

Chapter 2

- 1 Then, after fourteen years I went up to Jerusalem with Barnabas, and I brought Titus with me.
- 2 I went [to Jerusalem] because of a revelation, and I disclosed to them the gospel that I preach among the peoples. I reported this to those who were regarded as leaders,³ and to them only in private, so that I would not have run, or continue running, in vain.
- 3 Even Titus, who was with me and who was a pagan, was not required to be circumcised.
- 4 But because of certain brothers who secretly came in among us so that they could spy on the freedom that we have in Jesus the Messiah in order that they might enslave us,
- 5 we did not yield to their attempted subjugation for even a moment so that the truth of the gospel might remain with you.
- 6 As for those who were regarded as leaders (whether they actually are does not concern me, for God does not show favoritism among people), they themselves did not add a single thing [to what I had been preaching].⁴
- 7 Quite to the contrary, for they recognized that I had been entrusted with the gospel for the uncircumcised, just as Cephas had been entrusted with [the gospel for] the circumcised.
- 8 For the one who inspired⁵ Cephas to be the apostle to the uncircumcised⁶ has also inspired me to be the apostle to the peoples.

³ 'those who were regarded as leaders': lit. 'those who seemed to be something'.

⁴ 'did not add a single thing [to what I had been preaching]': lit. 'did not add anything to me'.

⁵ The verb here generally means 'to incite, stir up'.

⁶ 'to be the apostle to the uncircumcised' lit. 'in the apostleship of the circumcised'; likewise later in the same verse: 'in the apostleship of the Gentiles'.

مَجَلَّةٌ: د.

- 1 أُجِبْتُ فِي سِتَّةِ أَيَّامٍ؛ أُخْتِمْتُمْ حَتَّى: فَخَلَقْتُ لَهُمُوعْمَرًا. كَمَ كَرِيحًا. مَرَجِيًا
خَصِي حَلِيحًاوَه.
- 2 فَخَلَقْتُ فِي سِتَّةِ أَيَّامٍ. فَكَلِمَةُ لِهَؤُةٍ، مَجِيًا، وَمَجِيًا، إِنَّمَا حَقِيقًا.
مَتَفَانًا لَلنَّحْيِ وَمَصَلَّاحِيَّةٍ يَهَوِّهُ وَمَقَرِّمُ أَبْنَاءَهُ، كُنَسَ عَدُوَّهُ، وَمَر
مَتَفَانًا وَمَهْلِيًا. أَوْ يَهْلِيًا إِنَّمَا.
- 3 أَوْ لِهَؤُةٍ وَمَخِي وَمَؤَظَنًا يَهَوِّهُ: لَا تَأْتِي وَيَجِيءُ.
- 4 مَجَلَّةٌ فِي أَسْرَارٍ وَمَخِي حَكِي. وَيَخْفِي، مَنَاءَهُ أَيْ: أَيْدِي كَيْ حَقِيقَةً
مَخْمَلًا. أَيْخَلًا وَمَعْدِيَّةً نَسِيًا.
- 5 أَيْخَلًا مَلَّأَ مَخَلًا أَيْؤَخَصُ حَقِيقَةً يَهَوِّهُ، وَمَهْلِيًا يَهَوِّهُ أَيْخَلًا حَقِيقًا.
- 6 يَهْوِي، فِي مَصَلَّاحِيَّةٍ وَأَبْنَاءَهُ، قَرِّمُ: مَخِي فِي أَبْنَاءَهُ، لَا جَهْلًا كَد.
أَكْهَادًا خَمِي كَأَفْتٍ حَتْمًا لَا يُعْبَدُ: يَهْوِي، فِي مَجَلَّةٍ: قَرِّمُ لَا أَوْعَقِيهِ
كَد.
- 7 أَيْخَلًا يَسْتَمَلُّنَا. مَهْوِي خَمِي وَأَبْنَاءَهُ مَجِيًا، وَمَهْوِي كَهْوِيًا، أَسْرًا وَأَبْنَاءَهُ
خَرِيفًا خَرِيفًا.
- 8 يَهْوِي خَمِي وَمَخِي حَقِيقًا حَقِيقًا مَعْلَمَةً أَيْخَلًا وَمَخِي أَوْ كَد مَعْلَمَةً أَيْ
وَيَخْفِي.

- 9 And when they recognized the grace that had been given to me, James, Cephas, and John—those who were regarded as leaders—extended the right hand of fellowship to me and to Barnabas [with the understanding] that we [should go and preach] among the peoples and they among the circumcised.
- 10 Their only concern was that we remember the poor, which was something I was already eager to do.
- 11 But when Cephas came to Antioch, I confronted him face to face because [some people] were offended by him.
- 12 Until certain people had come from James, [Cephas] ate with the peoples; but when they came, he withdrew and separated himself because he was afraid of those who came from the circumcised.
- 13 And the rest of the Jews also consented with him in this so that even Barnabas was led into hypocrisy along with them.

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- 14 But when I saw that they were not remaining steadfast in the truth of the gospel, I said to Cephas in front of everyone, "If you are a Jew who lives like a pagan and not as a Jew, how can you require the peoples to live as Jews?"
- 15 For we, by our nature, are from the Jews, rather than from the sinful peoples.
- 16 But because we know that no person is made righteous through works of the Law, but rather through the faithfulness of Jesus the Messiah, we have also put our faith in Jesus the Messiah so that we might be made righteous through the Messiah's faithfulness and not through works of the Law. For no one⁸ becomes righteous through works of the Law.
- 17 If, however, while seeking to be made righteous through the Messiah, we discover that we are sinners, does that necessarily make the Messiah a servant of sin? Not at all!
- 18 If I rebuild the very things I tore down, I show that I myself transgress the Law.
- 19 For through the Law, I died to the Law so that I could live for God.

⁷ 'leaders': lit. 'pillars'.

⁸ 'no one': lit. 'not any flesh'.

- 9 كَسْبِ تِيْحِدِه لِهْمَه اَلْاِبْرَهْمَكَا كَس: تَهْمُجِد هَوَافِلَا هَمَهْنَه: هَمَه
وَهْمَه اَلْمَدِينَه هَمَه اَلْمَدِينَه اَلْمَدِينَه: تَهْمُنَا وَهْمَه اَلْمَدِينَه اَلْمَدِينَه كَس
هَوَافِلَا تِيْحَا. اَسْمَحْ حَقِيقَتَا هَمَهْنَه كِيْلَه وَهْمَه اَلْمَدِينَه اَلْمَدِينَه.
- 10 كَسْمَه وَحَقِيقَتَا هَمَه اَلْمَدِينَه اَلْمَدِينَه: هَوَافِلَا كَس وَهْمَه اَلْمَدِينَه اَلْمَدِينَه.
- 11 كَسْبِ اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه: كَاذِبَه وَهْمَه اَلْمَدِينَه اَلْمَدِينَه وَهْمَه اَلْمَدِينَه اَلْمَدِينَه.
- 12 وَهْمَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه: كَس حَقِيقَتَا اَلْمَدِينَه اَلْمَدِينَه: كَس اَلْمَدِينَه اَلْمَدِينَه.
تِيْحَا هَمَه تَهْمَه. هَمَه اَلْمَدِينَه اَلْمَدِينَه هَمَه اَلْمَدِينَه اَلْمَدِينَه وَهْمَه اَلْمَدِينَه اَلْمَدِينَه.
- 13 هَمَه اَلْمَدِينَه هَمَه حَقِيقَه اَلْمَدِينَه اَلْمَدِينَه: هَمَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه.
هَمَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه.
- 14 هَمَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه: اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه
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- 15 هَمَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه: هَمَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه.
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وَهْمَه اَلْمَدِينَه اَلْمَدِينَه. اَلْمَدِينَه اَلْمَدِينَه هَمَه اَلْمَدِينَه اَلْمَدِينَه: وَهْمَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه
اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه: هَمَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه. هَمَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه.
- 16 هَمَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه: اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه
وَهْمَه اَلْمَدِينَه اَلْمَدِينَه. اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه: وَهْمَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه
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- 17 هَمَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه: اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه
تَهْمَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه.
- 18 هَمَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه: اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه
هَمَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه.
- 19 هَمَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه: اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه اَلْمَدِينَه.

Chapter 3

- 1 Oh thoughtless Galatians! Who has brought about contention among you? For Jesus the Messiah was put on display before your eyes when he was crucified!
- 2 I want to learn this one thing from you: Did you receive the Spirit from works of the Law or from believing what you heard?⁹
- 3 Are you so foolish that, having begun with the Spirit you are now finishing with the flesh?
- 4 Did you experience all these things for nothing? If in fact it was for nothing!
- 5 Does the one who has given you the Spirit and who works miracles among you do so by [your] works of the Law or by your faith in what you heard?¹⁰
- 6 Just as Abraham "believed in God and it was credited to him as righteousness,"¹¹
- 7 you should know that so also, those who believe¹² are children of Abraham.
- 8 Because God knew ahead of time that it would be by faith that the peoples would be made righteous, he proclaimed [this] in advance to Abraham, as holy Scripture says, "All the peoples will be blessed through you."¹³
- 9 Therefore, those who believe are blessed through Abraham, the believer.
- 10 Those who [hope to be made righteous] through works of the Law are under a curse, for it is written, "Everyone who does not do everything written in this Law is cursed."¹⁴

⁹ 'believing what you heard': lit. 'the hearing of faith'.

¹⁰ 'your faith in what you heard': lit. 'your hearing of the faith'.

¹¹ Genesis 15:6.

¹² 'those who believe': lit. 'those who are of the faith'.

¹³ Genesis 12:3.

¹⁴ Deuteronomy 27:26.

فَقَالُوا:

- 1 أَيْ مَهْمَا زَمِنَّا كَلِمَاتِنَا فَهِيَ مَعَهُ مَعَهُ حُجْرٌ. وَإِنَّا أَسْرًا لَهُ بِعَرْوَةِ رَبِّهِ
وَمَا مِنْ كَسْبٍ كَسَبْتُمْ، تَعْمَدُ مَعَهُ مَعَهُ. كَمْ رَجُلٌ.
- 2 أَيْ زَمِنَّا حُجْرَةً رَجَا إِنَّا وَنَاؤُهُ مَعَهُ. فَحَيُّ تَجَرُّا وَنَعْمَهَا بِعَجَلَةٍ وَهَمَّا: أَيْ
فِي مَعْنَى وَنَعْمَهَا:
- 3 وَزَمِنَّا مَعَهُ أَيَّاهُ: وَمَعْنَاهُ كَاهَمًا. هُمَا جَمْعٌ مَعْلُومٌ أَيَّاهُ:
- 4 أَيْ كَيْفَ فُلَانٌ أَمَّا مَعْنَاهُ: أَيْ مَعْنَاهُ فِي أَمْرٍ.
- 5 أَيْ وَزَمِنَّا بِمَعْنَى مَعَهُ. هَمَّا: هَمَّا جَمْعٌ مَعْلُومٌ. فَحَيُّ تَجَرُّا وَنَعْمَهَا أَيْ
فِي مَعْنَى وَنَعْمَهَا:
- 6 أَيْ مَعْنَى وَنَعْمَهَا لَأَكْثَرِ: أَيْ لِمَعْنَى كَاهَمَ حُرُوفَهُ.
- 7 أَيْ وَزَمِنَّا أَيَّاهُ: وَنَعْمَهَا أَيَّاهُ: وَنَعْمَهَا أَيَّاهُ: وَنَعْمَهَا أَيَّاهُ.
- 8 مَعْنَى وَنَعْمَهَا: وَنَعْمَهَا أَيَّاهُ. وَنَعْمَهَا أَيَّاهُ: وَنَعْمَهَا أَيَّاهُ: وَنَعْمَهَا أَيَّاهُ.
مَعْنَى لَأَكْثَرِ. أَيْ وَنَعْمَهَا أَيَّاهُ: وَنَعْمَهَا أَيَّاهُ: وَنَعْمَهَا أَيَّاهُ: وَنَعْمَهَا أَيَّاهُ.
- 9 أَيْ مَعْنَى مَعْنَاهُ: وَنَعْمَهَا أَيَّاهُ: وَنَعْمَهَا أَيَّاهُ: وَنَعْمَهَا أَيَّاهُ: وَنَعْمَهَا أَيَّاهُ.
أَيْ مَعْنَى مَعْنَاهُ: وَنَعْمَهَا أَيَّاهُ: وَنَعْمَهَا أَيَّاهُ: وَنَعْمَهَا أَيَّاهُ: وَنَعْمَهَا أَيَّاهُ.
- 10 أَيْ مَعْنَى مَعْنَاهُ: وَنَعْمَهَا أَيَّاهُ: وَنَعْمَهَا أَيَّاهُ: وَنَعْمَهَا أَيَّاهُ: وَنَعْمَهَا أَيَّاهُ.
أَيْ مَعْنَى مَعْنَاهُ: وَنَعْمَهَا أَيَّاهُ: وَنَعْمَهَا أَيَّاهُ: وَنَعْمَهَا أَيَّاهُ: وَنَعْمَهَا أَيَّاهُ.

- 11 But no one becomes righteous through the Law before God. This is quite clear, because it is written, "The righteous person will live by faith."¹⁴
- 12 But the Law is not from faith; rather, "whoever does these things that are written in [the Law] will live by them."¹⁵
- 13 The Messiah redeemed us from the curse of the Law, and he himself became the curse on our behalf (for it is written, "Anyone who hangs on a tree is cursed"),¹⁶
- 14 so that Abraham's blessing might come to the peoples through Jesus the Messiah. And we have received the Spirit's promise through faith.
- 15 Brothers and sisters, I speak from human experience,¹⁷ for when a human covenant is established, no one can reject or replace anything in it.
- 16 But the promise was made to Abraham and to his descendant; [God] did not say to him "and to your descendants" as though many, but rather "to your descendant," as though one, which is the Messiah.
- 17 This is what I am saying: the covenant [with Abraham] was established beforehand by God in the Messiah; the Law, which came four hundred and thirty years later, is not able to nullify the promise or render it invalid.
- 18 For if the inheritance came from the Law, it would therefore not come from the promise. But God gave it to Abraham through the promise.
- 19 Why then was the Law given? It was added because of transgression until the descendant to whom the promise was made would come. The Law was given through angels by means of a mediator.
- 20 Now a mediator does not represent one [side], but God is one.
- 21 Is the Law therefore contrary to the promise of God? Not at all! For if a Law had been given which was able to give life, then truly righteousness would have come through the Law.

¹⁴ Habakkuk 2:4.¹⁵ Leviticus 18:5.¹⁶ Deuteronomy 21:23.¹⁷ 'from human experience': lit. 'according to humanity'.

- 11 لَمْ يَكُنْ أَحَدٌ يَتَقَدَّسُ بِقَوْلِ الْوَعْدِ قَبْلَ اللَّهِ. وَبِذَلِكَ بَيِّنٌ، لِأَنَّ الْبَارِئَ يَحْيَىٰ بِإِيمَانِهِ.
وَيَحْيَىٰ بِإِيمَانِهِ. وَبِذَلِكَ بَيِّنٌ، لِأَنَّ الْبَارِئَ يَحْيَىٰ بِإِيمَانِهِ.
- 12 لَمْ يَكُنْ أَحَدٌ يَحْيَىٰ بِقَوْلِ الْوَعْدِ قَبْلَ اللَّهِ. وَبِذَلِكَ بَيِّنٌ، لِأَنَّ الْبَارِئَ يَحْيَىٰ بِإِيمَانِهِ.
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- 22 But rather, Scripture confined everything under sin so that the promise made through the faithfulness of Jesus the Messiah might be given to those who believe.
- XXX
- 23 But before faith came, the Law was guarding us, holding us captive for the faith that would be revealed.
- 24 Therefore, the Law became a guide for us toward the Messiah so that we might be made righteous through faith.
- 25 But now that faith has come, we are no longer under a guide.
- 26 For you are all children of God through the faithfulness of Jesus the Messiah.
- 27 For those of you who were baptized in the Messiah have clothed yourselves with the Messiah.
- 28 There is neither Jew nor pagan, neither slave nor free, neither male nor female, for you are all one in Jesus the Messiah.
- 29 And if you belong to the Messiah, then you are the offspring of Abraham and heirs in the promise.

- 22 ح د الَّا سَجَم نَزَلَا فُحَصِّبَم نَسَب سَهْبَا. وَهَذَا كُنَّا جَدِّعْنَاهَا وَتَعْمَهُ
مَحْمَسْنَا تَلْبَهَب لَأَلْحَج وَهَدِّعْنَب. ٠.٠.٠.
- 23 ح د كَيْلَا وَبَع نَالِيَا مَوْنَعْنَاهَا. نَعْمَهَا نَلَا. يَهَا كَيْ. فَب مَحْمَسْنَب حَدِّعْنَاهَا. وَتَعْمَهُ
وَحَدِّبِيَا هَهَا حَقِّبِيَا كُنْه.
- 24 ح د نَعْمَهَا مَوْنَعْنَاهَا نَالِيَا هَهَا كَيْ حَرَابَا مَحْمَسْنَا. وَبَع مَوْنَعْنَاهَا تَرِيَّوَس.
- 25 ح د كَيْ بَابَا وَبَع مَوْنَعْنَاهَا. لَّا يَهَوَّع نَسَب نَالِيَا.
- 26 ح د فُحَصِّبَم نَسَب كُنَّا أَيْدَاهُ. بَلَاكَا جَدِّعْنَاهَا وَتَعْمَهُ مَحْمَسْنَا.
- 27 ح د أَلْحَج نَسَب وَجَدِّعْنَاهَا حَقِّبِيَا. كَحْمَسْنَا حَجْمَاهَا.
- 28 ح د كُنَّا مَوْنَعْنَاهَا. هَلَّا أَوْعْنَا. كُنَّا حَجْبَا. هَلَّا كَيْ مَنَاوَا. كُنَّا وَجْبَا. هَلَّا
تَعْمَاهَا. فُحَصِّبَم نَسَب فَب أَيْدَاهُ كَتَفَهُ مَحْمَسْنَا.
- 29 ح د وَجَدِّعْنَاهَا أَيْدَاهُ. مَحْمَسْنَا أَوْعَهُ أَيْدَاهُ وَجَدِّعْنَاهَا. هَنَبَا جَدِّعْنَاهَا.

Chapter 4

- 1 This is what I am saying: as long as an heir is a child, the heir is no different from the [household] slaves despite being the master of them all,
- 2 because the heir is under guardians and stewards until the time appointed by his father.
- 3 So also when we were children, we were subjugated under the natural elements of the world.
- 4 But when the fullness of time came about, God sent his Son, born from a woman and born under the Law,
- 5 so that he might purchase those who were under the Law and so we might be adopted¹⁸ as children.
- 6 And because you are children, God sent the Spirit of his Son into your hearts, crying, "Abba, Father!"
- 7 You are no longer slaves, but children, and if children, then also heirs of God through Jesus the Messiah.
- 8 For when you did not know God, you were enslaved by things that, by their very nature, are not gods.
- 9 But now that you do know God, or rather that you are known by God, have you turned back to those sickly, weak elements? Do you want to be enslaved to them again?
- 10 You observe particular days, months, times, and years,
- 11 so I am afraid that I have worked among you in vain.
- 12 You should be like me, because I also have become like you. My brothers and sisters, I beg you! You have not wronged me in anything.
- 13 For you know that I was ill¹⁹ when I first proclaimed the gospel to you,
- 14 and you did not despise or loathe my sickness, but rather you received me as if I were an angel of God, or even Jesus the Messiah!

¹⁸ 'be adopted': lit. 'receive adoption'.

¹⁹ 'I was ill': lit. 'in the sickness of my flesh'.

صِبْغَانُ: و

- 1 اَنْصَبْ اِنَا وَّبِعْ اَجْعَلْ اَجْنًا وَّبِنَا اِلًا. لَا فَرَسِمَ مَعِ حَيْثُ: كَبِ خَدًا وَّوَّه وَّفَكِهَهُ.
- 2 اَلَّا اِلْسِبْ اَفْرِيْقَهَقَا اَلْبَاهِيَه. مَوْتَكُ خُدًا. حِيْمَطَا حَرَجْنَا وَّمَع اَجْمَهِيَه.
- 3 مَوْتَلَا اِبِ مَب. كَبِ تَلْقَا وَّوَق: اِنْسِبْ اَهْلِيْقَهَقَهِيَه وَّحَلْمَطَا مَعْقَدِيْع وَّه.
- 4 كَبِ مَحَلًا وَّبِعْ هَهْ كَهْفَه وَّاجْنًا. مَبُو: اَكْدَا كَجِيَه: مَهْمَا مَعِ اَيْنَا: مَهْمَا اِلْسِبْ نَعْمَهَا.
- 5 وَّالْبِكِ وَّاِنْسِبْ نَعْمَهَا اُنْهِي. مَبْعَدُ صَمْعَه كَتَلَا.
- 6 مَهْمَا اِنْسِبْ وَّبِعْ كَتَلَا: مَبُو: اَكْدَا وَّمَا اَجْمَهِيَه لَلْتَلْقَا اِبِ. مَد وَّمَا اِنَا اَجْمَهِيَه.
- 7 مَعْقَلَا لَا وَّوَهْتَا. اَلَّا كَتَلَا. مَبُو: كَتَلَا. اِبِ مَبَا اِلَا كَدَا حَبِ نَعْمَه مَعْمَسَا.
- 8 مَبِيْبِ كَسِمَا: كَبِ لَا يُوْبِكِ وَّوَهْتَا. لَّا كَدَا. فَكَسَا. حَهْمَه. وَّبِعِ صَبْغَه. لَا وَّوَه اَكْدَا.
- 9 مَبَا وَّبِعْ وَّبِيْحَا. لَّا كَدَا: مَبَا: اِنْسِبْ اِنْسِبْ وَّالْبِيْحَا. مَعِ اَكْدَا. اِبِ وَّحِيْلَا. كَبِ. مَبُو: اَهْلِيْقَهَقَهَا مَبَا مَعْقَدِيْعَا: مَعِ وَّوَه اِنْسِبْ حَمْعًا مَبْعَدُ حَهْمَه.
- 10 مَعْقَلَا مَبِيْبَا. مَوْتَلَا. مَعْقَلَا. نَلْبِيْبَا.
- 11 مَبِيْبَا اِنَا. اِحْمَطَا مَهْمَا اِلًا اِبِ حَبِ.
- 12 مَبُو: اَفْرِيْقَا: مَعْقَلَا. اِبِ اِنَا اَحْبَابَه مَهْمَا.
- 13 مَبِيْبِ اَيْنَا. كَسِمَا: وَّحِيْلَه مَبَا مَبِيْبِ مَعْقَدِيْعَه مَهْمَا مَعِ مَبِيْبِ.
- 14 مَهْمَه مَبَا وَّحِيْلَه: لَا مَعْلِيْبَا. مَبَا: اَلَّا اِنْسِبْ اِحْمَطَا اِلًا وَّحَلْمَطَا اِكْدَا مَعْقَدِيْعَه مَبِيْبِ: مَبُو: اِكْتَفَه مَعْمَسَا.

- 15 Where is your kindness now? For I swear that if it had been possible, you would have gouged out your own eyes and given them to me!
- 16 Have I become your enemy by preaching the truth to you?
- 17 They are envious of you, but not for the right reason; they want to take you captive so that you might become envious of them!
- 18 But it is a good thing for you to be zealous²⁰ for the right things at all times, and not just when I am with you.
- 19 My children, for whom again I am in labor pains until the Messiah is formed in you,
- 20 how I wish that I could be with you right now and change my tone because I am confounded by you!
- 21 Tell me, those of you who desire to be under the Law, do you not listen to the Law?
- 22 For it is written that Abraham had two sons, one by the maidservant, and one by the free woman.
- 23 But the one from the maidservant was born according to the flesh, while the one from the free woman was born through the promise.
- 24 These [women] are analogies²¹ of the two covenants. The one from Mount Sinai—the one giving birth for servitude—is Hagar,
- 25 for Hagar is a mountain of Sinai in Arabia. She corresponds to the present Jerusalem, and she works in servitude along with her children.

²⁰ In both verses 17 and 18, the Syriac verb *ܡܥܡܘܪ* is used as the translation of the Greek *ζήλω*. In Greek this word carries both the positive connotation 'to be zealous' and the negative 'to be jealous, envious'. This is an interesting translation choice because *ܡܥܡܘܪ* is generally not used with a positive connotation. In the Peshitta translation of the Hebrew Bible, the word *ܡܥܡܘܪ* which does have both positive and negative meanings, is most frequently used as the translation for the Hebrew *כָּזַב* (cf. Gen 26:14, 30:1; Num 11:29; Deut 32:16; 1 Kgs 19:10, etc.). Moreover, *ܡܥܡܘܪ* is also used as the translation of *ζήλω* (with positive meaning) in 1 Cor 14:1.

²¹ The word *ܐܡܘܪܐ*, which generally means 'parable' or 'proverb', or even 'symbol/image', is used here as the translation of the Greek word *ἀλληγορούμενα*, which suggests something with more depth than the typical usage of the word, but the English 'allegory' does not necessarily capture the comparative aspect of the two women; hence, 'analogies'.

- 15 ܡܥܡܘܪܐ ܕܡܥܡܘܪܐ ܕܡܥܡܘܪܐ. ܡܥܡܘܪܐ ܐܝܢܐ ܕܡܥܡܘܪܐ. ܡܥܡܘܪܐ ܡܥܡܘܪܐ ܡܥܡܘܪܐ. ܡܥܡܘܪܐ ܡܥܡܘܪܐ. ܡܥܡܘܪܐ ܡܥܡܘܪܐ.
- 16 ܡܥܡܘܪܐ ܡܥܡܘܪܐ ܡܥܡܘܪܐ. ܡܥܡܘܪܐ ܡܥܡܘܪܐ ܡܥܡܘܪܐ. ܡܥܡܘܪܐ ܡܥܡܘܪܐ. ܡܥܡܘܪܐ ܡܥܡܘܪܐ. ܡܥܡܘܪܐ ܡܥܡܘܪܐ.
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- 18 ܡܥܡܘܪܐ ܡܥܡܘܪܐ. ܡܥܡܘܪܐ ܡܥܡܘܪܐ. ܡܥܡܘܪܐ ܡܥܡܘܪܐ. ܡܥܡܘܪܐ ܡܥܡܘܪܐ. ܡܥܡܘܪܐ ܡܥܡܘܪܐ. ܡܥܡܘܪܐ ܡܥܡܘܪܐ.
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- 26 But the [other woman] is the Jerusalem above; she is the free one, who is our mother.
- 27 For it is written: "Rejoice, barren woman who does not give birth; be joyful, and shout out, you who have not been in labor pains, because the children of the desolate are more numerous than the children of married women."
- 28 Now we, my brothers and sisters, like Isaac, are children of the promise.
- 29 And just as it was then—that he who was born through the flesh persecuted the one born through the Spirit—so also is it now.
- 30 But what does Scripture say? "Cast out the maidservant and her son because the son of a maidservant will not be an heir along with the son of the free woman."²²
- 31 Thus, my brothers and sisters, we have not become children of the maidservant, but children of the free woman.

²² Genesis 21:10.

- 26 مَ وَهُوَ رُوحٌ أَوْ مُعْتَمِدٌ تَحْتَهُ. مَازِنَا أَوْ: وَتِلْهَاتِنَا أَيْضًا.
- 27 مَ تِلْهَاتُ حَالِيَتِنَا: وَتِلْهَاتُ حَالِيَتِنَا حَالِيَتِنَا. مَ وَتِلْهَاتُ حَالِيَتِنَا: وَتِلْهَاتُ حَالِيَتِنَا حَالِيَتِنَا. مَ وَتِلْهَاتُ حَالِيَتِنَا: وَتِلْهَاتُ حَالِيَتِنَا حَالِيَتِنَا.
- 28 مَ مَ رُوحٌ أَوْ مُعْتَمِدٌ تَحْتَهُ. مَ وَتِلْهَاتِنَا أَيْضًا.
- 29 مَ وَتِلْهَاتِنَا حَالِيَتِنَا. مَ وَتِلْهَاتِنَا حَالِيَتِنَا. مَ وَتِلْهَاتِنَا حَالِيَتِنَا. مَ وَتِلْهَاتِنَا حَالِيَتِنَا.
- 30 مَ وَتِلْهَاتِنَا حَالِيَتِنَا. مَ وَتِلْهَاتِنَا حَالِيَتِنَا. مَ وَتِلْهَاتِنَا حَالِيَتِنَا. مَ وَتِلْهَاتِنَا حَالِيَتِنَا.
- 31 مَ وَتِلْهَاتِنَا حَالِيَتِنَا. مَ وَتِلْهَاتِنَا حَالِيَتِنَا. مَ وَتِلْهَاتِنَا حَالِيَتِنَا. مَ وَتِلْهَاتِنَا حَالِيَتِنَا.

Chapter 5

- 1 Stand firm, therefore, in the freedom with which the Messiah has freed us, and do not place yourselves under the yoke of servitude again.
- XXXI
- 2 I, Paul, say to you that if you should be circumcised, then the Messiah is of no benefit to you.
- 3 And I also testify that everyone who is circumcised is obligated to keep every part of the Law.
- 4 You have cut yourselves off from the Messiah, those of you who would become righteous by the Law, and you have fallen from grace.
- 5 But we, through the Spirit that is from faith, eagerly wait for the hope of righteousness.
- 6 For in Jesus the Messiah, it is not circumcision or uncircumcision that matters, but rather faith that is perfected by love.
- 7 You were running so well; who has disturbed you to the extent that you are not persuaded of the truth?
- 8 Your present conviction did not come from the one who called you.
- 9 A small amount of yeast leavens the whole batch of dough.
- 10 I am confident in the Lord that you will consider nothing else. And as for the one who is confusing you, that person will endure judgment, whoever it is.
- 11 But as for me, my brothers and sisters, if I were still preaching circumcision, why was I being persecuted? Has the offensiveness of the cross ceased?
- 12 How I wish that those who are confusing you were completely cut off!
- 13 But you, my brothers and sisters, have been called to freedom; just do not let your freedom bring about occasion to indulge in the flesh; but rather, through love, become servants to one another.

مَقَالَةٌ : ٥٠

- 1 ٱفْعَمُوا بِحُرِّيَّةِ صِلَاةِ ٱلْمَسِيحِ الَّتِي كُنْتُمْ تَحْتَهَا تُفْتَدُونَ، وَلَا تَتَوَكَّلُوا عَلَى يَوْكِ عِبَادَةِ وَجَدْتُمْ بِهَا. .
- ٢ ٱنَا، ٱلرَّبُّ ٱلْمَسِيحِ، أَقُولُ لَكُمْ إِنْ كُنْتُمْ تُعْرَضُونَ لِلْعُرْفَةِ، فَهِيَ لَكُمْ لَافْتِدَاءٌ لَاحِدٌ.
- ٣ وَأَنَا أَعْتَدُ شَهَادَةً أَنَّ كُلَّ مَنِ اعْتَدَى لِلْعُرْفَةِ، فَهُوَ مُلْتَزِمٌ بِكُلِّ قِسْمِ تَوَكُّلِ الْوَسْطَى.
- 4 أَنْتُمْ كُنْتُمْ تَقْطَعُونَ نَفْسَكُمْ عَنِ الْمَسِيحِ، أَنْتُمْ مَنِ اعْتَدَى لِلْعُرْفَةِ، وَأَنْتُمْ سَقَطْتُمْ عَنِ الْبِرِّ.
- 5 وَبِئْسَ مَا كُنْتُمْ تَجْرُونَ، وَأَنْتُمْ كُنْتُمْ تَجْرُونَ بِطَرِيقِ الْإِيمَانِ، وَأَنْتُمْ تَنْتَظِرُونَ بِرَجَاءِ بِرِّ الْوَسْطَى.
- 6 لِأَنَّ فِي الْمَسِيحِ الْمَسِيحِ، لَيْسَ الْوَسْطَى مُعْتَدِياً لِلْعُرْفَةِ، بَلْ الْوَسْطَى مُكْتَمِلٌ بِالْحُبِّ.
- 7 أَنْتُمْ كُنْتُمْ تَجْرُونَ بِطَرِيقِ الْإِيمَانِ، وَأَنْتُمْ كُنْتُمْ تَجْرُونَ بِطَرِيقِ الْإِيمَانِ، وَأَنْتُمْ كُنْتُمْ تَجْرُونَ بِطَرِيقِ الْإِيمَانِ.
- 8 كَمَنْعَةٍ لَمْ يَدْعُكُمْ إِلَى الْوَسْطَى، وَأَنْتُمْ كُنْتُمْ تَجْرُونَ بِطَرِيقِ الْإِيمَانِ، وَأَنْتُمْ كُنْتُمْ تَجْرُونَ بِطَرِيقِ الْإِيمَانِ.
- 9 كَمَنْعَةٍ لَمْ يَدْعُكُمْ إِلَى الْوَسْطَى، وَأَنْتُمْ كُنْتُمْ تَجْرُونَ بِطَرِيقِ الْإِيمَانِ، وَأَنْتُمْ كُنْتُمْ تَجْرُونَ بِطَرِيقِ الْإِيمَانِ.
- 10 أَنَا مُتَوَكِّلٌ فِي الرَّبِّ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى شَيْءٍ آخَرَ، وَأَنَّ مَنِ اعْتَدَى لِلْعُرْفَةِ، فَهُوَ مُلْتَزِمٌ بِكُلِّ قِسْمِ تَوَكُّلِ الْوَسْطَى.
- 11 وَبِئْسَ مَا كُنْتُمْ تَجْرُونَ، وَأَنْتُمْ كُنْتُمْ تَجْرُونَ بِطَرِيقِ الْإِيمَانِ، وَأَنْتُمْ كُنْتُمْ تَجْرُونَ بِطَرِيقِ الْإِيمَانِ.
- 12 كَيْفَ أُرِيدُ أَنْ أَرَى الَّذِينَ يَتَوَكَّلُونَ عَلَى الْوَسْطَى، وَأَنْتُمْ كُنْتُمْ تَجْرُونَ بِطَرِيقِ الْإِيمَانِ، وَأَنْتُمْ كُنْتُمْ تَجْرُونَ بِطَرِيقِ الْإِيمَانِ.
- 13 وَأَنْتُمْ، أَيُّهَا إِخْوَانِي، كُنْتُمْ تَدْعُونَ إِلَى الْوَسْطَى، وَأَنْتُمْ كُنْتُمْ تَجْرُونَ بِطَرِيقِ الْإِيمَانِ، وَأَنْتُمْ كُنْتُمْ تَجْرُونَ بِطَرِيقِ الْإِيمَانِ.

Chapter 6

- 1 Brothers and sisters, if any one among you is discovered doing something wrong, then those of you who are spiritual should, with a spirit of humility, restore that person. But you should also be on guard, in case you are also tempted.
- 2 Carry each other's burdens, thus fulfilling the Messiah's law.
- 3 For if anyone thinks that they are important when they are not, they are fooling themselves.
- 4 Rather, each person should consider their own deeds so that they can take pride in themselves and not compare themselves with others,
- 5 for everyone must bear their own burden.
- 6 But whoever hears the word should share in all good things with the one who proclaimed it to them.
- 7 Do not be mistaken; God is not mocked. For whatever a person sows, that is what they will harvest.
- 8 Whoever sows things of the flesh will harvest the corruption of the flesh; and whoever sows things of the Spirit will harvest eternal life.
- 9 Let us never grow tired of doing what is good; for the time will come when we will harvest; let us not grow tired then.
- 10 So for now, while we have the time, let us work for the welfare of everyone, and especially for those who are fellow believers.²⁴
- 11 Look at the large letters I have written to you with my own hand!
- 12 Those who want to boast in the flesh will try to force you to be circumcised, but only so they will not be persecuted because of the Messiah's cross.
- 13 For even those who are circumcised do not keep the Law, but they want you to be circumcised so that they might boast because of your own flesh.
- 14 But as for me, may I never boast in anything except in the cross of our Lord Jesus the Messiah, through whom the world has been crucified to me, and I have been crucified to the world.

²⁴ 'fellow believers': lit. 'members [children] of the house of faith'.

مَقَالَاتُ: ٥ .

- 1 اَمْسَ: اَي اِيْمٍ قَدِيْفَةٍ، تَرْتَمِيْمِ كَهْمَدِكُمْ اَيْلَاهُ، اُنْكَجْ وَاَجْمَسْ اَيْلَاهُ،
اِبْرَامِيْسِيْمِ كَدَهْمَا فَخْصِيْبَا. تَهْتَدِيْلُو، اِسْمِيْنِيْ: وَيُكْضَا اِيْلَاهُ
اَيْلَانِيْفَه.
- 2 تَهْتَدِيْلُو تَهْمَا اِسْمِيْنِيْ: وَيُكْضَا مَحْكَمَاتِكُمْ، نَعْمَقِيْفَه اِيْمْفَمْسَا.
- 3 اَي اِيْمٍ اِيْمٍ فَكْبُرْ: وَيْلَاوِيْمِ قَدِيْمِ. فَي لَا اَيْلَاهِيْمِ: نَعْمَقِيْفَه فَكْبُرَا.
- 4 اَلَّا اِيْمٍ حَيْرَه تَهْتَدِ اِيْمًا، اِسْمِيْنِيْ كَسَلِيْمِ، حَايَعِيْفَه تَهْتَدِ اِيْمَدَجِدِيْ: هَلَا
كَلَسِيْبَا.
- 5 فَيْلَانِيْمِ حَيْمِ فَهَطَا وَيَعْمَقِيْفَه نَعْمَقِيْفَه.
- 6 تَعْلَاهِيْ اِيْمٍ اَيْلَاهِيْ: وَيَهْمَقْ فَكْبُرَا حَسَبَه فَحْ وَيَمْعَمَقْ كَدَه. كَدَلَهْتِ
لُحْدَا.
- 7 لَا اَيْلَاهِيْمِ. اَكْدَا لَا فَكْبُرَا كَسَلِيْمِ: وَيْلَاوِيْمِ اَيْلَاهُ. هَلَا اِيْمٍ اَسْمِيْنِيْ.
- 8 فَحْ وَيُحْيِيْ: اَيْلَاهِيْ: فَحْ كَهْمَا سَلَاوِيْمِ سَلِيْمِ. هَمَّحْ وَيُجَدِيْمِ اَيْلَاهِيْ: فَحْ اَيْمَا
سَمَّا وَيُحْيِيْ كَسَلِيْمِ.
- 9 هَمَّحْ حَيْرَهْتِ وَيْلَاهِيْ: لَا اِيْمًا فَحَا اَيْلَاهِيْ. تَهْتَدِ اِيْمٍ اَيْلَاهِيْ وَيَسْرُوِيْ: هَلَا اَيْلَاهِيْ
كَي.
- 10 هَمَّحَا هَمَّحَا اَيْلَاهِيْ اَيْلَاهِيْ: نَعْمَقِيْفَه لُحْدَا حَلَا فَيْلَانِيْمِ. تَلَا اَيْلَاهِيْ
كَلَا كَتَّ كَسَلَا وَيَمْعَمَقِيْفَه اَيْلَاهِيْ.
- 11 سَمَّا اَيْلَاهِيْ مَلِيْبِيْجْ قَدِيْمَا حَلْفِيْ، كَلِيْبِيْ.
- 12 كَد اَيْلَاهِيْ وَيُزِيْبْ وَيَعْلَاهِيْ: حَيْمَسَا: تَهْتَدِ اَيْلَاهِيْ حَلْفِيْ، وَيْلَاوِيْمِ اَيْلَاهِيْ:
وَيُحْيِيْ: كَرِيْبِيْفَه اَيْمْفَمْسَا لَا تَلَاوِيْمِ.
- 13 اَيْلَاهِيْ اَيْلَاهِيْ: تَهْتَدِ اَيْلَاهِيْ وَيْلَاهِيْ نَهْتِيْ نَعْمَقِيْفَه: اَلَّا زِيْبْ وَيْلَاوِيْمِ اَيْلَاهِيْ:
اَيْمْفَمْسَا: وَيْلَاهِيْ، تَعْلَاهِيْ.
- 14 كَد اَيْلَاهِيْ لَا تَهْتَدِ كَد اَيْلَاهِيْ: اَلَّا حَرِيْبِيْفَه وَيْلَاهِيْ تَهْمَا مَحْمَسَا. وَيْلَاهِيْ
نُكْضَا اَيْمِ كَد: اَلَّا اَيْمِ اَيْلَاهِيْ حَلْفَا.

- 15 For it is not circumcision or uncircumcision that matters, but rather a new creation.
- 16 May peace and mercy be upon those who follow this path and upon God's Israel.
- 17 From now on, let no one cause me any trouble, for I bear the marks of our Lord Jesus on my body.
- 18 May the grace of our Lord Jesus the Messiah be with your spirits, my brothers and sisters. Amen.

- 15 لا حليته ولا غير حليته فحسب. هلا تفرحوا: ألا جنباً سبأ!
- 16 هلا سلاحة ورحمة علينا مجللاً مخلص: مخلصنا لله وحده، مؤمناً: هلا صلواتنا وبركاته!
- 17 فحسب! كس إني مصللاً لا أتعب! ألا حليته: فتألموا وكنى ثمة كطير: عضاً إنا.
- 18 هلا هبةنا وفضلنا معكم ومسيحنا أمتنا. أخص. ه. ه.

صلواتنا وبركاته هلا الحليته والرحمة معكم ومسيحنا

**The Syriac Peshitta Bible
with English Translation**

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