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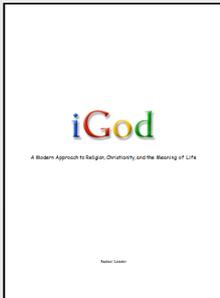
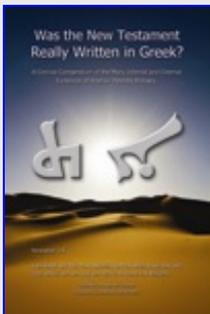
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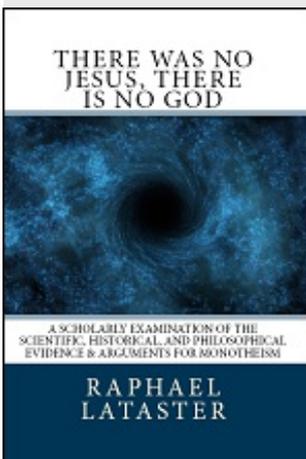
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## Etheridge Translation - Galatians

### The Epistle Of Paulos To The Galatoyee.

#### I. 1:1

PAULOS, an apostle, not from men, nor by men, but by Jeshu the Meshiha, and Aloha his Father, who raised him from among the dead, and all the brethren who are with me, to the churches which are in Galatia: Grace be with you and peace, from Aloha the Father, and from our Lord Jeshu Meshiha, who gave himself for our sins to deliver us from this evil world, according to the will of Aloha our Father: to whom be glory to the age of ages. Amen.

I am amazed how soon you have been turned from the Meshiha himself, who called you by his grace, unto another gospel, which it is not; but there are men who disturb you, and (who) wish to remove you from the gospel of the Meshiha. But if we also, or an angel from heaven, should preach to you other than what we have preached to you, let him be accursed. <sup>1</sup> As I have said before, and now again say to you, If any man preach to you other than what you have received, let him be accursed. <sup>1</sup> For now do I persuade men, or Aloha? or do I seek to please men? For if until now I had pleased men, I should not have been the servant of the Meshiha.

#### 1 Cherem.

#### II. 1:11

BUT I make known to you, my brethren, that the gospel which is preached by me was not from man: for neither from man had I received it and taught it, but by the revelation of Jeshu the Meshiha. For you have heard of my former manners in Judaism, <sup>2</sup> that I exceedingly persecuted the church of Aloha, and made it desolate. And I excelled in Judaism more than many of the sons of my years who were of my kindred, and was exceedingly zealous for the doctrine of my fathers. But, when He willed who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I should preach among the nations, immediately I did not disclose to flesh and to blood; neither went I to Urishlem, to the apostles who were before me, but I went into Arabia, and again returned unto Darmsuk. And after three years I went unto Urishlem, that I might see Kipha, and I remained with him days fifteen. But others of the apostles I saw not, only Jakub, the brother of our Lord. But these which I write to you, behold, before Aloha, [I aver] that I lie not. And after these I went to the regions of Syria and of Cilicia. Neither did the churches of Jihud which are in the Meshiha know me by face. But this only they had heard, that he who had formerly persecuted us, behold, now preacheth he that faith which he beforetime had overthrown. And in me they glorified Aloha.

#### 2 Yehudoyutha.

#### III. 2:1

AGAIN, from fourteen years I went up to Urishlem with Bar Naba, and took with me Titos. But I went up by revelation; and I disclosed to them the gospel which I proclaim among the nations; and I showed it to those who were

considered to be somewhat between myself and them, lest in vain I had run or should run. Titos also who was with me, who was an Aramoya, was not constrained to be circumcised. But on account of false brethren, who entered upon us that they might espy the liberty which we have in Jeshu Meshiha as that they might bring me <sup>3</sup> into subjection; yet not for the space <sup>4</sup> of an hour did we cast ourselves down to be subject to them; that the truth of the gospel might continue with you. But, they who were considered to be somewhat, but what they were I care not, for Aloha accepteth not men's faces, they themselves added nothing unto me; but otherwise: for seeing that I was intrusted with the gospel of the uncircumcision, as Kipha was intrusted with [that of] the circumcision; for he who wrought effectually with Kipha for the apostleship of the circumcision wrought effectually also with me for the apostleship of the Gentiles; and knowing the grace which had been given to me, Jakub and Kipha and Juchanon, who were considered to be pillars, the right hand of fellowship gave to me and to Bar Naba, that we (should preach) among the Gentiles, and they among the circumcision: only (requiring) that of the poor we should be mindful; and I have been solicitous to do this same thing.

<sup>3</sup> WALTON reads, " us." <sup>4</sup> Or, the fulness of an hour.

#### IV. 2:11

BUT when Kipha had come to Antiokia, I rebuked him to his face, because they were offended by him. For until certain men came from Jakub, he had eaten with the Gentiles; but when they were come, he withdrew himself and separated, because he was afraid of those who were of the circumcision. And the rest of the Jihudoyee also were thrown with him in this, so that Bar Naba also was led away by their partiality. And when I saw that they were not walking rightly in the truth of the gospel, I said to Kipha in the presence of them all: If thou who art a Jihudoya live as an Aramoya, and not Judaically, why forcest thou the Gentiles to live Judaically ? If we who by our nature are Jihudoyee, and are not of the Gentile sinners, because we know that man is not justified by the works of the law, but by the faith of Jeshu Meshiha, also in him, in Jeshu Meshiha, have believed, that from the faith of the Meshiha we may be justified, and not from the works of the law; because from the works of the law shall no flesh be justified:

#### V. 2:17

IF, while we seek to be justified through the Meshiha, we also ourselves are found sinners, is Jeshu Meshiha therefore the minister of sin ? It cannot be. For, if those things which I destroyed I build again, I make it manifest of myself that I transgress the commandment. For I by the law to the law am dead, that unto Aloha I may live: and with the Meshiha am I crucified, and from henceforth I live not, but in me liveth Meshiha; and this that I now live in the flesh I live by the faith of the Son of Aloha, who loved me and gave himself for me. I do not deny the grace of Aloha; for if righteousness is by the law, the Meshiha died in vain !

O deficient-minded <sup>6</sup> Galatoyee, who bewildereth you? For, behold, as if depicted before your eyes, hath Jeshu the Meshiha been crucified. This only would I know from you: Through the works of the law received you the Spirit, or through the hearing of faith ? Are you so foolish <sup>7</sup> that having begun in the Spirit you are now finishing in the flesh ? And all these have you borne in vain ? But would it be in vain ? Then, he who imparted to you the Spirit, and wrought

miracles among you, (did he so) through the works of the law, or through the hearing of faith ?

AS Abraham believed Aloha, and it was reckoned to him for righteousness, know therefore that they who are of faith are the children of Abraham. For Aloha who knew before that he would justify the Gentiles through faith, evangelized before unto Abraham; as saith the holy scripture: In thee all the nations shall be blessed: therefore believers are blessed with Abraham the believer.

For they who are of the works of the law are under the curse: for it is written, Cursed is every one who doeth not all that is written in this law. But that man is not justified by the law before Aloha, this maketh manifest: because it is written,

The just by faith shall live.

But the law is not of faith: but he who doeth those things that are written in it shall live by them. But us hath the Meshiha bought from the curse of the law, and hath been made a curse instead of us: for it is written, Accursed is every one who is hanged on the wood: in order that upon the nations there might be the blessing of Abraham in Jeshu the Meshiha, that we might receive the promise of the Spirit through faith.

5 This division of sections interferes with the sense. 6 Chasiri-reyonee. 7 Saklin atun.

VI. 3:15

MY brethren, I speak as among men: That a covenant of man because confirmed no one rejecteth, or changeth in any thing. But to Abraham was promised the promise, and to his seed. And he did not say to him, Unto thy seeds, as of many; but, To thy seed, as of one, him, (namely,) who is the Meshiha. But I say this, that the covenant which was confirmed before by Aloha, in the Meshiha, the law which was after, four hundred and thirty years, cannot nullify, nor (can it) abolish the promise. But if the inheritance was by the law, it could not have been by the promise; but Aloha gave it unto Abraham by promise. Wherefore then was the law ? It was added on account of transgression, until the Seed should come, he, of whom was the promise; and the law was given by angels into the hand of a Mediator. But a Mediator is not of one; but Aloha is one. Is the law therefore against the promise of Aloha ? Impossible: for if a law had been given which could make [guilty man] to live, certainly righteousness would have been by the law. But the scripture hath included all under sin, that the promise through faith of Jeshu Meshiha might be given to them who believe.

But until (the dispensation of) faith came, the law kept us, as shut up unto the faith which was to be revealed. The law therefore was our conductor <sup>8</sup> to the Meshiha, that we might be justified by faith. But faith being come, we are not under the conductor. For you are all the children of Aloha through the faith of Jeshu the Meshiha. For they who into the Meshiha are baptized have been clothed with the Meshiha. Jihudoya or Aramoya is not; the slave or the free is not; male or female is not; for you are all one in Jeshu Meshiha. And if you are of the Meshiha, therefore are you the seed of Abraham, and heirs by the promise.

<sup>8</sup> Or, tutor.

#### VII. 4:1

BUT I say that what time the heir is a child, he differeth not from a servant, though he be lord of all, but is under curators and stewards until the time which his father appointeth. So we also, while children, under the principles of the world were subjected. But when the fulness of the time had come, Aloha sent his Son, and made from a woman, and made under the law, that them who were under the law he might redeem, and we might receive the constitution of sons. And because you are sons, Aloha hath sent the Spirit of his Son into your hearts, who crieth, Father, our Father. Therefore you are not servants, but sons; and if sons, heirs also of Aloha, through Jeshu Meshiha.

For, while not knowing Aloha, you served them who by their nature are not gods: but now that you have known Aloha, and especially that you have been acknowledged of Aloha, turn you again to those diseased and beggarly principles, and will to be subject to them afresh ? Days, and months, and times, you observe. I am afraid, lest in vain I have laboured among you. Be you as I am, for I am as you are, my brethren, I beseech you. In nothing have you injured me. For you know that in infirmity of my flesh I preached to you at the first. And the temptation of my flesh you did not despise nor execrate; but as an angel of Aloha you received me, and as of Jeshu Meshiha. Where then is your happiness? For I testify of you, that had it been possible, your eyes you would have plucked out and given to me. Have I become your adversary, because I have preached to you the truth ? They are emulous of you not for good; but they would shut you in, that you might be emulous of them. But it is well to be emulous in good things at all time, and not only when I am with you.

#### VIII. 4:19

MY children, with whom I travail afresh until the Meshiha be formed in you, I would be with you now, and change the sound of my voice, because I am astonished at you. Tell me, you who are willing to be under the law, do you not hear the law? For it is written, that Abraham had two sons, one of the bondmaid, and one of the free. But he who was of the bondmaid was born according to the flesh, and he who was of the free was by the promise. But these are parables of the two covenants: the one which was from Mount Sinai bringing forth into bondage, which is Hagar: for Hagar is Mount Sinai which is in Arabia, and answers to this Urishlem, and serves in bondage, she and her children. But she, Urishlem the high, is the free, who is our mother. For it is written,

Be glad, O barren, who hast not borne;  
Exult and cry, thou who hast not travailed;  
Because multiplied are the sons of the desolate,  
More than the sons of the married wife.

#### IX. 4:28

BUT we, my brethren, as Ishak, are the children of promise. And as then he who was born of the flesh persecuted him who was after the Spirit, so also now. But what saith the scripture ? Cast out the bondmaid and her son; for the son of the bondmaid shall not inherit with the son of the free. We therefore, my brethren, are not the children of the bondmaid, but the children of the free. Stand therefore in that liberty with which the Meshiha hath freed you, and be not enthralled with the yoke of bondage. Behold, I, Paulos, tell you, that if you be

circumcised, the Meshiha profiteth you nothing. But I attest again to every man who is circumcised, that he is obligated to fulfil the whole law. You have ceased from the Meshiha who are justified by the law, and from grace you have fallen. But we through the Spirit, who is from faith, expect the hope of righteousness. For, in the Meshiha Jeshu, circumcision is not any thing, nor uncircumcision, but faith which is made perfect by love. Well did you run; who hath impeded you, that to the truth you should not be in obedience? Your persuasion is not from him who called you. A little leaven the whole mass leaveneth. I am confident of you in our Lord, that no other thing you will think; and he who disturbeth you shall bear judgment, whoever he is. But I, my brethren, if yet I have preached for circumcision,<sup>9</sup> why have I been persecuted? Hath the scandal of the cross ceased? But I would that they who disturb you were even cut off.

9 Ba-gezurtho.

X. 5:13

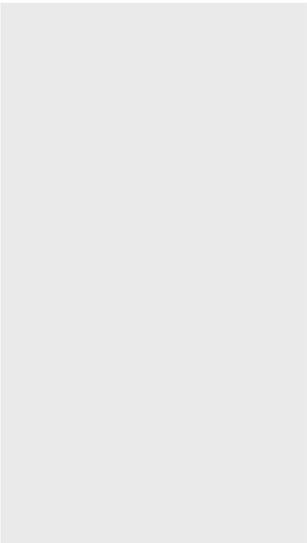
BUT you have been called unto liberty, my brethren: only let not your liberty be for an occasion of the flesh; but in love be subjected one to another. For all the law in one word is fulfilled, in this: Thou shalt love thy neighbour as thyself. But if you bite and devour one another, beware lest one by another you be consumed. But I say to you, Walk in the Spirit, and the desires of the flesh you will not work. For the flesh desireth that which is repugnant to the Spirit, and the Spirit desireth that which is repugnant to the flesh; and the two are adverse one to the other, that not any thing that you will you may do. But if by the Spirit you are led, you are not under the law. For the works of the flesh are known, which are (these), fornication, uncleanness, lasciviousness, the worship of idols, sorcery, enmity, contention, ambition, wrath, calumny, divisions, renderings, envy, murder, drunkenness, revelling, and all that are like these; and they who do them, as I told you before, so now I tell you, the kingdom of Aloha do not inherit. But the fruits of the Spirit are, love, joy, peace, prolonging of the spirit, benignity, goodness, fidelity, meekness, patience; against these the law is not set. But they who are of the Meshiha have crucified their flesh, with all its passions and its lusts: live we therefore in the Spirit, and let us not be vain-glorious, contemning one another, envying one another.

My brethren, if a man of you be overtaken by a fault, you who are in the Spirit, regain him, in the spirit of meekness, and beware lest you also be tempted. And bear the burden of one another, and so fulfil the law of the Meshiha. For if a man consider that he is something, while he is not, he deceiveth himself. But let every man prove his work, and then in himself he shall exult, and not in others. For every man shall bear his own burden. But let him who heareth the word, communicate to him from whom he heareth it, in all good things.

XI. 6:7

Do not err. Aloha is not mocked: for whatever a man soweth, that he reapeth. He who in the flesh soweth, from the flesh corruption reapeth; and he who in the Spirit soweth, from the Spirit the life that is eternal shall reap. And while we do that which is good, let it not weary us; for the time will be when we shall reap, and it will not weary us. Now, therefore, while the time is ours, let us do good unto every man, and especially to the sons of the house of the faith.

You see these letters which I have written to you with my hands. They who would glory in the flesh would constrain you to be circumcised; only lest for the



cross of the Meshiha they might be persecuted. For neither do these who are circumcised keep the law; but they will that you be circumcised, that in your flesh they may glory. But to me let it not be that I shall glory except in the cross of our Lord Jeshu Meshiha, by which the world is crucified unto me, and I am crucified to the world. For circumcision is not any thing, nor uncircum-cision, but the new creature. And they who this pathway accomplish, peace be upon them and mercy, and upon the Israel of Aloha.

Henceforth upon me let no man throw a burden; for the signatures of our Lord Jeshu Meshiha in my body I bear.

The grace of our Lord Jeshu Meshiha be with your spirit, my brethren. Amen.

Finished is the Epistle to the Galatoyee, which was written from Ruma.