

## Forewords to Paul's letter to the Galatians

### Different types of brackets.

(.....) - The translated word from the original remains here, but within this type of bracket, in the ordinary color, and downsized so as to avoid a sometimes long-winded meaning in the original text. You can either read this/these word(s) or drop it/them for a more fluent reading.

{.....} - Within this type of bracket, downsized, and in **green** is the original Aramaic word or words being represented; or the Aramaic idiom or phrase, after the English word or words.

[.....] - This type of bracket, downsized, and in **brown** is for the explanation of an Aramaic word, or a footnote.

In the appendix, you'll find notes that explain some. Each number that is placed next to a word has its equal in the notes.

I've been careful when modifying the text into an easy reading, and at the same time retained the original. Words that I've added are in **cursive**, as this following example: "*then* he knocked at the door." "*then*" is added. Quotations from the Old Testament are also in cursive, and in another color. In this English translation, we find the idioms and other expression that was used by the Jews of that time, when they spoke Aramaic. When the apostles wrote the gospels and the letters, they, or their scribes, wrote in Aramaic to the Aramaic speaking Jews, and then, most probably, the scribes translated the books and letters immediately to Greek. In the Greek translation of the Aramaic original, many Aramaic expressions were written down. Sometimes the idioms were misunderstood, and here and there, Aramaic words were confused in certain Greek manuscripts, while other Greek manuscripts got it correctly, yet, instead, confused other words that the other got right.

Aramaic is the mother to Hebrew. It shares the grammar and more. After about 50 years as prisoners in Babylon (597-539 BC), Aramaic speaking Jews returned to their country. Around 150-200 AD, they began to fully return back to the Hebrew language, which one can find evidence for in scriptures of that time. Jesus and his disciples spoke a Galilean dialect of Aramaic.

"*Holy*" comes from "*heile*" which means "*sun's rays*", and "*Helios*" is the sun-person who is Titan's son in Greek Mythology. Rukha d'Qudsha actually means "*The Separated Spirit*". So, "*holy*", "*saints*" "*Sanctify*" and "*hallowed*" should be replaced with "*separate*" in all cases, because we have the same Aramaic root word in all of them, namely "*Qadish*", a word that takes on the meaning that God sits on His Heavenly Throne, above everything, apart from all things, higher than all, in His majesty of pureness in all His work.

The Aramaic text of East Peshitta has one more word than the Greek for the Gospel about Our Lord and Savior, and that is "*Sabarthat*", which also can mean "*Good News*". We all recognize Evangelium, which means "*Good News*". However, in Rom 10:16 it reads: "*Sbartha Evangelium*, which translates: The Hopeful Message of The Good News". In this case, Sabarthat cannot mean "*Good News*", because then it would read "*The Good News of The Good News*". Since Sabarthat means either "*Good News*" or "*Hopeful Message*", the wisest thing is to go by what reads in Rom 10:16, and determine that it must be "*Hopeful Message*".

## Paul's Letter to the Galatians

### Chapter 1

Paul, a Sent One, not from the sons of men, and not by a son of man, instead, by Jesus Christ and God His Father, He who raised Him from the place of the dead, and all the brothers who are with me: To The Assemblies which are in Galatia.

Grace {Taybutha} be with you, and Peace from God The Father, and from Our Lord Jesus Christ, Who gave His Soul in exchange for our sins; who delivered us from this evil World {Alma [time-age, the Messianic]}, according to the will of God Our Father, to Whom be Glory for everlasting eternities. Amen.

I'm amazed how quickly you have turned from Christ, He who called you by His Grace, to another "hopeful message" {sbartha}; that which doesn't exist, but there are Men who are troubling to you, and they are desiring to change The Hopeful Message {Sbartha} of Christ.

But even if we or an Angel from the Heavens declare to you outside from that which we declared; he will be cursed. As from what was previously said now I say again: If a man declares to you outside from that which you have received; *then* he will be cursed.

Is it to the sons of men or to God that I persuade, for now, or to the sons of men that I seek to please? For if I've been pleasing to the sons of men, until now, *then* I haven't been a Servant of Christ.

But I make known to you, my brothers, that The Hopeful Message which was declared from me wasn't from the sons of men, for, also, I didn't receive it and learn it from a son of man, but rather by The Revelation of Jesus Christ.

For previously {from before} you heard of my conduct that was in Judaism, that excessively I persecuted God's Assembly, and was laying waste to it, and I was excelling in Judaism, greater than many of the sons of my years who were of my clan, and I was especially zealous in the doctrine of my Fathers.

But when He, He who separated me from my mother's womb, desired and called me by His Grace, that His Son might be revealed in me, so that I might bring The Message among The Gentiles; not for a minute {the hour of a son} did I reveal this to flesh and to blood, and didn't go to Jerusalem, to The Sent Ones who were from before me, instead, went to Arabia, and returned again to Damascus, and after three years, went to Jerusalem to see Kefa {the stone}, and remained with him fifteen days.

But to another from The Sent Ones, I saw none; unless only to Jacob the brother of Our Lord. But these *things* which I write to you; look, before God I do not lie.

And {from} after these *things*, I came to the regions of Syria and of Cilicia. And was not known by face to The Assemblies in Judea; those which are in Christ. But they were hearing only this, that 'he who formerly persecuted us, behold! Now *he* declares The Faith that he from the previous time overthrew!' And *they* were giving praise to God with regard to me.

### Chapter 2

Yet, furthermore, after fourteen years, I went up to Jerusalem, together with Barnabas, and took Titus with me. But I went up by a Revelation, and revealed to them The Hopeful Message which I proclaim among the Gentiles, and demonstrated it to those who were considered to be something, between myself and to them; lest vainly I had run, or *vainly* I might run.

Even Titus who was with me, who being an Aramean, was not forced to be circumcised. Yet, on account of false brothers who entered upon us so that they might spy out The Freedom that there is for us in Jesus Christ, in such a way that they might enslave us; not even a full hour did we devote ourselves to their discipline, so that The Truth of The Hopeful Message might remain with you.

But those who are considered that they are something; yet, I'm not concerned, whoever they are, for God doesn't favor the persons of the sons of men; yet, these didn't add a thing to me, but rather otherwise; for they saw that I was entrusted *with* The Hopeful Message of the uncircumcision, as Kefa, who was entrusted with the circumcision.

For He who was encouraging to Kefa in The Mission of The Circumcision, also was encouraging to me in The Mission of The Gentiles.

And after they recognized The Grace which was given to me, Jacob and Kefa, and John; those who are considered that they are pillars; they gave to me the right hand of partnership, and to Barnabas; so that we might be among The Gentiles, and they among The Circumcision, provided that we be remembering to the poor, and this is what I am careful to do.

But when Kefa came to Antioch, I rebuked him in Person on account of the ones stumbling with regard to him. Because, before men came to us from Jacob, he was eating with The Gentiles.

Yet, after they came, he withdrew himself and became separate, because he was afraid of those who were from The Circumcision. And the rest of the Jews were deciding this with him, of such a sort so that even Barnabas was lead to respect persons. And when I saw that they weren't walking rightly in The Truth of The Good News {*Evangelium*}, I said to Kefa, in the sight of everyone, "If you who are a Jew live as an Aramean {*Armayit*}, and not as a Jew, how do you force the Gentiles so that they live as a Jew, if indeed we who from nature are Jews, and we are not from the sinning Gentiles?" Because, we know that no son of man is justified from the works of The Law, but rather by The Faith of Jesus Christ; even we, in Him; in Jesus Christ, believe that we are justified from The Faith of Christ, and not from the works of The Law, because, from the works of The Law, all flesh is not justified.⌘

But if, when we are seeking that we be justified by Christ, we also are found to be sinners; then is He, Jesus Christ, a Minister of sin? Far be it! For if that which I pulled down again I build up, I show about my soul that I transgress in The Command. For by The Law, I am dead to The Law so that I might live to God. And I have been crucified together with Christ, and now I'm not alive, instead, I live in Christ, and now, this which I live in the flesh I'm living by The Faith of The Son of God, He who loved me and gave His Soul for me. God's Grace I do not set aside, for if Righteousness is by the means of The Law, *then* the death of Christ was for no reason.

### Chapter 3

Oh! You Galatians, lacking of understanding! Who has been envious among you? Behold as that which was openly set forth, being portrayed; Jesus Christ was crucified before your eyes! This only I desire that I know from you: Did you receive The Spirit from the works of The Law, or from the hearing of The Faith?

Are you thus so foolish that you begin in The Spirit and now you finish in the flesh? Are you enduring all these *things* for nothing? And oh! But that it were for nothing!! Therefore, He who placed The Spirit in you, and performed His powers in you; was it from the works of The Law, or from the hearing of The Faith? For example, Abraham; for he "*believed God, and it was counted for Righteousness to him.*" Know therefore, that those who are from The Faith, they are those who are The Sons of Abraham. Indeed, because God knew before that He would justify the Gentiles by The Faith. He declared it formerly to Abraham, as The Holy Scripture says, that "*In you, all the Nations will be blessed.*"

Therefore, The Believers are blessed in Abraham The Believer. For those who are from the works of The Law are under The Curse, for it is written, that "*Cursed is everyone who does not do all that is written in this Law.*" But that no man is justified by The Law to God is manifest, because it is written that "*The ones who are Righteous will live by The Faith.*"

Yet, The Law is not from The Faith, but "*He who does those things which are written in it will live by it.*" But for us: Christ redeemed us from The Curse of The Law, and He was cursed for us, for it is written, that "*Cursed is whoever that is hung onto a tree,*" so that there would be Abraham's Blessing among The Gentiles, through Jesus Christ, and also *that* we through The Faith might receive The Promise of The Spirit.

My brothers, as among the sons of men I speak; that the covenant of a son of man that is established, no man can reject or change *it* in anything. But The Promise was promised to Abraham and to his

Seed. And that doesn't say: "to your seeds," as that of 'to many', but rather: "to your Seed," as of one; that is, Christ.

Yet, this I say, that The Covenant which was formerly established from God by Christ, The Law, which was from after four-hundred and thirty years, it isn't able to reject and to annul The Promise.

But now, if The Inheritance is from The Law, *then* it isn't to be from The Promise. Yet, to Abraham, God gave it to him by The Promise.

Why therefore The Law? It was added because of transgression, until The Seed who would come; He to Whom The Promise was *made*. And The Law, it was given through The Angels by the hand of a mediator. But a mediator is not of one; yet, God is One.

Is The Law therefore an adversary of The Promise of God? Far be it! For if The Law which was given was able to make us live, then truly there would be Righteousness from The Law. But instead, The Scripture has enclosed all things under sin, so that The Promise would be given to those who are Believing, through The Faith of Jesus Christ.

But before The Faith came, The Law was protection for us, while holding us to The Faith, which was destined to be revealed. The Law, therefore, was The Tutor for us to Christ, so that we are justified from The Faith. But after The Faith came, we are not under tutors, for you are all The Son of God by The Faith of Jesus Christ. For those who are Immersed in Christ are clothed with Christ.

There is no Jew and no Aramean. There is no slave and no free son, neither a male, nor a female, for, you are all One in Jesus Christ, and if you now are of Christ, *then* you're The Seed of Abraham, and heirs in The Promise.

#### Chapter 4

But I say: That how long the time is that the heir is a youth, he isn't distinguished from the servants while he is master of all, but rather, is under guardians and house stewards, until the time which his Father ordains. Thus, also we, while little children, are under subjection to the elements of the World.

Yet, when the fulfillment of the time arrived, God sent forth His Son, and was from a woman, and was under The Law, so that He might redeem those who were under The Law, and would be receiving treasured Sons.

And yet, because you are Sons, God sent His Son's Spirit into your hearts; He who calls out, "Father! Our Father!" You are therefore not servants, but rather Sons, and if Sons, also God's heirs by the means of Jesus Christ. For then, when you weren't known to God, you were servants to those who from their nature weren't gods.

Yet now that you know God, and especially that you are known of God, again you return to those sick and poor elements, and again you desire to be servants to them.

You observe days, and months, and seasons, and years. I fear that perhaps I vainly toiled among you. Be like me, my brothers, because I am also like you are. I urge you! You haven't wronged me in anything. For you know that it was in the infirmity of my flesh that I was declaring to you, formerly.

And you didn't despise the trial of my flesh, and didn't find *it* detestable. Instead, you received me as that of an Angel of God, and as that to Jesus Christ.

Where therefore is your goodness? For I testify about you, that, if you were able, you would have plucked out your eyes, and would have given them to me.

Perhaps I have become an enemy to you, who has proclaimed The Truth to you? They are zealous with regard to you, not for good things, but rather, their desire is to imprison you so that you are zealous with regard to them.

Yet, it is proper that you are zealous in good things, at all times, and not when that I am with you only.

My Sons, whom, which from the beginning, I have travailed until Christ is formed in you, for I am desiring to be with you now, and to change the tone of my voice, because I am surprised with regard to you.

Speak to me, those who desire to be under The Law, for to The Law you do not hear? For it is written that, “*to Abraham was two Sons:*” For one was from the servant *woman*, and one from the free *woman*.” But he who was from the servant was born through the flesh, but he who was from the free was through The Promise.

But these are allegories of The Two Covenants: One that was from Mount Sinai, born to servitude; which is Hagar, for Hagar is Mount Sinai, that is in Arabia, and corresponds to this Jerusalem, and serves as the servant; she and her Sons.

<sup>26</sup> But She; the Jerusalem above; is The Free *woman*; She who is our mother, for it is written that “*The barren will rejoice; She who has not given birth; and She who has not travailed will be glad and shout, because that there are more Sons of the barren than from the sons of the married.*”

But we, my brothers, are as Isaac; we are Sons of The Promise, and as then, that one who was born by the flesh was persecuting him that was by The Spirit; thus also now.

But what says The Scripture? “*Cast out the servant and her son, because, the son of the servant will not inherit with the Son of The Free.*” We therefore, my Brothers, are not the sons of the servant, but rather, the Sons of the free.

## Chapter 5

Stand therefore in that Freedom which Christ freed you! And do not again be harnessed with the yoke of servitude.

Look here, I Paul; I say to you, that if you are circumcising, *then* Christ isn't beneficial to you a thing. Yet, again I testify to every son of man who is circumcised; that he is obligated that he performs all The Law, for you who are justified by The Law, you are cut off from Christ and have fallen from The Grace, for we, through The Spirit that is from The Faith; wait to The Hope of Righteousness, for in Jesus Christ circumcision is nothing, and neither is uncircumcision, but rather, The Faith which is perfected through Love.

You were running well, who is this who disturbs you so that you aren't persuaded to The Truth? Your persuasion is not coming from He who has called you! A little leaven ferments all the lump.

I'm confident; I am; about you in Our Lord, that you will not think another thing. And he who is troubling to you, whoever he is, will bear the judgment.

But, my brothers; if I still was proclaiming circumcision, why am I being persecuted? Perhaps the offense of The Cross has ceased? But oh, *that* those who are troubling to you cutting also castrated!

But He is calling you to Freedom, my brothers! Only, do not turn your Freedom into an opportunity for the flesh, but rather, be serving one to another in Love, for all The Law is fulfilled in one word; in this: That “*You are loving to your neighbor as your own soul.*”

But if you are biting and accusing one to another, be watchful lest you destroy one another. Yet, I say that: Be walking in The Spirit, and the lusts of the flesh you will not ever perform. For the flesh desires the thing that is harmful to The Spirit, and The Spirit desires the thing that is harmful to the flesh, and the two are opposite of each other so that you aren't doing the thing which you are desiring.

But if you are led by The Spirit, you are not under The Law, for the works of the flesh are known: Fornication, impurity, immodesty, the worship of images, witchcraft, hostility, contention, jealousy, anger, rebellion, discord, schism, envy, murder, drunkenness, reveling, and all those that are like these, and those who do these; as I spoke to you previously, so I also now speak: Are not heirs of God's Kingdom!

But The Fruits of The Spirit are Love; Joy, Peace, a Long-suffering spirit {Endurance/Perseverance}, Kindness, Goodness, Faith, Humility, and Patience. No Law is placed on these. But those who are of Christ, they have crucified their flesh with all its passions and lusts. Live therefore in The Spirit, and follow after The Spirit, and don't be *seeking* vain-glory which degrades one against another, and is envious one with another.

## Chapter 6

My brothers, you who are in The Spirit, if a man from you is overcome in a sin, you restore him in a humble spirit, and be cautious, lest also you are tempted.

And carry the burden of each other, so that you thus fulfill The Law of Christ, for if a man thinks that he is something when he isn't, he deceives his soul, but rather, a man should be examining his works, and then in his own soul will be his glorying, and not in others, for every man shall take up the burden of his soul.

But he who has heard The Word should share in all good with him who obeys.

Do not be deceived: God isn't mocked, for the thing which a son of man sows; that he harvests. He who sows in the flesh, from the flesh he reaps corruption, and he who sows in The Spirit, from The Spirit reaps Life that is eternal.

And while we are doing that which is good, for us it should not become wearisome, for, the season of reaping will come, and it will not be wearisome for us. Now, therefore, while the season is *here* for us, good works towards every man; especially towards The Sons of The House of The Faith.

Behold what writings I have written to you with my hands. Those who are desiring that they might boast in the flesh; they force you to be circumcised, only so that they might not be persecuted in The Cross of Christ, for not even they, these who are circumcised, keep The Law; but rather, they are desiring that you should be circumcised, so that they might boast in your own flesh!

Yet, for me, it will not be for me that I boast; but except in The Cross of Our Lord Jesus Christ, that by which the World is crucified to me, and I am crucified to the World, for circumcision is nothing, and neither uncircumcision, but instead, The New Creation! And those who follow this path, Peace be upon them, and Mercies, and upon The God of Isra'El.

Henceforth, let no man give me trouble, for I bear the marks of Our Lord Jesus Christ in my body.

The Grace of Our Lord Jesus Christ be with your spirits, my brothers. Amen!