but a new creation.”

DISPUTED — the imported opening. The sentence as the oldest copies carry it begins at the denial itself: “for neither circumcision is anything, nor uncircumcision, but a new creation.” The words “in

Christ Jesus” stand in 5:6 in their own place (“for in HaMashiach Yehoshua neither circumcision avails anything...”) and were carried into this verse's head by a later company of copies; the corpus follows them. The rendering prints the oldest sentence, and the import is named here and in the Standing Notes.

THE CROSS-CHECK — EVERY VERSE AGAINST THE LSV CORPUS

The project LSV corpus is the set's English yardstick. It never decided a rendering; it measures one afterward. Verses whose cross-check reads "Agrees." are counted, not printed one by one; every differ IS printed, with the corpus line quoted entire and the Greek reason stated.

CHAPTER 1

1:14 *Corpus: "and I was advancing in Judaism above many equals in age in my own race, being more abundantly zealous of my fathers' deliverances,"*

Differ — παραδόσεων, "traditions": the corpus at this standing prints "my fathers' deliverances." παράδοσις is the handing-over word — the set's "traditions" at its standings across the writings (compare Matthew 15:2, 3, 6) — and the rendering prints it so here.

1:18 *Corpus: "then, after three years I went up to Jerusalem to inquire about Peter, and remained with him fifteen days,"*

Differ — the name and the verb: the Greek names Κηφᾶν, Cephas, where the corpus prints "Peter" (the same man; this letter names him Cephas at 1:18; 2:9, 11, 14 and Peter — Πέτρος — at 2:7, 8, and the rendering keeps the Greek's name at each standing).

ἱστορῆσαι is “to get to know” by visiting; the corpus prints “to inquire about.”

CHAPTER 2

2:11 *Corpus: “And when Peter came to Antioch, I stood up against him to the face, because he was blameworthy,”*

Differ — the Greek names Κηφᾶς, Cephas, where the corpus prints “Peter” (see the Cross-Check at 1:18). κατεγνώσμενος is “he stood condemned”; the corpus prints “he was blameworthy.”

2:14 *Corpus: “But when I saw that they are not walking uprightly to the truth of the good news, I said to Peter before all, “If you, being a Jew, live in the manner of the nations, and not in the manner of the Jews, how do you compel the nations to live like Jews?”*

Differ — the Greek names Κηφᾶ, Cephas, where the corpus prints “Peter” (see the Cross-Check at 1:18).

2:16 *Corpus: “having also known that a man is not declared righteous by works of law, but through faith from Jesus Christ, we also believed in Christ Jesus, that we might be declared righteous by faith from Christ, and not by works of law, because no flesh will be declared righteous by works of law.””*

Differ — πίστεως Ἰησοῦ Χριστοῦ, “the faith of Yehoshua HaMashiach”: the corpus prints “faith from Jesus Christ,” and again “faith from Christ.” The

rendering prints the Greek's plain genitive, “of,” as at Romans 3:22, 26. The verse's second name stands in the Greek's order, εἰς Χριστὸν Ἰησοῦν, “into HaMashiach Yehoshua.”

2:19 *Corpus:* “for I died through law that I may live to God;”

Differ — a verse seam: the clause “I have been crucified with HaMashiach” stands at the end of the Greek's 2:19; the corpus prints it at the head of its 2:20. The rendering keeps the Greek's line division, and 2:20 opens where the Greek opens it.

CHAPTER 3

3:1 *Corpus:* “O thoughtless Galatians, who bewitched you, not to obey the truth—before whose eyes [it] was previously written [about] Jesus Christ having been crucified?”

Differ — two standings: (1) the oldest copies do not carry the clause “not to obey the truth,” which the corpus prints; it stands in the later copies, and P46, Sinaiticus, Alexandrinus, and Vaticanus pass without it. (2) προεγράφη is the placarding word — “was publicly portrayed” before their eyes (κατ’ ὀφθαλμοῦς, “before [the] eyes”) — where the corpus prints “previously written.”

3:8 *Corpus: “and the Writing, having foreseen that God declares righteous the nations by faith, foretold the good news to Abraham:”*

Differ — a verse seam: the quoted promise stands within the Greek's 3:8, as the Writing's own foretelling to Abraham; the corpus prints the quotation at the head of its 3:9. The rendering keeps the Greek's division. The promise's words (Genesis 12:3; 18:18; 22:18) are Elohim's spoken words to Abraham, and print blue by the set's rule, as His quoted words stood in Romans.

3:9 *Corpus: ““All the nations will be blessed in you”; so that those of faith are blessed with the believing Abraham,”*

Differ — a verse seam: the corpus's line opens with the promise that the Greek carries at the end of 3:8 (see there). The verse itself — “those of faith are blessed with the believing Abraham” — agrees word for word in sense.

3:17 *Corpus: “and this I say, a covenant confirmed before by God to Christ, the Law, that came four hundred and thirty years after, does not set aside, to make void the promise,”*

Differ — the corpus prints “a covenant confirmed before by God to Christ”: the words “to Christ” (εἰς Χριστόν) stand in the later copies after “by Elohim”; the oldest copies — $\mathfrak{P}46$, Sinaiticus, Vaticanus — do

not carry them, and the SBL editors fence θεοῦ at the seam where the addition attaches.

CHAPTER 4

4:6 *Corpus: “and because you are sons, God sent forth the Spirit of His Son into your hearts, crying, “Abba! Father!””*

Differ — εἰς τὰς καρδίας ἡμῶν, “into OUR hearts”: the oldest copies — Ƴ46, Sinaiticus, Alexandrinus, Vaticanus — read ἡμῶν, “our”; the corpus prints “into your hearts,” following the later copies' ὑμῶν. The SBL editors fence the pronoun as a divided standing.

4:7 *Corpus: “So that you are no longer a servant, but a son, and if a son, also an heir of God through Christ.”*

Differ — διὰ θεοῦ, “through Elohim”: the corpus prints “an heir of God through Christ,” following the later copies, which read “an heir of Elohim through HaMashiach” (κληρονόμος θεοῦ διὰ Χριστοῦ), and some “through Yehoshua HaMashiach.” The oldest copies read simply κληρονόμος διὰ θεοῦ, “an heir through Elohim,” and the SBL editors fence the two words as a divided standing.

4:14 *Corpus: “and you did not despise nor reject my trial that [is] in my flesh, but you received me as a messenger of God—as Christ Jesus;”*

Differ — τὸν πειρασμὸν ὑμῶν, “YOUR trial [that was] in my flesh” — the test his bodily condition put to

them: the oldest copies read ὑμῶν, and the SBL editors fence the pronoun; the corpus prints “my trial,” following the later copies' μου.

4:15 Corpus: *“what then was your blessedness? For I testify to you, that if possible, having plucked out your eyes, you would have given [them] to me;”*

Differ — ποῦ οὖν, “Where then [is] your blessedness?”: the oldest copies read ποῦ, “where”; the corpus prints “what then was your blessedness,” following the company that reads τίς, “what/who.”

4:17 Corpus: *“They are zealous for you—[yet] not well, but they wish to shut us out, that you may be zealous for them;”*

Differ — ἐκκλεῖσαι ὑμᾶς, “to shut YOU out”: the corpus line prints “to shut us out,” against the Greek's ὑμᾶς at this standing.

4:26 Corpus: *“and the Jerusalem above is the free [woman], which is mother of us all,”*

Differ — μήτηρ ἡμῶν, “our mother”: the oldest copies read the two words, fenced by the SBL editors; the corpus prints “mother of us all,” following the later copies that add πάντων, “of all.”

4:28 Corpus: *“And we, brothers, as Isaac, are children of promise,”*

Differ — ὑμεῖς δέ, “But YOU, brothers”: the oldest copies read ὑμεῖς, and the SBL editors fence the whole

sentence-opening; the corpus prints “And we, brothers,” following the copies that read ἡμεῖς γάρ, “for we.”

CHAPTER 5

5:1 *Corpus: “In the freedom, then, with which Christ made you free—stand, and do not be held fast again by a yoke of servitude.”*

Differ — the verse's whole construction: the oldest copies read τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν· στήκετε οὖν, “For freedom HaMashiach set US free; stand, therefore”—; the corpus prints “In the freedom, then, with which Christ made you free—stand,” following the copies that read ὑμᾶς, “you,” and join the sentence otherwise. The SBL editors fence the clause as a divided standing, and a company of copies carries the opening words at the end of chapter 4.

5:11 *Corpus: “And I, brothers, if I still preach uncircumcision, why am I still persecuted? Then the stumbling-block of the Cross has been done away [with];”*

Differ — περιτομήν is “circumcision”: the corpus line at this standing prints “uncircumcision,” against the Greek word, which is περιτομή at every standing in the letter (2:7–9; 5:6; 6:15) and in Paulos's argument here — his preaching circumcision is the charge he is answering.

5:19 *Corpus: “And the works of the flesh are also evident, which are: adultery, whoredom, uncleanness, licentiousness,”*

Differ — the oldest copies carry three words at the list's head; the corpus prints four, adding “adultery” (μοιχεία), which stands in the later copies, in some at the list's head.

5:21 *Corpus: “envyings, murders, drunkenness, reveling, and such like, of which I tell you before, as I also said before, that those doing such things will not inherit the Kingdom of God.”*

Differ — φόνοι, “murders,” stands in the corpus's list, between “envyings” and “drunkenness”; the oldest copies — P46, Sinaiticus, Alexandrinus, Vaticanus — do not carry it at this verse. It entered the later copies, perhaps from Romans 1:29's list, where φόνου stands in its own place.

5:24 *Corpus: “and those who are of Christ Jesus have crucified the flesh with the affections and the desires;”*

Differ — τοῦ Χριστοῦ, “of HaMashiach,” fenced by the SBL editors as the divided standing: the corpus prints “of Christ Jesus,” following the copies that add Ἰησοῦ, “Yehoshua,” after Χριστοῦ.

CHAPTER 6

6:8 *Corpus: “because he who is sowing to his own flesh, of the flesh will reap corruption; and he who is sowing to the Spirit, of the Spirit will reap continuous life;”*

Differ — ζῶναι αἰώνιον, the standing phrase “everlasting life”: the corpus line at this standing prints “continuous life.” The rendering prints the phrase as the set prints it at its standings.

6:15 *Corpus: “for in Christ Jesus neither circumcision avails anything, nor uncircumcision, but a new creation;”*

Differ — the oldest copies carry no “in Christ Jesus” at this verse: the corpus prints “for in Christ Jesus neither circumcision avails anything,” the opening words having entered the later copies from 5:6's sentence (compare 6:14's company). The SBL editors fence οὔτε γάρ at the seam — a smaller company also omits γάρ, “for.”

6:16 *Corpus: “and as many as walk by this rule—peace on them, and kindness, and on the Israel of God!”*

Differ — ἔλεος prints “mercy,” the set's dress for the ἔλεος family at its standings (Romans 9:15 and its company; 2 Corinthians 4:1): the corpus at this standing prints “kindness.” The verse's close prints as written — “and on the Israel of Elohim” — without commentary.

6:17 *Corpus: “From now on, let no one give me trouble, for I carry the scars of the Lord Jesus in my body.”*

Differ — τὰ στίγματα τοῦ Ἰησοῦ, “the marks of Yehoshua,” fenced by the SBL editors: the corpus prints “the scars of the Lord Jesus,” following the copies that read τοῦ κυρίου Ἰησοῦ, “of Elohim (Master) Yehoshua.” στίγματα are the branded marks a servant bore; the corpus's “scars” is its sense-word for them.

The accounting of the Cross-Check: 123 of the 149 text verses agree with the corpus line in sense; 26 differ, each printed above with its Greek reason. Total accounted: 149 — the received numbering of Galatians entire.

Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

“You will love your neighbor as yourself”

— Galatians 5:14

Ἡ ΚΑΙΝὴ ΔΙΑΘΗΚΗ — THE NEW COVENANT IN MY BLOOD ·
ΠΡΟΣ ΓΑΛΑΤΑΣ

The letter stands whole in the oldest copies, chapters 1–6 under one heading; its disputed standings — the faith-of divide and the works-of-the-Law scroll (2:16), the added clause (3:1), the “to Christ” addition and the 430 years (3:17), “our hearts” (4:6), “through Elohim” (4:7), the freedom sentence (5:1), the lists’ added words (5:19; 5:21), and the imported opening (6:15) — stand named in the Notes and the Standing Notes, as the oldest copies require.