



# *Questioning Paul Review*

A Look at the Galatians Text

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## Table of Contents

<b>Questioning Paul</b> .....	3
<b>Word Review</b> .....	3
<i>Galatians - Chapter 1</i> .....	3
<i>Galatians - Chapter 2</i> .....	18
<i>Galatians - Chapter 3</i> .....	37
<i>Galatians - Chapter 4</i> .....	55
<i>Galatians - Chapter 5</i> .....	73
<i>Galatians - Chapter 6</i> .....	88
<b>Accuracy Count</b> .....	103
<i>Accuracy List:</i> .....	109
<i>Thoughts</i> .....	109
<b>Conclusion</b> .....	110
<b>Appendix A</b> .....	112
<i>Greek Grammar Terms Jargon &amp; Greek Alphabet</i> .....	112
<i>Greek Alphabet</i> .....	112
<i>Grammar Terms</i> .....	112
<b>Appendix B</b> .....	116
<i>Discussion of <span style="color: green;">χαρις</span>/charis taken from <i>The Great Galatians Debate</i>, pages 99-109</i> .....	116

I (Swalchy/Stephen) shall be going through Craig Winn's text of *Galatians* in *Questioning Paul* and pointing out the following: where he's been accurate; where he's not been accurate; and where he's not been accurate and mistranslated the words. I'll save looking at the rest of Craig Winn's words in *Questioning Paul* for a later date, as well as how he has translated the other books of the Renewed Covenant in *Questioning Paul* too. But as all of what he says is based on his translation of books in the Renewed Covenant Writings and in the Tanakh, if his translations are at fault, then the rest of his words fall flat.

It shall appear in the following format. 1) *Questioning Paul* translation with just the bold bits - no bracketed Greek words or inner commentary. 2) *Questioning Paul* translation in full: bold, brackets, and commentary, as well as my comments on the translation. 3) If the translation is different, what it actually should be translated as.

All my comments are in footnotes; **added corrections are in red and underlined**; deleted words/letters are in **Purple** and **strike-through**; and ~~double-strikethrough~~ words are words that shouldn't be included at all as they don't appear in Papyrus 46.

At the end of the review, I'll post an "accuracy" percentage of Craig's translation, and compare it against some of the popular English "translations" to see how they all fair. The result might be a bit shocking.

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## Word Review

### *Galatians - Chapter 1*

#### Galatians 1:1

**QP:** Paulos, an Apostle/a prepared messenger who is set apart, [is] not from men, and [is] not even by the means of man, but to the contrary [exists and writes] on behalf of [the] Messiyah Yahushua. God, the 'Ab-Father, caused Him to be restored, to stand up, and to rise from a corpse.

**Corrected:** Paulos (*Paulos* – of Latin origin, meaning small), ~~an Apostle~~ **delegate**/a prepared messenger who is set apart (*apostolos* – a representative who is dispatched; from *stello*, one who is prepared and equipped, and *apo*, to be set apart; but often **(incorrectly)** transliterated as a title: Apostle), ~~[is]~~<sup>1</sup> not (*ou*) from (*apo*) men (*anthropos*), ~~and~~<sup>2</sup> ~~[is]~~<sup>3</sup> not even **(nor/neither)**<sup>4</sup> (*oude*) by

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<sup>1</sup> No need to supply any words here.

<sup>2</sup> There is no Greek *και*/kai or *δε*/de here, so "and" should not be in the text as a word by itself.

<sup>3</sup> No need to supply any words here.

<sup>4</sup> Better translation of *ουδε*/oude in the context.

the means of (*dia*) **a** man (*anthropos*), but to the contrary (*alla*) [*exists and writes*]<sup>5</sup> **on behalf of**  
**by the means of** (*dia* – on account of and by means of) [*the*]<sup>7</sup> **Messiyah Yahushua** (based upon the  
placeholders XPY INY). **and** (*kai*) **of 'Ab-Father (Pater) God** (from the placeholder ΘΥ), ~~the 'Ab-~~  
~~Father~~ (based upon the placeholder ΠΡΑ<sup>8</sup>), **He Who** (*ho*)<sup>9</sup> **caused Him** (*autos*) **to be restored, to**  
**stand up, and to rise** (*egeiromai*) **from** (*ek* – and out of) **a corpse**<sup>10</sup> **the**<sup>11</sup> **dead** (*nekros*),...

Actual Translation: **Paulos, a delegate/a prepared messenger who is set apart, not from men, nor by the means of a man, but to the contrary, by the means of Messiyah Yahushua and of 'Ab-Father God, He Who caused Him to be restored, to stand up, and to rise from the dead,...**

### Galatians 1:2

QP: **With all my brothers [to] the set-apart assemblies of Galatia...**

Corrected: **...and** (*kai* - as well as)<sup>12</sup> ~~With~~ (*sym*)<sup>13</sup> **all** (*pas*) ~~my~~ (*ego*)<sup>14</sup> **the** (*ho*) **brothers** (*adelphos* - fellow brethren) **with** (*sun* - together in close association) **me** (*ego*) [*to*]<sup>15</sup> **the** (*ho*) **set-apart**<sup>16</sup> **called-out** assemblies (*ekklesia*) **of** (*ho*) **Galatia** (*Galatia*)...

Actual Translation: **...and all the brothers with me to the called-out assemblies (*ekklesia*) of Galatia...**

<sup>5</sup> No need to add any words at all to this.

<sup>6</sup> *δια*/*dia* is used twice in this verse, and should be translated the same way each time, not changed two words later.

<sup>7</sup> As there has been absolutely no definite article used yet in this sentence, the placeholder for "Messiyah" is an adjective and is being used as such, so we can't just add a definite article before the adjective until the author does.

<sup>8</sup> No placeholder for "Father" is used here in Papyrus 46.

<sup>9</sup> There is a definite article after the Greek *πατρος*/*patros*/"father" before the next word, meaning that the word that's been directly mentioned previously to the definite article, as well as those words written after the definite article, that are also in the same number and case (in this case *singular* and *genitive*), are modified by this single definite article.

<sup>10</sup> The English "corpse" is a noun - the Greek *νεκρος*/*nekros* by itself is an adjective, not a noun. The actual Greek for "corpse" is *νεκος*/*nekus*, which is a noun.

<sup>11</sup> Whilst omitting the definite article before this word is fine in Greek, it's not how English works. Also, the fact that the definite article seen previously after *πατρος*/*patros* is also in the singular and genitive form, the same way *νεκρος*/*nekros* is in this verse (*νεκρων*/*nekron*), the definite article also governs how this word is used in the sentence. But we can only even *consider* putting a definite article in the verse after the author has done so. Until then, we can't just put in any random definite article we want in order to make the text say something that we want it to.

<sup>12</sup> For some reason this word was omitted from QP.

<sup>13</sup> This is in the wrong place grammatically.

<sup>14</sup> This is the wrong translation of the first person, dative form of the Greek pronoun *εγω*/*ego*. To get the translation "my" the pronoun would have to be in the *genitive*, as the *genitive* indicates "of" in Greek (as Greek doesn't actually have an equivalent of our English preposition "of"), the *genitive* case governing the marker of possession, origin or affiliation, eg., "the husband of my sister". To get the translation "my brothers" the underlying Greek would have to be *οι αδελφοι μου*/*hoi adelphoi mou*/"the brothers of me" - but it isn't.

<sup>15</sup> "To" doesn't need to be in brackets - the article is in the *dative* case, which, like the *genitive* case in Greek, governs the Greek indirect object, which requires the English word "to" or "for" to be included in a translation of the word - you don't just have to translate *words* - you have to get the case across in a translation too. Greek isn't English - Greek doesn't require the constant stream of prepositions, pronouns etc., that English requires - if they wanted to, the Greeks could string an entire sentence together only using nouns and verbs, and not use anything else.

<sup>16</sup> The Greek *εκκλησια*/*ekklesia* doesn't mean "set-apart assembly" - as a compound of *εκ*/*ek*/"out" and a derivative of *καλεω*/*kaleo*/"to call", it can only mean "called out" not "set-apart". "set-apart assembly" would have to be *αγιωκλησια*/*hagioklesia*, not *εκκλησια*/*ekklesia*.

### Galatians 1:3

**QP: ...Charis-Charity/Gratia-Grace [to] you and peace from God, the Father, and our Upright One, Messiyah Yahushua...**

**Corrected: ...~~Charis-Charity/Gratia-Grace~~<sup>17</sup> favour (*charis* – loving kindness and the gift of goodwill) [~~to~~]<sup>18</sup> all of<sup>19</sup> you (~~humeis~~ *su*) and (*kai*) peace (*eirene* – harmony and tranquility, freedom from worry) from (*apo*) Father<sup>20</sup> (*pater*) God (ΘΥ), ~~the Father~~ (*pater*), and (*kai*) our (*ego*) Upright One (KY), [~~the~~]<sup>21</sup> Messiyah (XPY) Yahushua (IHY)...**

**Actual Translation: ... favour to all of you and peace from Father God, and our Upright One, Messiyah Yahushua...**

### Galatians 1:4

**QP: ...giving Himself on account of us missing the mark, so that we can choose to be rescued, set free, and be taken out of our present worthless, immoral, and corrupt world system, in accordance with the purpose and the will of God, our Father...**

**Corrected: ...He who (*ho*)<sup>22</sup> giving<sup>23</sup> gave (*didomi* – producing and depositing) Himself (~~heautou~~ *autos*<sup>24</sup>) on account of (*peri* – concerning and regarding) us our<sup>25</sup> (*ego*) missing<sup>26</sup> misses of the mark (*hamartia* – wandering away from the path, being errant and mistaken, and being misled), so that<sup>27</sup> for the purpose that (*hopos*) ~~we~~ (*ego*)<sup>28</sup> ~~can choose to be rescued~~<sup>29</sup> He may**

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<sup>17</sup> *χαρις*/charis (pronounced *kah-reece*) is *not* being used as the name of a pagan goddess. I have a discussion on the use of *χαρις*/charis in *The Great Galatians Debate*, which I shall put at the end of here in Appendix B. It's a word that should be translated as "favour" if you're only going to do a one-word translation of it.

<sup>18</sup> Again, "to" doesn't need to be in brackets. See *Footnote 15* above.

<sup>19</sup> Seeing as though the Greek word translated as "you" is in the plural, in order to get this across into English we have to add either "all of" before the word "you", or add the word "all" after it. Either that or add a comment stating that it's in the plural. If you don't show that it's in the plural, then you're not translating the meaning of the Greek word properly into English.

<sup>20</sup> Even though "Father" comes after the placeholder for "God" in the verse, the nouns have to be reversed in English as there is no definite article before either of them in the Greek.

<sup>21</sup> It is not necessary to add "the" before "Messiyah".

<sup>22</sup> Definite article omitted in QP, meaning "He Who" or "the One Who".

<sup>23</sup> The verb *δίδωμι*/didomi is in the *aorist* tense, meaning a past action that has continued effect on the things after it. However "giving" is the English present tense.

<sup>24</sup> Papyrus 46 has the pronoun *αυτος*/autos here, meaning "him", not the pronoun *εαυτου*/eautou meaning "himself".

<sup>25</sup> The Greek pronoun *εγω*/ego is in the genitive case (therefore indicating *the possessive*) and plural number (indicating it means more than one person), and so it can only be translated in one word as "our", which is the possessive, plural form of the English word "we". "Us" is the *objective* case. "Us" could be used as long as it is included between the words "of" and "all", therefore being translated as "of us all", "of" providing the *possessive*, and "all" providing the *plural* number. Or, just translate as "our" and nothing else. Saves time and words.

<sup>26</sup> *αμαρτια*/Hamartia is a noun, "missing the mark" is actually a translation in *verb* form, and in the *singular* number, and such a translation would be fine if it was translating the Greek *αμαρτανω*/hamartano. But it's not. Seeing as though *αμαρτια*/hamartia is in its plural form (*αμαρτιων*/hamartion), "missing the mark" neither translates the noun, nor its *plural* number.

<sup>27</sup> "So that" should be reserved for the Greek *ινα*/hina. It's not necessarily wrong to translate *οπως*/hopos as "so that", just not recommended as a sole translation of the word.

<sup>28</sup> *εγω*/ego is in the wrong place, especially as it's in the *accusative* case, not the *nominative*. "We" is the nominative case, plural number form of the pronoun "I".

**rescue**, set free, and **be taken take** (*exaireomai* – elect and vote to be drawn, torn, and plucked) **us** (*ego*)<sup>30</sup> out of (*ek*) ~~our~~ **the (ho)**<sup>31</sup> present (*enistamai*) **worthless, immoral, and corrupt** (*poneros* – wicked, evil, and valueless, annoying, burdensome, laborious, oppressive, and criminal) **world system-~~era~~** (*onos*<sup>32</sup> *aion* – human practices, standards, and circumstances), **in accordance with** (*kata*) **the (ho)**<sup>33</sup> **purpose and the will of** (*thelema* – the intent of) **our (ego)**<sup>34</sup> **God** (ΘΥ), ~~our~~<sup>35</sup> **and** (*ego kai*)<sup>36</sup> **Father** (ΠΡΣ)...

Actual Translation: ...He who gave Him on account of our misses of the mark, for the purpose that He may rescue, set free, and take us out of the present worthless, immoral, and corrupt era, in accordance with the purpose and the will of our God and Father...

#### Galatians 1:5

QP: ...to whom the manifestation of brilliant, radiant, splendor [*belongs*] forever and ever. Amen.

Corrected: ...to (*eis*)<sup>37</sup> whom (*hos*) **be**<sup>38</sup> the manifestation of brilliant, radiant, splendor (*doxa* – the glorious reputation and the appearance of shining light, amazing might, glory and benevolence) [*belongs*] **on behalf of (eis - for)**<sup>39</sup> **forever eternity and forever** (*onos-onos*<sup>40</sup> *ho aion ho aion* - ‘the ages of the ages’, an idiom meaning ‘forever and ever, eternity, the perpetuity of time’). **Amen**<sup>41</sup> **Awmane** (*amane* – is trustworthy and reliable).

Actual Translation: ...to whom *be* the manifestation of brilliant, radiant, splendor on behalf of eternity and forever. Awmane.

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<sup>29</sup> The Greek *εξαίρεω*/exaireo is in the third person, singular form *εξελεται*/exeletai, meaning it has to refer to something *singular* (ie: not *us* or *we*, as they're both plural), and so a third person pronoun needs to be added in the English translation, of which we have three choices: he, her, or it. Seeing as though the last singular thing that has been stated in the sentence is *Yahushua*, the verb here must be referring back to Him, so the pronoun “he” has to be added. It's also in the *subjunctive*, so a word that indicates this (“may”) also has to be included.

<sup>30</sup> Greek *εγω*/ego put it its proper place, as it was put in the wrong place previously. “Us” is also the *objective* case, plural number of the pronoun “I”.

<sup>31</sup> Definite article omitted in QP.

<sup>32</sup> Not exactly sure where *onos* has come from - especially as *onos* is Greek for *donkey* (“ass”). This should actually be the Greek *αιων*/aion (Strong's #G165) meaning “age, season, era, period of time”.

<sup>33</sup> Definite article omitted from QP.

<sup>34</sup> I have restored the Greek pronoun *εγω*/ego to its correct place.

<sup>35</sup> QP puts the Greek pronoun *εγω*/ego in the wrong place.

<sup>36</sup> QP omits the word *και*/kai. These three notes (34-35) are concerning the Greek *ΘΥ και ΠΡΣ ημων*/THY kai PRS humon/“God and father of us” = “our God and Father”. To get the translation “of God, our Father” the Greek would have to say *ΘΥ, του ΠΡΣ ημων*/THY, tou PRS humon/“God, the Father of us” = “God, our Father”.

<sup>37</sup> *εις*/eis is in the wrong place. “To” is included as the Greek *ος*/hos is in the dative case. See *Footnote 15* above.

<sup>38</sup> In *κοινη*/koine/common Greek, it was normal to leave out the Greek word *ειμι*/eimi/to exist when not required.

<sup>39</sup> *εις*/eis put in its proper place, as it's part of the idiom, and not separate from it

<sup>40</sup> Again, no clue where *onos* has come from

<sup>41</sup> *Not* being used as the name of the Egyptian polytheistic god of creation and wind. The *actual* Greek transliteration of the Egyptian polytheistic god is *Αμμων*/Ammon, especially as the correct transliteration of the Egyptian *Amen-Ra* is *Amun-Ra*. The Greek *αμην*/amen is a direct transliteration of the Hebrew *אמן* (alef, mem, nun) meaning “something truthful, reliable, correct, established, upright, confirmed, verified, sure, trustworthy, lasting, supported, upheld, and nourished”.

## Galatians 1:6

**QP:** I am amazed that in this manner [you] quickly departed and were displaced away from your calling in Charis-Charity/Gratia-Grace to a different healing message...

**Corrected:** I am amazed (*thaumazo* – I am astonished and surprised) that (*hoti*) in this manner (*houtos*<sup>42</sup>) all of<sup>43</sup> {you}<sup>44</sup> are quickly (*tacheos*) departed departing<sup>45</sup> and were being displaced (*metatithemai*<sup>46</sup> - were being changed, waylaid, transposed, and transplanted) away from (*apo*) your (*sou*)<sup>47</sup> the One Who (ho)<sup>48</sup> calling called<sup>49</sup> (*kaleo* – invitation invited and summons summoned by name) all of you (su)<sup>50</sup> in (*en* - by and with) Charis-Charity/Gratia-Grace favour<sup>51</sup> (*charis* – mercy and joy), to (eis) a different (*heteros* – another) healing<sup>52</sup> good message (*euangelion* – a compound of *eu* meaning beneficial, healing, and prosperous and *aggelos* message and messenger),...

**Actual Translation:** I am amazed that in this manner all of you are quickly departing and being displaced away from the One Who called all of you in favour, to a different good message,...

## Galatians 1:7

**QP:** ...which does not exist differently, if not, someone or something is stirring you up, and also wishes to change the beneficial and healing message of the Messiyah...

**Corrected:** ...which (hos)<sup>53</sup> does not (*ou*) that (hos) there exists (*eimi*) differently<sup>54</sup> another (*allos*), if (ei) not (me) except that (ei me - apart from<sup>55</sup>), there are<sup>56</sup> (*eimi*) someone-or

<sup>42</sup> Transliteration of the Greek οὗτως/houtos - οὕτω/houto appears in Acts 23:11, Phil 3:17, Heb 12:21, & Rev 16:18.

<sup>43</sup> As the Greek verb translated as “departing” (μετατιθημι/metatithemi) is in the *second person, plural* form, we have to indicate the *plural* in translation as well. See *Footnote 19* above.

<sup>44</sup> As above, the Greek verb translated as “departing” (μετατιθημι/metatithemi) is in the *second person* voice, indicating that the *second person* English pronoun has to be included in order to fully translate the word properly, and so “you” doesn’t need to be in brackets.

<sup>45</sup> The Greek verb μετατιθημι/metatithemi is also in the *present, active* tense, and so to indicate the present, active tense after an adverb (“quickly”) -ing is added to the end of the word. “Departed” and “were displaced” is a translation of the aorist (“past”) tense, not the present.

<sup>46</sup> This corrects the transliteration of the Greek verb μετατιθημι/metatithemi.

<sup>47</sup> Wrong transliteration of the Greek σου/su, and is in the wrong place anyway.

<sup>48</sup> Definite article omitted in QP.

<sup>49</sup> “Calling” would be the present, active tense, not the aorist tense that the Greek word is actually in.

<sup>50</sup> The Greek σου/su put it its proper place. These four comments (47-50) are with regards to the Greek words του καλεσαντος υμας/tou kalesantos humas/“the One Who has called you”. To get the translation “your calling” we would actually expect to see the Greek την κλησιν υμων/ten klesin humon/“the calling of you all” = “your calling”. But as we don’t have these Greek words here, QP is incorrect. (These three Greek words “την κλησιν υμων/ten klesin humon” are only found in 1 Corinthians 1:26, and 2 Peter 1:10 - not here)

<sup>51</sup> Again, χαρις/charis is not being used as the name of a pagan goddess. See *Footnote 17* above

<sup>52</sup> I have yet to find “healing” as a translation of the Greek ευ/eu - the Greek for “to heal” is ιαομαι/iaomai, the noun of which is ιασις/iasis, so for “healing message” we’d expect to see a compound of ιαομαι/iaomai/ιασις/iasis and αγγελος/angelos, not ευαγγελιον/euangelion.

<sup>53</sup> The Greek word ος/hos put in the wrong place.

<sup>54</sup> “Differently” is an adverb, not an adjective which the Greek αλλος/allos is, meaning “another, something of the same kind yet different to what’s been said previously” i.e.: a Haddock is a different (αλλος/allos) fish compared to a Cod - but both are fish.



**something persons** (tis)<sup>57</sup> **is** (~~eimi~~)<sup>58</sup>, **those** (ho)<sup>59</sup> stirring **all of**<sup>60</sup> you up (tarasso ~~σου~~<sup>61</sup> ~~su~~ – causing you to be confused and distressed), **and also**<sup>62</sup> (kai) **wishing**<sup>63</sup> **es** (thelo – propos~~ing~~es and enjoy~~ing~~s, want~~ing~~s to and tak~~ing~~es pleasure in, ~~is~~ **being** resolved and determined) **to change** (metastrepho – to turn around, overturn, and reverse) **the** (ho)<sup>64</sup> **beneficial and healing**<sup>65</sup> **good message** (euangelion) **of the** (ho)<sup>66</sup> **Messiah** (XPY)...

Actual Translation: ... **not that there exists another, except that there are some persons, those stirring all of you up, and wishing to change the beneficial and good message of the Messiah...**

### Galatians 1:8

QP: **To the contrary, even if we or a messenger out of heaven conveys a healing and beneficial message which is approximate or contrary to what, we delivered as a beneficial message [to] you that a curse exists.**

Corrected: **To the contrary** (alla), **even** (kai) **if** (ean) **we** (ego) **or** (e) **a messenger** (aggelos – a heavenly envoy and spiritual servant) **out of** (ek – from) **heaven** (ouranos – the abode of God) **may**<sup>67</sup> **conveys a healing**<sup>68</sup> **good and beneficial message** (euangelizo – announces a helpful and prosperous communication) ~~[to] you (sou)~~<sup>69</sup> **which that is approximate against or contrary to what** (para); **the good news which we delivered as a beneficial message** (~~hos~~<sup>70</sup> euangelizo – ~~the beneficial message that we announced and proclaimed the helpful claim~~)<sup>71</sup> ~~[to]~~<sup>72</sup> **all of**<sup>73</sup> **you**

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<sup>55</sup> The combination of εἰ/ei followed by μὴ/me is a Greek clause meaning “except, but, however, instead, apart from, but only”.

<sup>56</sup> As the Greek εἰμι/eimi is in the *third person, plural* form, you just cannot translate it into a singular “is”. It therefore has to refer to something else that’s in the plural - in this case, the plural form of the Greek τίς/tis meaning “some persons/some things”, so εἰμι/eimi has to be translated using the third person, plural form of the English pronoun “you”, - there are/there exists.

<sup>57</sup> Again, τίς/tis is in the plural form, so it can’t be translated as “someone” or “something”, as they’re *singular*, not plural.

<sup>58</sup> Greek word εἰμι/eimi put in wrong place.

<sup>59</sup> Definite article ο/ho omitted from QP.

<sup>60</sup> Again, σου/su in the plural, so these words have to be included in a translation. See *Footnote 19* above.

<sup>61</sup> This is the wrong transliteration of the Greek σου/su.

<sup>62</sup> No need for “also” to be included with “and” here. Either one or the other will suffice.

<sup>63</sup> When a verb is in the *present, participle* form, then -ing should be added to the end of all the meanings of the word. In this case, the verb is θέλω/thelo, meaning “want, wish, desire, intend, aim, and will.”

<sup>64</sup> Definite article ο/ho not mentioned in QP.

<sup>65</sup> Again, “healing” is not a good translation of the Greek εὐ/eu. See *Footnote 52* above.

<sup>66</sup> Definite article ο/ho not mentioned in QP.

<sup>67</sup> The Greek εὐαγγελίζω/euangelizo is in the subjunctive mode, indicating a doubtful/hypothetical situation, which we who speak and write in English indicate using some form of the word “may”. We don’t have subjunctive modes of nouns and verbs, so we indicate such modes using auxiliary verbs such as “may”, which has to be included in order to translate the word correctly.

<sup>68</sup> Not a translation of the Greek εὐ/eu. See *Footnote 52* above.

<sup>69</sup> This word is not included in Papyrus 46, and so shouldn’t be included in the translation of the verse at all.

<sup>70</sup> Pronoun omitted from QP.

<sup>71</sup> It is imperative that with such words as εὐαγγελίζω/euangelizo that we also include the pronoun before it.

However, as εὐαγγελίζω/euangelizo means “announced good news”, we can’t translate ὅς εὐαγγελίζω/hos euangelizo as “which announced good news”, and so we have to incorporate the pronoun ὅς/hos in the midst of our translation of εὐαγγελίζω/euangelizo, which has to become some form of “good news that was announced” - with “good news” and “was announced” being the translation of the Greek εὐαγγελίζω/euangelizo surrounding the translation of the



(~~σου~~<sup>74</sup> ~~su~~), let that person exist<sup>75</sup> (~~eimi~~)<sup>76</sup> that as curse~~d~~ (*anathema* – be under a dreadful consequence that has been set up and) exists (~~eimi~~)<sup>77</sup>.

**Actual Translation:** **To the contrary, even if we or a messenger out of heaven may convey a good and beneficial message that is against or contrary to the good news which we delivered to all of you, let that person exist as cursed.**

### Galatians 1:9

**QP:** **As I have said before, and even just now also have said, if someone communicates a helpful message to you contrary or in opposition to that which was brought and delivered to you, a curse exists.**

**Corrected:** ~~As (*hos* – like) I we<sup>78</sup> have said before (*proeipon*<sup>79</sup>), and even<sup>80</sup> (*kai*) just<sup>81</sup> now (*arti*) also (*palin*<sup>82</sup>) I have say<sup>83</sup> said (*lego* – affirmed) again (*palin*)<sup>84</sup>; if (*ei*) someone (*tis*) communicates a helpful good message to (*euangelizo*) all of<sup>85</sup> you (~~σου σου~~)<sup>86</sup> that is contrary or in opposition to (*para* – even close to but yet besides) that which (*hos*) was all of you brought took and delivered to you accepted (*paralambano*<sup>87</sup> – was collected and taken to you took, and handed to you received for the purpose of a close association), let that person exist<sup>88</sup> (~~eimi~~)<sup>89</sup> as curse~~d~~ (*anathema*) exists (~~eimi~~)<sup>90 91</sup>.~~

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Greek *ος/hos*. This is the only way to do it in English. The translation “we delivered a beneficial message” is just plain wrong - the Greek *ευαγγελιζω/evangelizo* would have to be in the passive voice, not the middle.

<sup>72</sup> “To” does not need to be placed in brackets. See *Footnote 15* above.

<sup>73</sup> Again, as *ου/su* is in the plural, this has to be indicated in the translation. See *Footnote 19* above.

<sup>74</sup> This is the wrong transliteration of the Greek *ου/su*.

<sup>75</sup> The Greek *ειμι/eimi* is in the *third person, singular* form, so it has to refer to singular, and a person - hence “that person (*third person*) exist (*singular*)”. Moreover, as it’s also in the *imperative* mood, it indicates a command or exhortation, which is indicated in English using the word “let”.

<sup>76</sup> *ειμι/eimi* put in its correct place.

<sup>77</sup> *ειμι/eimi* in the wrong place in QP. It is also wrongly translated as “exists”.

<sup>78</sup> *προειπον/proeipon* is in the first person plural, not the first person singular, hence “we” not “I”.

<sup>79</sup> This is the correct transliteration of the Greek *προειπον/proeipon*.

<sup>80</sup> Not needed.

<sup>81</sup> Not needed.

<sup>82</sup> This is the incorrect translation and wrong placement of *παλιν/palin*.

<sup>83</sup> The Greek *λεγω/lego* is in the present tense, not the perfect (completed), so “say” rather than “have said”.

<sup>84</sup> *παλιν/palin* in its proper place.

<sup>85</sup> Again, *ου/su* is in the plural. See *Footnote 19* above.

<sup>86</sup> This is the corrected transliteration of the Greek *ου/su*.

<sup>87</sup> *παραλαμβανω/paralambano* is in the second person, active, aorist, plural form, indicating “you”, a past action that has continued effect on the future, and more than one person. And to “bring to” someone is from any of the forms of the Greek *φερω/phero* or compound words with it, not “paralambano”.

<sup>88</sup> See *Footnote 75* above.

<sup>89</sup> *ειμι/eimi* put in its correct place.

<sup>90</sup> *ειμι/eimi* in the wrong place in QP. This is also wrongly translated as “exists”. See *Footnote 77* above.

<sup>91</sup> Seeing as though Papyrus 46 doesn’t appear to have much of Gal 1v9 extant, and the space left in the fragmented bit at the bottom doesn’t leave enough room to accommodate all the words in Gal 1v9, the whole verse should just be omitted. However, a translation that is solely a translation can include it, as long as it’s notified in the text itself that v9 shouldn’t be here. A commentary however should just ignore the words, as there’s no evidence for their existence.

Actual Translation: ~~As we have said before, and now I say again: if someone communicates a good message to all of you that is contrary or in opposition to that which all of you took and accepted, let that person exist as cursed.~~

### Galatians 1:10

QP: For now I am persuading man or God. Or I am seeking to please man. Yet nevertheless if I were striving to please and accommodate man, I am certainly not the Messiyah's servant.

Corrected: For (*gar*) now (*arti*) **I am I persuading**<sup>92</sup> (*peitho* – trying to win the favor of) **man men**<sup>93</sup> (*anthropos* - human beings) or (*e*) **God** (ΘΝ);<sup>94</sup> Or (*e*) **I am I seeking**<sup>95</sup> (*zeteo* – attempting to find a way, desiring and trying) to please (*aresko* – accommodate) **man men**<sup>96</sup> (*anthropos* – humans);<sup>97</sup> ~~Yet nevertheless~~ (*eti*)<sup>98</sup> **I** (*ei*) I were still (*eti*)<sup>99</sup> striving to please and accommodate (*aresko* – to soften one's heart toward and be sympathetic to; from *airo*, to elevate, raise and lift up) **man men** (*anthropos* - human being), I **am**<sup>100</sup> (*eimi*)<sup>101</sup> would<sup>102</sup> certainly (*an*) not (*ou*) exist as (*eimi*)<sup>103</sup> the<sup>104</sup> ~~Messiyah's~~ (*XPY*)<sup>105</sup> a servant (*doulos* - slave and attendant) of Messiyah (*XPY/XRU*)<sup>106</sup>.

Actual Translation: For now am I persuading men or God? Or am I seeking to please men? If I were still striving to please and accommodate men, I would certainly not exist as a servant of Messiyah.

### Galatians 1:11

QP: But I made known to you brothers: the beneficial and healing message which was communicated advantageously by myself is not in accord with man.

Corrected: But (*de* – therefore, however, and nevertheless) I **made make**<sup>107</sup> known to (*gnorizo*) all of<sup>108</sup> you (*σοι su*); **brothers** (*adelphos*); that (*hoti* - concerning this)<sup>109</sup> the (*ho*) **beneficial and**

<sup>92</sup> This verse is being set up as a question, not a statement, so it can only be "am I" or "do I", not "I am".

<sup>93</sup> Men because the Greek *ανθρωπος*/anthropos is in the plural form, not the singular ("man") form.

<sup>94</sup> Question mark included because it's the end of the question, and the start of the next sentence.

<sup>95</sup> See Footnote 92 above.

<sup>96</sup> See Footnote 93 above.

<sup>97</sup> See Footnote 94 above.

<sup>98</sup> The Greek word *ετι*/eti put in the wrong place in QP.

<sup>99</sup> The Greek word *ετι*/eti put in its correct position in the sentence.

<sup>100</sup> "Am" is an incorrect translation of *ειμι*/eimi/"to exist" in its imperfect, middle form.

<sup>101</sup> The Greek *ειμι*/eimi put in the wrong place in QP.

<sup>102</sup> The word "would" added to express the imperfectness of the Greek verb *ειμι*/eimi/"to exist".

<sup>103</sup> The Greek verb *ειμι*/eimi/"to exist" restored to its rightful place in the sentence.

<sup>104</sup> There is no definite article before the placeholder for *Messiyah* in Papyrus 46, so it can't be translated as "the Messiyah".

<sup>105</sup> *Messiyah* put in the wrong place in QP.

<sup>106</sup> *Messiyah* put in the correct place in the sentence. For the notes 104-106, we are looking at the Greek words *δουλος*/*XPY* *doulos*. To get the translation "the Messiyah's servant", we would actually expect to see the Greek words *ο δουλος* *χρῦ*/*ho doulos XPY*/"the servant of Messiyah" = "the Messiyah's servant".

<sup>107</sup> Greek verb *γνωριζω*/*gnorizo* is in the present, active form - not the aorist (past) tense.

<sup>108</sup> Greek *ου*/*su* is in the plural form, not singular. See Footnote 19 above.

**healing**<sup>110</sup> **good** message (*euangelion* – the rewarding and helpful communication) **which** (*ho*) **was communicated advantageously** (*euangelizo*) **by** (*hupo* – through the auspices of) **myself me** (*ego*) **is** (*eimi*) **not** (*ou*) **in accordance** **with** (*kata* – according to) **a**<sup>111</sup> **man** (*anthropos* - **human being**).

Actual Translation: **But I make known to all of you, brothers, that the beneficial and good message which was communicated advantageously by me is not in accordance with a man.**

#### Galatians 1:12

QP: **For I did not receive or take it from man, nor was I taught it. But to the contrary was revealed by way of the Messiyah, Yahushua.**

Corrected: **For** (*gar*) **I** (*ego*) **did not neither** (*oude*)<sup>112</sup> **received or take took it** (*paralambano* – gather it together, collect, accept, and carry it) **from** (*para*) **a man** (*anthropos*), **nor** (*oute*) **was I taught** (*didasko*) **it** (*autos*); **But to the contrary** (*alla*) [**# I received it**<sup>113</sup>] **through** (*dia*)<sup>114</sup> **was revealed**<sup>115</sup> **a revelation** (*apokalypsis* – **manifestation**, disclosed-**sure**, and **made-visible display**) **by way of** (*dia*)<sup>116</sup> **the**<sup>117</sup> **of** Messiyah (XPY), Yahushua (IHY).

Actual Translation: **For I neither received or took it from a man, nor was I taught it, but to the contrary I received it through a revelation of Messiyah Yahushua.**

#### Galatians 1:13

QP: **For you have heard of my former behavior in the practice of Judaism, namely because I intensely pursued, and came down in intense opposition against, God’s Called-Out Assembly to destroy her.**

Corrected: **For** (*gar*) **all of**<sup>118</sup> **you have heard of** (*akouo* – received news of) **my** (*emos*) **former** (*pote*) **behavior** (*ho*)<sup>119</sup> **anastrophe** - wayward conduct and upside-down way of life) **in** (*en*)<sup>120</sup> **the**

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<sup>109</sup> Greek οτι/hoti omitted from QP.

<sup>110</sup> Again, not a genuine translation of the Greek word ευ/eu. See Footnote 52 above.

<sup>111</sup> As there’s no definite article, this indicates that the English “a” needs to be included before the word, as the Greeks don’t have an equivalent of the English “a”, with “a” being intended by omitting the definite article.

<sup>112</sup> The usage of the Greek words ουδε ... ουτε/oude ... oute indicate a “neither ... nor” translation.

<sup>113</sup> Added as the verse is stating how the forger wants to represent how “Paul” received his “good news”.

παραλαμβάνω/paralambano is intended again, but as this is Greek, the verb doesn’t need to be restated.

<sup>114</sup> δια/dia put it its proper place.

<sup>115</sup> “Was revealed” isn’t a translation of a *noun*. The Greek for “to be revealed” something is αποκαλυπτω/apokalupto, from which αποκαλυψις/apokalupsis is based. However, as αποκαλυψις/apokalupsis is the *noun* and not the *verb*, it can only be translated by something equivalent to “revelation”.

<sup>116</sup> δια/dia in the wrong place in QP.

<sup>117</sup> No definite article in the Greek, so the word “the” should not be seen here. There is actually no definite article in the verse.

<sup>118</sup> The Greek verb ακουω/akouo is in its *second person, plural* form, indicating that the translator needs to get this meaning across into the language he’s translating into. In the case that English is the target language, then “all of you” needs to be included. See Footnote 19 above.

<sup>119</sup> Definite article ο/ho omitted from QP.

<sup>120</sup> Greek preposition εν/en unspecified in QP.

(ho)<sup>121</sup> **practice of Judaism** (*Ioudaismos* – the Jewish religion), **namely because that** (*hoti* - since concerning the fact that) **with regards to (kata) extreme vigour (hyperbole)**<sup>122</sup> **I was**<sup>123</sup> **intensely pursued pursuing**<sup>124</sup> (*dioko* – persecuted persecuting, oppressed oppressing, and harassed harassing), **and**<sup>125</sup> **came down in intense opposition against (kata hyperbole)**<sup>126</sup>; **God's (ho ΘΥ) Called-Out Assembly** (*ho* *ekklēsia* – from *ek* out and *kaleo*, to call) **and (kai)**<sup>127</sup> **was to destroy destroying**<sup>128</sup> (*portheo* – trying to overthrow and annihilate) **her (autos)**.

Actual Translation: For all of you have heard of my former behavior in the practice of Judaism, that with regards to extreme vigour I was pursuing God's Called-Out Assembly and was destroying her.

#### Galatians 1:14

QP: I progressed in the practice of Judaism, over and beyond many people my same age among my race, excessively enthusiastic to adhere to the traditions and teachings handed down by my forefathers.

Corrected: **...and (kai)**<sup>129</sup> **I had**<sup>130</sup> **progressed** (*eprokopto*<sup>131</sup> – accomplished a great deal and advanced) **in (en) the (ho)**<sup>132</sup> **practice of Judaism** (*Ioudaismos* – the Jewish religion), **over and beyond (hyper) many (polu+s) people my same age (synelikiotes** – contemporaries) **among (en) my (ego) race (ho)**<sup>133</sup> **genos** – ethnic group, kin, or nationality), **existing from the beginning (huparcho** - being from the start, origin, being ready and prepared, taking the initiative and being laid down)<sup>134</sup> **as excessively (perissoteros** – over abundantly) **enthusiastic (zelotes** – zealous and excited) **to adhere to (huparcho** – to be, possess, yield to, and assimilate)<sup>135</sup> **of**<sup>136</sup> **the (ho)**<sup>137</sup>

<sup>121</sup> Definite article o/ho unspecified in QP.

<sup>122</sup> The Greek words *κατα υπερβολη/kata hyperbole* put in their proper place, and translated correctly. *κατα υπερβολη/kata hyperbole* is also a clause that means "excessively, extremely, intensely, furiously."

<sup>123</sup> The verb *διωκω/dioko* is in the *imperfect* form, and so we indicate this using the English *was*.

<sup>124</sup> The verb *διωκω/dioko* is also in the *active* voice, and so this is indicated using -ing. "Pursued" would be a translation of the *aorist* tense, and seeing as though the verb *διωκω/dioko* isn't in the *aorist* tense.

<sup>125</sup> There is no Greek *και/kai*/and before *κατα υπερβολη/kata hyperbole* in the Greek text, and so can't be here in a translation of the verse.

<sup>126</sup> *κατα υπερβολη/kata hyperbole* in the wrong place, and translated incorrectly as well.

<sup>127</sup> This is omitted in QP.

<sup>128</sup> Again, as with *διωκω/dioko*, with this verb *πορθεω/portheo*, it is in the *imperfect, active* form of the verb, which indicates that -ing needs to be added, as well as *was* to indicate the incomplete action governed by the *imperfect* tense.

<sup>129</sup> Greek *και/kai* omitted from QP.

<sup>130</sup> Word added to indicate the *aorist* tense of the Greek verb *προκοπτω/prokopto*.

<sup>131</sup> Greek verb *προκοπτω/prokopto* incorrectly transliterated in QP brackets.

<sup>132</sup> Definite article unspecified in QP.

<sup>133</sup> Definite article unspecified in QP.

<sup>134</sup> Greek verb *υπαρχω/huparcho* restored to its proper place, and translated correctly.

<sup>135</sup> Greek verb *υπαρχω/huparcho* in wrong place in QP, and also translated incorrectly. The actual Greek word meaning "to adhere to" would be the Greek verb *εχω/echo* (Strong's #G2192), or one of the following derivatives: *αντεχω/antecho* (#G472); *κατεχω/katecho* (#G2722); *επεχω/epecho* (#G1907); or *περιεχω/periecho* (#G4023). The translation "to assimilate" is especially wrong, having nothing at all to do with the actual meaning of the Greek verb *υπαρχω/huparcho*.

<sup>136</sup> As the definite article in the *genitive* indicates "possession", it therefore necessitates the need for "of" to be included in the translation.

<sup>137</sup> Definite article unspecified in QP.

traditions and teachings handed down by (*paradosis* – to surrender to oral precepts, traditions, and rituals passed on by) my (*ego*)<sup>138</sup> forefathers (*patrikos* – ancestors).

Actual Translation: ...and I had progressed in the practice of Judaism, over and beyond many people my same age among my race, existing from the beginning as excessively enthusiastic of the traditions and teachings handed down by my forefathers.

### Galatians 1:15-16

**QP:** But at a point in time it pleased Him to set me apart out of the womb of my mother [*and summon me by name on account of His kindness and fortuitous gift of acceptance*], to reveal His Son in order that I could communicate the healing and beneficial message to the races and nations, immediately. [*I did*] not ask the advice of, or consult with, human flesh and blood.

Corrected: But (*de*) at a point in time when<sup>139</sup> (*hote*) it pleased (*eudokeo* – the choice brought pleasure to) the One Who (*ho*)<sup>140</sup> had Him to set me apart<sup>141</sup> (*aphorize ego* – had separated me) out of (*ek*) the womb (*koilia*) of my (*ego*)<sup>142</sup> mother (*meter*) ~~[and summon me by name on account of His kindness and fortuitous gift of acceptance]~~,<sup>143</sup> to revealing (*apokaluypto* – disclose ing, making manifest, and make ing known)<sup>144</sup> His (*autos*)<sup>145</sup> Son (*ho*)<sup>146</sup> YN) in through<sup>147</sup> (*en*) me (*ego*),<sup>148</sup> in order that (*hina*) I (*ego*)<sup>149</sup> could may have<sup>150</sup> communicated His<sup>151</sup> the<sup>152</sup> healing<sup>153</sup> good and beneficial message (*euangelizo autos*)<sup>154</sup> - announced and proclaimed His

<sup>138</sup> Pronoun unspecified in QP.

<sup>139</sup> As this is the primary meaning of the Greek adverb *οτε/hote*, it's best to have this word in the translation of it into English, especially how it's being used in this context.

<sup>140</sup> Definite article unspecified in QP, and so isn't translated.

<sup>141</sup> As the verb *αφοριζω/aphorizo* is in the *aorist* tense, the addition of some form of the English word "had" needs to be included. It is indicating a past action, and is also being used as a *participle*, meaning it's working as a verbal-adjective, a describing word, not a verb which is a doing verb. Also, as it's in the *nominative* case, it has to agree with something else in the *nominative* - if it was to qualify the Greek pronoun *εγω/ego* which is in the *accusative, singular* form in this verse (*με/me*), the verb *αφοριζω/aphorizo* would have to also be in the *accusative* case, and not be in participle form.

<sup>142</sup> Pronoun unspecified in QP.

<sup>143</sup> Not in Papyrus 46 - just completely omit, as there's no need for the words to be here at all.

<sup>144</sup> The Greek verb *αποκαλυπτω/apokalupto*/"to reveal" is being used in its *infinitive* mood and *aorist* tense, meaning it is just the basic meaning of the verb and that it is a past action that still has effect on the future. "Revealing" would be a translation of the *present, active* form of the verb, which isn't how it is in this verse.

<sup>145</sup> Pronoun unspecified in QP.

<sup>146</sup> Pronoun unspecified in QP.

<sup>147</sup> The Greek preposition *εν/en* has so many different meanings, just constantly translating it solely as "in" is incorrect, especially when trying to include it with the Greek *ινα/hina*, more so in this verse as the two words *εν/en* and *ινα/hina* have the pronoun *εγω/ego* in between them. For the difficulties we encounter with regards to the use of the Greek preposition *εν/en*, see the three blog posts by Iver Larsen: <http://tinyurl.com/6k3y67d> - <http://tinyurl.com/5u6no7p> - <http://tinyurl.com/6cjmjkm>

<sup>148</sup> Greek pronoun *εγω/ego* put in its correct placement in the sentence.

<sup>149</sup> Pronoun in the wrong place. "I" included due to the first person, singular form of the Greek *ευαγγελιζω/euangelizo*.

<sup>150</sup> Aorist = include "have"; subjunctive = include "may".

<sup>151</sup> Translating the pronoun *αυτος/autos/him*, that is omitted by QP.

<sup>152</sup> No definite article before the verb *ευαγγελιζω/euangelizo*.

<sup>153</sup> Again, this is not a proper translation of the Greek word *ευ/eu*. See *Footnote 52* above.

<sup>154</sup> Not notified and not translated in QP.



victorious declaration) ~~to~~ **among**<sup>155</sup> (*en*) **the (ho) races and nations** (*ethnos* – the multitudes of people living in different cultural and geographic locations), **immediately** (*eutheos* – straightaway, forthwith, without hesitation),<sup>156</sup> **{I did}**<sup>157</sup> **not (ou) ask the advice of, or consult with** (*prosanatithemai* – pursue advantageous communication with), **human flesh** (*sarx* – humankind, man’s physical and natural nature) **and (kai) blood** (*haima*)...

Actual Translation: **But at a point in time when it pleased the One Who had set me apart out of the womb of my mother to reveal His Son through me, in order that I may have communicated His good and beneficial message among the races and nations, immediately I did not ask the advice of, or consult with human flesh and blood...**

#### Galatians 1:17

QP: **Neither [did I] go forth and show myself to Yaruwshalaym to the messengers sent out before me, but to the contrary went up and away to Arabia, and returned anew to Damascus.**

Corrected: **Neither ...nor**<sup>158</sup> (*oude*)<sup>159</sup> **{did I} go forth and show myself** (*elthon* – travel; from *erchomai*, meaning to go and become known) **to (eis - into) Yaruwshalaym** (*Hierosoluma* – a transliteration of the Hebrew name meaning source of salvation) **to (pros) those who were (ho)**<sup>160</sup> **messengers sent out delegates** (*apostolos* – ~~the Apostles~~ **delegates**<sup>161</sup>, from *apo* sent out, and *stello* prepared and equipped) **before (pro - ahead of) me (ego), but to the contrary (alla) I**<sup>162</sup> **went up and away (aperchomai – withdrew and departed) to (eis - into) Arabia** (*Arabia* – a transliteration of the Hebrew ‘*arab*, meaning to grow dark), **and (kai) again (palin - once more)**<sup>163</sup> **I**<sup>164</sup> **returned (huypostrepho) anew (palin — and renewed)**<sup>165</sup> **to (eis) Damascus** (*Damaskos* – a transliteration of the Hebrew *Dameseq*, meaning shedding silent tears in sackcloth).

Actual Translation: **...nor did I go forth and show myself to Yaruwshalaym to those who were delegates before me, but to the contrary I went up and away to Arabia, and again I returned to Damascus.**

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<sup>155</sup> Greek proposition *εν/en* could be translated as “to”, however “to” by itself is usually indicated by the Greek *εις/eis* or *προς/pros*, or due to the fact that “the races” is in the *dative* case, there would’ve been no reason to include the Greek *εν/en* if “to” was what the Author intended to communicate - “within” or “among” being better translations of the preposition *εν/en* in the context.

<sup>156</sup> The Greek *ευθεως/eutheos* is an *adverb*, meaning it qualifies the meaning of a verb/adverb/adjective. In Greek, the adverb comes before the verb, not after it. To get the translation “I could communicate the good news among the nations immediately”, we would find the Greek *ευθεως/eutheos* before the verb *ευαγγελιζω/euangelizo*, not four words after it.

<sup>157</sup> Not necessary to put “I did” in brackets/italics, as the Greek *ου/ou* requires the words to be included.

<sup>158</sup> Better translation from the context.

<sup>159</sup> Greek *ουδε/oude* unspecified in QP.

<sup>160</sup> Definite article unspecified in QP, and not translated correctly.

<sup>161</sup> *αποστολος/apostolos* is a word - *translate* it, don’t *transliterate* it.

<sup>162</sup> Inclusion of pronoun “I” necessitated by the first person, singular form of the Greek verb *απερχομαι/aperchomai*.

<sup>163</sup> Greek *παλιν/palin* put in its correct place in the verse, and translated correctly.

<sup>164</sup> Again, the inclusion of “I” is necessitated by the first person, singular form of the Greek *υποστρεφω/hupostrepho*.

<sup>165</sup> The Greek *παλιν/palin* indicates a repeated pattern, hence *again, once more, furthermore*. It does not mean “to be new, to be renewed”, as that would be a verb, not an adverb. *παλιν/palin* in wrong place in QP, and translated incorrectly.



### Galatians 1:18

**QP:** Then later, after three years time, I went up to Yaruwshalaym to visit and get acquainted with Kephass and stayed with him fifteen days.

**Corrected:** Then later (*epeita*), after (*meta*) three (*treis*) years time (*etos*), I went up (*anerchomai*) to (*eis*) Yaruwshalaym (*Hierosoluma* – transliteration of the Hebrew name meaning source of salvation) to visit and get acquainted with (*historeo* – went to inquire and investigate, hoping to gain knowledge by becoming familiar with) Kephass (*Kephas* – transliteration of the Aramaic word *keph*, meaning stone or rock, a reference to Shim'own, who became *Petros* (a transliteration of the Greek word for stone), and is known today as Peter), and I<sup>166</sup> stayed (*meno* – stayed) with (*pros*) him (*autos*) for fifteen (*dekapente*) days (*hemera*).

**Actual Translation:** Then later, after three years time, I went up to Yaruwshalaym to visit and get acquainted with Kephass, and I stayed with him for fifteen days.

### Galatians 1:19

**QP:** But, the other Apostles, [I] did not see except Ya'aqob, the brother of the Upright One.

**Corrected:** But (*de*), I did not (*ou*) see (*eidon*)<sup>167</sup> any of<sup>168</sup> the (*ho*)<sup>169</sup> other<sup>170</sup> (*heteros* – different) Apostles delegates (*apostolos*<sup>171</sup> – who were prepared messengers and were sent out), ~~[I] did not (ou) see (eidon)~~<sup>172</sup> except (*ei me*) Ya'aqob (*Iakobos* – a transliteration of the Hebrew Ya'aqob who became Yisra'el), the (~~to~~ *ho*)<sup>173</sup> brother (*adelphos* – male sibling) of the (*ho*)<sup>174</sup> Upright One (KY).

**Actual Translation:** But I did not see any of the other delegates except Ya'aqob, the brother of the Upright One.

### Galatians 1:20

**QP:** But now [*this is*] what I write Scripture to you to behold in the presence and sight of God, because [I] cannot lie.

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<sup>166</sup> Inclusion of pronoun "I" necessitated by the first person, singular form of the Greek verb *μενω*/*meno*

<sup>167</sup> *ου ειδον/ου eidon* put in their proper place.

<sup>168</sup> As the definite article is in the plural, this has to be brought across in the translation, hence "any of".

<sup>169</sup> Definite article unspecified in QP.

<sup>170</sup> As the Greek word *ετερος*/*heteros* is in the *accusative* case, it has to come after the first person, singular form of the Greek *ειδον*/*eidon*/"to see", not before. The *accusative* case governs the object, not the subject, and so the verb should always come before it, not after it.

<sup>171</sup> Again, *αποστολος*/*apostolos* is a word that should be translated, not transliterated.

<sup>172</sup> *ου ειδον/ου eidon* in the wrong place in QP.

<sup>173</sup> For some odd reason, QP has switched from transliterating the Greek root of the word in question, to transliterating how the word looks in the text. I will restore the transliteration to the root word to keep it all consistent.

<sup>174</sup> Definite article unspecified in QP.

Corrected: **But now Moreover**<sup>175</sup> (*de - furthermore*), [*this is*]<sup>176</sup> **what** ( $\epsilon$ <sup>177</sup> *hos*<sup>178</sup> – that which) **I write Scripture to** (*grapho*<sup>179</sup>) **to**<sup>180</sup> **all of**<sup>181</sup> **you** (*umin su*), **to behold** (*idou*<sup>182</sup> -  $\tau\epsilon$  see and intently look at,  $\tau\epsilon$  perceive and pay attention to) **the fact that concerning this** (*hoti - because, since and for the reason that*),<sup>183</sup> **in the presence and sight of** (*enopion - before and in front of*) **God** (*ho*  $\Theta$ Y), **because** ( $\epsilon$ *ti*)<sup>184</sup> [**I**]<sup>185</sup> **do cannot**<sup>186</sup> (*ou*) **lie** (*pseudomai - mislead or deceive, speak falsely or communicate that which is not true*).

Actual Translation: **Moreover, what I write to all of you, behold the fact that concerning this, in the presence and sight of God, I do not lie.**

### Galatians 1:21-22

QP: **Thereafter, I went to the regions of Syria and also Cilicia. But my face was not known to the Yahuwdah Called-Out Assembly in the Messiyah.**

Corrected: **Thereafter** (*epeita - later*), **I went** (*erchomai - came*) **to** (*eis*) **the regions** (*klima*) **of Syria** (*ho* *Suria* – a transliteration of the Hebrew *sowr*, meaning scorched rocks) **and also** (*kai*) **Cilicia** (*ho* *Kilikia* – the Roman province in today’s southern Turkey where Sha’uwl was born). **But** (*de*)<sup>187</sup> **I was** (*eimi*)<sup>188</sup> **unknown** (*agnoeo*)<sup>189</sup> **my**<sup>190</sup> **in person face** (*ho* *prosopon*<sup>191</sup> – **my with a personal** presence, appearance, and physical existence) **was** (*eimi*) **not known** (*agnoeo*)<sup>192</sup> **to the** (*ho*)<sup>193</sup> **Called-Out Assemblies** (*ekklesia*)<sup>194</sup> **of Yahuwdah-ea**<sup>195</sup> (*Ioudaia* – transliteration of the

<sup>175</sup> Better translation in the context.

<sup>176</sup> No idea where this has come from. The Greek  $\omicron\varsigma$ /hos isn’t indicating such a thing in the slightest.

<sup>177</sup> Transliteration of how the Greek appears in the text, not the root.

<sup>178</sup> Correct transliteration of the Greek root.

<sup>179</sup> The Greek verb  $\gamma\rho\alpha\phi\omega$ /grapho doesn’t mean “I write Scripture to”. To get such a translation would require the Greek  $\eta$   $\gamma\rho\alpha\phi\eta$   $\gamma\rho\alpha\phi\omega$   $\sigma\upsilon\mu\upsilon$ /e graphe grapho humim, which isn’t in the Greek text. The Greek verb  $\gamma\rho\alpha\phi\omega$ /grapho just means “to write, inscribe, record, compose, note down.” It is used of *anything* written down, be it in ink on papyrus or paper, or carved into rock or stone.

<sup>180</sup> The Greek pronoun  $\sigma\upsilon$ /su is in the dative form, necessitating the inclusion of the word “to”.

<sup>181</sup> The Greek pronoun  $\sigma\upsilon$ /su is also *plural*, which has to be included in a translation. See *Footnote 19* above.

<sup>182</sup> The Greek  $\iota\delta\omicron\upsilon$ /idou doesn’t mean “to behold”. It is a demonstrative particle used to draw attention to what is being said or notified. This can also be translated “Listen”, especially as it’s an imperative (command/request).

<sup>183</sup> Greek  $\omicron\tau\iota$ /hoti put in its correct placement in the verse.

<sup>184</sup>  $\omicron\tau\iota$ /hoti in the wrong place in QP.

<sup>185</sup> The pronoun “I” does not need to be in brackets - the fact that the Greek  $\psi\epsilon\upsilon\delta\omicron\mu\alpha\iota$ /pseudomai is first person, singular, it requires the English pronoun “I” be placed in the translation.

<sup>186</sup> The Greek particle  $\omicron\upsilon$ /ou does not mean “cannot” in the sense of “it is impossible”. There is a way to say “it is impossible” in Greek -  $\alpha\delta\upsilon\nu\alpha\tau\omicron\varsigma$ /adunatos - meaning “without power”. Used in Hebrews 6:17 to say that “it is impossible ( $\alpha\delta\upsilon\nu\alpha\tau\omicron\varsigma$ /adunatos) for God to lie”. Another way to say “cannot” in Greek is to say  $\omicron\upsilon$   $\delta\upsilon\nu\alpha\tau\omicron\varsigma$ /ou dunatos/not powerful/“not capable”, or  $\omicron\upsilon$   $\delta\upsilon\nu\alpha\mu\alpha\iota$ /ou dunamai/“it is not possible”. Seeing as though neither  $\alpha\delta\upsilon\nu\alpha\tau\omicron\varsigma$ /adunatos, nor  $\omicron\upsilon$   $\delta\upsilon\nu\alpha\tau\omicron\varsigma$ /ou dunatos, or  $\omicron\upsilon$   $\delta\upsilon\nu\alpha\mu\alpha\iota$ /ou dunamai appear in this verse (or actually, anywhere in *Galatians*), no verse should contain the word “cannot” as a translation of anything.

<sup>187</sup> Greek  $\delta\epsilon$ /de unspecified in QP.

<sup>188</sup> Greek verb  $\epsilon\iota\mu\iota$ /eimi restored to its rightful place, and has the first person, singular aspect of the verb translated correctly.

<sup>189</sup> The Greek verb  $\alpha\gamma\nu\omicron\epsilon\omega$ /agnoeo in participle form placed in the correct place.

<sup>190</sup> There is no Greek pronoun  $\epsilon\gamma\omega$ /ego to indicate the insertion of “my” in the text. To get the translation “my face” we should find the Greek clause  $\tau\omega$   $\pi\rho\sigma\omega\pi\omega$   $\mu\omicron\upsilon$ /to prosopo mou/“the face of me”/“my face or countenance”.

<sup>191</sup> The Greek  $\omicron$   $\pi\rho\sigma\omega\pi\omicron\nu$ /ho prosopon literally means “the face”, a clause meaning “in person, personally, by appearance, countenance and physical surface”.

<sup>192</sup> QP has put the Greek verbs  $\epsilon\iota\mu\iota$ /eimi and  $\alpha\gamma\nu\omicron\epsilon\omega$ /agnoeo in the wrong place.

<sup>193</sup> Definite article unspecified in QP.

Hebrew name for the southern section of the Land of Yisra'el that was split in twain after King Shalomoh (Solomon) had died, meaning related to Yah<sup>196</sup> that are (ho)<sup>197</sup> Called-Out Assembly (ekklesia)<sup>198</sup> in (eis)<sup>199</sup> en<sup>200</sup> the<sup>200</sup> Messiyah (XPΩ).

Actual Translation: **Thereafter, I went to the regions of Syria and also Cilicia. But I was unknown in person to the Called-Out Assemblies of Yahuwdea that are in Messiyah.**

#### Galatians 1:23-24

**QP:** **But then they were only hearing that the one pursuing and persecuting them was now announcing the healing message which can be trusted which he once sought to destroy. And they thought highly of and celebrated God in me.**

Corrected: **But then (de) they were (eimi) only (~~μονος~~<sup>201</sup> monos<sup>202</sup>) hearing (akouo) that (hoti)<sup>203</sup>, '†The one who (pote<sup>204</sup> ho<sup>205</sup>) was once (pote<sup>206</sup> - at an earlier point in time, previously, and used to be) pursuing and persecuting (dioko) them us<sup>207</sup> (ego) was<sup>208</sup> is now (nyun - at the this present time) announcing the healing<sup>209</sup> beneficial message (euangelizo - good news and victorious declaration)<sup>210</sup> which can be trusted<sup>211</sup> of the (ho)<sup>212</sup> trust (pistis<sup>213</sup> euangelizo - proclaiming the beneficial and reliable message the reliance on and obedience given to He Who is Trustworthy and True) which (hos<sup>214</sup>) he once (pote) was sought seeking to destroy<sup>215</sup> (portheo - trying to overthrow, devastate, and annihilate).† And (kai)<sup>216</sup> they were thought thinking highly of**

<sup>194</sup> Greek ἐκκλησία/ekklesia put it its proper place in the verse, and due to the fact that it is in the *plural* form, it means "assemblies", not just a single "assembly".

<sup>195</sup> The Greek noun λουδαία/loudaia is in the *genitive* indicating possession, and therefore requires "of" being inserted into the English translation.

<sup>196</sup> Actually, λουδαία/loudaia is a transliteration of the Country/Land of Yahuwdea, not the person Yahuwdah. The actual Greek transliteration of the Hebrew יהודה/Yahuwdah is λουδάς/loudas.

<sup>197</sup> Definite article omitted from QP.

<sup>198</sup> Greek ἐκκλησία/ekklesia in the wrong place in QP, and QP also doesn't translate the fact that ἐκκλησία/ekklesia is in the *plural*, not the singular.

<sup>199</sup> Wrong Greek word transliterated. The Greek word is the preposition εν/en not εις/eis.

<sup>200</sup> No definite article before XPΩ/XRΩ placeholder.

<sup>201</sup> QP incorrectly transliterates the Greek word μονος/monos.

<sup>202</sup> Corrected transliteration of the Greek μονος/monos.

<sup>203</sup> οτι/hoti unspecified in QP. When used to introduce direct discourse (e.g. a saying, message, statement, quotation of something someone has spoken), it indicates that quotation marks should follow the word.

<sup>204</sup> Greek ποτε/pote in the wrong place in QP, and translated incorrectly.

<sup>205</sup> The definite article restored, and the correct translation thereof.

<sup>206</sup> The Greek ποτε/pote in its precise place in the verse, and translated correctly.

<sup>207</sup> The English "them" is the plural, objective form of the English pronoun "he", whereas the Greek εγω/ego is in its first person form, hence "us". "Them" is an incorrect translation of the Greek εγω/ego. We'd actually expect to see the Greek αυτος/autos being employed here for the translation "them" to occur.

<sup>208</sup> The Present tense is being used, not the aorist. "Was" is an incorrect translation.

<sup>209</sup> Again, not a true translation of the Greek word ευ/eu. See *Footnote 52* above.

<sup>210</sup> The Greek ευαγγελιζω/euangelizo in its proper place, and translated correctly.

<sup>211</sup> This is more a translation of the adjective πιστος/pistos, rather than the feminine noun πιστις/pistis.

<sup>212</sup> Definite article unspecified and not translated in QP.

<sup>213</sup> πιστις/pistis translated correctly.

<sup>214</sup> QP hasn't transliterated the Greek ος/hos properly, but I have restored it.

<sup>215</sup> As the Greek πορθεω/portheo is in its imperfect form, it indicates an incomplete action, which is governed by the English "was". Also requires the addition of -ing to certain verbs. See *Footnote 128* above

<sup>216</sup> Greek και/kai unspecified in QP.

and celebrated-ing<sup>217</sup> (*doxazo* – were of the mindset to consider illustrious and magnificent, praising) God (ho<sup>218</sup> ΘN) in because of/for (*en*)<sup>219</sup> me (*ego*).

Actual Translation: **But then they were only hearing that, ‘The one who was once pursuing and persecuting us is now announcing the beneficial message of the trust which he once was seeking to destroy.’ And they were thinking highly of and celebrating God because of/for me.**

## Galatians - Chapter 2

### Galatians 2:1

QP: **Later, through the passage of another fourteen years, I went up to Yaruwshalaym along with Barnabas, and also bringing along Titus.**

Corrected: **Later** (*epeita*), **through** (~~*dia*~~)<sup>220</sup> **the passage of another**<sup>221</sup> (~~*palin*~~ *dia*)<sup>222</sup> **fourteen** (*ekatessares*) **years** (*etos*), **again** (*palin*)<sup>223</sup> **I went up** (*anabaino*) **to** (*eis*) **Yaruwshalaym** (*Hierosoluma* – transliteration of the Hebrew name meaning source of salvation) **along with** (*meta*) **Barnabas Bar-Nabiy** (*Barnabas* – of Aramaic origin from *bar*, son of, *naby*, a prophet), **and having also bringing brought along** (*sumparalambano* – taking-en along with us)<sup>224</sup> **Titus** (*Titos* – of Latin origin meaning honorable) **also** (*kai*)<sup>225</sup>.

Actual Translation: **Later, through the passage of another fourteen years, again I went up to Yaruwshalaym along with Bar-Nabiy, having brought along Titus also.**

### Galatians 2:2

QP: **But then I went up with regard to a revelation, and explained to them the healing and beneficial message which I was preaching among the nations with reference to certain individuals, then they were of the opinion that in no way was I progressing or striving in vain.**

Corrected: **But then** (*de*) **I went up** (*anabaino*) **with regard to** (*kata*) **a revelation** (*apokaluypsis* – a disclosure and vision, an unveiling which makes manifest), **and explained** (*anatithemai* – set before and declared, communicating) **to them** (*autos*) **the** (*ho*)<sup>226</sup> **healing**<sup>227</sup> **good** **and beneficial message** (*euangelion*) **which** (*hos*)<sup>228</sup> **I was preaching**<sup>229</sup> (*keruyssso* – proclaiming

<sup>217</sup> Again, this verb *δοξαζω*/*doxazo* is in the imperfect form, so -ing has to be added, and as it's also *plural*, the plural, imperfect "were" needs to be included in the translation.

<sup>218</sup> Definite article omitted in QP.

<sup>219</sup> See the discussion on the Greek preposition *en/en* in *Footnote 147* above.

<sup>220</sup> Put in the wrong place by QP.

<sup>221</sup> Not a translation of the Greek *παλιν*/*palin*.

<sup>222</sup> Greek *δια*/*dia* put in its proper place.

<sup>223</sup> Greek *παλιν*/*palin* put in its proper place and translated correctly.

<sup>224</sup> The Greek *συμπαράλαμβανω*/*sumparalambano* is in the aorist tense, not the present.

<sup>225</sup> Greek *και*/*kai* unspecified in QP.

<sup>226</sup> Definite article unspecified in QP.

<sup>227</sup> Again, not a translation of the Greek word *ευ*/*eu*. See *Footnote 52* above

<sup>228</sup> The Greek *ος*/*hos* is not transliterated correctly in QP. I have restored it.

and announcing, publicly heralding) among (en) the (ho)<sup>230</sup> nations (ethnos – to people from different races, places and cultures), although (de)<sup>231</sup> this was done privately (kata idios - a Greek clause literally meaning ‘according to individuality’ and is used when explaining that whatever is happening is being done in private, and not in the public eye. Used in MattithYah 17:19 to say, “Then, having gone to Yahushua privately (kata idios), the disciples said...”<sup>232</sup> with reference to (kata) certain individuals (idios)<sup>233</sup>, then (de)<sup>234</sup> with those (ho)<sup>235</sup> they were of the opinion who are considered to be of great reputation<sup>236</sup> (doko*oi* – they presumed and held that it appeared to be of great repute), lest perhaps that in no way (me pos<sup>237</sup> me<sup>238</sup>) was<sup>239</sup> I may be/am<sup>240</sup> progressing (trecho – running) or (e) had striving striven (trecho – rapidly propagating-ed a teaching)<sup>241</sup> in on behalf of (eis)<sup>242</sup> [something] vain<sup>243</sup> (kenos – devoid of truth, effect, purpose, or result).

**Actual Translation:** But then I went up with regard to a revelation, and explained to them the good and beneficial message which I preach among the nations, although this was done privately with those who are considered to be of great reputation, lest perhaps I may be/am progressing or had striven on behalf of [something] vain.

<sup>229</sup> The Greek κηρυσσω/kerusso is in the present tense, so the word *was* should not be included in the English translation of the word, as *was* indicates the imperfect tense. Either “I preach” or “I am preaching” would be proper translations of the word.

<sup>230</sup> Definite article unspecified in QP.

<sup>231</sup> Greek δε/de in wrong place in QP, and not translated correctly either. Now restored to its proper position in the verse, and translated correctly.

<sup>232</sup> As explained in the text itself, the Greek clause κατά ιδίος/kata idios means “privately, individually, on one’s own, separate from the public eye, by himself/herself.” Used in so many verses, it’s really difficult to mistranslate the meaning: See Matt 14:13, 23; 17:1; 20:17; 24:3; Mark 4:34; 6:31, 32; 7:33; 9:2, 28; Luke 9:10; 10:23; Acts 23:19; 2 Tim 1:9.

<sup>233</sup> The Greek ιδίος/idios is in the singular, so can’t mean “certain individuals”.

<sup>234</sup> The Greek δε/de is in the wrong place and translated incorrectly in QP.

<sup>235</sup> The Greek ο/ho unspecified in QP, and translated incorrectly. As it’s in the *dative*, it indicates either “to” or “with”. As κατά ιδίος/kata idios comes before it, “with” is the word that is included.

<sup>236</sup> As the Greek δοκεω/dokeo is being used as a participle, and not a verb, and actually has the definite article before it, it is technically “turned into” a “noun” (although not a real noun) indicating that the verb action isn’t going on, but that they are “the ones being considered”, a Greek clause meaning “those who are highly regarded/thought of.” The Greek form of the verb δοκεω/dokeo that would be used if the translation “they were of the opinion” was to come about would be εδοκουν/edokoun, the imperfect, active, third person, plural form of the verb δοκεω/dokeo. However, as it appears as δοκουσιν/dokousin, the present, active, participle, plural form of δοκεω/dokeo, in practically every Greek manuscript of this verse.

<sup>237</sup> As the negative conjunction μη/me appears before, not after, the particle πως/pos, it is negating a possibility of something happening. Also could be translated as “if somehow, if possible that.”

<sup>238</sup> Negative conjunction μη/me put in incorrect place in QP.

<sup>239</sup> The verb is in the present, not imperfect, tense, so “was” should not be included in a translation of the verb.

<sup>240</sup> The verb τρεχω/trecho could be either subjunctive or indicative in this verse, so either mood could be put in the text. But seeing as though the next instance of the verb is definitely in the indicative, then the subjunctive meaning is probably the more correct one in this instance of the verb.

<sup>241</sup> The verb τρεχω/trecho now is in the aorist, not the present or imperfect. So either “had striven” or “had been striving” would be accurate translations of the verb.

<sup>242</sup> The Greek preposition εις/eis is neither translated nor indicated in QP.

<sup>243</sup> The Greek literally says “into empty” (εις κενον/eis kenon), which whilst making sense in Greek, it requires the addition of a noun for the adjective to be describing. This “into empty” is obviously in reference to the “good news that I preach”, as both good news (ευαγγελιον/euangelion) and empty (κενον/kenon) are in the *accusative*, and ευαγγελιον/euangelion was the last noun mentioned in the verse. So the “something” is in reference to the “good news being preached”, which needs to be included in the text.



### Galatians 2:3

**QP:** To the contrary, Titus[, *who was with me*], a Greek, was not even compelled to be circumcised.

**Corrected:** To the contrary (*alla*), **not even** (*oude*)<sup>244</sup> Titus [~~who was with me~~]<sup>245</sup>, **being** (*eimi* - existing as)<sup>246</sup> a Greek (*Hellen*), was<sup>247</sup> (*eimi*) ~~not even~~ (*oude*)<sup>248</sup> **compelled** (*anagkazo* – encouraged or pressured, made to feel obligated) **to be circumcised** (*peritemno* – to be cut off and completely separated; from *peri*, concerning the account of, near, and all around, and *tomoterous*, to cut something so as to create separation).

**Actual Translation:** To the contrary, not even Titus, being a Greek, was compelled to be circumcised.

### Galatians 2:4

**QP:** ...now because on account of the false brothers brought in surreptitiously under false pretenses, who slipped into the group to secretly observe the freedom and liberation we possess in the Messiah, Yahushua in order to enslave us.

**Corrected:** ~~...now because~~ **But nevertheless**<sup>249</sup> (*de* – ~~moreover then~~ *however*), on account of (*dia*) ~~the~~ (*to*)<sup>250</sup> **false brothers** (*pseudadelphos* – men who faked their kinship), **those who** (*ho*)<sup>251</sup> **brought themselves** in surreptitiously under false pretenses (*pareisaktos* – joining secretly), who (*hostis*) **slipped into the group** (*pareiserchomai* – crept in by stealth) **secretly to secretly observe** (*kataskopeo* – to closely investigate, evaluate, consider, and contemplate) **our** (*ego*)<sup>252</sup> **the freedom and liberation** (*ho eleutheria*<sup>253</sup> – the liberty and release from slavery and bondage, the emancipation) **we** **which** (*ego hos*)<sup>254</sup> **we**<sup>255</sup> **possess** (*echo* – hold on to and wear) **in** (*en* – with and

<sup>244</sup> The Greek word *ουδε*/*oude* restored to its correct place in the verse.

<sup>245</sup> These words aren't in Papyrus 46, and so don't need to be included at all.

<sup>246</sup> The Greek *ειμι*/*eimi* restored to its proper place in the verse, and translated correctly (present, active, participle, nominative, and masculine - therefore modifying the nominative, masculine noun *Greek* (*Ελλην*/*Hellen*)). Participles **have to agree in case, number, and gender** with the noun they are qualifying. Unlike English, the Greek language actually has rules that the translator has to follow when translating.

<sup>247</sup> If this is a translation of *ειμι*/*eimi*, then it's wrong. But as it fits in with the aorist tense of the Greek *αναγκαζω*/*anagkazo*, it is left in.

<sup>248</sup> The Greek words *ειμι*/*eimi* and *ουδε*/*oude* are in the wrong position in QP.

<sup>249</sup> The Greek *δε*/*de* is being used as a contrastive/adversative conjunction, not a demonstrative conjunction. In this case, it is indicating the start of a new sentence, not the continuation of one.

<sup>250</sup> Definite article transliterated wrong, and in the incorrect place anyway.

<sup>251</sup> Definite article is plural, and comes before the adjective *παρεισακτος*/*pareisaktos*.

<sup>252</sup> Greek pronoun *εγω*/*ego* put in its correct place, and translated correctly.

<sup>253</sup> The Greek words literally say, *την ελευθεριαν ημων*/*ten eleutherian humon*/"the freedom of us", which obviously isn't how we order our English words. Therefore, as the Greek *εγω*/*ego* is in the plural, genitive (possessive) form, the English word for this is "our". The English "we", whilst being plural, isn't the possessive form of the English pronoun "I". "We" is in fact the nominative ("subject"), the case which the Greek *εγω*/*ego* is not in. So, from "the freedom of us" we get "our freedom".

<sup>254</sup> Pronoun omitted from QP.

<sup>255</sup> The Greek *εχω*/*echo* is in the first person, plural, so "we" is included in the translation.



because of) **the**<sup>256</sup> **Messiyah** (XPΩ); **Yahushua** (IHY), **in order that** ~~to~~ (*hina*) **they may** **enslave**<sup>257</sup> **us** (*katadouloo ego* – making us subservient).

Actual Translation: **But nevertheless, on account of false brothers, those who brought themselves in surreptitiously under false pretenses, who slipped into the group secretly to observe our freedom and liberation which we possess in Messiyah Yahushua, in order that they may enslave us.**

### Galatians 2:5

QP: **With regard to whom, we did not yield [in submission] in order that the truth of God[’s beneficial and healing message] would continue to exist advantageously among you.**

Corrected: **We did not** (*oude*) **yield** (*eiko* – *surrender*)<sup>258</sup> **With regard**<sup>259</sup> **to** (*pros*)<sup>260</sup> **whom them**<sup>261</sup> (*hos*); **for even an hour**<sup>262</sup> (*pros*<sup>263</sup> *hora*<sup>264</sup> – a moments time), ~~we did not~~ (*oude*) **yield** (*eiko* – *surrender*) ~~[in submission (hypotage)]~~<sup>265</sup> **in order that** (*hina*) **the** (*ho*)<sup>266</sup> **truth** (*aletheia* – that which is an eternal reality and in complete accord with history and the evidence) of (*ho*)<sup>267</sup> **God** (ΘΥ) ~~[’s beneficial and healing~~<sup>268</sup> ~~message (euangelion)]~~<sup>269</sup> **would may**<sup>270</sup> **continue to exist** (*diameno* – stand firm, remain unchanged, and permanently endure) **advantageously among** (*pros*) **all of**<sup>271</sup> **you** (*seu*<sup>272</sup>).

Actual Translation: **We did not yield to them for even an hour, in order that the truth of God may continue to exist advantageously among all of you.**

### Galatians 2:6

QP: **Moreover, from those who were of the opinion [that] they were someone important based upon some sort of former existence, I am indifferent. In the presence of God, men**

<sup>256</sup> No definite article before XPΩ/XRO placeholder.

<sup>257</sup> The Greek *καταδουλωω*/katadouloo is in the subjunctive mood, and plural gender, so some form of the pronoun “them” and auxiliary verb “may” needs to be included in the translation. As the Greek *καταδουλωω*/katadouloo isn’t in the infinitive mood, we can’t have the translation “to enslave us”, as that is wrong on all counts.

<sup>258</sup> Greek *εικω*/eiko and *ουδε*/oude put in the correct place.

<sup>259</sup> The Greek *προς*/pros comes before the Greek noun *ωρα*/hora, and so is modifying that, not the Greek pronoun *ος*/hos.

<sup>260</sup> Greek *προς*/pros put in the wrong place in QP.

<sup>261</sup> “Whom” is changed to “them” as “whom” usually comes at the beginning of a sentence, not in the midst of it. “Whom” also wouldn’t make sense in the context.

<sup>262</sup> A Greek clause formed from *προς ωρα*/pros hora literally meaning “to an hour”.

<sup>263</sup> Greek *προς*/pros put in its correct place.

<sup>264</sup> Greek *ωρα*/hora is neither specified nor translated in QP.

<sup>265</sup> Not in Papyrus 46, so should just be omitted and not even thought about being put in.

<sup>266</sup> Definite article unspecified in QP.

<sup>267</sup> Definite article unspecified in QP.

<sup>268</sup> Even if *ευαγγελιον*/euangelion was in the verse, it still doesn’t mean “healing message”. See *Footnote 52* above.

<sup>269</sup> Not in Papyrus 46, and no manuscript in existence has *του ευαγγελιου του ΘΥ*/tou euangeliou tou THU/“the good news of God” = “God’s good news” in this verse. Just completely omit and make no mention of it.

<sup>270</sup> The Greek *διαμενω*/diameno is in the subjunctive, so “may” or “might” has to be added to the verse.

<sup>271</sup> Again, The Greek *ου*/su is plural, and so needs to be brought across in the translation. See *Footnote 19* above.

<sup>272</sup> Greek *ου*/su incorrectly transliterated in QP.

cannot claim authority or rank. To be sure, the opinionated added nothing advisable to the conversation.

Corrected: Moreover (*de* – but), from (*apo*) those (~~των~~<sup>273</sup> *ho*<sup>274</sup>) **being considered** ~~who were of the opinion~~<sup>275</sup> (*dokeio*<sup>276</sup> – ~~who choose to believe~~ **who were being regarded and counted**) [~~that~~]<sup>277</sup> ~~they were~~ **to be**<sup>278</sup> (*eimi*) **someone important** (*tis*) – based upon **whatever kind** **some sort of** (*hopoios*) ~~they were~~ (*eimi*)<sup>279</sup> **formerly** (*pote* – **prior to this time**) ~~existence~~ (*eimi*)<sup>280</sup>, **I** (*ego*)<sup>281</sup> **am indifferent** **it means nothing** (*oudeis diaphero* – ~~do not care and don't see them as having any particular merit~~ **makes no difference and is uninteresting**) **to me** (*ego*)<sup>282</sup>. **In the presenece** (*prosopon*)<sup>283</sup> ~~of~~<sup>284</sup> **God** (*ho*<sup>285</sup> ΘΣ) **does not** (*ou*) **receive or accept** (*lambano*)<sup>286</sup>, **a men**<sup>287</sup> **man's** (*anthropos*) ~~cannot~~ (*ou*)<sup>288</sup> ~~claim authority or rank~~ (*lambano* – ~~cannot grab hold of power for themselves~~)<sup>289</sup> **face** (*prosopon anthropos* – **a human being's countenance, external appearance and perceived personage: how that person appears to other humans and how they are regarded**)<sup>290</sup>. **To be sure** (*gar*), **the those**<sup>291</sup> (*ho*)<sup>292</sup> **opinionated** **being regarded as excellent**<sup>293</sup> (*doket*<sup>294</sup> *dokeo*) **added nothing advisable to the conversation** (*ouideis prosanatithemai*<sup>295</sup> – ~~did not provide useful counsel or comments~~) **to me** (*ego*)<sup>296</sup>.

Actual Translation: Moreover, from those being considered to be someone important - based upon whatever kind they were formerly, it means nothing to me. God does not receive or

<sup>273</sup> Root of definite article not transliterated in QP.

<sup>274</sup> Definite article transliteration restored.

<sup>275</sup> As previously noted in *Footnote 236*, this is a participle, not the imperfect, active, third person plural of the verb.

<sup>276</sup> Greek *δοκεω*/*dokeo* transliterated incorrectly in QP.

<sup>277</sup> This word doesn't need to be added to the text.

<sup>278</sup> The Greek *εμι*/*eimi* is in the infinitive mood. As noted in *Footnote 144*, the infinitive form of the verb just means that the "doing" function of the verb is being used, with no regard for person, case, gender etc., etc. To get "they were" the Greek verb *εμι*/*eimi* would have to look like *ησαν*/*esan*, not as it is here as *ειναι*/*einai*. Ironically, the Greek *εμι*/*eimi* appears as *ησαν*/*esan* a mere four words later on in this verse, where it is translated as "they were."

<sup>279</sup> Greek *εμι*/*eimi* put in its correct place, and translated properly.

<sup>280</sup> Greek *εμι*/*eimi* in wrong place in QP, and translated incorrectly. As *εμι*/*eimi* is in its imperfect, third person, plural form of the verb (as noted in *Footnote 278*), it means "they were" not "existence."

<sup>281</sup> Greek pronoun *εγω*/*ego* in wrong place in QP, and incorrectly translated as well.

<sup>282</sup> Greek pronoun *εγω*/*ego* restored to correct place, and translated properly.

<sup>283</sup> Greek *προσωπον*/*prosopon* is put in the wrong place in QP. There's also no definite article to warrant the inclusion of "the" or even "in".

<sup>284</sup> The placeholder for "God" is being used in the nominative case, not the genitive. This means that "God" is actually the beginning of the sentence, not half way in its midst.

<sup>285</sup> Inclusion of definite article omitted in QP translation.

<sup>286</sup> The Greek words *ου*/*ou* and *λαμβανω*/*lambano* put in their correct place, and translated incorrectly.

<sup>287</sup> The Greek *ανθρωπος*/*anthropos* is in the singular, not plural. "A man" or "A human being" can only be the translation of *ανθρωπος*/*anthropos* here.

<sup>288</sup> As noted in *Footnote 186* above, the Greek *ου*/*ou* cannot mean "cannot".

<sup>289</sup> The Greek verb *λαμβανω*/*lambano* in the wrong place and incorrectly translated in QP.

<sup>290</sup> Footnotes 286-289 are to do with the Greek clause *προσωπον ανθρωπου ου λαμβανει*/*prosopon anthropou ou lambanei*/"he does not receive a man's face". It is an idiom meaning "does not take into account a person's external appearance and guise that people attribute to him." A perfect example of this is seen in 1 Samuel 16:6-8 where Samuel looks at Eliab and immediately thinks "This must be Yahuweh's anointed". Yahuweh tells him differently, "[human beings] look at appearances, but Yahuweh looks at the heart".

<sup>291</sup> Definite article *ο*/*ho* is plural.

<sup>292</sup> Definite article unspecified in QP, and incorrectly translated.

<sup>293</sup> Again, see *Footnote 236* above. Also read *Footnote 274*.

<sup>294</sup> Root of *δοκεω*/*dokeo* incorrectly transliterated in QP.

<sup>295</sup> Greek verb *προσανατιθημι*/*prosanatithemi* incorrectly transliterated in QP.

<sup>296</sup> Greek pronoun *εγω*/*ego* neither included nor translated in QP translation. Restored here.

accept a man's face. To be sure, those being regarded as excellent added nothing advisable to the conversation to me.

Galatians 2:7 (QP's first rendition of the verse)

**QP:** Rather, on the contrary, see, trusting that the healing and beneficial message [*is being communicated to*] the uncircumcised, inasmuch as Petros [*is communicating it to*] the circumcised.

**Corrected:** Rather (*tounantion*), on the contrary (*alla*), **having seen** (~~*horaō*~~<sup>297</sup> *eidon* – **having observed** closely, noticed, and perceived)<sup>298</sup>; **trusting** (~~*pisteuo*~~<sup>299</sup>) **that** (*oti* - ~~because~~ **concerning this**) **I had been entrusted with** (*pisteuo* - I had been relied with and credited with taking)<sup>300</sup> **the** (~~*to*~~<sup>301</sup> *ho*) **healing**<sup>302</sup> **good** and beneficial message (*euangelion*) [~~*is being communicated to*~~]<sup>303</sup> **of**<sup>304</sup> **the** (*ho*)<sup>305</sup> **uncircumcised** (*akrobustia*), **inasmuch as** (*kathos*) **Petros** (*Petros*) [~~*is communicating it to*~~]<sup>306</sup> **had been entrusted with the good news**<sup>307</sup> ] **of** **the** (*ho*)<sup>308</sup> **circumcised** (*peritome*).

**Actual Translation:** Rather, on the contrary, having seen that I had been entrusted with the good and beneficial message of the uncircumcision, inasmuch as Petros [*had been entrusted with the good news*] of the circumcision.

Galatians 2:7 (QP's second rendition of the verse)

**QP:** Rather, on the contrary, see, trusting that the healing and beneficial message the uncircumcised inasmuch as Petros the circumcised.

**Corrected:** Rather (*tounantion*), on the contrary (*alla*), **having seen** (~~*horaō*~~ *eidon* – **having observed** closely, noticed, and perceived), **trusting** (~~*pisteuo*~~) **that** (*oti* - ~~because~~ **concerning this**) **I had been entrusted with** (*pisteuo* - I had been relied with and credited with taking) **the** (~~*to*~~ *ho*)

<sup>297</sup> Wrong Greek word transliterated in QP.

<sup>298</sup> The Greek *εἶδον*/eidon is in the perfect, active, participle form, meaning it should be translated "having" (*perfect, active*) "seen" (*perfect, participle*). The main component of the Greek language is its frequent use of participles, a participle being a verbal adjective that works alongside the main verb. The main verb in this verse is *πιστεύω*/pisteuo, which we're going to be coming to in a moment.

<sup>299</sup> Greek verb *πιστεύω*/pisteuo put in the wrong place in QP, and translated incorrectly.

<sup>300</sup> As the Greek verb *πιστεύω*/pisteuo is in the first person, perfect, passive form, it indicates that "I" (first person) and "have been" (perfect, passive) needs to be included in the translation of the verb. The verb also means "to have trust, reliance and confidence placed in someone or something". The fact that it's *passive* (indicating that the subject of the sentence is being acted upon, rather than doing the acting), it means "entrusted, credited with, relied with, had confidence placed in."

<sup>301</sup> QP has the wrong transliteration of the Greek definite article *ο*/ho.

<sup>302</sup> Still hasn't become a translation of the Greek *ευ*/eu. See *Footnote 52*, and the previous 5 I've already mentioned this fact with.

<sup>303</sup> There have been no present, active verbs in this verse, so "is being" shouldn't be anywhere in the text.

<sup>304</sup> Definite article is genitive, indicating possession, which is what the English "of" represents.

<sup>305</sup> Definite article unspecified in QP.

<sup>306</sup> See *Footnote 303* above.

<sup>307</sup> As there are no more repeated nouns or verbs, they are carried over into the next part of the phrase.

<sup>308</sup> See *Footnote 304* above.

**healing good** and beneficial message (*euangelion*) **of the (ho) uncircumcised** (*akrobystia*), inasmuch as (*kathos*) **Petros** (*Petros*) [*had been entrusted with the good news*] **of the (ho) circumcised** (*peritome*).<sup>309</sup>

Actual Translation: **Rather, on the contrary, having seen that I had been entrusted with the good and beneficial message of the uncircumcision, inasmuch as Petros [had been entrusted with the good news] of the circumcision.**

## Galatians 2:8

**QP:** **For indeed, the functionality inside [the] Apostle Rock [to] the circumcised, also facilitated me to the nations.**

Corrected: **For indeed** (*gar* – because), **the One Who** (*ho*<sup>310</sup>) **had functionedality** (*energeo*<sup>311</sup> – **the been** powerful, **ability displayed ability**, and **been effective**<sup>312</sup>) **inside** (*eis* – by means of)<sup>313</sup> [*the*]<sup>314</sup> **in Petros** (*Petros*<sup>315</sup><sup>316</sup>) **for** (*eis*<sup>317</sup> – on behalf of)<sup>318</sup> **being a delegate Apostle**<sup>319</sup> (*apostole* – one who is prepared to be sent out with a message **existing as an ambassador and emissary**) **Rock** (*Petros*)<sup>320</sup> [*to*] **of** **the (ho)**<sup>322</sup> **circumcised** (*peritome*), **also** (*kai*)<sup>323</sup> **facilitated**

<sup>309</sup> See all above comments. They all apply to this as well.

<sup>310</sup> Definite article not transliterated correctly in QP.

<sup>311</sup> As the definite article is modifying the aorist, participle form of the Greek *ενεργεω*/energeo, this would literally mean “the One having operated”, which obviously doesn’t make that much sense in English. The Greeks don’t have to say “the one who” in three words like we have to in English - just sticking the definite article before a word can indicate such a meaning.

<sup>312</sup> The Greek *ενεργεω*/energeo is in the aorist, active, participle form, indicating a past yet ongoing action, requiring the translator to get this across in his or her translation. This is done in English by sticking some form of the past tense for the word “have” (in this case, “had”), or past tense of “exist” (in this case, “been”), and turning a verb into its past-tense form. Hence **functioned**, **displayed**. “Functionality” is a noun, and so not a translation of a verb in participle form.

<sup>313</sup> Greek *εις*/eis put in the wrong place by QP.

<sup>314</sup> No definite article is in the dative or accusative cases, and so can’t be included in a translation of this verse before *αποστολη*/apostole, which is in the accusative case.

<sup>315</sup> The Greek noun *πετρος*/petros put in its correct place in the translation.

<sup>316</sup> The Greek *πετρος*/petros, being the Greek translation of the Aramaic *Kepha*, can actually follow normal Greek grammar and syntax rules: (read: the ending of the name can be changed to indicate what case the noun is being used in). In this instance, *Πετρος*/petros appears as *Πετρω*/petro, signifying that the name is being used in the *dative* case, which means we can add either “in” or “with” before it.

<sup>317</sup> Greek preposition *εις*/eis restored to correct place in translation.

<sup>318</sup> Firstly, as the Greek preposition *εις*/eis comes *after* the Greek *Πετρος*/petros, it can’t indicate “inside ... Petros”, because that would require the Greek preposition *εις*/eis to come *before* the Greek *Πετρος*/petros. QP has therefore put the preposition in the wrong place, and mistranslated it as well. As it follows a verb and a noun, the Greek preposition *εις*/eis therefore indicates *motion* towards or for something, in this instance it is meaning “for being a delegate”.

<sup>319</sup> Firstly, “Apostle” would be the faulty transliteration of the Greek masculine noun *αποστολος*/apostolos. As the word here is *αποστολη*/apostole, a feminine noun, it too can’t also be meaning “Apostle.” It is usually faultily translated as “Apostleship,” but that’s based on the faulty transliteration of *αποστολος*/apostolos. It is a noun signifying “being a delegate, messenger, existing as a person sent forth with a gift, present and declaration”.

<sup>320</sup> Greek *Πετρος*/petros put in the wrong place in QP.

<sup>321</sup> Definite article is genitive.

<sup>322</sup> Definite article unspecified in QP.

<sup>323</sup> No singular *και*/kai in the verse as seen in Papyrus 46.

**functioned**<sup>324</sup> (*energeo* – **enabled worked, displayed ability and operated**) **also in**<sup>325</sup> **me** (*ekago*<sup>326</sup>) **to for** (*eis* – **on behalf of**)<sup>327</sup> **the** (*ho*)<sup>328</sup> **nations** (*ethnos* – the people from different places and races).

**Actual Translation:** For indeed, the One Who had functioned in Petros for being a delegate of the circumcision, functioned also in me for the nations.

### Galatians 2:9

**QP:** And knowing and recognizing the *Charis-Charity/Gratia-Grace* given to me, Ya'aqob, the Rock, and Yahuchanan, the presumed and regarded existing pillars, gave the right hand of fellowship [to] me and Barnabas to the nations, but they to the circumcised.

**Corrected:** And (*kai*) **having knowing and recognizing** (*ginosko* – **understanding understood** and **acknowledged**)<sup>329</sup> **the** (*ho*)<sup>330</sup> *Charis-Charity/Gratia-Grace*<sup>331</sup> **favour**<sup>332</sup> (*charis* – mercy, joy, loving kindness, goodwill, and favor) **that** (*ho*)<sup>333</sup> **had been given**<sup>334</sup> **to**<sup>335</sup> (*didomi* – offered and bestowed, assigned, furnished, and experienced by) **to me** (*ego*)<sup>336</sup>, Ya'aqob (*Iakobos* – a transliteration of *Ya'aqob*), **the**<sup>337</sup> **Rock and** (*kai*)<sup>338</sup> **Petros**<sup>339</sup> (*Petros* – a transliteration of the Greek word for stone), **and** (*kai*) **Yahuchanan** (*Ioannas* – a Greek transliteration of *Yahuwchanan*, a compound of *Yahuw* and *chanan* meaning Yah is gracious, shows mercy, and favor), **those** (*ho*)<sup>340</sup> **being presumed and regarded**<sup>341</sup> (*dokeo*)<sup>342</sup> – considered, supposed, opinionated, and assumed) **existing to be** (*eimi* – **to exist as**)<sup>343</sup> **pillars** (*stulos* – metaphorically used to symbolize a very important, authorized and authoritative leader, especially someone who establishes, upholds, and supports), **they gave** (*didomi*)<sup>344</sup> – offered, granted, and

<sup>324</sup> As it is the same Greek verb seen previously (*ενεργεω/energeo*), it is best to translate it the same as done previously in the same sentence, unless the context requires it to mean a completely different thing to what has been said previously. This happens very rarely however, of which this isn't one of those times.

<sup>325</sup> This is the correct translation of the Greek word *καγω/kago* in its dative case.

<sup>326</sup> Wrong word transliterated in QP. Transliterated properly now.

<sup>327</sup> Again, as the same word is being used further on in the sentence and to mean the same thing as previously used, it's best to translate it the same so that people can understand that the same word is being used, and the same meaning intended.

<sup>328</sup> Definite article unspecified in QP.

<sup>329</sup> The Greek verb *γινωσκω/ginosko* is in its aorist, participle form. See *Footnote 312* regarding this.

<sup>330</sup> Definite article is unspecified in QP.

<sup>331</sup> Again, *χαρις/charis* is not being used as the name of a polytheistic goddess. See *Footnote 17* regarding this.

<sup>332</sup> This is the correct translation of the Greek noun *χαρις/charis*.

<sup>333</sup> Definite article unspecified and not translated in QP.

<sup>334</sup> The Greek *διδωμι/didomi* is in its aorist, participle form, indicating that "had been" needs to be included somewhere. See *Footnote 312* regarding this.

<sup>335</sup> Put in the wrong place in QP.

<sup>336</sup> Greek *εγω/ego* is in its dative form, so "to" is required.

<sup>337</sup> No definite article before "Rock" so the inclusion of the definite article before the name is unwarranted.

<sup>338</sup> Greek *και/kai* omitted and not translated in QP.

<sup>339</sup> Proper-noun (name) being used, so should be transliterated.

<sup>340</sup> Definite article unspecified and not translated correctly in QP. Definite article is *plural*, so this needs to be brought across in a translation.

<sup>341</sup> See *Footnote 236*.

<sup>342</sup> Greek *δοκεω/dokeo* not transliterated correctly in QP.

<sup>343</sup> Greek *ειμι/eimi* is in the infinitive mood, indicating that just the meaning of the verb ("to be/exist") is the only translation of it.

<sup>344</sup> Greek *διδωμι/didomi* is in the *third person, plural* form, meaning that some form of the pronoun "them" has to be included.



extended) **the right hand** (*dexia*) of **fellowship** (*koinonia* – of close mutual association, of companionship and partnership) **[to] me** (*ego*)<sup>345</sup> and **(kai) Barnabas Bar-Nabiy (barnabas)**<sup>346</sup>; **so that** (*hina*) **we** (*ego*)<sup>347</sup> **should go**<sup>348</sup> to (*eis*) **the (ho) nations** (*ethnos*), but (*de*) **they themselves** (*autos*) **would go**<sup>349</sup> to (*eis*) **the (ho) circumcised**<sup>350</sup> (*peritome*).

**Actual Translation:** And having known and recognized the favour that had been given to me, Ya'aqob, and Petros, and Yahuchanan, those being presumed and regarded to be pillars, they gave the right hand of fellowship to me and Bar-Nabiy, so that we *should go* to the nations, but they themselves *would go* to the circumcision.

#### Galatians 2:10

**QP:** [They said] **only to remember the cause of the poor, who also myself eagerly did my best to do this.**

**Corrected:** [They said] **only asked** (*monon* – just requested a single thing) **[this], namely that** (*hina*)<sup>351</sup> **we should**<sup>352</sup> **to**<sup>353</sup> **remember** (*mnemoneuo* – and be mindful of) **the cause of (hina)**<sup>354</sup> **the (ho) poor** (*ptochos* – those destitute of wealth, power, or influence), **who**<sup>355</sup> **that which** (*hos*) **was** also (*kai*) **myself the very same thing** (*autos houtos* – the precise and exact thing)<sup>356</sup> **I was**<sup>357</sup> **eagerly did my best enthusiastic** (*spoudazo* – quickly and assiduously making an the effort) **to do** (*poieomai* – to accomplish) **this (houtos)**<sup>358</sup>.

**Actual Translation:** [They] **only asked [this], namely that we should remember the poor, that which was also the very same thing I was eagerly enthusiastic to do.**

#### Galatians 2:11

**QP:** **But when Kephas came to Antioch, I was opposed and against his presence, taking a firm stand in hostile opposition, because he was convicted and condemned.**

<sup>345</sup> Again, *εγω*/ego is in the *dative* case, so the word "to" doesn't need to be in brackets.

<sup>346</sup> Greek root unspecified in QP.

<sup>347</sup> Both words omitted from QP, and therefore not translated either.

<sup>348</sup> As mentioned previously, the Greek *εις*/eis indicates movement towards something, which we get across in English by using some form of the verb "to go".

<sup>349</sup> See above *Footnote 348*.

<sup>350</sup> The term "the circumcision" was a Yahuwdean clause used to distinguish them from "the uncircumcision" - the Gentile nations and races.

<sup>351</sup> Greek *ινα*/hina put in its proper place in the verse, and translated correctly.

<sup>352</sup> The Greek *μνημονευω*/mnemoneuo is in its *plural, subjunctive* form, which needs to be brought across in a translation of the verb.

<sup>353</sup> The Greek *μνημονευω*/mnemoneuo is not in the infinitive, so it can't mean "to remember" by itself.

<sup>354</sup> Greek *ινα*/hina put in the wrong place, and not translated correctly in QP.

<sup>355</sup> Greek *ος*/hos is in the *neuter* gender, meaning it has to agree with something else in the verse that is also *neuter* in gender - in this case, the Greek *αυτος ουτος*/autos houtos, so it can only mean something along the lines of "that".

<sup>356</sup> As the Greek words *αυτος ουτος*/autos houtos appear in conjunction in the verse, it is a Greek clause meaning "this same thing", or "the very thing". The words shouldn't be split up.

<sup>357</sup> Greek *σπουδαζω*/spoudazo is in the first person ("I"), aorist ("was") form, which needs to be brought out in a translation of the verb.

<sup>358</sup> Greek *ουτος*/houtos put in the wrong place in QP.



Corrected: **But** (*de*) **when** (*hote*) **Kephas Petros** (*Kephas petros*<sup>359</sup> – the Rock) **came** (*erchomai*) **to** (*eis*) **Antioch** (*Antiocheia* – then the capital of Syria, but now in the southern tip of Turkey; derived from a transliteration of Antiochus, which was the name of a Syrian king, meaning to drive against. However there is also an Antioch in Pisidia, an Antioch much closer to the Galatians who lived in the top-right of the province of the same name. The fact that Antioch is unspecified here, there is no way to determine which one is being referenced), **I stood upright and firm in opposition** (*anthistemi*)<sup>360</sup> ~~was opposed~~ **before** and **against** (*kata*) **his** (*autos*) **presence** (*prosopon* – face, person, and appearance), ~~taking a firm stand in hostile opposition~~ (*anthistemi* – ~~resisting and setting myself up against him; from anti, against and opposed to, and histemi his stand, his presence, and him becoming established~~),<sup>361</sup> **because** (*hoti*) **he was** (*eimi* – he is and will be) **convicted and self-condemned**<sup>362</sup> (*kataginosko* – judged to be guilty, to lack accurate information and to be devoid of understanding; from *kata*, opposed to and against, and *ginosko*, knowing, and thus ignorant).

Actual Translation: **But when Petros came to Antioch, I stood upright and firm in opposition before and against his presence, because he was convicted and self-condemned.**

### Galatians 2:12

QP: **Because, before a certain individual came from Ya’aqob, [Shim’own] was eating together with the people of different races and places, but when he came, he withdrew and separated himself, out of fear of the circumcised.**

Corrected: **Because** (*gar*), **before** (*pro*) **a certain individual** (*tis*~~ης~~<sup>363</sup> – someone) **came** (*ho*)<sup>364</sup> (*erchomai*) **from** (*apo*) **Ya’aqob** (*Iakobos*), ~~[Shim’own]~~ **we** ~~were~~<sup>365</sup> **eating together** (*synesthio* – consuming a meal in association) **with** (*meta*) **the** (~~των~~<sup>366</sup> *ho*)<sup>367</sup> **people of different races and places** (*ethnos* – a group of individuals from many nations), **but** (*de*) **when** (*hote*) **he came** (*erchomai*), **he was withdrawing**<sup>368</sup> (*hupostello* – timidly hesitating~~ing~~ and cowering~~ing~~, keep~~ing~~<sup>369</sup> silent while trying to avoid contact) **and** (*kai*) **separating**<sup>369</sup> (*aphorizo*)<sup>369</sup> **himself** (*heautou*), **out of** (*ek*)<sup>370</sup> **fearing of** (*phobeomai* – being frightened by)<sup>371</sup> **those** (*ho*)<sup>372</sup> **out of** (*ek* - among)<sup>373</sup> **the circumcised** (*peritome* – read **Jew Yahuwdean**).

<sup>359</sup> The space left in Papyrus 46 actually indicates that the Greek Πιτρος/petros was there, not κηφας/kephas.

<sup>360</sup> Greek ανθιστημι/anthistemi put in its proper place.

<sup>361</sup> Greek ανθιστημι/anthistemi put in the wrong place in QP.

<sup>362</sup> This literally means “proven himself to be in the wrong”.

<sup>363</sup> τις/tis is wrongly transliterated in QP. Restored now.

<sup>364</sup> Definite article unspecified in QP.

<sup>365</sup> The Greek συνεσθιω/sunesthio is actually in the third person, plural, imperfect form, indicating “we”.

<sup>366</sup> Definite article o/ho wrongly transliterated in QP.

<sup>367</sup> Definite article correctly transliterated.

<sup>368</sup> Greek υποστω/hupostello is in the imperfect form, not the aorist. Incomplete rather than past action, hence inclusion of “was” and “-ing”.

<sup>369</sup> Again, Greek αφοριζω/aphorizo is in the imperfect form, not the aorist.

<sup>370</sup> Greek εκ/ek put in the wrong place in QP.

<sup>371</sup> φοβω/phobeo in its present, participle form, not just its verb form.

<sup>372</sup> Definite article omitted from QP.

<sup>373</sup> Greek εκ/ek put in properly place.

Actual Translation: Because, before a certain individual came from Ya'aqob, we were eating together with the people of different races and places, but when he came, he was withdrawing and separating himself, fearing those out of *the* circumcision.

Galatians 2:13

QP: He acted hypocritically, and also the remaining Yahuwdym. As a result also Barnabas was led away, himself a hypocrite.

Corrected: ~~He (autos) acted hypocritically (synypokrinomai),<sup>374</sup>~~ **And also (kai) the (ho) remaining (loipos) Yahuwdym Yahuwdeans (Ioudaios – transliteration of the Hebrew, meaning Related to Yah)<sup>375</sup> acted hypocritically together (synypokrinomai)<sup>376</sup> with him (autos),<sup>377</sup> As a result that (hoste – therefore) also even (kai) Barnabas Bar-Nabiy (barnabas)<sup>378</sup> was led away (apago), himself<sup>379</sup> with their hypocrisy (autos ho hypocrisy - with their pretence and feigning)<sup>380</sup> a hypocrite (hypokrisis – an insincere pretender)<sup>381</sup>.**

Actual Translation: And the remaining Yahuwdeans acted hypocritically together with him, as a result that even Bar-Nabiy was led away with their hypocrisy.

Galatians 2:14

QP: Nevertheless, when I saw that [they] were not walking upright with the truth of the healing and beneficial message, I said [to] Kephas in front of all: 'If you Yahuwdym become like the nations [and do not live [like] Yahuwdym], how [do you] necessitate by compulsion the nations to live as [a] Yahuwdym?'

Corrected: Nevertheless (alla), when (hote) I saw (horao – perceived as a result of seeing with my own eyes) that (hoti) [they] were not (ou) walking upright (orthopodeo – in the straight path) with regards to (pros) the (ho)<sup>382</sup> truth (aletheia – that which is in accord with what really happened) of the (ho)<sup>383</sup> healing<sup>384</sup> good and beneficial message (euangelion), I said (eipon) [to]<sup>385</sup> (ho)<sup>386</sup> Kephas (Kephas) in front of (emprosthen) them<sup>387</sup> all (pas): 'If (ei) you (su)<sup>388</sup>,

<sup>374</sup> Seeing as though the Greek αυτος/autos comes after the Greek verb συνυποκρινομαι/sunhupokrinomai, and is dative, it can't come at the beginning of the verse, nor before the verb. QP puts both words in the wrong place, and translates them wrongly.

<sup>375</sup> Actually means "those from Yahuwdea".

<sup>376</sup> Greek verb συνυποκρινομαι/sunhupokrinomai restored to correct place in the verse, and translated correctly.

<sup>377</sup> Greek pronoun αυτος/autos is in the dative case, so indicates either "to" or "with". The fact that it follows a verb that has the Greek συν/sun at the beginning of it (συν/sun = together with), the word "with" should be included.

<sup>378</sup> Transliterated name unspecified in QP.

<sup>379</sup> Seeing as though the Greek pronoun αυτος/autos is in the plural, you can't translate it using a word that is singular.

<sup>380</sup> The Greek literally says αυτων τη υποκρισει/auton te hupokrisei/"of them in the hypocrisy" = "in the hypocrisy of them" = "in their hypocrisy".

<sup>381</sup> The Greek for "hypocrite" is actually the Greek υποκριτης/hupokrites, the masculine noun, not υποκρισις/hupokrisis, the feminine noun that is here. It also has the definite article before it, so it can't mean "a" anything.

<sup>382</sup> Definite article not transliterated correctly in QP.

<sup>383</sup> Definite article unspecified in QP.

<sup>384</sup> Not a translation of the Greek ευ/eu. See Footnote 52 above.

<sup>385</sup> It is unnecessary for this to be in brackets.

<sup>386</sup> Definite article in the dative omitted and not translated in QP.

**being** (*hyparcho*)<sup>389</sup> **a Yahuwdeanym** (*Ioudaios* – Jews<sup>390</sup>), **become** (*hyparcho* – live and exist)<sup>391</sup> **regulate your life like the nations** (*ethnikos* – adapt to the customs of foreigners) [~~and (kai) do not (ouchi) live (zao) [like] Yahuwdym (Ioudaikos – according to Jewish customs)~~], **how** (*pos* – in what way) [**do you**]<sup>392</sup> **necessitate by compulsion urge and pressure** (*anagkazo* – compel and force) **the** (*ho*)<sup>393</sup> **nations** (*ethnos* – people from different places and races) **to live as like** [**a**]<sup>394</sup> **Yahuwdym Yahuwdean** (*Ioudaizo* – to adopt and conform to Jewish customs)?’

Actual Translation: Nevertheless, when I saw that they were not walking upright with regards to the truth of the good and beneficial message, I said to Kepha in front of them all: ‘If you, being a Yahuwdean, regulate your life like the nations, how do you urge and pressure the nations to live like a Yahuwdean?’

Galatians 2:15

QP: We are natural Yahuwdym and not from the sinful nations.

Corrected: We (*emeis ego*<sup>395</sup>) are (*ontes eimi*<sup>396</sup>) natural (*phuyssis*) **Yahuwdym Yahuwdeans** (*Ioudaios* - Jews) and (*kai*) not (*ou*) **sinners** (*hamartolos*)<sup>397</sup> from (*ek* - among) **the**<sup>398</sup> **sinful** (*hamartolos* – those who are disinherited and who wander away from the path in error, missing the way)<sup>399</sup> **the nations** (*ethnos* – races)...

Actual Translation: We are natural Yahuwdeans and not sinners from *the* nations...

Galatians 2:16 (QP’s first rendition of the first part of the verse)

QP: Understand that because no man is vindicated out of legalistic works if not by way of trust in and reliance on [*the*] Messiyah, Yahushua.

Corrected: ...<sup>400</sup> **having Uunderstandood**<sup>401</sup> (*oida* – **having** intuitively appreciated, perceived and remembered, used your perceptions to realize and become acquainted **with this fact**) **that because** (*hoti* - **concerning this**) **no** (*ou*)<sup>402</sup> **a man** (*anthropos* - **human being**) **is not** (*ou*)<sup>403</sup> **vindicated**

<sup>387</sup> Added as the word *πας/pas* is in the plural.

<sup>388</sup> Greek *σου/su* transliterated incorrectly. It’s also singular.

<sup>389</sup> Greek *υπαρχω/huparcho* put in correct place, and translated correctly.

<sup>390</sup> The Greek *ιουδαιος/ioudaios* is in the singular, not plural.

<sup>391</sup> Greek *υπαρχω/huparcho* in wrong place in QP, and translated incorrectly as well.

<sup>392</sup> It is unnecessary to put these words in brackets, as they are governed by the second person, singular form of the Greek *αναγκαζω/anagkazo*.

<sup>393</sup> Definite article unspecified in QP.

<sup>394</sup> No need for “a” to be in brackets.

<sup>395</sup> QP transliterates not only the root, but the word as it appears in the text wrongly. I have restored the correct transliteration.

<sup>396</sup> *ειμι/eimi* incorrectly transliterated in QP.

<sup>397</sup> The word is being used as a substantive adjective. Greek *αμαρτωλος/hamartolos* put in the correct place.

<sup>398</sup> No definite article before *αμαρτωλος/hamartolos*.

<sup>399</sup> Greek *αμαρτωλος/hamartolos* put in the wrong place.

<sup>400</sup> This is actually a continuation of the sentence, not a new one.

<sup>401</sup> The verb is being used in its perfect, participle, plural form.

<sup>402</sup> Negative particle *ου/ou* put in the wrong place in QP.

(*dikaioo* – is justified or put right, acquitted and shown to be in compliance, or judged innocent) **out of** (*ek* – by means of) **legalistic** (*νομου*<sup>404</sup> – ~~established societal customs, rules, traditions, and laws governing conduct~~)<sup>405</sup> **works** (*ergon* – assigned tasks and undertakings, accomplishments and activities) **of a moral tradition** (*nomos* – a law-code or a custom, a statute, an ordinance, or a man-made rule)<sup>406</sup>; **if** (*ean*) **not** (*me*) **except** (*ean me* – apart from)<sup>407</sup> **by way of** (*dia* – through) **trust in and reliance on** (*pistis*) [~~the~~]<sup>408</sup> **Messiyah** (~~HX~~XPY<sup>409</sup>), **Yahushua** (~~IHN~~IHYN<sup>410</sup>).

Actual Translation: ...having understood that a man is not vindicated out of works of a moral tradition, except by way of trust in and reliance on Messiyah Yahushua.

Galatians 2:16 (QP's second rendition of the first part of the verse)

QP: Know that because no man is vindicated by means of the assigned tasks, accomplishments, and activities of the Torah if not through faith in Christon 'Iesoun.

Corrected: ...<sup>411</sup> **having Known** (*oida* – intuitively appreciated, understood, and remembered<sup>412</sup>) **that** (*hoti* – concerning this) **because no**<sup>413</sup> **a man** (*anthropos* – human being) **is not** (*ou*)<sup>414</sup> **vindicated** (*dikaioo* – justified, acquitted, or saved<sup>415</sup> **declared to be righteous**) **by means of** (*ek* – or out of) **the**<sup>416</sup> **assigned tasks, accomplishments, and activities** (*ergon* – works (observing in the sense of doing the edicts)) **of the**<sup>417</sup> **Torah a moral tradition** (~~νομου~~ *nomos* – a law-code or a custom, a statute, an ordinance, or a man-made rule), **if not**<sup>418</sup> **except** (*ean me* – apart from) **through** (*dia*) **faith**<sup>419</sup> **trust in and reliance on** (*pistis*) **Christon 'Iesoun**<sup>420</sup> **Messiyah Yahushua** (XPYN IHYN – divine placeholders for Messiyah, the Implement of Yahweh, Yahushua, Yahweh

<sup>403</sup> Negative particle *ou/ou* put in its proper place.

<sup>404</sup> Greek *νομος/nomos* incorrectly transliterated.

<sup>405</sup> Greek *νομος/nomos* put in the wrong place in QP.

<sup>406</sup> Greek *νομος/nomos* restored to its proper place.

<sup>407</sup> The Greek *εαν/ean* is a compound word of the Greek words *ει/ei* and *αν/an*, with *εαν/ean* meaning the same thing as *ει/ei* although more emphatic. *εαν/ean* can therefore take the place of *ει/ei* in the clause *ει μη/ei me* to mean the same thing, as it is here.

<sup>408</sup> No definite article, and so doesn't need to be included.

<sup>409</sup> Placeholder for Messiah is written incorrectly. Restored now.

<sup>410</sup> Placeholder for Yahushua is written incorrectly. Restored now.

<sup>411</sup> See Footnote 398 above.

<sup>412</sup> See Footnote 399 above.

<sup>413</sup> Negative particle *ou/ou* put in the wrong place in QP. See Footnote 402 above.

<sup>414</sup> Negative particle *ou/ou* put in its proper place. See Footnote 403 above.

<sup>415</sup> The Greek verb *δικαιωω/dikaioo* doesn't mean "to be saved". That would be the Greek verb *σωζω/sozo*.

<sup>416</sup> There is no definite article before *εργον/ergon*, so shouldn't be added to the text at all.

<sup>417</sup> No definite article before *νομος/nomos*, so it can't mean "the Torah". It could mean "a Torah", if we're using *torah* not as a title of five Books in the Tanakh, but just meaning "teaching, instruction, custom, statute, ordinance, law-code, man-made rule." For example, the USA has "a Torah" referred to as "The Constitution." However, there is a difference between *a torah*, and *the Torah*. To refer to "the Torah" in Greek, we'd have the Greek *ο νομος/ho nomos*, not just *νομος/nomos* by itself. Translating *νομος/nomos* without the definite article as "the Torah" is pure conjecture, presumption and theological speculation and guesswork. But as we're translating words, and not deciding on the Theological meaning of the verse, *νομος/nomos* should be translated without the definite article.

<sup>418</sup> Greek clause translated incorrectly in QP.

<sup>419</sup> Seeing as though the Greek *πιστις/pistis* means *trust* not *faith*, putting in a word whose meaning wouldn't come about until the 12<sup>th</sup> and 13<sup>th</sup> Centuries CE is not translating the meaning of the word - it's forcing one's own theological presumption into the text. This is known as *eisegesis*, not *exegesis*. And seeing as though we're translating words, there should be no eisegesis or exegesis going on.

<sup>420</sup> No manuscript until the 10<sup>th</sup> Century CE has *Χριστου Ιησου/Christou Iesou* written out. And the written out Greek words are transliterated incorrectly anyway.

Saves [~~However, since the primary purpose of this epistle is to disassociate Yahshua from Yahweh and the Messiyah from the Towrah, it would be irrational to assume that Sha'awl would have used these placeholders to reconnect that which he has striven to separate.~~]<sup>421</sup>,<sup>422</sup>

**Actual Translation:** ...having known that a man is not vindicated by means of assigned tasks, accomplishments, and activities of a moral tradition, except through trust in and reliance on Messiyah Yahushua.

### Galatians 2:16 (Part 2)

**QP:** And we in Christon 'Iesoun, believe in order to be acquitted and vindicated out of faith in Christou, and not out of the assigned tasks, accomplishments, activities, and observing the Towrah, because out of observing the assigned functions of the Towrah no aspect of flesh is acquitted or judged innocent.

**Corrected:** And (*kai*) we (*ego*) **have placed trust** (*pisteuo* - put reliance, and have deposited our assurance and dependence)<sup>423</sup> **within** (*eis*) **Christon 'Iesoun**<sup>424</sup> **Messiyah Yahushua** (XN IN – divine placeholders for Messiyah (Implement of Yah), Yahushua, (Yah Saves) ~~However, since this epistle has disassociated Yahshua from Yahweh and the Messiyah from the Towrah, it's misleading to connect that which he has severed.~~)<sup>425</sup>, **believe** (*pisteuo*)<sup>426</sup> **in order thato** (*hina*) **we may**<sup>427</sup> **be acquitted and vindicated** (*dikaioo* – to be set free) **out of** (*ek*) **faith**<sup>428</sup> **trust in** (*pisteuo*<sup>429</sup> *pistis*) **Christou Messiyah** (XY – Messiyah (without the definite article, the errant name *Christou*<sup>430</sup> is a better grammatical fit than the appropriate title)<sup>431</sup>, **and** (*kai*) **not** (*ou*) **out of** (*ek* – by means of) **the**<sup>432</sup> **assigned tasks, accomplishments, and activities, and observing** (*ergon*) **the Towrah**<sup>433</sup> **of**

<sup>421</sup> Again, hypothetical conjecture, presumption and theological speculation and guesswork that should not be included in the text.

<sup>422</sup> Footnotes 411-421 are with regards to the first part of Gal 2:16. However, how it is translated in QP, we would expect the Greek text to have looked like this: **ΙΣΤΕ ΟΤΙ ΕΚ ΤΩΝ ΕΡΓΩΝ ΤΟΥ ΝΟΜΟΥ ΟΥΔΕΙΣ ΑΝΘΡΩΠΟΣ ΔΙΚΑΙΟΥΤΑΙ ΕΑΝ ΜΗ ΔΙΑ ΤΗΣ ΠΙΣΤΕΩΣ ΤΗΣ ΑΔΗΛΗΣ ΧΡΙΣΤΟΥ ΙΗΣΟΥ**/Iste hoti ek ton ergon tou nomou oudeis anthropos dikaioutai ean me dia tes pisteos tes adeles Christou Iesou/"Know that out of the works of the Torah not a single man is vindicated except through the trust the doubtful in Christou Iesou"/(re-arranged to fit English Grammar) "Know that out of the works of the Torah not a single man is vindicated except through the doubtful trust in Christou Iesou". To get this however, I've had to completely change three words and two nouns, and then add five words. QP is wrong in its translation of how the words appear in Papyrus 46. (ΕΙΔΟΤΕΣ ΟΤΙ ΟΥ ΔΙΚΑΙΟΥΤΑΙ ΑΝΘΡΩΠΟΣ ΕΞ ΕΡΓΩΝ ΝΟΜΟΥ ΕΑΝ ΜΗ ΔΙΑ ΠΙΣΤΕΩΣ ΙΗΥ ΧΡΥ/εidototes hoti ou dikaioutai anthropos ex ergon nomou ean me dia pisteos IEU XRU). You can check this on the *Greek-English Interlinear of Galatians* in pages 119 - 145 of *The Great Galatians Debate* - <http://tinyurl.com/2ezjplq>

<sup>423</sup> Greek verb **πιστευω**/pisteuo put in correct place and translated correctly.

<sup>424</sup> Placeholder is used. Don't force a hypothetical conjecture, presumption and theological speculation and guesswork into a translation of the text.

<sup>425</sup> To repeat previous notes: hypothetical conjecture, presumption and theological speculation and guesswork that should not be included in the text.

<sup>426</sup> Greek verb **πιστευω**/pisteuo in wrong place in QP and translated incorrectly.

<sup>427</sup> Greek **δικαιωω**/dikaioo is in the first person, plural, subjunctive form, necessitating the addition of some form of "we" and a word to get the subjunctive across properly.

<sup>428</sup> Not an accurate translation of the Greek **πιστις**/pistis.

<sup>429</sup> **πιστις**/pistis transliterated incorrectly in QP.

<sup>430</sup> Actually, without the definite article, an adjective can't be used as a noun - it can only be a word and be translated accordingly.

<sup>431</sup> Again, nothing but pure hypothetical conjecture, presumption and theological speculation and guesswork that should not be included in the text.

<sup>432</sup> No definite article. Don't put one in the text.

<sup>433</sup> Text does not say **ο νομος**/ho nomos/"the Torah". Don't put this hypothetical conjecture, presumption and theological speculation and guesswork into the text.



**a moral tradition**<sup>434</sup> (*nomos*~~#~~ – Law (singular genitive, and thus restricted to a singular specific and unique characterization)), **because** (*hoti*) **out of** (*ek*) **observing—the**<sup>435</sup> **assigned tasks, accomplishments, and activities** **functions** (*ergon*)<sup>436</sup> **of the**<sup>437</sup> **Towrah**<sup>438</sup> **a moral tradition** (*nomou* – Law (singular genitive, and thus restricted to a singular specific and unique characterization)) **no aspect of** (*ou pas*) **flesh** (*sarx*) **is**<sup>439</sup> **shall be**<sup>440</sup> **acquitted or judged innocent** (*dikaioo* – justified or vindicated).

Actual Translation: **And we have placed trust within Messiyah Yahushua in order that we may be acquitted and vindicated out of trust in Messiyah, and not out of assigned tasks, accomplishments, and activities of a moral tradition, because out of assigned tasks, accomplishments, and activities of a moral tradition no aspect of flesh shall be acquitted or judged innocent.**

Galatians 2:17

QP: **But if we try to find acquittal in Christo, and we are found [to be] sinners, should not we be anxious Christos serves sin not my desire for the possibility of him belonging to a new existence?**

Corrected: **But** (*de*) **if** (*ei*) **we trying to find**<sup>441</sup> (*zeteo* – seeking, desiring, demanding, and trying to obtain) **to be acquitted**<sup>442</sup> **al** (*dikaioo* – vindicatedion and judged innocentee) **in** (*en*) **Messiyah**<sup>443</sup> **Christo** (*XPO* – the<sup>444</sup> ~~Messiyah (but without the definite article, the errant *Christou* used as a name is a better grammatical fit than the appropriate title “the Implement of Yah”)~~<sup>445</sup>, **and** (*kai*)<sup>446</sup> **we ourselves** (*autos*) **are**<sup>447</sup> **may also be found** (*kai heuriskomai*<sup>448</sup> – be discovered as well) **[to be]**<sup>449</sup> **sinner** (*hamartolos* – devoted to wickedness), **should not we be anxious**<sup>450</sup> **as a result of this**<sup>451</sup> (*ara*), **is** **Christos**<sup>452</sup> **Messiyah** (*XΣ* – placeholder for the Messiyah) **serves**<sup>453</sup> **a servant** (*diakonos*<sup>454</sup>) **of**<sup>455</sup> **sin** (*hamartia* – wrong-doing and being evil)?<sup>456</sup> **May it**<sup>457</sup> **not** (*me*) **my desire**

<sup>434</sup> Without definite article, this is an accurate translation of what the word means.

<sup>435</sup> No definite article. Don't put one in the text.

<sup>436</sup> Greek *εργον*/ergon unspecified in QP. Is in the same form as previously seen in the text, and should be translated the exact same way.

<sup>437</sup> No definite article. Don't put one in the text.

<sup>438</sup> Without definite article, this does not mean “the Torah”.

<sup>439</sup> This is the wrong tense of the verb.

<sup>440</sup> Verb tense of *δικαιωω*/dikaioo is future, indicated in English by using either “shall” or “will”. QP does not do this.

<sup>441</sup> The verb is in participle form.

<sup>442</sup> The verb is in infinitive form.

<sup>443</sup> What the placeholder actually represents.

<sup>444</sup> No definite article.

<sup>445</sup> No definite article = not a name. Simple and basic Greek grammar ignored in QP.

<sup>446</sup> Greek *και*/kai put in the wrong place.

<sup>447</sup> The verb *ευρισκω*/eurisko is in its aorist, passive, subjunctive form, not the present, active, indicative.

<sup>448</sup> Verb transliterated incorrectly. Proper transliteration restored.

<sup>449</sup> This does not need to be in brackets.

<sup>450</sup> Not a translation of *αρα*/ara.

<sup>451</sup> *αρα*/ara translated correctly.

<sup>452</sup> Papyrus 46 has a placeholder. Christos not intended.

<sup>453</sup> This is the present tense of the English verb “to serve”, which isn't what the Greek is.

<sup>454</sup> As the Greek *διακονος*/diakonoss (usually transliterated into *deacon* by English translations) is a noun, not a verb, without the definite article it means “a servant”.

<sup>455</sup> Possessiveness of the Greek genitive case not specified in QP.

<sup>456</sup> Question ends here. Put in Question Mark.



~~for the possibility of him belonging to a new~~<sup>458</sup> **come into** existence (*ginomai* – ~~the writer wanting the subject to be different~~<sup>459</sup> may it not appear this way, originate that this is so, or that this is the result!!?)

Actual Translation: **But if trying to be acquitted in Messiyah, we ourselves may also be found to be sinners, as a result of this, is Messiyah a servant of sin? May it not come into existence!**

Galatians 2:18

QP: **Because if that which I have actually torn down, dissolved, and dismantled, [if] this home is rebuilt anew, I myself demonstrate transgression and lawlessness.**

Corrected: **Because**<sup>460</sup> **For** (*gar*) ~~if (ei) that those things~~<sup>461</sup> **which** (*hos*) **I had**~~ve~~ **actually torn down, dissolved, and dismantled** (*kataluo* – I have put down and destroyed), ~~[if] this (houtos)~~<sup>462</sup> **if** (*ei*) **home is I rebuild**~~t~~ (*oikodomeo* – ~~household is reconstructed~~)<sup>463 464</sup> **anew** (*palin* – again), **I myself** (*emautou*) **demonstrate** (*synistao* – put together, establish, stand with, and recommend) **myself** (*emautou*) **to be a transgression**<sup>465</sup> **and breaker of a lawlessness** (*parabates* – ~~leaving the previously established path, or Torah lessness~~ a sinner who has violated a command (the Greek *parabates* usually used in Yahuwdean literature of those who have failed to keep a teaching in the Torah).)

Actual Translation: **For those things which I had actually torn down, dissolved, and dismantled, if I rebuild these things anew, I demonstrate myself to be a transgressor and breaker of a law.**

Galatians 2:19 (QP's first rendition of the verse)

QP: **I then by the Towrah's law actually died and was separated as a result God I probably live Christo I was actually crucified with.**

Corrected: **I** (*ego*)<sup>466</sup> **Affirming this then**<sup>467</sup> (*gar* – ~~because or for~~ in confirmation for what's just been stated), **by** (*dia* – through) **the**<sup>468</sup> **Towrah's**<sup>469</sup> **a moral tradition** (*nomos*<sup>470</sup> – ~~the Law's~~)

<sup>457</sup> The Greek verb *γίνομαι*/*ginomai* is in the optative form. Not brought across in QP.

<sup>458</sup> This is not a translation of the verb *γίνομαι*/*ginomai*, and makes no sense in English either.

<sup>459</sup> This is not a translation of the verb *γίνομαι*/*ginomai*.

<sup>460</sup> "Because" would be better reserved for the Greek *οτι*/*hoti*, and doesn't actually make sense in the context of this sentence.

<sup>461</sup> As the pronoun is in the plural, it indicates more than one thing is in mind.

<sup>462</sup> In wrong place in QP.

<sup>463</sup> The verb *οικοδομew*/*oikodomeo* is in the present tense, not the aorist or perfect tense.

<sup>464</sup> The Greek *ουτος*/*houtos* put in its correct place, and translated correctly. As it is also in the plural, this needs to be brought out in the translation.

<sup>465</sup> "Transgression" is actually a translation of the feminine noun *παραβασις*/*parabasis*, but isn't one of the masculine noun *παραβατης*/*parabates* which means "a transgressor, lawbreaker".

<sup>466</sup> Put in the wrong place in QP.

<sup>467</sup> The word incorrectly translated in QP.

<sup>468</sup> No definite article before *νομος*/*nomos*, so it can't mean "the Torah". See *Footnote 417* above.

<sup>469</sup> Correct translation of *νομος*/*nomos* without the definite article.

<sup>470</sup> The word transliterated improperly in QP. Restored here.

(rendered in the possessive genitive restrictive form denoting a specific characterization) - a law-code and a custom, a statute, an ordinance, and a man-made rule) **I myself (ego)<sup>471</sup> died and perished (apothnesko)<sup>472</sup> to a law moral tradition (nomos – a law-code and a custom, a statute, an ordinance, and a man-made rule (dative form denoting an indirect object))<sup>473</sup> actually died and was separated (apothnesko)<sup>474</sup>, as with the a result that (hina) I might live (zao)<sup>475</sup> to God<sup>476</sup> (ΘΩ). I probably live (zao)<sup>477</sup> Christo (XPΩ – the Messiyah (but without the definite article, the errant *Christou* used as a name is a better grammatical fit than the appropriate title “the Implement of Yah”)<sup>478</sup> I was actually have been<sup>479</sup> crucified with (ΩsunEOTPAI<sup>488</sup> - placeholder for “crucified”) Messiah (XPΩ)<sup>480</sup>.**

**Actual Translation:** Affirming this, by a moral tradition I myself died and perished to a moral tradition, with the result that I might live to God. I have been crucified with Messiah.

Galatians 2:19 (QP’s second rendition of the verse)

**QP:** For by the Torah’s law I actually died and was separated. As a result of God I was actually crucified with Christo so I may live.

**Corrected:** For (gar – then this reason), by (dia - through) the Torah’s<sup>481</sup> a moral tradition<sup>482</sup> (nomos# - a law-code and a custom, a statute, an ordinance, and a man-made rule) law (nomo)<sup>483</sup> I myself (ego) actually died and was separated perished (apothnesko – experienced the separation of soul from body, and spirit from soul) to a moral tradition (nomos - a law-code and a custom, a statute, an ordinance, and a man-made rule.)<sup>484</sup> As a with the result that of (hina) I might live (zao)<sup>485</sup> to God (ΘΩ).<sup>486</sup> I was actually have been<sup>487</sup> crucified with (Ω – suneotrai<sup>488</sup> sunESTPAI<sup>489</sup>) Christo<sup>490</sup> Messiah<sup>491</sup> (XP – the<sup>492</sup> Messiyah) so I may live (zao)<sup>493</sup>.

<sup>471</sup> Greek pronoun εγω/ego put in its proper place.

<sup>472</sup> Greek αποθνησκω/apothnesko put in its proper place.

<sup>473</sup> As νομος/nomos is in the dative form, and lacks a definite article, it means “to a moral tradition.”

<sup>474</sup> Greek αποθνησκω/apothnesko put in the wrong place in QP.

<sup>475</sup> Greek ζω/zao put in its proper place, and translated correctly.

<sup>476</sup> In the dative, indicates that “to” should be included in translation. Also happens to be the end of a sentence.

<sup>477</sup> Greek ζω/zao in wrong place and translated incorrectly.

<sup>478</sup> Again, this is hypothetical conjecture, presumption and theological speculation and guesswork that should not be included in the text. As it also lacks the definite article, it isn’t being used as a proper noun (name). QP has also put it in the wrong place.

<sup>479</sup> Put in to translate the perfect tense of συνεστραει/sunESTRAI, the placeholder based on συσταυρω/sustaurow.

<sup>480</sup> The word restored to its proper place.

<sup>481</sup> No definite article before νομος/nomos, so it can’t mean “the Torah”. See Footnote 417 above.

<sup>482</sup> Correct translation of νομος/nomos without the definite article.

<sup>483</sup> Put in the wrong place in QP.

<sup>484</sup> Dative of νομος/nomos restored to its proper place, and correctly translated without the definite article.

<sup>485</sup> Greek ζω/zao put in its proper place, and translated correctly.

<sup>486</sup> In the dative, indicates that “to” should be included in translation. Also happens to be the end of a sentence.

<sup>487</sup> Put in to translate the perfect tense of συνεστραει/sunESTRAI, the placeholder based on συσταυρω/sustaurow.

<sup>488</sup> The placeholder συνεστραει/sunESTRAI incorrectly transliterated. QP appears to have got σ/s and ο/o mixed up.

<sup>489</sup> συνεστραει/sunESTRAI correctly transliterated.

<sup>490</sup> The placeholder doesn’t mean this.

<sup>491</sup> What the placeholder actually represents.

<sup>492</sup> No definite article. Don’t add it.

<sup>493</sup> Greek ζω/zao put in the wrong place.

Actual Translation: For, by a moral tradition I myself died and perished to a moral tradition, with the result that I might live to God. I have been crucified with Messiah.

Galatians 2:20

QP: But now I no longer live. Now I am alive in Christos. That is because now [my] life is lived in [the] flesh by believing that God and Christou love me, and also surrendered and entrusted Himself for my sake.

Corrected: But now (de) I (ego) no longer (ouketi) live (zao), Now but<sup>494</sup> (de) it is Messiah (XΣ)<sup>495</sup> I (ego)<sup>496</sup> am alive who lives<sup>497</sup> (zao) in with (en) Christos (XΣ) — the Messiyah (but without the definite article, the errant *Christos* used as a name is a better grammatical fit than the appropriate title “the Implement of Yah”)<sup>498</sup> me (ego)<sup>499</sup>. That is (os)<sup>500</sup> because<sup>501</sup> And (de) now (nunym – at the present time), [my] life<sup>502</sup> what (hos) I live<sup>503</sup> (zao) is lived (zao)<sup>504</sup> in (en) [the]<sup>505</sup> flesh (sarx - a mortal body), I live (zao)<sup>506</sup> by (en - in and with) believing<sup>507</sup> the (ho)<sup>508</sup> trust<sup>509</sup> (pistis – means trusting and reliance, but was changed to faith<sup>510</sup> by medieval Christianity) that<sup>511</sup> of (ho)<sup>512</sup> God (ΘY) and (kai) Messiyah<sup>513</sup> Christou<sup>514</sup> (XPY – the Messiyah), the One Who (ho)<sup>515</sup> has loved<sup>516</sup> (agapao – tangibly demonstrated their<sup>517</sup> his devotion to me, regarded me as valuable, welcomed me, because they are entertained by and take pleasure in) me (ego), and

<sup>494</sup> This is a continuation of the sentence, not the start of a new one.

<sup>495</sup> Messiyah restored to its proper place.

<sup>496</sup> Greek εγω/ego put in the incorrect place, and not being used in the nominative case.

<sup>497</sup> The Greek ζω/zao is in the third person, so it indicates “he” or “who”, not “I”.

<sup>498</sup> Hypothetical conjecture, presumption and theological speculation and guesswork that should not be included in the text. Also lacks the definite article, and so isn’t being used as a proper noun (name). Also happens to be in the wrong place.

<sup>499</sup> Greek εγω/ego restored to proper place, and translated to reflect the fact that εγω/ego is in the dative case, not the nominative.

<sup>500</sup> Greek ος/hos in wrong place, and translated incorrectly.

<sup>501</sup> This is the meaning of either γαρ/gar or ου/ou, not δε/de.

<sup>502</sup> No need to include “my” in brackets and the Greek ζω/zao is a verb, not a noun that means “life”. That would be the Greek ζωη/zoe. ζω/zao also put in the incorrect place by QP.

<sup>503</sup> Greek ος/hos translated correctly and put in its proper place.

<sup>504</sup> Next instance of Greek ζω/zao is not this close to the previous instance, nor does it mean this.

<sup>505</sup> There is no definite article, and there is no need for it.

<sup>506</sup> Greek ζω/zao restored to correct place, and translated correctly to notify the reader of the fact that the Greek ζω/zao is in the first person, active, singular form.

<sup>507</sup> Seeing as though πιστις/pistis is a noun and not a verb, it can’t mean “believing”. And πιστις/pistis doesn’t mean “to believe” or “belief” anyway. Hypothetical conjecture, presumption and theological speculation and guesswork manifested in an incorrect translation of a noun.

<sup>508</sup> Definite article omitted in QP, and so not translated.

<sup>509</sup> What πιστις/pistis actually means.

<sup>510</sup> Correct - although this didn’t actually happen until about the 12<sup>th</sup>/13<sup>th</sup> Centuries CE.

<sup>511</sup> Definite article not notified in QP, and translated wrongly.

<sup>512</sup> Definite article restored and translated correctly.

<sup>513</sup> What the ΧΡΥ/ΧΡΥ placeholder actually means.

<sup>514</sup> This is not what is written.

<sup>515</sup> Definite article not stated and not translated in QP.

<sup>516</sup> Greek αγαπαω/agapao in the aorist tense, that needs to be brought across in a translation.

<sup>517</sup> The Greek definite article is in the singular, so can’t be referring to more than one person.

**also**<sup>518</sup> (kai) **has**<sup>519</sup> surrendered and entrusted (*paradidomi* – committed and delivered, ~~even betrayed~~ **handed over**) **Himself** (*heautou*) **for my sake** (*hyper ego* - on my behalf).

Actual Translation: **But now I no longer live, but it is Messiah who lives with me. And now, what I live in flesh, I live by the trust of God and Messiah, the One Who has loved me, and has surrendered and entrusted Himself for my sake.**

### Galatians 2:21

**QP:** Do not reject or disregard the *Charis-Charity/Gratia-Grace* of God. Because if righteousness comes by way of the Torah, the possibility exists [*that*] Christos died and was separated for no reason.

Corrected: **I**<sup>520</sup> **Do** not (*ou*) reject or disregard (*atheteo* – consider as invalid or refuse to recognize) the (*ho*) *Charis-Charity/Gratia-Grace*<sup>521</sup> **favour**<sup>522</sup> (*charis*) of (*ho*)<sup>523</sup> **God** (ΘΥ), **B**because (*gar*) if (*ei*) righteousness (*dikaio syne* – becoming acceptable and upright, being exposed in a court and still being able to enter a plea acceptable to a just judge) **comes by way of** (*dia*) **the**<sup>524</sup> **Torah**<sup>525</sup> **a moral tradition**<sup>526</sup> (*nomos*~~st~~<sup>527</sup> – ~~the Law (restricted to a singular and specific characterization in the genitive) a law-code and a custom, a statute, an ordinance, and a man-made rule~~), ~~the possibility exists~~<sup>528</sup> **as a result**<sup>529</sup> (*ara* – ~~perhaps~~, then, accordingly and consequently), [*that*]<sup>530</sup> **Christos**<sup>531</sup> **Messiyah**<sup>532</sup> (ΧΡΣ – the Messiah (~~but without the definite article, the errant Christos used as a name is a better grammatical fit than the appropriate title “the Implement of Yah”~~)) **died and was separated** (*apothnesko* - perished) **for no reason** (*dorean* – undeservedly, without purpose).

Actual Translation: **I do not reject or disregard the favour of God, because if righteousness comes by way of a moral tradition, as a result, Messiah died and was separated for no reason.**

<sup>518</sup> It is unnecessary to add this word.

<sup>519</sup> As the Greek παραδιδωμι/paradidomi is also in the aorist form, this needs to be indicated in a translation of the verb.

<sup>520</sup> As the verb αθετεω/atheteo is in its first person, singular form, it therefore means “I”. This is not a command, because then the verb would have to be in the imperative form, not just the present, active form.

<sup>521</sup> Again, χαρις/charis is not being used as the name of a polytheistic goddess. See *Footnote 17* regarding this.

<sup>522</sup> Greek χαρις/charis correctly translated.

<sup>523</sup> Definite article unspecified in QP.

<sup>524</sup> No definite article. Don't put one in.

<sup>525</sup> Without the definite article, νομος/nomos does not mean “the Torah”.

<sup>526</sup> νομος/nomos translated correctly when without the definite article.

<sup>527</sup> Greek νομος/nomos transliterated wrongly in QP.

<sup>528</sup> The Greek αρα/ara only indicates uncertainty/possibility when it is being used in a question, which this is not.

<sup>529</sup> What αρα/ara actually means in this sentence.

<sup>530</sup> This is unnecessary.

<sup>531</sup> I hate sounding like a parrot, but once again, hypothetical conjecture, presumption and theological speculation and guesswork.

<sup>532</sup> What the placeholder ΧΡΣ/ΧΡΣ actually signifies.

## Galatians - Chapter 3

### Galatians 3:1

**QP: O ignorant and irrational Galatians. Who bewitched and deceived you? Iesus Christos, who accordingly, before [your] eyes was described and predicted in writing to be affixed to an upright pillar.**

**Corrected:** O (*o*) ignorant and irrational (*anoetos* – foolish and senseless, lacking knowledge and understanding, unintelligent and unreasonable) Galatians (*Galates* – land of the Gauls; from *Galatia*, pronounced gal-at-ee-ah)-! Who (*tis*) **has**<sup>533</sup> bewitched and deceived (*baskaino* – practiced black magic and deluded you, brought evil upon you and seduced) **all of**<sup>534</sup> you (*humeis*<sup>535</sup> *su*<sup>536</sup>)? **With regards to** (*kata*) **all of your** (*hos*) **eyes** (*ophthalmos*)<sup>537</sup>, ~~Iesus Christos~~<sup>538</sup> **Messiyah Yahushua**<sup>539</sup> (XPΣ IHΣ – divine placeholders for Messiyah (the Implement of Yah), and Yahushua (Yah Saves); ~~but since this epistle has disassociated Yahshua from Yahweh and the Messiyah from the Towrah, it's misleading to connect that which he has severed~~), **who** (*os*)<sup>540</sup> **accordingly, before** (*kata*) [your] eyes (*ophthalmos*) **was described and predicted**<sup>541</sup> **proclaimed in writing** (*prographo* – was **previously** documented in ~~written prophecy~~<sup>542</sup> **writing and set forth in public in the past**) ~~to~~<sup>543</sup> **as having been**<sup>544</sup> **affixed to an upright pillar** (ΕΣΤΡΟΣ – placeholder for *stauroo*).

**Actual Translation:** O ignorant and irrational Galatians! Who has bewitched and deceived all of you? With regards to all of your eyes, Messiyah Yahushua was described and proclaimed in writing as having been affixed to an upright pillar.

### Galatians 3:2

**QP: This alone I wish to learn: from out of your observance of the Towrah did you acquire the Ruwach/Spirit, or out of listening to that which can be believed?**

**Corrected:** This (*houtos*) alone (*monon* – only) I wish (*thelo* – want and desire) to learn (*manthano* – understand): **from** (*apo* - **the origin and source**) **all of you** (*su*)<sup>545</sup>: ~~out of~~ (*ek*) ~~your~~ (*sy*)<sup>546</sup> **observance of** (*ergon* – ~~the assigned tasks, accomplishments, and activities and works of~~)

<sup>533</sup> The Greek βασκαίνω/baskaino is in its aorist, active form.

<sup>534</sup> Greek σου/su is plural, which needs to be indicated in the text.

<sup>535</sup> Wrong transliteration for not only the root word σου/su, but also for υμας/humas as it appears in the text.

<sup>536</sup> Correct transliteration of Greek σου/su.

<sup>537</sup> Correct placement and translation of the three Greek words. They could also come after the four words that follow them, but can't come between them as they appear in QP.

<sup>538</sup> Again, hypothetical conjecture, presumption and theological speculation and guesswork.

<sup>539</sup> Correct meaning of the placeholders.

<sup>540</sup> Greek ος/hos is dative and plural, so it can't mean "who" in the nominative case.

<sup>541</sup> Not a meaning of the Greek προγράφω/prographo.

<sup>542</sup> Not a meaning of the Greek προγράφω/prographo.

<sup>543</sup> Placeholder in its nominative, perfect, passive form, not infinitive form meaning "to be crucified".

<sup>544</sup> Correct translation of the perfect, passive form of ΕΣΤΡΟΣ/ESTROS.

<sup>545</sup> Greek σου/su restored to correct place, and translated to display the plural meaning of the pronoun.

<sup>546</sup> To get this meaning of the pronoun, it would need to come after the Greek νομος/nomos for "moral tradition", not three words prior to it.



the<sup>547</sup> **Towrah** (~~[n]omou~~ — the Law, (genitive: singular and specific))<sup>548</sup> **did had all of**<sup>549</sup> you **acquired** (*lambano* – grasped hold of and received, selected and experienced, obtained and become possessed by) **the** (*ho*)<sup>550</sup> **Ruwach/Spirit** (IINA – placeholder for *Ruwach* using *pneuma*) **out of** (*ek*) **works, assigned tasks or accomplishments** (*ergon*) **of a moral tradition** (*nomos* - a law-code and a custom, a statute, an ordinance, and a man-made rule)<sup>551</sup>, **or** (*e*) **out of** (*ek* – from) **listening to the report**<sup>552</sup> (*akoe* – hearing and responding to **the message and proclamation**) ~~that which can be believed~~<sup>553</sup> **of trust**<sup>554</sup> (*pistis* – meaning that which is trustworthy and true, but corrupted to mean faith **in medieval Christianity as a result of Sha’uwl’s epistles**<sup>555</sup>)?

Actual Translation: **This alone I wish to learn from all of you: had all of you acquired the Ruwach/Spirit out of works, assigned tasks or accomplishments of a moral tradition, or out of listening to the report of trust?**

### Galatians 3:3

QP: **You are ignorant and irrational in this way. Having begun with the Ruwach/Spirit, are you now completed and established [in the] flesh?**

Corrected: **All of**<sup>556</sup> ~~Y~~**you are** (*eimi* – exist as) **ignorant and irrational** (*anoetos* – lacking in knowledge and unable to think logically, foolish and senseless, dimwitted and devoid of understanding) **in this way** (*houto*). **Having begun with** (*enarchomai* – having commenced **in by way of**) **the**<sup>557</sup> **Ruwach/Spirit** (IINI – placeholder for *Ruwach* using *pneuma*), **are all of you now** (*nyn nun*) **thoroughly**<sup>558</sup> **completing and totally establishing** (*epiteleo* – finishing and perfecting, attaining the goal, **aim and purpose**) **[in the]**<sup>559,560</sup> **flesh** (*sarx* - **through a corporeal body**)?

Actual Translation: **All of you are ignorant and irrational in this way. Having begun with Ruwach/Spirit, are all of you now thoroughly completing and totally establishing in flesh?**

### Galatians 3:4

QP: **Did you experience such a great thing for no purpose? If indeed, it really was without result.**

<sup>547</sup> No definite article. Don't put one in.

<sup>548</sup> All four words put in the wrong place.

<sup>549</sup> λαμβανω/lambano is in the plural, and so needs to be brought across properly.

<sup>550</sup> Definite article unspecified in QP.

<sup>551</sup> Greek words restored to correct place and translated correctly.

<sup>552</sup> The Greek for "to hear, to listen" is the verb ακουω/akouo. The Greek ακοη/akoe is a noun and can't just mean "listening to" by itself, as that would be the active, present tense of the verb. ακοη/akoe was used to refer to someone "hearing a report" or "hearing a rumour".

<sup>553</sup> This is the wrong meaning of the noun πιστις/pistis.

<sup>554</sup> πιστις/pistis' actual meaning.

<sup>555</sup> Actually about 1000 years after Paul had died.

<sup>556</sup> Pronoun is plural. Bring across in translation.

<sup>557</sup> No definite article. Don't put one in.

<sup>558</sup> The Greek επιτελεω/epiteleo is a more concrete and intensive form of "to complete, to bring about the purpose of something."

<sup>559</sup> No definite article.

<sup>560</sup> Brackets are unnecessary.

Corrected: **DidHad all of you experienced such a great things<sup>561</sup> (*pascho toioutos<sup>562</sup> tosoutos<sup>563</sup>* – undergo or endure *as so* much) for no purpose (*eike* – without result and in vain)? If (*ei*) indeed, it really was (*ge*) without **result purpose** (*eike* – randomly, thoughtlessly, rashly, without **any result purpose** or a plan).**

Actual Translation: **Had all of you experienced such great things for no purpose? If indeed, it really was without purpose.**

### Galatians 3:5

**QP: Consequently, does the [One who] provides the Ruwach/Spirit to you all, and [who] brings about power and ability in yourselves [do so] from performing the assigned activities and tasks the Torah or from listening and believing?**

Corrected: **Consequently (*oun* – therefore), does the [One who]<sup>564</sup> **is providing<sup>565</sup> es (*ho*<sup>566</sup> *epichoregeo* – supply<sup>ing</sup>es, and furnish<sup>ing</sup>es abundantly, at His own expense) the (*ho*)<sup>567</sup> Ruwach/Spirit** (INI – placeholder for *Ruwach* using *pneuma*) **to you all (*sou*), and (*kai*) [who]<sup>568</sup> bring<sup>ing</sup><sup>569</sup>s about (*energeo* – causes and facilitates the effective use of) **power<sup>s</sup> and abilities<sup>570</sup> y** (*dunamis* – supernatural strength<sup>s</sup> and inherent influence<sup>s</sup>, resource<sup>s</sup>, authority, capabilities<sup>y</sup>, and mighty works) **in through (*en*) all of you<sup>571</sup> rselves<sup>572</sup> (*sou*) [do so] from (*ek*) performing the assigned activities and tasks (*ergon* – ~~observing~~ **accomplishments and matters**) **the Torah<sup>573</sup> of a moral tradition<sup>574</sup>** (*nomos<sup>575</sup>* – ~~the Law (singular genitive and thus specific) a law-code and a custom, a statute, an ordinance, and a rule~~) **or (*e*) from (*ek*) listening to the report (*akoe<sup>576</sup>* – hearing **and responding to the message and proclamation**) **and<sup>577</sup> believing<sup>578</sup> of trust<sup>579</sup>** (*pistis* – ~~was is~~ trust but migrated to faith **in medieval Christianity**)?********

Actual Translation: **Consequently, does the One who is providing the Ruwach/Spirit to you all and bringing about powers and abilities through all of you do so from assigned activities and tasks of a moral tradition, or from listening to the report of trust?**

<sup>561</sup> Greek τοςουτος/tosoutos is plural, not singular.

<sup>562</sup> QP incorrectly transliterates τοςουτος/tosoutos.

<sup>563</sup> Correct transliteration of Greek τοςουτος/tosoutos

<sup>564</sup> It is unnecessary to have these words placed in brackets as they are the meaning of the definite article o/ho.

<sup>565</sup> Greek επιχορηγω/epichoregeo is in its present, active, participle form. Add “-ing” to the end of words.

<sup>566</sup> Definite article transliterated incorrectly in QP. Restored here.

<sup>567</sup> Definite article unspecified in QP.

<sup>568</sup> The added word is unnecessary.

<sup>569</sup> Greek ενεργω/energeo is also in its present, active, participle form. Add “-ing” to the end of words.

<sup>570</sup> Greek δυναμις/dunamis is plural, not singular.

<sup>571</sup> Correct translation of Greek συ/su.

<sup>572</sup> Not a meaning of the Greek συ/su.

<sup>573</sup> No definite article in text. Don't put one in the translation. Not the meaning of νομος/nomos when it doesn't have the definite article.

<sup>574</sup> What νομος/nomos actually means when it lacks the definite article.

<sup>575</sup> Greek νομος/nomos incorrectly transliterated. Restored here.

<sup>576</sup> Greek ακοη/akoe is in the exact same form as seen in verse above. Translate it the same way.

<sup>577</sup> No Greek και/kai/and in the text. No need to add it.

<sup>578</sup> “Believing” is the present, active form of the English *verb* “to believe”, which is not a meaning of the Greek *noun*

πιστις/pistis.

<sup>579</sup> πιστις/pistis' actual meaning.

### Galatians 3:6

**QP:** In as much as Abraham believed God, He was thought to be upright.

**Corrected:** In as much as (*kathos* – to the degree that) **Abraham** (*Abraam* – a transliteration of the Hebrew, ‘*ab* and *raham*, meaning Merciful, Compassionate, and Forgiving Father),<sup>580</sup> **trusted**<sup>581</sup> **believed**<sup>582</sup> (*pisteuo* – originally meant trusted; from *pistis* – to think so as to be persuaded by the evidence; but evolved to *had faith in* during medieval Christianity) **God** (ΘΩ), **and** (*kai*)<sup>583</sup> **He** (*autos*)<sup>584</sup> **it was reckoned thought to be** (*logizomai* – recorded, counted, and reasoned to be) **to him** (*autos*)<sup>585</sup> **for** (*eis* - on behalf of)<sup>586</sup> **uprightness** (*dikaiousune* – justification, pureness, acceptableness, and correctness; from *dikaio*s and *dike*, meaning in accord with the law).<sup>587</sup>

**Actual Translation:** In as much as Abraham, ‘trusted God and it was reckoned to him for uprightness.’

### Galatians 3:7

**QP:** Come to know and recognize as a result, out of that which can be believed [that] we can come to exist as Abraham’s children.

**Corrected:** **So then** (*ara*), **all of you**<sup>587</sup> **€[come to]**<sup>588</sup> **know and recognize** (*ginosko* – acquire the information necessary to learn and become aware, perceive, understand, and acknowledge) **as a result** (*ara*), **out of** (*ek*)<sup>589</sup> **that which**<sup>590</sup> (*hoti* - concerning this) **those who are** (*ho*)<sup>591</sup> **can be believed** (*pisteuo*<sup>592</sup> – trusted changed to faith as a result of Sha’uwl’s epistles) **from** (*ek* - out of)<sup>593</sup> **trust** (*pistis* - reliance and the placing of confidence in He Who is Trustworthy)<sup>594</sup>, **these** (*outos* - certain specific people)<sup>595</sup> **[that]**<sup>596</sup> **we can come to**<sup>597</sup> **exist as** (*eimi* - are) **Abraham’s** (*Abraam* – a transliteration of the Hebrew, ‘*ab* and *raham*, meaning the Merciful, Compassionate, and Forgiving Father’s) **children** (*huios* – sons).

**Actual Translation:** So then, all of you [come to] know and recognize that those who are from trust, these exist as Abraham’s children.

<sup>580</sup> Start of a quote from the Greek Septuagint translation of Genesis 15:6.

<sup>581</sup> πιστευω/pisteuo correctly translated to bring across the aorist tense.

<sup>582</sup> πιστευω/pisteuo incorrectly transliterated.

<sup>583</sup> Greek και/kai omitted and not translated in QP.

<sup>584</sup> Not the meaning of the dative form of the Greek pronoun αυτος/autos. Also put in the wrong place by QP.

<sup>585</sup> Correct placement and translation of the Greek pronoun αυτος/autos.

<sup>586</sup> Greek preposition εις/eis omitted and not translated in QP. Restored here.

<sup>587</sup> Greek γινωσκω/ginosko is in the plural, and therefore should be shown in the translation.

<sup>588</sup> In brackets due to the fact that the Greek γινωσκω/ginosko could be in either its imperative (command, instruction) or indicative (definite) form, so the words “come to” could be included, but also could be omitted.

<sup>589</sup> εκ/ek in the wrong place in QP.

<sup>590</sup> Not a translation of the Greek οτι/hoti.

<sup>591</sup> Definite article omitted and not translated in QP.

<sup>592</sup> Wrong Greek word translated, and wrongly transliterated Greek word translated incorrectly.

<sup>593</sup> Greek εκ/ek restored to correct place.

<sup>594</sup> This is the actual transliteration and translation of the noun πιστις/pistis.

<sup>595</sup> Greek pronoun ουτος/houtos omitted and not translated in QP.

<sup>596</sup> These words don’t need to be added.

<sup>597</sup> Not a meaning of the Greek ειμι/eimi in its present, indicative form.

## Galatians 3:8

**QP:** And then the Written Scripture, foreseeing that out of faith, people from different races and places would be put right and become upright with God, the beneficial and healing message was announced ahead of time to Abraham, [saying] that in you all races will be blessed.

**Corrected:** And then (*de*) the (*ho*) Written Scripture (*graphe* – the written word; primarily used in the Renewed Covenant to describe the Torah, Prophets, and Psalms), foreseeing (*proorao* – with the ability to see things in advance of them occurring and thus realizing ahead of time) that (*hoti*) **God** (*ho* ΘΣ)<sup>598</sup> **makes the nations and races upright** (*ho ethnos dikaioo*- shows them to be justified and declares them to be in a relationship with Him)<sup>599</sup> **out of** (*ek*) **trust**<sup>600</sup> **faith** (*pistis* – reliance which evolved over time in medieval Christianity to belief), ~~people from different races and places~~ (*ethnos*—the nations) ~~would be put right and become upright with~~ (*dikaioo*—be acquitted, released, and set free, all guilt removed, to be rendered as, shown to be, and declared just, and in compliance with the law as a result of a judicial decision) **God** (ΘΣ),<sup>601</sup> **He**<sup>602</sup> **announced** the beneficial and healing<sup>603</sup> **good** message ~~was announced~~ ahead of time ~~to~~<sup>604</sup> (*proeuangelizomai*) **to** (*ho*)<sup>605</sup> **Abraham** (*Abraam* – meaning Merciful, Compassionate, and Forgiving Father), [*saying*]<sup>606</sup> that (*hoti*) ~~in~~<sup>607</sup> (*ev* – with regard to and by) **you** (*su*)<sup>608</sup> **all** (*pas*) **the** (*ho*)<sup>609</sup> **races** (*ethnos*) **will/shall**<sup>610</sup> **be blessed** (*emeulogeo* – from *eulogeo*, meaning: will receive benefits and will be praised and celebrated through beneficial and healing words).<sup>2</sup>

**Actual Translation:** And then the Written Scripture, foreseeing that God makes the nations and races upright out of trust, He announced the beneficial and good message ahead of time to Abraham, that ‘in you all the races will/shall be blessed.’

## Galatians 3:9

**QP:** As a result, out of faith and belief we are blessed together with the faithful and believing Abraham.

<sup>598</sup> As the placeholder for “God” is in the nominative, it means that it needs to come first after the conjunction οτι/hoti.

<sup>599</sup> Correct translation that brings across the third person, singular, present, active, indicative form of the Greek δικαιωω/dikaioo, indicating that the verb is being performed by the subject (“God” in the nominative) upon the object (“the nations” in the accusative). QP is wrong to have swapped the words around, as it is the opposite of what’s being said.

<sup>600</sup> πιστις/pistis’ actual meaning.

<sup>601</sup> These words are in the wrong place and wrong order in QP.

<sup>602</sup> The Greek προευαγγελιζομαι/proeuangelizomai is third person, singular, middle, not in the infinitive.

<sup>603</sup> Not a translation of the Greek ευ/eu.

<sup>604</sup> Put in the wrong place in QP.

<sup>605</sup> Restored to its correct place, and definite article acknowledged.

<sup>606</sup> This is unnecessary to be added.

<sup>607</sup> Start of a quote from Genesis 12:3.

<sup>608</sup> Keep transliterating ου/su consistently.

<sup>609</sup> Definite article omitted and not translated in QP.

<sup>610</sup> Unfortunately, as the English language has now muddled up the difference between how we specify the present and the future tense of things, there needs to be a decision made by the translator: do we constantly translate both tenses using the word “will”, or do we differentiate between the tenses, and reserve “will” for the present tense, and “shall” for the future tense? I suggest the latter, rather than the former.

Corrected: As a result **that** (*hoste - therefore*); **those** (*ho*)<sup>611</sup> **out of** (*ek*) **faith and belief trust and reliance** (*pistis - obeying and placing confidence in* that which can be known, trusted, and relied upon; but shaded by religious custom **in medieval Christianity** to mean faith and belief) **we**<sup>612</sup> **are blessed** (*eulogeo - receive benefits and are praised and celebrated by way of beneficial and healing words*) **together with** (*syn sun*) **the** (*ho*)<sup>613</sup> **trustworthy and reliable faithful and believing** (*pistos - trusting and relying changed to faithful and believing as a result of Sha'awi's epistles medieval Christianity*) **Abraham** (*Abraam - the Merciful, Compassionate, and Forgiving Father*).

Actual Translation: As a result that those out of trust and reliance are blessed together with the trustworthy and reliable Abraham.

### Galatians 3:10

QP: For as long as they exist by means of doing the assigned tasks and activities of the Torah, they are under a curse, because it is written that: 'All [are] accursed who do not remain alive in and who do not persevere with all that is written in the scroll of the Torah, doing it.'

Corrected: For (*gar*) as **long many** as (*hosos - as much as everyone*) **they who** exist (*eisim*<sup>614</sup> *eimi*) **by means of from** (*ek - out of*) **doing the**<sup>615</sup> **assigned tasks and activities of** (*ergon - by works and by observing in the sense of doing what is says in accomplishments*) **the**<sup>616</sup> **Torah of a moral tradition**<sup>617</sup> (*nomos*<sup>618</sup> - Law (singular genitive, and thus a specific characterization) **a law-code and a custom, a statute, an ordinance, and a rule**), **they are** (*eisim*<sup>619</sup> *eimi*) **under** (*hupo - influenced by the auspices of*) **a curse** (*katara - they are denounced and detested, and will not have their burdens lifted or their souls raised*), **because** (*gar*) **it is has been** written (*grapho - inscribed in Scripture*) **that** (*hoti*): '**All** (*pas*) **[are]**<sup>620</sup> **A curse upon accursed** (*epikataratos - exposed and subject to judgment, and bereaved of salvation*) **all** (*pas - everyone*)<sup>621</sup> **who** (*hos*) **do not** (*ou*) **remain alive in and who do not persevere with** (*emmeno - continue to be faithful to, hold fast to, carefully obey, recognizing the trustworthiness of, and continually abide with, keep, endure, and survive by way of*) **all** (*pas*) **the things that** (*tois*<sup>622</sup> *ho*) **is have been** written (*grapho*) **in** (*en*) **the** (*ho*)<sup>623</sup> **scroll** (*biblion - documented record*) **of the** (*ho*)<sup>624</sup> **Torah** (*nomos*<sup>624</sup> - Law (singular

<sup>611</sup> Definite article omitted and not translated in QP.

<sup>612</sup> The Greek *ευλογεω*/eulogeo is in the third person, passive form meaning "they" or "those". But seeing as though "those" has already been stated previously, there is no reason to add "they" to the text. And "we" is not a translation of the third person, passive form.

<sup>613</sup> Definite article unspecified in QP.

<sup>614</sup> *ειμι*/eimi incorrectly transliterated.

<sup>615</sup> No definite article before the Greek noun *εργον*/ergon, and isn't a verb, so should be translated as such.

<sup>616</sup> No definite article. Don't put one in.

<sup>617</sup> This is the genuine translation of the Greek *νομος*/nomos when it lacks the definite article.

<sup>618</sup> This is the corrected transliteration of Greek *νομος*/nomos.

<sup>619</sup> Same as Footnote 614 above.

<sup>620</sup> Wrong placement of Greek *πας*/pas in QP. Bracketed word is unnecessary.

<sup>621</sup> Correct placement of Greek *πας*/pas restored.

<sup>622</sup> *ο*/ho wrongly transliterated.

<sup>623</sup> Definite article unspecified in QP.

<sup>624</sup> Definite article unspecified in QP. This needs to be included in order to accentuate the difference between *νομος*/nomos when it lacks the definite article, and when *νομος*/nomos has the definite article.



genitive, and thus a specific characterization) the teachings and instructions that have been ordained by Yahuweh), to doing<sup>625</sup> (ho<sup>626</sup> poieomai) it<sup>627</sup> them (autos).’

Actual Translation: For as many as who exist from assigned tasks and activities of a moral tradition, they are under a curse, because it has been written that: ‘A curse upon all who do not remain alive in and who do not persevere with all the things that have been written in the scroll of the Torah, to do them.’

### Galatians 3:11

QP: But with that Law, no one is vindicated or justified alongside God, because [it is] clearly evident: ‘The upright and just live out of faith.’

Corrected: But (de – moreover) it is clearly evident (delos)<sup>628</sup> with (en— or in)<sup>629</sup> that (oti - concerning this<sup>630</sup>) Law (nomos— Torah (dative tense use for an indirect object with which something is done))<sup>631</sup>; no one (oudeis - nobody and nothing) is vindicated or justified (dikaioo – made or shown to be right, acquitted or set free) through (en - in or with) a moral tradition (nomos - a law-code and a custom, a statute, an ordinance, and a rule)<sup>632</sup> alongside before (para) God (ΘΩ), because (oti) [it is] clearly evident (delos)<sup>633</sup>: ‘The (ho)<sup>634</sup> upright and just (dikaios – those in accord with the standard) shall<sup>635</sup> live (zao – are shall be alive) out of (ek) faith trust (pistis – originally trust and reliance but now, thanks to medieval Christianity, is replaced with faith and belief in English translations).’

Actual Translation: But it is clearly evident that no one is vindicated or justified through a moral tradition before God, because: ‘The upright and just shall live out of trust.’

### Galatians 3:12

QP: The Law exists not out of faith or belief, but to the contrary, ‘The one who performs them lives in them (autos).’

Corrected: The (ho)<sup>636</sup> Law (nomos – Torah (singular nominative or subject)) does not (ou)<sup>637</sup> exists (eimi) not (~~ou~~) out of (ek) faith or belief trust or reliance (pistis – originally “trust and

<sup>625</sup> Not a translation of the Greek ποιεω/poieo when in the infinitive.

<sup>626</sup> Definite article unspecified in QP.

<sup>627</sup> The Greek αυτος/autos is in the plural, not the singular.

<sup>628</sup> Greek δηλος/delos put in its correct place. As it’s in the nominative, it is the subject, not the object, and therefore comes at the start of the English sentence.

<sup>629</sup> It is impossible to have εν/en here.

<sup>630</sup> The Greek ου/hoti is never used to mean “that” as a pronoun. It is a conjunction, and should be translated as such every single time it appears.

<sup>631</sup> As there is no definite article before the Greek νομος/nomos, it doesn’t refer to the Torah. Also put in the wrong place.

<sup>632</sup> Correct placement of the Greek words εν νομος/en nomos in the text, and translated correctly.

<sup>633</sup> Greek δηλος/delos put in the wrong place.

<sup>634</sup> Definite article unspecified in QP.

<sup>635</sup> Greek ζαω/zao is in the future tense, and so such a thing needs to be brought over in a translation.

<sup>636</sup> Definite article unspecified in QP. It needs to be specified and included in order to accentuate the difference between νομος/nomos without the definite article, and νομος/nomos used with the definite article before it.

reliance” but now, thanks to medieval Christianity, is replaced with “faith and belief” in English translations), but to the contrary (*alla*), ‘The (*ho*<sup>638</sup>) one who has performed<sup>639</sup> *s* (*poieomai*<sup>640</sup> – does) them (*autos*) shall<sup>641</sup> lives (*zao*) in (*en* – with and by) them (*autos*).’

Actual Translation: The Law does not exist out of trust or reliance, but to the contrary, ‘The one who has performed them shall live in them.’

### Galatians 3:13

QP: Christos redeemed us from the curse [of] the Torah, coming to exist as a curse for our sake, because [it is] written: ‘Accursed [is] everyone [who] is hanging upon wood.’

Corrected: Christos Messiyah (XPΣ – placeholder for Messiyah [~~it is unlikely in this context that Sha’uwl would have associated the Messiyah with Yahweh~~]) redeemed (*exagorazomai* – worked effectively and advantageously to make use of the opportunity to pay the ransom to buy us back for Himself; from *ek*, out of, and *agorazo*, doing business in the marketplace where (*agora*) people assemble for a public debate, to buy, sell, and vote) us (*ego*) from (*ek*) the (*ho*)<sup>642</sup> curse (*katara* – from not having our burdens lifted or our souls raised) [~~of~~] the (~~the~~<sup>643</sup> *ho*) Torah (*nomos*~~#~~ – the Law [~~singular genitive and thus specific~~]), coming to exist as having become<sup>644</sup> (*ginomai*) a curse (*katara* – one who did not have our burdens lifted or His soul raised) for our sake (*hyper ego*), because (*hoti*) [~~it is~~] has been written (*grapho* – inscribed in Scripture, speaking of the Torah, Prophets, and Psalms): ‘Accursed curse upon (*epikataratos*) [~~is~~] everyone (*pas* – all) [~~who~~] is hanging (*ho*<sup>647</sup> *kremannumimatai*<sup>648</sup>) upon (*epi*) wood (*xylon*).’

Actual Translation: Messiyah redeemed us from the curse of the Torah, having become a curse for our sake, because it has been written: ‘A curse upon everyone who is hanging upon wood.’

### Galatians 3:14

QP: As a result, with reference to the people from different races and places, the beneficial and healing word of Abraham, came to exist in Christo ‘Iesou in order to experience the beneficial and healing word of the *Ruwach*/Spirit through faith.

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<sup>637</sup> Correct placement of Greek negative particle *ou/ou*.

<sup>638</sup> Transliteration of Greek *o/ho* restored.

<sup>639</sup> This is translating the aorist, not the present, tense of the Greek *ποιεω/poieo*.

<sup>640</sup> Transliteration of Greek *ποιεω/poieo* restored.

<sup>641</sup> This is indicating the future tense of the verb *ζαω/zao*.

<sup>642</sup> Definite article unspecified in QP.

<sup>643</sup> This is the wrong transliteration of the Greek definite article *o/ho* in QP. Also not even the transliteration of the Greek word as it appears in the Greek text (*του/tou*).

<sup>644</sup> This is bringing across the aorist/past tense of the verb *γινομαι/ginomai*.

<sup>645</sup> Brackets are unnecessary, and the Greek verb *γραφω/grapho* is in the perfect, not present, tense.

<sup>646</sup> The bracketed word is unnecessary.

<sup>647</sup> Definite article unspecified in QP.

<sup>648</sup> QP has the wrong transliteration of Greek verb *κρεμαννυμι/kremannumi*. It is restored here.

Corrected: As a result **that** (*hina*); ~~with reference to (*eis*) the people from different races and places (*ethnos*—the nations)<sup>649</sup>; the (*ho*)<sup>650</sup> beneficial and healing<sup>651</sup> **good** word (*eulogia* – the favorable gift of the message; from *eu* and *logos*, beneficial and healing **good** Word) of (~~*toe*~~<sup>652</sup> *ho*) **Abraham** (*Abraam* – the Merciful, Forgiving, and Compassionate Father) **may**<sup>653</sup> **come** to exist (*ginomai*) **inside** (*eis* - within and to) **the** (*ho*) **nations** (*ethnos*)<sup>654</sup> **in** (*en* - through and because of) **Christo** **‘Iesou** **Messiyah** **Yahushua** (XΩ IHY – divine placeholders for Messiyah (Implement of Yah), Yahushua, (Yah Saves) ~~However, since this epistle has disassociated Yahshua from Yahweh and the Messiyah from the Towrah, it’s misleading to connect that which he has severed.~~); **in order** ~~that~~ (*hina*) **we may**<sup>655</sup> **experience** (*lambano* – select, receive, grasp hold of, acquire, and adorn ourselves in) **the** (*ho*)<sup>656</sup> **beneficial and healing**<sup>657</sup> **good** word (*eulogia* – the favorable gift of the message) **of the** (*ho*)<sup>658</sup> **Ruwach/Spirit** (ΠΝΣ) **through** (*dia*) **faith** **trust** (*pistos*).~~

Actual Translation: As a result that the beneficial and good word of Abraham may come to exist inside the nations in Messiyah Yahushua, in order that we may experience the beneficial and good word of the *Ruwach/Spirit* through trust.

### Galatians 3:15

QP: Brothers, according to man’s way of speaking, man validates a solemn agreement between parties; no one rejects [*it*] or adds to that which is arranged and prescribed.

Corrected: Brothers (*adelphos*), ~~according to (*kata*) man’s (*anthropos*) way of (*homos*)~~<sup>659</sup> **I**<sup>660</sup> **speaking** (*lego* – spoken or written affirmations) **according to** (*kata*) **man’s perspective** (*anthropos*)<sup>661</sup>; **in the same manner** (*homos* - nevertheless), **no one** (*oudies* - nobody and nothing) **rejects** (*atheteo* - regards as invalid, disregards, sets aside, voids, nullifies, abrogates, or refuses to recognize the validity) **a testament** (*diatheke* - covenant, agreement, and contract) **of man** (*anthropos*)<sup>662</sup> **that has been**<sup>663</sup> **validated**s (*kyroo* – ratified and affirmed) ~~a solemn agreement between parties (*diatheke*—a binding business relationship); no one (*oudeis*) rejects [*it*] (*atheteo*—regards it as invalid, disregards, sets aside, voids, nullifies, abrogates, or refuses to recognize the validity of it), nor (*e*) adds to that which **has been** arranged and prescribed (*epidiatassomai*).~~

<sup>649</sup> Wrong word placement in QP, and Greek εἰς/eis incorrectly translated.

<sup>650</sup> Definite article unspecified in QP.

<sup>651</sup> Not a translation of the Greek εὐ/eu.

<sup>652</sup> Not a transliteration of the Greek ο/ho, and not even a transliteration of τοῦ/tou as it appears in the text.

<sup>653</sup> This is accentuating the subjunctive form of the verb γίνομαι/ginomai.

<sup>654</sup> Correct translation and placement of the three Greek words εἰς ὁ ἐθνος/eis ho ethnos.

<sup>655</sup> This is accentuating the subjunctive and first person, plural form of the Greek λαμβανω/lambano.

<sup>656</sup> Definite article unspecified in QP.

<sup>657</sup> Not a translation of the Greek εὐ/eu.

<sup>658</sup> Definite article unspecified in QP.

<sup>659</sup> We cannot have the Greek ὁμῶς/homos here.

<sup>660</sup> As the Greek λέγω/lego is in first person singular, the English pronoun “I” has to be added to the text.

<sup>661</sup> The Greek clause here is formed from a combination of the Greek preposition κατά/kata and noun ἀνθρώπος/anthropos, literally meaning “by man” or “according to man”, used to signify when something is saying something “in a human way” or “by man’s way of thinking”.

<sup>662</sup> This is a restoration of the meaning and order of the words as they should appear in the translated sentence.

<sup>663</sup> The Greek κύρω/kuroo is in the perfect, passive form, not the present continuous.

**Actual Translation:** Brothers, I speak according to man's *perspective*: in the same manner, no one rejects a testament of man that has been validated, nor adds to that which has been arranged and prescribed.

Galatians 3:16

**QP:** But to Abraham were said these announced promises and [to] his seed. And [it does] not say seeds, as in the manner of upon many, but to the contrary upon one, 'and your seed,' who exists as Christos.

**Corrected:** But (*de - moreover*), **the** (*ho*)<sup>664</sup> **announced promises** (*epangelia*)<sup>665</sup> **were spoken** (*eipon*)<sup>666</sup> **to** (~~to~~ *ho*) **Abraham** (*Abraam* – a transliteration of the Hebrew, 'ab and raham, meaning Merciful, Compassionate, and Forgiving Father) ~~were said~~ (*erreoesan*)<sup>667</sup> ~~—were spoken and verbally communicated~~ ~~these~~ (*ai*) **announced promises** (*epaggelia*—the heralding of the consent approval and agreement, from *epaggello*, meaning to announce and promise that you are going to do something and furnish it voluntarily by your own accord, and that you have the ability and authority to do as you have sworn, from *epi*, to be in position, and *aggelos*, to be a messenger)<sup>668</sup> **and** (*kai*) **[to]** **his** (*autos*) **seed** (*sperma* – descendant **offspring**)<sup>669</sup> (singular)). **And** (*kai*)<sup>670</sup> **[it does]**<sup>671</sup> **not** (*ou*) **say** (*lego*), **'and** (*kai*)<sup>672</sup> **to the** (*ho*)<sup>673</sup> **seeds** (*spermasin* – descendants **offspring** (plural)), **'as in the manner of** (*hos*) **upon** (*epi*) **many** (*polys*), **but to the contrary** (*alla*) **as in the manner of** (*hos*)<sup>674</sup> **upon** (*epi*) **one** (*heis*), **'and** (*kai*) **to**<sup>675</sup> **your** (*su*) **seed** (*sperma* – descendant and offspring (singular)), **'who** (*hos*) **exists as** (*eimi*) **Christos Messiyah** (*XPΣ* – Messiyah (~~while the placeholder represents the Implement of Yah, Sha'awl avoids associating Him with Yahweh~~)).

**Actual Translation:** But, the announced promises were spoken to Abraham and to his seed. It does not say, 'and to the seeds,' as in the manner of upon many, but to the contrary as in the manner of upon one, 'and to your seed,' who exists as Messiyah.

Galatians 3:17

**QP:** But this I say, 'A covenant agreement between parties was established and validated in advance by God. After four-hundred and thirty years, having become the Torah does not revoke it so as to invalidate the announced promise.'

<sup>664</sup> Correct translation and transliteration of Greek definite article o/ho

<sup>665</sup> This has been restored to the correct place in the sentence. As they're in the nominative case, they have to come at the beginning of the sentence after whatever word is being used as a connective conjunction.

<sup>666</sup> Greek verb ειπον/eipon restored to proper place between the subject ("the promises") and the object ("Abraham and his offspring").

<sup>667</sup> I don't even recognise what this word could even be.

<sup>668</sup> QP has the wrong placement of words.

<sup>669</sup> Like our English word "seed", the Greek σπέρμα/sperma had a plural meaning when in the singular as well. Same as our English word "sheep".

<sup>670</sup> QP has put the Greek και/kai in the incorrect place.

<sup>671</sup> The brackets are unnecessary.

<sup>672</sup> Greek και/kai restored to correct place.

<sup>673</sup> Definite article omitted and not translated in QP.

<sup>674</sup> Greek comparative conjunction ως/hos omitted and not translated in QP.

<sup>675</sup> This is accentuating the fact that the Greek σου/su is in the dative case.

Corrected: **But** (*de*) **this** (*houtos*) **I say** (*lego* – communicate and affirm)<sup>676</sup>; <sup>677</sup>**The** (*ho*)<sup>678</sup> **Torah** (*nomos*), **having come into existence** (*ginomai*) **four hundred** (*tetrakosioi*) **and** (*kai*) **thirty** (*triakonta*) **years** (*etos*) **after** (*meta*), **does not** (*ou*) **revoke** (*akuroo* – invalidate, nullify, contradict or deprive the authority of)<sup>679</sup> **A** **covenant agreement** ~~between parties~~–(*diatheke* – a binding relationship arrangement to award heirs) **was** **that has been**<sup>680</sup> **established and validated in advance** (~~*prokyroo*~~ *prokuroo* – was sanctioned and ratified beforehand; from *kuroo*, to promise and confirm publicly that something is valid, and thus truthful and reliable, and *pro*, ahead of time) **by** (*hupo* – because of, under the auspices of, by the means of, and for the reasons that) **God** (ΘΥ). ~~After~~ (~~*meta*~~ – with) ~~four hundred and thirty~~ (~~*tetrakosioi kai triakonta*~~) ~~years~~ (~~*etos*~~), ~~having become~~ (~~*ginomai*~~ – having appeared on the scene and arrived upon the stage of history as) ~~the Torah~~ (~~*nomos*~~ – Law) **does not** (*ou*) **revoke it** (~~*akyroo*~~ – invalidate, nullify, contradict, or void it, or deprive it of authority)<sup>681</sup> **so as to** (*eis*) **invalidate** (*katargeo* – abolish, idle, or inactivate, diminish, delay, remove the force of) **the** (*ho*)<sup>682</sup> **announced promise** (*epaggelia* – the heralding of the consent approval and agreement).’

Actual Translation: **But this I say: The Torah, having come into existence four hundred and thirty years after, does not revoke a covenant agreement that has been established and validated in advance by God, so as to invalidate the announced promise.’**

### Galatians 3:18

QP: **Because if inheritance** [*comes*] **out of the Torah,** [*it is*] **no longer from** [*a*] **promise, but God provided Charis-Charity/Gratia-Grace** [*to*] **Abraham by an announced messenger and by way of** [*a*] **promise.**

Corrected: **Because** (*gar* – for) **if** (*ei*) **the** (*ho*)<sup>683</sup> **inheritance** (*kleronomai* – possession of a gift or patrimony, becoming an heir) [~~*comes*~~]<sup>684</sup> **is through out of** (*ek dia*)<sup>685</sup> **the**<sup>686</sup> **Torah a moral tradition**<sup>687</sup> (~~*nomos*~~ – Law (singular genitive, and thus a specific characterization) **a law-code and a custom, a statute, an ordinance, and a rule**), [~~*it is*~~]<sup>688</sup> **no longer** (*ouketi* – no more and no further) **from** (*ek* – by means of) [~~*a*~~]<sup>689</sup> **promise** (*epangelia*), **but** (*de*) **God** (ΘΣ) **has freely provided it**<sup>690</sup> ~~**Charis-Charity/Gratia-Grace**~~ (*charizomai* – Charis in action) [~~*to*~~]<sup>691</sup> (*ho*)<sup>692</sup> **Abraham** (*Abraam*)

<sup>676</sup> A Greek clause equivalent to our English phrase “what I’m saying is...”

<sup>677</sup> Not actually a quotation of words.

<sup>678</sup> Definite article unspecified in QP. It needs to be specified included in order to accentuate the difference between νομος/nomos without the definite article, and νομος/nomos used with the definite article before it.

<sup>679</sup> Words restored to their correct place. The Greek ο νομος/ho nomos is in the nominative, meaning it needs to come at the beginning of the sentence.

<sup>680</sup> This is accentuating the perfect tense of the Greek προκυρω/prokuroo.

<sup>681</sup> Words put in the wrong place and wrong order in QP.

<sup>682</sup> Restored transliteration of Greek ο/ho that is incomplete in QP.

<sup>683</sup> Definite article omitted and not translated in QP.

<sup>684</sup> The bracketed word is unnecessary.

<sup>685</sup> Papyrus 46 has the Greek δια/dia here, not εκ/ek.

<sup>686</sup> No definite article. Don’t put one in.

<sup>687</sup> This is the genuine translation of the Greek νομος/nomos when it lacks the definite article.

<sup>688</sup> Brackets not needed.

<sup>689</sup> The brackets are unnecessary.

<sup>690</sup> Correct translation of the Greek χαριζομαι/charizomai, and brings across the perfect tense of the verb.

<sup>691</sup> The brackets are unnecessary.

<sup>692</sup> Definite article unspecified in QP.



by (*dia* - through the means of) an announced ~~messenger and by way of~~ [*a*]<sup>693</sup> promise (*epaggelia*).

Actual Translation: Because if the inheritance is through a moral tradition, *it is* no longer from a promise, but God has freely provided it to Abraham by an announced promise.

### Galatians 3:19

QP: Why therefore this specific Law? [*Walking away from the purpose of the favor of loving kindness, they continued to add to it*] [*It was*] until [*the*] seed who was announced, promised, and furnished came [*by way of*] the ordained and prescribed Messenger in the person and power of a mediator and reconciler.

Corrected: Why (*tis*) therefore (*oun*) ~~theis~~ specific (~~ton~~<sup>694</sup> *ho*) Law (*nomos* – Towrah) of (*ho*)<sup>695</sup> deeds and practices (*praxis* - actions, conditions, functions, habits, acts, and operations)<sup>696</sup>? [*Walking away from* (*parabasis*—twisting and turning so as to breach) ~~the purpose of the favor of loving kindness~~ (*charin*—the reason for the gift of mercy and acceptance), ~~they continued to add to it~~ (*prostithemai*—expanding the text for money)]<sup>697</sup> [*It was*]<sup>698</sup> Up until (*achri* – the point in time) when (*hos*)<sup>699</sup> [~~the~~]<sup>700</sup> (*ho*)<sup>701</sup> seed (*sperma* – descendant) may come (*erchomai* - arise, appear, and become established),<sup>702</sup> to whom<sup>703</sup> (*hos*) was it, the promise, has been announced, promised, and furnished<sup>704</sup> (*epangellomai* –the messenger who engaged voluntarily with the ability and authority to perform as promised and proclaimed<sup>705</sup> to whom the pledge has been declared), came (*erchomai*) [~~by way of~~ (*dia*)] ~~the ordained and prescribed~~ (*diatasso*—by the arrangement and command of the)<sup>706</sup> Messengers<sup>707</sup> (*aggelos* —the representatives who ~~were~~<sup>708</sup> sent with the message) had ordained and prescribed it (*diatasso* - commanded and instructed it)<sup>708</sup> in (*en* - through) ~~the person and power of~~ (*cheir*—presence and authority of)<sup>709</sup> a mediator and reconciler's<sup>710</sup> (*mesites* – one who intervenes to restore peace and friendship, reconciling and ratifying a covenant) hand and power (*cheir*)<sup>710</sup>.

<sup>693</sup> Not a meaning of the Greek *επαγγελια*/epaggelia.

<sup>694</sup> Incorrect transliteration of Greek root *o/ho*, and even how it appears in the text (*o/ho*)

<sup>695</sup> Definite article omitted and not translated in QP. Is in Papyrus 46, so it has to be in the translation too.

<sup>696</sup> Greek noun *πραξις*/praxis in the plural omitted and not translated in QP. Is in Papyrus 46, so it has to be in the translation too.

<sup>697</sup> Not in Papyrus 46. This therefore doesn't need to be included.

<sup>698</sup> The words are unnecessary.

<sup>699</sup> Relative pronoun omitted and not translated in QP.

<sup>700</sup> Definite article doesn't need to be in brackets as it actually appears in the Greek text itself.

<sup>701</sup> Definite article unspecified in QP.

<sup>702</sup> Correct placement and translation that accentuates the subjunctive form of the Greek *ερχομαι*/erchomai.

<sup>703</sup> *ος*/hos correctly translated in its dative form.

<sup>704</sup> Correct translation of the Greek *επαγγελλομαι*/epangellomai.

<sup>705</sup> Not a translation of the Greek *επαγγελλομαι*/epangellomai.

<sup>706</sup> Words put in the wrong place and wrong order in QP. Also no need to include the Greek *δια*/dia as Papyrus 46 omits it. Words also not translated correctly. And there's no definite article in the text either.

<sup>707</sup> The Greek noun *αγγελος*/angelos is in the plural form, not the singular.

<sup>708</sup> Correct placement and translation of Greek verb *διατασσω*/diatasso in its singular, aorist, passive, participle form.

<sup>709</sup> No definite article before *χειρ*/cheri; in wrong place; and not translated correctly.

<sup>710</sup> Greek *χειρ*/cheri properly placed and translated correctly.

Actual Translation: Why therefore the Law of deeds and practices? Up until when the seed may come, to whom it, *the promise*, has been announced, promised, and furnished, messengers had ordained and prescribed it by a mediator and reconciler's hand and power.

Galatians 3:20

QP: But now the mediator and reconciler does not exist as an identical representation of one, but God exists as one.

Corrected: But now (*de*) the mediator, **the one who and reconciles** (*ho mesites* – one who intervenes to restore peace and friendship, reconciling and ratifying the covenant (singular/masculine)) **does not** (*ouk*) **exist as an identical representation of** (*estin eimi*) **one** (*heis*), but (*de*) God (*ho* ΘΣ) exists as (*estin eimi*) **one** (*heis*).

Actual Translation: But now the mediator, the one who and reconciles, does not exist as one, but God exists as one.

Galatians 3:21

QP: Indeed, the Torah cannot be contrary to the promise of the consent agreement of approval. For if the Torah produced the power to impart life, certainly in the Torah would be the upright.

Corrected: **Indeed Then**<sup>711</sup> (*oun* – therefore and consequently), **is the** (*ho*<sup>712</sup>) **Torah** (*nomos*) **cannot be** (*me ginomai* – cannot come to exist)<sup>713</sup> **contrary to** (*kata*) **the** (*tau ho*<sup>714</sup>) **promises** of the consent agreements<sup>715</sup> of approval (*epaggelia* – the announcements that He was going to do and furnish something voluntarily by His own accord, and that He would have the ability and authority to do as He had sworn)-?<sup>716</sup> **May it not (me) come into existence** (*ginomai* - may it not appear this way, originate that this is so, or that this is the result!)<sup>717</sup> **For** (*gar*) **if** (*ei*) **the Torah a moral tradition**<sup>718</sup> (*nomos* – a Law-code and a custom, a statute, an ordinance, and a rule) **had been given**<sup>719</sup> **produced** (*didomi* – gave delivered and granted), **the one** (*ho*)<sup>720</sup> **being**<sup>721</sup> **powerful**<sup>722</sup> (*dunamai*) **to impart life** (*zoopoieo* – to beget and restore life), **uprightness** (*dikaiousune* – being acceptable and approved in a judicial hearing)<sup>723</sup> **certainly** (*ontos* – surely and truly) **would be** (*eimi an* - exist)<sup>724</sup> **in through** (*en*) **the Torah**<sup>725</sup> **a moral tradition**<sup>726</sup> (*nomos* – a

<sup>711</sup> This is actually the start of a question, not a statement.

<sup>712</sup> Definite article not fully transliterated in QP.

<sup>713</sup> Not the meaning of the Greek clause μη γινομαι/me ginomai at all. See Footnote 457, 458, 459. And the two words are also in the wrong place.

<sup>714</sup> QP doesn't transliterate the root of the definite article correctly, nor how it actually appears in the Greek text.

<sup>715</sup> The Greek επαγγελια/epangelia is in the plural, not the singular.

<sup>716</sup> Again, this is a question not a statement. Include a Question Mark (?).

<sup>717</sup> The Greek clause μη γινομαι/me ginomai restored to its correct place and translated correctly.

<sup>718</sup> No definite article before νομος/nomos

<sup>719</sup> This is to translate the aorist, passive form of the Greek verb διδωμι/didomi.

<sup>720</sup> Definite article unspecified and not correctly translated in QP.

<sup>721</sup> This is translating the participle form of the verb.

<sup>722</sup> The Greek δυναμαι/dunamai is a verb meaning "to be able, powerful". It does not mean "power", as that would be the translation of the noun δυναμις/dunamis.

<sup>723</sup> δικαιοσυνη/dikaiousune restored to its correct position in the sentence, and translated correctly.

<sup>724</sup> ειμι αν/eimi an/"would exist" restored to the correct place, and translated correctly.

Law-code and a custom, a statute, an ordinance, and a rule) ~~would (an) be (en)~~<sup>727</sup> ~~the (e)~~<sup>728</sup> upright (*dikaiosyne*—those who are acceptable and approved in a judicial hearing)<sup>729</sup>.

Actual Translation: **Then, is the Torah contrary to the promises of the consent agreements of approval? May it not come into existence! For if a moral tradition had been given, one being powerful to impart life, uprightness certainly would be through a moral tradition.**

### Galatians 3:22

**QP: To the contrary, the written Scripture completely encloses everything under the auspices of error and evil in order that the promised agreement from the faith of Iesou Christou can be given to the ones who believe.**

Corrected: **To the contrary** (*alla*), **the** (*ho*) **written Scripture** (*graphe* – often used to designate the Torah, Prophets, and Psalms) **completely enclosed~~s~~**<sup>730</sup> (*sugkleio* – restricted~~s~~, trapped~~s~~, netted~~s~~, confined~~s~~, and shut~~s~~ up all together, on all sides) **everything** (*ho*<sup>731</sup> *pas*) **under the auspices of** (*hupo* – because of and under the control of) **error and evil** (*hamartia* – sin, disinheritance, wandering away from the path, missing the mark), **in order that** (*hina*) **the** (*e*<sup>732</sup> *ho*) **promised agreement** (*epangelia*) **from** (*ek* - out of) **the**<sup>733</sup> **faith**<sup>734</sup> **trust**<sup>735</sup> (*pistis* – trust migrated to faith by medieval Christianity) **of Iesou Christou Messiyah Yahushua** (IHY XY – placeholders for the Messiyah Yahshua ~~whose association with Yahweh Sha’uwl attempted to sever~~) **can may be given to** (*didomi* – granted and bestowed to) **to those ones who** (*ho*)<sup>736</sup> **believe**<sup>737</sup> **are trusting the Trustworthy One**<sup>738</sup> (*pisteuo* – those who trust and rely became those who believe as a result of medieval Christianity Sha’uwl’s epistles).

Actual Translation: **To the contrary, the written Scripture completely enclosed everything under the auspices of error, in order that the promised agreement from trust of Messiyah Yahushua may be given to those who are trusting the Trustworthy One.**

### Galatians 3:23

**QP: But before the arrival of the faith, under the Law, we were held in custody, restricted and trapped until the inevitable future arrival of the faith was revealed.**

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<sup>725</sup> Again, there is no definite article before νομος/nomos and so can't mean "the Torah."

<sup>726</sup> This is how νομος/nomos should be translated when it lacks the definite article before it.

<sup>727</sup> This is the wrong transliteration of the root ειμι/eimi

<sup>728</sup> The definite article is not in Papyrus 46, so doesn't need to be included here at all.

<sup>729</sup> All these are in the wrong place in QP. δικαιοσυνη/dikaiosune is in the nominative case, so needs to come at the beginning after the last verb in the main sentence (ζωοποιεω/zoopoieo), not at the end of the sentence.

<sup>730</sup> The Greek συγκλειω/sugkleio is in the aorist, not the present.

<sup>731</sup> Definite article unspecified in QP.

<sup>732</sup> Definite article transliterated incorrectly in QP.

<sup>733</sup> No definite article. Don't put one in.

<sup>734</sup> Not the meaning of the Greek πιστις/pistis.

<sup>735</sup> The actual meaning of the Greek πιστις/pistis

<sup>736</sup> Definite article unspecified in QP.

<sup>737</sup> Not the meaning of the Greek πιστευω/pisteuo.

<sup>738</sup> This is translating the active, present meaning of the verb πιστευω/pisteuo in its participle form.

Corrected: **But** (*de*) **before** (*pro*) **the** (*ho*) **trust** (*pistis* – once trust but now belief thanks to medieval Christianity)<sup>739</sup> ~~the~~ (*ten*)<sup>740</sup> **arrivedal** ~~of~~ (*ho*)<sup>741</sup> *erchomai*) ~~the~~ (*ten*) **faith** (*pistis* – once trust but now belief)<sup>742</sup>, **we were guarded** (*phroureo* – kept safe and watched over, protected and preserved)<sup>743</sup> **under** (*hupo*) ~~the~~ **Law**<sup>744</sup> **a moral tradition**<sup>745</sup> (*nomos*<sup>746</sup> # – Towrah a law-code and a custom, a statute, an ordinance, and a rule (accusative case making it a direct object of the verb)), ~~we were held in custody~~ (*phroureo* – kept as a prisoner, officially guarded, confined, strictly controlled, and watched over)<sup>747</sup>, **being**<sup>748</sup> **restricted and trapped together** (*sugkleio* – bound and imprisoned, netted and confined) **until for** (*eis* – on behalf of) ~~the inevitable future arrival~~ (*mello* – the time of the expected and intended)<sup>749</sup> ~~of~~<sup>750</sup> **the** (*ho*)<sup>751</sup> **faith**<sup>752</sup> **trust**<sup>753</sup> (*pistis*) **that was inevitable** (*mello* – about and going)<sup>754</sup> **to be**<sup>755</sup> **revealed** (*apokalupto* – uncovered, disclosed, and unveiled).

**Actual Translation:** **But before the trust arrived, we were guarded under a moral tradition, being restricted and trapped together for the trust that was inevitable to be revealed.**

### Galatians 3:24

**QP:** **As a result, the Law came to exist as our taskmaster until Christon so that by means of the faith we could be acquitted.**

Corrected: **As a result** (*hoste* – so then therefore), **the** (*ho*)<sup>756</sup> **Law** (*nomos* – Towrah) **came to exist as** (*ginomai*) **our** (*ego*) **taskmaster** (*paidagogos* – enslaved leader of boys, guardian, custodian, trainer, and supervisor of children who strikes and smites them, an enslaved disciplinarian, **which amongst the Greeks came to be a word associated with highly respected teachers and instructors who guided people**) **until**<sup>757</sup> **for** (*eis* – on behalf of) **Christon**<sup>758</sup> **Messiyah**<sup>759</sup> (XPN – placeholder for the Messiyah (~~but without the definite article~~<sup>760</sup> – it's obvious

<sup>739</sup> ο πιστις/ho pistis put in its proper place and translated correctly.

<sup>740</sup> The root of the definite article hasn't been transliterated, but how it appears in the text is instead. To keep things consistent, I have always restored such things as to how they were done at the start, to keep things consistent

<sup>741</sup> Correct transliteration of the definite article ο/ho restored.

<sup>742</sup> QP has put these two words in the wrong place, not translated πιστις/pistis properly, and hasn't transliterated the root of the definite article.

<sup>743</sup> As correctly stated, the accusative is the direct object of the verb, so why wasn't the verb put before the object the way English Grammar dictates that it should do? Restored the Greek φρουρεω/phroureo to its correct place, and translated it by its much more common and actual usage.

<sup>744</sup> There is no definite article before the Greek νομος/nomos, so it can't be "the" anything.

<sup>745</sup> νομος/nomos translated correctly.

<sup>746</sup> νομος/nomos not transliterated correctly, and QP doesn't even transliterate how the word appears in the text.

<sup>747</sup> Verb φρουρεω/phroureo put in the wrong place.

<sup>748</sup> As the Greek verb συγκλειω/sugkleio is in its participle form, we have to get this across in its translation.

<sup>749</sup> Greek μελλω/mello put in the wrong place.

<sup>750</sup> As the definite article is in the accusative, not genitive, form, we can't have the word "of" included.

<sup>751</sup> Definite article is unspecified in QP.

<sup>752</sup> This is not what πιστις/pistis means.

<sup>753</sup> This is what πιστις/pistis actually means.

<sup>754</sup> Greek μελλω/mello restored to its correct place in the translation.

<sup>755</sup> Greek αποκαλυπτω/apokalupto is in the infinitive form, indicating that it is being used to mean "to be revealed".

<sup>756</sup> QP hasn't fully transliterated the definite article.

<sup>757</sup> μεχρι/mechri is the Greek word that means "until".

<sup>758</sup> Not what the placeholder represents, and no Greek manuscript until the 10<sup>th</sup> Century CE has such a word written out.

<sup>759</sup> What the placeholder actually represents.

that Sha'awl meant Christon to represent a name, not a title), so that (*hina*) **by means of** (*ek*—out of) **the**<sup>761</sup> **faith**<sup>762</sup> (*pistos*<sup>763</sup>—formerly trust, but now in the singular genitive a specific characterization or system of belief)<sup>764</sup> **we could be acquitted** (*dikaioo* – could be vindicated, declared innocent, and be set free) **from** (*ek* - out of) **trust in the Supreme One** (*pistis* - reliance upon the One Who is Trustworthy, and by placing confidence in Him)<sup>765</sup>.

Actual Translation: As a result, the Law came to exist as our taskmaster for Messiyah, so that we could be acquitted from trust in the Supreme One.

Galatians 3:25

QP: But now that the faith has come, [we] no longer exist under a taskmaster.

Corrected: But now that (*de*) the (*tes ho*<sup>766</sup>) **faith**<sup>767</sup> **trust**<sup>768</sup> (*pisties*<sup>769</sup> – formerly trust, but now in the singular genitive a specific characterization or system of belief **faith thanks to medieval Christianity**) **has come** (*erchomai*), ~~[we]~~ **no longer** (*ouketi*) **do we**<sup>770</sup> **exist** (*eimi*) **under** (*hupo* – because of **beneath**, under the auspices of, and **subject to the effects of disobeying a** ~~by the means of~~) **a taskmaster** (*paidagogos* – enslaved leader of boys, guardian, custodian, trainer, and supervisor of children who strikes and smites them, an enslaved disciplinarian, **which amongst the Greeks came to be a word associated with highly respected teachers and instructors who guided people**).

Actual Translation: But now that the trust has come, no longer do we exist under a taskmaster.

Galatians 3:26

QP: For every son [of] God exists by way of the faith in Christon Iesou.

Corrected: For (*gar*) **every all** (*pas* - each one, individually and collectively) **of you exist** (*eimi*)<sup>771</sup> **as sons**<sup>772</sup> (*huios* – children) ~~[of]~~<sup>773</sup> **God** (ΘΥ) **exists** (*este*)<sup>774</sup> **by way of** (*dia*) ~~the~~ (*tes*)<sup>775</sup>

<sup>760</sup> As noted in Footnote 430, the fact that the adjective lacks the definite article means it actually isn't being used as a name.

<sup>761</sup> No definite article, so "the" shouldn't be in the text.

<sup>762</sup> This is not what πιστις/pistis means.

<sup>763</sup> Wrong Greek word is transliterated here. πιστος/pistos is the adjective, but here it is the noun πιστις/pistis.

<sup>764</sup> These two words are in the wrong place in QP. And the explanation of the genitive is not how it works at all. This is a completely made up explanation.

<sup>765</sup> Greek clause εκ πιστις/ek pistis restored to its proper place in the sentence.

<sup>766</sup> QP transliterates how the definite article appears in the text, rather than the root. Restored it to stay consistent.

<sup>767</sup> This is not what πιστις/pistis means.

<sup>768</sup> This is what πιστις/pistis actually means.

<sup>769</sup> Wrong Greek word is transliterated here. πιστος/pistos is the adjective, but here it is the noun πιστις/pistis.

<sup>770</sup> The Greek εμυ/eimi is in the first person plural, necessitating the inclusion of "we" to the English translation.

<sup>771</sup> Greek εμυ/eimi in its proper place and translated correctly.

<sup>772</sup> υιος/huios is in the plural, not singular.

<sup>773</sup> The brackets are unnecessary. The placeholder ΘΥ/THU is in the genitive, so "of" should be included in the text.

<sup>774</sup> QP puts the Greek εμυ/eimi in the wrong place, and doesn't transliterate the root.

<sup>775</sup> Papyrus 46 doesn't have a definite article before πιστις/pistis, so it shouldn't be included.



**faith**<sup>776</sup> **trust**<sup>777</sup> (*pisteōis*<sup>778</sup> – formerly trust, but now faith thanks to medieval Christianity. in the singular genitive a specific characterization or system of belief) ~~in (en)~~<sup>779</sup> **Christo Iesou**<sup>780</sup> **of Messiyah Yahushua**<sup>781</sup> (XPY IHY – placeholders for the Messiyah Yahushua who Sha’uwl overtly disassociates from Yahweh (and thus would not have reconnected them by virtue of the Messiyah Yahushua’s actual name and title)).

Actual Translation: For all of you exist as sons of God, by way of trust in Messiyah Yahushua.

#### Galatians 3:27

QP: Because as many as are cleansed and immersed into Christon, Christon has clothed you.

Corrected: Because (*gar*) as many as **and all of** (*hosos*) **you who were**<sup>782</sup> cleansed and immersed (*baptizomai* – submerged and washed) **into** (*eis*) **Christon**<sup>783</sup> **Messiyah**<sup>784</sup> (XPN – placeholder for Messiyah (~~but without the definite article it’s obvious that Sha’uwl meant Christon to represent a name, not a title~~)), **all of you have put on**<sup>785</sup> (*enduo* - wrapped and clothed yourselves with)<sup>786</sup> **Christon**<sup>787</sup> **Messiyah**<sup>788</sup> (XP<sup>789</sup>N) **has clothed you** (*enduo*—has dressed you all)<sup>790</sup>.

Actual Translation: Because as many as and all of you who were cleansed and immersed into Messiyah, all of you have put on Messiyah.

#### Galatians 3:28

QP: No longer ‘Ioudaios nor Greek, no longer slave nor free, no longer male and female, because you all exist as one in Christo Iesou.

Corrected: No longer (*ouketi*) **‘Ioudaios**<sup>791</sup> **Yahuwdean**<sup>792</sup> (*Ioudaios* – Jewish Yahuwdean; a transliteration of the Hebrew name Yahuwdym meaning ‘Those from Yahuwdea’, from the Hebrew

<sup>776</sup> This is not what πιστις/pistis means.

<sup>777</sup> This is what πιστις/pistis actually means.

<sup>778</sup> QP transliterates πιστις/pistis incorrectly here.

<sup>779</sup> Greek εν/en is not in Papyrus 46.

<sup>780</sup> Papyrus 46 uses placeholders, it doesn’t write out these words.

<sup>781</sup> What the placeholders actually represent.

<sup>782</sup> Greek βαπτίζω/baptizo is in the 2<sup>nd</sup> person, plural, aorist form, not the present.

<sup>783</sup> See *Footnote 780*.

<sup>784</sup> What the placeholder actually represents.

<sup>785</sup> Greek verb ενδύω/enduo is in the 2<sup>nd</sup> person, plural, aorist form, indicating that it is not *Messiyah*, the singular, 3<sup>rd</sup> person adjective that’s doing the “clothing”. QP translates as if it was in the 3<sup>rd</sup> person, passive form, which is wrong.

<sup>786</sup> Greek verb ενδύω/enduo restored to its correct place in the sentence.

<sup>787</sup> See *Footnote 780 & 783*.

<sup>788</sup> What the placeholder actually represents.

<sup>789</sup> The placeholder doesn’t contain the Greek letter rho ρ/r.

<sup>790</sup> QP puts the Greek verb ενδύω/enduo in the wrong place, and translates it incorrectly.

<sup>791</sup> QP doesn’t translate the meaning of the Greek Ιουδαίος/Ioudaios, which is the same word used through all of the Renewed Covenant Writings to refer to a “Yahuwdean, someone from Yahuwdea”.

<sup>792</sup> Correct translation of Ιουδαίος/Ioudaios.

name 'Yahuwdah' meaning 'Related to Yah') **nor** (*oude*) **Greek** (*Hellen*), **no longer** (*ouketi*) **slave** (*doulos*) **nor** (*oude*) **free** (*eleutheros* – released), **no longer** (*ouketi*) **male** (*arsen*) **and** (*kai*) **female** (*thelys*); ~~because (*gar*)<sup>793</sup> you (*sy*) all (*pas*) exist as (*este*<sup>794</sup> *eimi*<sup>795</sup> one (*heis*) in (*en*)<sup>796</sup> Christo<sup>797</sup> of Messiyah<sup>798</sup> (XPY<sup>799</sup> Ω – placeholder for Messiyah (but without the definite article it's obvious that Sha'awl meant Christo to represent a name, not a title)<sup>800</sup>) Iesou<sup>801</sup> Yahushua<sup>802</sup> (IHY – placeholder for Yahushua (Yah Saves) whom Sha'awl has disassociated from Yahweh).~~

Actual Translation: **No longer Yahuwdean or Greek, no longer slave nor free, no longer male and female: you all exist as of Messiyah Yahushua.**

### Galatians 3:29

QP: **But if you all Christou, then you exist as Abraham's seed with respect to [the] promised and announced heirs.**

Corrected: **But** (*de*) **if** (*ei*) **you all** (*sy*<sup>803</sup>) **are**<sup>804</sup> **Christou**<sup>805</sup> **of Messiyah**<sup>806</sup> (XPY – placeholder for Messiyah, the Implement of Yahweh), **then** (*ara*) **all of**<sup>807</sup> **you exist as** (*este*<sup>808</sup> *eimi*<sup>809</sup>) **Abraham's** (*Abraam* – transliteration of the name meaning Merciful and Gracious Father's) **seed** (*sperma* – descendants and offspring), **inheritors** (*kleronomos*)<sup>810</sup> **in accordance with respect to** (*kata* – down from, ~~against, or according to~~ **with regards to and in relation to**) ~~[the]~~<sup>811</sup> **a**<sup>812</sup> **promised and announced pledge**<sup>813</sup> (*epaggelia* – ~~the~~ **a** heralding of consent approval and **an** agreement, from *epaggello*, to announce and swear under oath that something will be done by way of voluntarily furnishing a something which the one making the pledge has the ability and

<sup>793</sup> Greek γαρ/gar is not in Papyrus 46, so shouldn't be in the text at all.

<sup>794</sup> This is the wrong transliteration of the root word εἰμι/eimi.

<sup>795</sup> The Greek word εἰμι/eimi transliterated correctly.

<sup>796</sup> None of these two words are in Papyrus 46. Omit entirely.

<sup>797</sup> This is not what the placeholder represents.

<sup>798</sup> This is the actual meaning of the placeholder XPY/XRU. The inclusion of the word "of" is due to the fact that it's the Genitive, not dative, case being used.

<sup>799</sup> The placeholder for Messiyah doesn't end with the Greek letter omega (ω/o), but with upsilon (υ/u).

<sup>800</sup> As noted in previous *Footnotes* (430, 760), this isn't how adjectives work in the Greek language.

<sup>801</sup> This is not what the placeholder represents.

<sup>802</sup> This is the actual meaning of the placeholder IHY/IEU.

<sup>803</sup> QP hasn't been consistent in its translation of words that contain the Greek letter υ/upsilon. I have constantly changed it to u, to keep things consistent and correct.

<sup>804</sup> As noted in *Footnote 38*, it was normal to leave out the Greek word εἰμι/eimi/to exist when not required.

<sup>805</sup> Not what the placeholder represents.

<sup>806</sup> This is the actual meaning of the placeholder XPY/XRU.

<sup>807</sup> This is included as the Greek εἰμι/eimi is in the 2<sup>nd</sup> person, plural form.

<sup>808</sup> This is the wrong transliteration of the root word εἰμι/eimi.

<sup>809</sup> The Greek word εἰμι/eimi transliterated correctly.

<sup>810</sup> As the Greek noun κληρονομος/kleronomos is in the nominative case, it has to come before the preposition and any other words that aren't in the nominative case, hence why I've restored it to its actual place in the sentence.

<sup>811</sup> No definite article is in the Greek text, so don't add one when it doesn't even require it.

<sup>812</sup> As there's no definite article, we included "a" in the translation if it requires it.

<sup>813</sup> The Greek επαγγελια/epangelia is a noun, not a verb meaning "to promise, to announce." επαγγελια/epangelia is used to refer to a promise, pledge, offer or a vow declared by someone. So it can be translated "a declared promise", but it can't just be translated "promised and announced", as that would be reserved for the two Greek verbs αγγελω/angello and επαγγελω/epangello.

authority to perform, from *epi*, to be in position, and *aggelos*, to bring a messenger ~~to~~, word and report<sup>814</sup>) ~~heirs~~ (*kleronomos*—someone who receives their legal portion by chance)<sup>815</sup>.

Actual Translation: **But if you all *are* of Messiyah, then all of you exist as Abraham’s seed, inheritors in accordance with a promise and announced pledge.**

## Galatians - Chapter 4

### Galatians 4:1

QP: **But I say, as long as the heir exists as [a] small child, nothing is different [than a] slave, existing as [the] owner [of] everything.**

Corrected: **But (de) I say (lego), as long as upon** (*epi* – upon / ~~*hosos*—as much / *chronos*~~<sup>816</sup> – time) **the amount of (hosos) time that (chronos)**<sup>817</sup> **the (ho)**<sup>818</sup> **heir** (*kleronomos* – one who receives an inheritance by lot) **exists as** (~~*estin*~~<sup>819</sup> ~~*eimi*~~<sup>820</sup>) **{a}**<sup>821</sup> **small child** (*nepios* – an infant or baby, childish, immature, uneducated, and undisciplined), **he is**<sup>822</sup> **nothing** (~~*oudeis*~~) ~~is different beyond that~~ (~~*oudeis diaphero*~~<sup>823</sup> – there is of no benefit or value, nothing changes, there is not ~~transitory~~<sup>824</sup> or separated to something superior or alternative of greater value than) ~~of~~<sup>824</sup> ~~{than a}~~<sup>825</sup> **slave** (*doulos*), **though existing as** (~~*en*~~<sup>826</sup> ~~*eimi*~~<sup>827</sup>) ~~{the}~~<sup>828</sup> **an owner** (*kurios* – lord, ruler, master, and one who controls and has possession) ~~{of}~~<sup>829</sup> **everything** (*pas* – all) .

Actual Translation: **But I say: upon the amount of time that the heir exists as a small child, he is nothing beyond that of a slave, though existing as an owner of everything.**

<sup>814</sup> QP has the wrong etymological history of the Greek word *επαγγελια*/epangelia. I have corrected it.

<sup>815</sup> QP puts the Greek noun *κληρονομος*/kleronomos in the wrong place, and incorrectly combines it with the noun *επαγγελια*/epangelia.

<sup>816</sup> The Greek *χρονος*/chronos incorrectly transliterated in QP.

<sup>817</sup> Transliteration of *χρονος*/chronos restored.

<sup>818</sup> Definite article *o*/ho not properly transliterated in QP. I have restored it here.

<sup>819</sup> The root word *ειμι*/eimi incorrectly transliterated in QP.

<sup>820</sup> The correct transliteration of *ειμι*/eimi restored.

<sup>821</sup> As there is no definite article before *νηπιος*/nepios, “a” does not need to be in brackets, and is actually required.

<sup>822</sup> This is included as *διαφερω*/diaphero is in the third person, singular form.

<sup>823</sup> It’s best to include the adjective *ουδεις*/oudeis and verb *διαφερω*/diaphero together as they form a clause that really can’t be translated separately. Literally meaning “nothing he differs”, it signifies “not considered better, more important than or worth anything over” something or somebody.

<sup>824</sup> As *δουλος*/doulos is in the genitive, we have to include an English word that indicates the genitive case of a noun, verb, adjective etc., etc.

<sup>825</sup> Refer to *Footnote 821* above. It is exactly the same thing with how *δουλος*/doulos is in the text.

<sup>826</sup> The root word *ειμι*/eimi incorrectly transliterated in QP.

<sup>827</sup> The correct transliteration of *ειμι*/eimi restored.

<sup>828</sup> This doesn’t need to be included.

<sup>829</sup> As *πας*/pas is in the genitive, “of” has to be included to get the case across correctly in the translation. QP brackets are unnecessary.

## Galatians 4:2

**QP:** To the contrary, they are existing under the auspices of foremen who control the workers and managers of a household until the previously appointed time set [by] the Father.

**Corrected:** To the contrary (*alla*), ~~they are~~<sup>830</sup> ~~he~~<sup>831</sup> exist~~s~~<sup>ing</sup> (*eimi*) under the auspices of (*hupo*) foremen who control the workers (*epitropos* – those in charge over laborers (plural)) and (*kai*) [~~under the~~]<sup>832</sup> managers of a household (*oikonomos* – legal administrators of an estate; from *oikos*, house, and *nomos*, law and traditions (plural)) until (*achri*) the (~~ho~~<sup>833</sup>) previously appointed time set time (*prothesmia* – period established beforehand; from *pro*, before, and *tithemi*, to set or arrange) [~~by~~]<sup>834</sup> of<sup>834</sup> the (~~του~~<sup>835</sup> ~~ho~~<sup>836</sup>) Father (ΠΠΣ).

**Actual Translation:** To the contrary, he exists under the auspices of foremen who control the workers and managers of a household until the previously appointed set time of the Father.

## Galatians 4:3

**QP:** And also in this way it follows that when we were small children under the universal arranged constitution of the initial teachings and doctrines which were basic, improperly formed, underdeveloped, and simplistic, representing the first step we were slaves.

**Corrected:** And It was<sup>837</sup> also (*kai*) in this way with it follows that (*houto* – thus) us (*ego*)<sup>838</sup>; when (*hote* – as long as and while) we were (*emeri*<sup>839</sup> *eimi*<sup>840</sup>) small children (*nepios* – infants and babies), we existed as (*eimi*) having been enslaved<sup>841</sup> (*douloo*)<sup>842</sup> under (*hupo*) the (*ho*) initial teachings and doctrines which were basic, improperly formed, underdeveloped, and simplistic, representing the first step (*stoicheion* – beginning fundamental principles, the first rudimentary natural elements which comprise the universe, and demonic supernatural powers)<sup>843</sup> of the (*του* *ho*)<sup>844</sup> universal arranged constitution world and cosmos (*kosmos* – universe or world, an adornment, estranged people, a world political or religious system of governance, administrative control which speaks of the disposition of power) of the (*τα*)<sup>845</sup> initial teachings and doctrines

<sup>830</sup> εἰμι/eimi is not in the 3<sup>rd</sup> person, plural form.

<sup>831</sup> This is translating the 3<sup>rd</sup> person, singular form of εἰμι/eimi.

<sup>832</sup> There is no reason to add these words to the translation.

<sup>833</sup> Definite article o/ho not properly transliterated in QP. I have restored it here.

<sup>834</sup> Definite article o/ho is in the genitive form, so requires “of” to be included in the translation.

<sup>835</sup> Definite article o/ho root is incorrectly transliterated in QP.

<sup>836</sup> Correct transliteration of the definite article o/ho restored.

<sup>837</sup> This is translating the fact that this sentence is being written about something that is past.

<sup>838</sup> εγώ/ego not specified nor translated in QP.

<sup>839</sup> The root word εἰμι/eimi incorrectly transliterated in QP.

<sup>840</sup> The root word εἰμι/eimi correctly transliterated.

<sup>841</sup> This is translating the perfect, passive, participle form of the Greek verb δουλῶ/douloo.

<sup>842</sup> Greek words εἰμι δουλῶ/eimi douloo put in their correct place in the sentence. As δουλῶ/douloo is nominative, it needs to come at least somewhere close to the beginning of the sentence, not right at the end.

<sup>843</sup> στοιχεῖον/stoicheion restored to its correct place in the sentence. Does not modify the genitive form of

κόσμος/kosmos - it is actually the other way around.

<sup>844</sup> Correct transliteration of the definite article o/ho restored.

<sup>845</sup> Definite article o/ho root is incorrectly transliterated in QP. It is also the wrong transliteration of the definite article as it appears before στοιχεῖον/stoicheion. στοιχεῖον/stoicheion is in the genitive and is preceded by the definite article τα/ta, which is the accusative, neuter form of the root o/ho. QP appears to swap how the definite article is here with how it appears further on in the sentence, and vice versa.

~~which were basic, improperly formed, underdeveloped, and simplistic, representing the first step (stoicheion—beginning fundamental principles, the first rudimentary natural elements which comprise the universe, and demonic supernatural powers) we were (εμεθα<sup>846</sup>) slaves (doulos<sup>847, 848</sup>)~~.

Actual Translation: It was also this way with us, when we were small children, we existed as having been enslaved under the initial teachings and doctrines which were basic, improperly formed, underdeveloped, and simplistic, representing the first step of the world and cosmos.

#### Galatians 4:4

QP: But when the complete fulfillment of time had come, God sent out the Son. He came to exist from a woman, coming into existence because of [the] Torah...

Corrected: But (de) when (hote) the (ho) complete fulfillment of (pleroma) time (ho chronos – the occasion) had come (erchomai – had arrived), God (ΘΣ) sent out (exapostello – set apart and dispatched the messenger with a message [as]) the (tov)<sup>849</sup> His (autos)<sup>850</sup> Son (ho YIN); He (autos)<sup>851</sup> came having come<sup>852</sup> into existence (ginomai – ~~came into existence~~ became established and appeared) from (ek – out of) a woman (gune – pronounced goo-nay), having<sup>853</sup> coming into existence (ginomai) because of<sup>854</sup> under (hupo – through, as an agent of, under the auspices of, by the means of, and subject to or in submission to) [the]<sup>855</sup> Torah<sup>856</sup> a moral tradition<sup>857</sup> (nomos<sup>858</sup> – Law (written in the singular accusative case, making the Torah nomos the direct object of the verb ginomai))...

Actual Translation: But when the complete fulfillment of time had come, God sent out His Son, having come into existence from a woman, having come into existence under a moral tradition...

#### Galatians 4:5

QP: ...in order to redeem [those] under and subject to the Torah in order [for them] to undergo adoption.

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<sup>846</sup> This is neither a transliteration of the root εμι/emi nor how it actually appears in the text (ημεθα/emetha).

<sup>847</sup> This is a transliteration of the noun δουλος/doulos, not the verb δουλωω/douloō which is the word that's actually used in the text.

<sup>848</sup> These three words are in the wrong place.

<sup>849</sup> This is the wrong transliteration and placement of the definite article ο/ho.

<sup>850</sup> This is the correct placement of the pronoun αυτος/autos in the text.

<sup>851</sup> QP puts the pronoun αυτος/autos in the wrong place, and translates it incorrectly as well.

<sup>852</sup> This accurately translates the aorist, participle form of the verb γινομαι/ginomai.

<sup>853</sup> As this is the verb γινομαι/ginomai again, and is in the exact same form as it appears three words earlier (γενομενον/genomenon), it should actually be translated the same way, which I have restored. QP translates them in different ways, which is incorrect.

<sup>854</sup> This is more a translation of the Greek δια/dia, not υπο/hupo.

<sup>855</sup> No definite article in the text. Don't put one in even in brackets.

<sup>856</sup> Without the definite article, νομος/nomos does not mean "the Torah".

<sup>857</sup> νομος/nomos translated correctly when without the definite article.

<sup>858</sup> Greek νομος/nomos transliterated wrongly in QP. I have restored the correct transliteration.



Corrected: ...in order that<sup>859</sup> ~~o~~ (hina) He may<sup>860</sup> redeem (exagorazomai – work effectively and advantageously to make use of the opportunity to pay the ransom to buy us back for Himself) ~~[those]~~<sup>861</sup> ~~(ho)~~<sup>862</sup> under and subject to (hupo – in submission to) ~~the~~<sup>863</sup> Torah<sup>864</sup> a moral tradition<sup>865</sup> (nomos~~n~~<sup>866</sup> – Law), in order that (hina) ~~[for them] to undergo~~<sup>867</sup> we may receive back<sup>868</sup> (apolambano – to be received and be obtained; from apo, to be set-apart, and lambano, to be taken by the hand, to be claimed, procured, carried way, and to be made one's own by association ~~and~~) the ~~(ho)~~<sup>869</sup> adoption as a son (huiiothesia - be brought into the family as a legitimate child).

**Actual Translation:** ...in order that He may redeem those under and subject to a moral tradition, in order that we may receive back the adoption as a son.

Galatians 4:6

**QP:** So that we could exist as His son, Yahuweh sent out the Ruwach-Spirit into our hearts to shout, ‘Daddy’ the Father.

Corrected: So As a result (de), that<sup>870</sup> because (hoti) we could<sup>871</sup> all of you<sup>872</sup> exist as (este<sup>873</sup> eimi<sup>874</sup>) His ~~(autos)~~<sup>875</sup> sons<sup>876</sup> (huios – a male child~~ren~~), Yahuweh<sup>877</sup> God<sup>878</sup> (ΘΣ) sent out (exapostello – prepared, set apart, and dispatched ~~the representative of~~ the<sup>879</sup> ~~(tov)~~<sup>880</sup> His ~~(autos)~~<sup>881</sup> Ruwach-Spirit (ho ΠΙΝΑ) into (eis) our (ego) hearts (kardias), to<sup>882</sup> shouting<sup>883</sup> (krazo – crying

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<sup>859</sup> This is the correct translation of the conjunction *iva/hina*.  
<sup>860</sup> This is translating the 3<sup>rd</sup> person, subjunctive form of the verb *εξαγοραζω/exagorazo*.  
<sup>861</sup> Seeing as though the definite article *o/ho* is in the accusative, plural form, “those” doesn’t need to be in brackets as it’s accurately translating the meaning of the definite article.  
<sup>862</sup> Definite article *o/ho* unspecified in QP.  
<sup>863</sup> No definite article in the text. Don’t put one in.  
<sup>864</sup> Without the definite article, *νομος/nomos* does not mean “the Torah”.  
<sup>865</sup> *νομος/nomos* translated correctly when without the definite article.  
<sup>866</sup> Greek *νομος/nomos* transliterated wrongly in QP. I have restored the correct transliteration.  
<sup>867</sup> This is not a translation of the verb *απολαμβανω/apolambano* nor are the bracketed words required.  
<sup>868</sup> This is a correct translation of the verb *απολαμβανω/apolambano*, and also accurately translates the fact that it’s in the 3<sup>rd</sup> person, plural, subjunctive form, which QP fails to do.  
<sup>869</sup> Definite article *o/ho* omitted in QP.  
<sup>870</sup> Seeing as though there’s at least 3 other words that mean “so that” (*iva/hina*, *ωστε/hoste*, *οπως/hopos*), the combination of the connective conjunction *δε/de* and causal conjunction *οτι/hoti* can’t possibly mean “so that”, and is not an accurate translation of their meaning.  
<sup>871</sup> The verb *ειμι/eimi* is not in the 1<sup>st</sup> person, subjunctive form, so this is an inaccurate translation.  
<sup>872</sup> This accurately translates the 3<sup>rd</sup> person, indicative, present form of the verb *ειμι/eimi*.  
<sup>873</sup> The root word *ειμι/eimi* incorrectly transliterated in QP.  
<sup>874</sup> The root word *ειμι/eimi* correctly transliterated.  
<sup>875</sup> There is no pronoun *αυτος/autos* for another five more Greek words yet, so can’t be here at all.  
<sup>876</sup> The noun *υιος/huios* is in the plural form (*υιου/huioi*), so it either means “sons” or “children”. It does not mean the singular “son”.  
<sup>877</sup> The placeholder that represents Yahuweh is *ΚΣ/KS*, not *ΘΣ/THS*.  
<sup>878</sup> What the placeholder *ΘΣ/THS* represents.  
<sup>879</sup> As the definite article is in the accusative, neuter form - *το/to* - it has to agree with something else that is also in the accusative, neuter form. As the pronoun *αυτος/autos* is in the genitive, masculine form, it can’t be modifying that.  
<sup>880</sup> This is the wrong transliteration of the root *o/ho*, and doesn’t even transliterate how it appears in the text (*το/to*).  
<sup>881</sup> This is where *αυτος/autos* should actually appear in the sentence.  
<sup>882</sup> The verb *κραζω/krazo* is not in its infinitive form, so it can’t be translated as “to shout”.  
<sup>883</sup> This is the correct translation of the participle form of the verb *κραζω/krazo*.

out or croaking), ‘Daddy (*abba* – a transliteration of the Aramaic word used to address one’s father)<sup>2</sup>– the (*ho*<sup>884</sup>) **Father** (ΠΡ – a placeholder for the Hebrew ‘*ab*).

Actual Translation: **As a result, because all of you exist as sons, God sent out His Spirit into our hearts, shouting, ‘Daddy, the Father’.**

#### Galatians 4:7

QP: **As a result you no longer exist as a slave, but to the contrary [*as*] a Son. And now if a Son, an heir through God.**

Corrected: **As a So with the result that (*hoste*) you no longer (*ouketi*) do you exist as (*eimi*) a slave (*doulos*), but to the contrary (*alla*)<sub>2</sub> [*as*]<sup>885</sup> a Son (ΥΙΣ). And (~~*kai*~~) now<sup>886</sup> (*de*) if (*ei*) a Son (ΥΙΣ), also (*kai*)<sup>887</sup> an heir (*kleronomos* – one who receives his allotted inheritance) through (*dia*) God (ΘΥ).**

Actual Translation: **So with the result that no longer do you exist as a slave, but to the contrary, as a Son. And if a Son, also an heir through God.**

#### Galatians 4:8

QP: **Notwithstanding when indeed you did not perceive or acknowledge God, you were a slave to nature [*which*] are not gods.**

Corrected: **Notwithstanding (*alla* – to the contrary), ~~when (*tote*)~~ indeed surely (*men*) at that time (*tote*), ~~you did~~ having<sup>888</sup> not perceived or acknowledged (*oida* – you were not aware of, did not pay attention to, or notice) God (ΘΝ), all of<sup>889</sup> you were a enslaved (*douleuo*) to those which<sup>890</sup> (~~*tois*~~<sup>891</sup> ~~*ho*~~<sup>892</sup>) in essence nature (*physis* – ~~the laws of the physical and natural world naturally and in physical form~~) [~~*which*~~]<sup>893</sup> are (*eimi*) not (*me*) gods (*theois*).**

Actual Translation: **Notwithstanding, surely at that time, having not perceived or acknowledged God, all of you were enslaved to those which in essence are not gods**

#### Galatians 4:9

QP: **But now you know God, but more importantly are known by God. How can you return back to [*the*] weak, incompetent, and worthless initial teachings and doctrines which were**

<sup>884</sup> The correct transliteration of *o/ho* restored.

<sup>885</sup> The brackets are unnecessary.

<sup>886</sup> This is the wrong place to put *και/kai*. *δε/de* and *και/kai* don't appear in conjunction.

<sup>887</sup> *και/kai* restored to its correct place in the sentence.

<sup>888</sup> As the verb *οιδα/oida* is in the perfect, participle form, some word ending in *-ing* has to be included.

<sup>889</sup> Greek *δουλεω/douleuo* is in the plural form, not singular. This has to be brought across in a translation.

<sup>890</sup> As the definite article *o/ho* is in the dative, plural form, you have to bring this across in a translation.

<sup>891</sup> Definite article *o/ho* root is incorrectly transliterated in QP.

<sup>892</sup> Correct transliteration of the definite article *o/ho* restored.

<sup>893</sup> Brackets are not necessary, and the pronoun needs to come before the noun *φυσις/physis*, not after it.

**improperly formed, underdeveloped, inadequate, and simplistic, representing the first step? Which by turning back once again to the beginning you are choosing to be controlled as a slave...**

Corrected: **But** (*de*) **now** (*nyun*), **you** **having**<sup>894</sup> **known** (*ginosko* – **having** learned about, understanding, recognizing, and **are being** personally familiar with) **God** (ΘΝ), **but or** (*de*) **more importantly rather** (*mallon* – but above all), **are having been**<sup>895</sup> **known** (*ginosko* – are personally recognize and understood) **by** (*hupo*) **God** (ΘΥ); **How** (*pos*) **are all of**<sup>897</sup> **you returning** (*epistrephe* – **changing** your ways, beliefs, behavior, and opinions, reversing course) **back again** (*palin*) **to upon** (*epi*) **the**<sup>898</sup> **(ho)**<sup>899</sup> **weak, incompetent** (*asthenes* – feeble), **and** (*kai*) **worthless** (*ptochos* – the lowly and inferior) **initial teachings and doctrines which were improperly formed, underdeveloped, inadequate, and simplistic, representing the first step** (*stoicheion* – beginning fundamental principles, the first rudimentary natural elements which comprise the universe, and demonic supernatural powers)<sup>900</sup>; **to which** (*hois*<sup>901</sup>) **all of you once** (*anochen*) **again** (*palin*) **by turning back once again** (*palin*) **to the beginning** (*anochen*) **you are choosing want** (*thete*) **to be controlled as a enslaved to** (*douleuein*)...

Actual Translation: **But now, having known God, or rather, having been known by God, how are all of you returning again upon the weak, incompetent, and worthless initial teachings and doctrines which were basic, improperly formed, underdeveloped, and simplistic, representing the first step, to which all of you once again want to be enslaved to...**

Galatians 4:10

QP: **...by observing days and months and times and years.**

Corrected: **...by all of you**<sup>902</sup> **observing** (*paraterountes*<sup>903</sup> – by closely watching and examining, paying unremitting attention to, and looking for hidden benefit in) **days** (*hemera*) **and** (*kai*) **months** (*menas*<sup>904</sup> – especially the first day of lunar months) **and** (*kai*) **times** (*kairos* – appropriate or opportune occasions, proper seasons, or specific points in time) **and years** (*eniautos* – annual solar cycles, ages, or eras).

Actual Translation: **...by all of you observing days and months and times and years?**

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<sup>894</sup> In a similar way with *Footnote 888* above, the verb *γινωσκω*/*ginosko* is in the aorist, participle form, so some word ending in -ing has to be included, and something indicating that the verb is referencing a past action also needs to be included.

<sup>895</sup> The same applies here as it does with *Footnote 894* above.

<sup>896</sup> This is not the end of the sentence or the train of thought.

<sup>897</sup> Like *δουλεύω*/*douleuo* above, the Greek *επιστρέφω*/*epistrepho* is in the plural form, not singular.

<sup>898</sup> The brackets are unnecessary as the definite article is actually in the Greek text.

<sup>899</sup> Definite article *o*/*ho* not mentioned in QP.

<sup>900</sup> Again, this is not the end of the sentence or the train of thought. The sentence goes all the way to the end of v. 9.

<sup>901</sup> QP has wrongly transliterated the root word *ος*/*hos*, and also doesn't translate the word correctly either.

<sup>902</sup> Again, like the words above, *παρατηρεω*/*paratereo* is also in the plural form, not singular.

<sup>903</sup> QP wrongly transliterates the root of the verb *παρατηρεω*/*paratereo*...

<sup>904</sup> ...as well as the noun *μην*/*men*.

Galatians 4:11

**QP:** Somehow, shouldn't you be concerned [that] I had labored and had grown weary among you without reason or result?

**Corrected:** ~~Somehow~~ (*pos*), ~~shouldn't~~ (*me*) ~~you~~ (*umas*)<sup>905</sup> ~~be concerned~~<sup>906</sup> ~~I fear~~<sup>907</sup> (*phobeomai*) **for all of you**<sup>908</sup> (*su*)<sup>909</sup>, **lest it was possible that** (*me pos*)<sup>910</sup> [that] I had labored and had grown weary (*ekopia~~osa~~* – had worked to the point of exhaustion) **among for** (*eis*) **all of**<sup>911</sup> you (~~umas~~<sup>912</sup> *su*<sup>913</sup>) **without reason or result** (*eike* – without a purpose, thoughtlessly, without a plan)<sup>914</sup>.

**Actual Translation:** I fear for all of you, lest it was possible that I had labored and had grown weary for all of you without reason or result.

Galatians 4:12

**QP:** Come to exist as I, for I [am] like you brothers, I implore you. I did nothing wrong.

**Corrected:** ~~Come to exist~~ (*ginomai*) ~~as~~ (*hos*) ~~I~~ (*ego*), ~~for I~~ (*oti kai*)<sup>915</sup> [~~am~~] ~~like~~ (*hos*) ~~you~~ (~~umeis~~)<sup>916</sup> **brothers** (*adelphos*)<sup>917</sup>, I implore (*deomai* – ask, beg, plead, and request of) **all of**<sup>918</sup> you (~~umon~~<sup>919</sup> *su*<sup>920</sup>): **come to exist** (*ginomai*) **like** (*hos*) **I** (*ego*), **because** (*hoti*) **I also** (*kago*) **came to exist**<sup>921</sup> **like** (*hos*) **all of you**<sup>922</sup> (*su*)<sup>923</sup>. ~~I~~ (~~me~~)<sup>924</sup> **None of you did anything wrong** (*ouden adikeo* – I **no one** unjustly hurt, mistreated, and harmed, ~~no one~~) **to me** (*ego*)<sup>925</sup>.

**Actual Translation:** Brothers, I implore all of you: come to exist like I, because I came to exist like all of you. None of you did anything wrong to me.

<sup>905</sup> This is not a transliteration of the root word *su/su*. These words are also in the completely wrong order.

<sup>906</sup> This is not a translation of the verb *φοβέω/phobeo*, nor should it come here.

<sup>907</sup> This is an accurate translation of the first person, singular, passive form of the verb *φοβέω/phobeo*.

<sup>908</sup> Greek *su/su* is in the plural form, not singular. See *Footnote 19* above.

<sup>909</sup> This is the correct transliteration of the root *su/su*.

<sup>910</sup> See *Footnote 237* with regards to the clause *μη πως/me pos*, as it has the same meaning here.

<sup>911</sup> Greek *su/su* is in the plural form, not singular. See *Footnote 19* above.

<sup>912</sup> This is not a transliteration of the root word *su/su*.

<sup>913</sup> This is the correct transliteration of the root *su/su*.

<sup>914</sup> This is not a question so it does not need a Question Mark.

<sup>915</sup> Doesn't transliterate *καγω/kago* properly, nor does QP translate its meaning properly.

<sup>916</sup> This is not a transliteration of the root word *su/su*. It's also in the wrong place.

<sup>917</sup> QP wrongly transliterates the root word *αδελφος/adelphos*. The transliterations need to stay consistent, so I have corrected them accordingly.

<sup>918</sup> Greek *su/su* is in the plural form, not singular. See *Footnote 19* above.

<sup>919</sup> This is not a transliteration of the root word *su/su*.

<sup>920</sup> This is the correct transliteration of the root *su/su*.

<sup>921</sup> In Greek it is very common to omit a verb after a causal conjunction such as *οτι/hoti* or *δε/de* when the verb has already been stated in the sentence. This is known as an *ellipsis*, and is common to every language in certain cases.

<sup>922</sup> Greek *su/su* is in the plural form, not singular. See *Footnote 19* above.

<sup>923</sup> *su/su* put in the correct place.

<sup>924</sup> This is incorrect. The Greek *εγω/ego* is not in the nominative form in this sentence so it can't mean "I". QP ignores basic Greek grammar. QP also hasn't transliterated the pronoun *εγω/ego* properly either.

<sup>925</sup> Not only is this the correct transliteration of *εγω/ego*, it also translates the accusative form of the pronoun.

Galatians 4:13

**QP:** But you realize that on account of a weakness and infirmity [of] the flesh I announced the healing and beneficial message to you all previously.

**Corrected:** But (de) all of<sup>926</sup> you acknowledge realize (oida – recognize) that (hoti) it was on account of (dia) a weakness and infirmity (astheneia – lack of strength, frailty, and incapacity, or an illness, sickness, and disease) ~~{of}~~<sup>927</sup> the (ho)<sup>928</sup> flesh (sarx – physical body or human nature) that I announced the healing<sup>929</sup> good and beneficial message to (euangelizo) you all (~~umim~~<sup>930</sup> su<sup>931</sup>) the (ho)<sup>932</sup> previously time (proteros – before prior or the first time).

**Actual Translation:** But all of you acknowledge that it was on account of a weakness and infirmity of the flesh that I announced the good and beneficial message to you all the first and previous time.

Galatians 4:14

**QP:** And my trial and temptation in my flesh, you did not despise [nor reject]. To the contrary you received and believed me as a spiritual messenger from God, even as Christon 'Iesoun.

**Corrected:** And (kai) none (ou) of you<sup>933</sup> despised (exoutheneo) my (~~meu~~<sup>934</sup> ego) trial and temptation (peirasmos – examination and test) that was in (en) my (~~meu~~<sup>935</sup> ego) flesh (ho<sup>936</sup> sarx – physical body or human nature), ~~you did not (ou) despise (exoutheneo – ridicule, look down upon, or treat with contempt) {nor (oude) reject (ekptuo – scorn, spurn or loathe)}.~~ To the contrary (alla), all of<sup>937</sup> you received and believed welcomed (dechomai – welcomed embraced and accepted) me (~~me~~<sup>938</sup> ego) as (hos<sup>939</sup> – one who is like) a spiritual messenger from (aggelos – divine representative and heavenly envoy who was sent ~~from~~) of<sup>940</sup> God (ΘΥ), even as (hos<sup>941</sup> – one who is like) Christon 'Iesoun<sup>942</sup> Messiah Yahushua<sup>943</sup> (XPN IHN<sup>944</sup> – divine placeholders for Messiah (Implement of Yah), and Yahushua, (Yah Saves) ~~However, since this epistle has striven to disassociate Yahshua from Yahweh and the Messiah from the Towrah, it would be misleading to connect that which the author has severed.~~).

<sup>926</sup> Just as it has been with other words above, οἰδα/oida is in the plural form, not singular.

<sup>927</sup> The brackets are unnecessary because the definite article, ο/ho, is in the genitive.

<sup>928</sup> Definite article ο/ho unspecified in QP.

<sup>929</sup> Refer to Footnote 52. "healing" is still not a translation of the Greek εὐ/eu.

<sup>930</sup> This is not a transliteration of the root word σὺ/su.

<sup>931</sup> This is the correct transliteration of the root σὺ/su.

<sup>932</sup> Definite article ο/ho omitted in QP.

<sup>933</sup> ἐξουθενέω/exoutheneo is in the plural form, not singular.

<sup>934</sup> This is the wrong transliteration of the root word ἐγώ/ego.

<sup>935</sup> This is the wrong transliteration of the root word ἐγώ/ego.

<sup>936</sup> Definite article unspecified in QP.

<sup>937</sup> Once again, this word δεχομαι/dechomai is in the plural form, not singular.

<sup>938</sup> This is the wrong transliteration of the root word ἐγώ/ego.

<sup>939</sup> QP wrongly transliterates the root word ὄς/hos.

<sup>940</sup> This is included to reflect the genitive case.

<sup>941</sup> QP wrongly transliterates the root word ὄς/hos.

<sup>942</sup> Not what the placeholders represent.

<sup>943</sup> This is the actual meaning of the placeholders XPN/XRN and IHN/IEN.

<sup>944</sup> QP wrongly transliterates the placeholders XPN/XRN and IHN/IEN.



Actual Translation: And none of you despised my trail and temptation that was in my flesh, to the contrary, all of you received and welcomed me as a messenger of God, as Messiyah Yahushua.

Galatians 4:15

QP: Where, therefore, [is] your pronounced blessedness that I witnessed [in] you? Because if possible, you would dig out your eyes to give [them to] me.

Corrected: ~~Where (pou), ¶~~Therefore (oun – accordingly and consequently), **where (pou) [is]**<sup>945</sup> ~~your~~ **the (ho)**<sup>946</sup> pronounced blessedness (makarismos – proclaimed happiness and joy) **of all of you (su)**<sup>947, 948</sup> **that**<sup>949</sup> **Because**<sup>950</sup> (gar) I **witnessed**<sup>951</sup> **testify**<sup>952</sup> (martureo<sup>953</sup> – experienced bear witness) ~~[in]~~<sup>954</sup> **to**<sup>955</sup> **all of**<sup>956</sup> **you (su)?** **Because that** (oti) if (ei) **it was possible** (duynatos – if you were the ability was possessed), **having you would dig** out (exoruyssso – plucked out) **your (su) eyes (ophthalmos),** **all of you**<sup>957</sup> **would have to given** (didomi) ~~[them to]~~<sup>958</sup> **me (moi)**<sup>959</sup> **ego**).

Actual Translation: Therefore, where is your pronounced blessedness? For I testify to all of you that if it was possible, having dug out your eyes, all of you would have given them to me.

Galatians 4:16

QP: As a result, have I become your despised adversary [for] speaking the truth to you.

Corrected: As a result (hoste), have I become (ginomai ~~ουτως~~<sup>960</sup>) ~~your~~ **a** despised adversary (echthros – hated enemy) **of all of you**<sup>961</sup> **(su) [for by]** speaking the truth to (aletheuo) **all of**<sup>962</sup> **you (su):?**<sup>963</sup>

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<sup>945</sup> The brackets are unnecessary.

<sup>946</sup> The definite article is omitted and not translated in QP.

<sup>947</sup> The pronoun σου/su not properly translated, nor specified in QP.

<sup>948</sup> This is the actual end of the question, not the

<sup>949</sup> This is not the meaning of γαρ/gar.

<sup>950</sup> This is the actual meaning of γαρ/gar.

<sup>951</sup> The Greek verb μαρτυρεω/martureo is not in the aorist or perfect tense, so it can't have a word that ends in -ed signifying a past action.

<sup>952</sup> This is the actual meaning of the verb μαρτυρεω/martureo that translates the first person, singular, present form of the verb.

<sup>953</sup> QP doesn't appear to be able to decide how to transliterate the Greek letter υ/upsilon. I have stuck with υ/u, as that is the most common way.

<sup>954</sup> Brackets and bracketed word are unnecessary.

<sup>955</sup> "To" has to be added as the Greek σου/su is in the dative form.

<sup>956</sup> Greek σου/su is in the plural form, not singular.

<sup>957</sup> As διδωμι/didomi is in the plural form, not singular, this has to be brought across in a translation.

<sup>958</sup> The brackets are unnecessary.

<sup>959</sup> This is the wrong transliteration of the root word εγω/ego.

<sup>960</sup> This is not a transliteration of the root word σου/su.

<sup>961</sup> Sometimes it's difficult to get across the plural form of certain words when translating, so even though it doesn't fully conform to English usage, it is best to be accurate in translation and move the word to a more suitable place, especially when a pronoun follows a noun that doesn't have a definite article before it, like it is with the Greek sentence here.

**Actual Translation:** As a result, have I become a despised adversary of all of you *by speaking the truth to all of you?*

Galatians 4:17

**QP:** They burn with zeal [over] you, not [in a] good [sense]. But to the contrary, wanting to exclude and separate you, in order that you are jealous of them.

**Corrected:** They burn with zeal over (zeloo – are envious and jealous) [~~over~~] all of<sup>964</sup> you (su), not (ou) [in a] good sense (kalos - for a moral, attractive, or commendable purpose, beautifully or honourably) [~~sense~~]. But to the contrary (alla), they<sup>965</sup> wanting<sup>966</sup> (thelo – desiring and proposing) to exclude and separate (ekkleio) all of<sup>967</sup> you (su)<sup>968</sup>, in order that (hina) all of<sup>969</sup> you are<sup>970</sup> may be<sup>971</sup> jealous of (zeloo – envious of or deeply committed to, desiring and coveting) them (autois).

**Actual Translation:** They burn with zeal over all of you, not in a good sense, but to the contrary, they want to exclude and separate all of you, in order that all of you may be jealous of them.

Galatians 4:18

**QP:** But [it is] good and healthy, sound and beneficial to be passionate and zealous in [that which is] good and healthy, sound and beneficial at all times. And not only in my presence with you.

**Corrected:** But (de) [it is] always (pantote) good and healthy, sound and beneficial (kalos – advantageous and fitting, beautiful and moral) to be passionately and sought after with<sup>972</sup> zealous (zeloo – to be deeply committed and portray deep concern) in because of (en - with a view to) [~~that which is~~] something good and healthy, sound and beneficial (kalos – advantageous and fitting, beautiful and moral) at all times (pantote—always and forever). And (kai) not (~~me~~<sup>973</sup> me) only (monos) in (en) my (~~me~~<sup>974</sup> ego) presence (ho<sup>975</sup> pareimi – when I am present) with (pros) all of<sup>976</sup> you (su).

<sup>962</sup> Greek ου/su is in the plural form, not singular. See Footnote 19 above.

<sup>963</sup> Seeing as though this is a question, it needs to end like one.

<sup>964</sup> Greek ου/su is in the plural form, not singular. See Footnote 19 above.

<sup>965</sup> This is included due to the fact that θελω/thelo is in the 3<sup>rd</sup> person, plural, active, present form.

<sup>966</sup> The inclusion of “wanting” would be okay if the word was preceded by the words “they are.” But it isn’t.

<sup>967</sup> Greek ου/su is in the plural form, not singular. See Footnote 19 above.

<sup>968</sup> Pronoun unspecified in QP.

<sup>969</sup> As seen in previous places, the word ζηλω/zeloo is in the 2<sup>nd</sup> person, plural form, not singular.

<sup>970</sup> ζηλω/zeloo is in the subjunctive form, not the indicative form.

<sup>971</sup> This is translating the subjunctive form of ζηλω/zeloo.

<sup>972</sup> This is to translate the passive (the term *passive* means that the subject of the sentence that the verb is referring to is being *acted upon*, hence why the word “after” doesn’t need to be in italics or brackets) form of the verb ζηλω/zeloo, whereas QP translates it as if it’s in the active (the term *active* means that the subject of the sentence that the verb is referring to what’s doing the *acting* of the verb) form.

<sup>973</sup> This is not a transliteration of the word μη/me.

<sup>974</sup> This is the wrong transliteration of the root word εγω/ego.

Actual Translation: **But it is always good and healthy, sound and beneficial to be passionately sought after with zeal because of something good and healthy, sound and beneficial, and not only in my presence with all of you.**

Galatians 4:19

QP: **My children who also I have birth pangs until who was formed [of] Christos in you all.**

Corrected: **My (ego) children (teknon), those whom<sup>977</sup> (hos) also (~~palin~~—furthermore and again)<sup>978</sup> I have birth pangs over (odino – feel the pains of childbirth) again (palin)<sup>979</sup> until (mechri – to the degree or as far as) when<sup>980</sup> ~~⊖~~ (hos – which the certain time that) Messiyah<sup>981</sup> (XPΣ/XRS - placeholder for Messiyah) was may be<sup>982</sup> formed (morphoo – manifest the external appearance) [of]<sup>983</sup> Christos (XPΣ—the Messiyah (but without the definite article, the errant Christos used as a name is a better grammatical fit than the appropriate title the Implement of Yah)<sup>984</sup> in (en) you all (su<sup>985</sup>).**

Actual Translation: **My children, those whom I have birth pangs over again until when Messiyah may be formed in you all.**

Galatians 4:20

QP: **But I purpose to be present with you now and to change my voice because I am at a loss in you.**

Corrected: **But (de) I would<sup>986</sup> purpose (thelo – desire and want) to be advantageously present with (pareimi pros – to favourably arrive with) with (~~pros~~)<sup>987</sup> all of<sup>988</sup> you (su<sup>989</sup>) now (arti – immediately), and (kai) to change (allasso – to cause a difference by altering the nature or character of something, exchange or substitute one thing for another, and to transform) my (ego)**

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<sup>975</sup> Definite article o/ho not mentioned in QP.

<sup>976</sup> Greek ου/su is in the plural form, not singular. See *Footnote 19* above.

<sup>977</sup> This is translating the plural form of the pronoun ος/hos.

<sup>978</sup> This is not where παλιν/palin should be placed, and doesn't translate its meaning. If "also" was the intended meaning, then the Greek και/kai would've been used.

<sup>979</sup> This is the correct placement and translation of the word παλιν/palin.

<sup>980</sup> When the Greek pronoun ος/hos forms a clause with the Greek word μεχρι/mechri, the translation of the cause is "until when" or "until the certain time that", not "who".

<sup>981</sup> The meaning of the placeholder XPΣ/XRS restored to its proper place and translated correctly.

<sup>982</sup> The Greek verb μορφω/morphoo is in the subjunctive mood, not the indicative.

<sup>983</sup> The placeholder XPΣ/XRS indicates the nominative case, not the genitive case.

<sup>984</sup> This is neither where the placeholder XPΣ/XRS should be nor what it means.

<sup>985</sup> QP hasn't remained consistent when transliterating the root word ου/su, so I have restored it here.

<sup>986</sup> The Greek verb θελω/thelo is in the imperfect tense, not the present or perfect. QP has failed to bring this across.

<sup>987</sup> It's best to combine the preposition προς/pros with the previous verb to fully get the meaning of the clause across.

<sup>988</sup> Greek ου/su is in the plural form, not singular. See *Footnote 19* above.

<sup>989</sup> QP hasn't remained consistent when transliterating the root word ου/su, so I have restored it here.

voice (ho<sup>990</sup> phone – sound or tone), because (*hoti*) **I am at a loss** (*aporeo* – am perplexed, am embarrassed and don't know what to do, devoid of resources) **in with**<sup>991</sup> (*en*) **all of you** (*su*<sup>992</sup>):!

Actual Translation: **But I would purpose to be advantageously present with all of you now, and to change my voice, because I am at a loss with all of you!**

#### Galatians 4:21

QP: **Speak to me [those who] desire to be under the auspices of [the] Law. The Law cannot hear.**

Corrected: ~~Speak to~~ **Tell** (*lego*) **me** (*ego*), [~~those who~~]<sup>993</sup> (ho)<sup>994</sup> **desiring**<sup>995</sup> (*thelo* – choosing, enjoying, and wanting) **to be** (*eimi*) **under the auspices of** (*hupo* – subject and submissive to) [~~the~~]<sup>996</sup> **Law a moral tradition**<sup>997</sup> (*nomos*~~n~~<sup>998</sup> – natural law, Roman law, Rabbinic Law, or the Torah): **will none of you listen to** (*ou akouo* - will you not hear, attend to, or give heed to)<sup>999</sup> **The**<sup>1000</sup> (~~ten~~ ho<sup>1001</sup>) **Law** (*nomos*~~n~~<sup>1002</sup> – the Torah) **cannot hear** (*ouk*<sup>1003</sup> - *akouo* – does not listen)<sup>1004</sup> :?

Actual Translation: **Tell me, those desiring to be under the auspices of a moral tradition: will none of you listen to the Law?**

#### Galatians 4:22

QP: **For indeed [it] has been written that Abraham had two sons, one from the slave girl and one from the freeborn.**

Corrected: **For indeed** (*gar*) [~~it~~]<sup>1005</sup> **has been written** (*grapho* – inscribed in Scripture) **that** (*hoti*) **Abraham** (*Abraam* – transliteration of the Hebrew 'Abraham, meaning Merciful Father) **had** (*echo* – possessed) **two** (*duo*) **sons** (*huios*), **one** (*heis*) **from** (*ek*) **the** (ho)<sup>1006</sup> **slave girl** (*paidiske*)

<sup>990</sup> Definite article unspecified in QP.

<sup>991</sup> This makes much better sense in the context of what's been said.

<sup>992</sup> QP hasn't remained consistent when transliterating the root word *ou/su*, so I have restored it here.

<sup>993</sup> The brackets are unnecessary as there is a definite article in the plural form in the Greek text.

<sup>994</sup> Definite article *o/ho* not mentioned in QP.

<sup>995</sup> As the Greek verb *θελω*/*thelo* is in the participle form and not the imperative, it means "wishing" or "wanting".

<sup>996</sup> There is no definite article in the text. Don't put one in even in brackets.

<sup>997</sup> This is the correct translation of *νομος*/*nomos* when it isn't preceded by the definite article.

<sup>998</sup> The word transliterated improperly in QP. Restored here.

<sup>999</sup> The correct translation and placement of the Greek clause *ου ακουω*/*ou akouo* restored.

<sup>1000</sup> The definite article isn't starting a new sentence.

<sup>1001</sup> The root of the definite article, *o/ho*, correctly transliterated.

<sup>1002</sup> The word transliterated improperly in QP. Restored here.

<sup>1003</sup> QP wrongly transliterates the root word *ou/ou*.

<sup>1004</sup> As mentioned in a previous footnote: the negative particle *ou/ou* does not mean "cannot".

<sup>1005</sup> The brackets are unnecessary.

<sup>1006</sup> Definite article unspecified in QP.

and (*kai*) one (*eis*) from (*ek*) the freeborn woman<sup>1007</sup> (*ho*<sup>1008</sup> *eleutheros* - the women who had no constraints and was at liberty).

Actual Translation: For it has been written that Abraham had two sons, one from the slave girl, and one from the free woman.

### Galatians 4:23

QP: But nevertheless [*indeed then*] from the slave girl in accord with [*the*] flesh was procreated [*but that*] from the freeborn by way of an announcement.

Corrected: But nevertheless (*alla* – to the contrary), [~~*indeed then* (*men*) omitted in P46~~]<sup>1009</sup> the son<sup>1010</sup> (*ho*)<sup>1011</sup> from (*ek*) the (*ho*)<sup>1012</sup> slave girl (*paidiske*) had been procreated (*gennao* - been born)<sup>1013</sup> in accordance with (*kata*) [~~*the*~~]<sup>1014</sup> a humanistic idea flesh (*kata sarkos*<sup>1015</sup> - physical human body with regards to how human flesh thinks, according to mans way of doing things)<sup>1016</sup> was procreated (*gennao*—given birth)<sup>1017</sup> [~~*but that* (*ho de*) omitted in P46~~]<sup>1018</sup> from (~~*ek*~~ - the actual word omitted in Papyrus 46) the son (*ho*)<sup>1019</sup> of the freeborn woman<sup>1020</sup> (*ho*)<sup>1021</sup> *eleutheros*) had been procreated<sup>1022</sup> by way of (*dia*) an announced~~ment~~ promise (*epangelia* – the declaration of an assured agreement).

Actual Translation: But nevertheless, the son from the slave girl had been procreated in accordance with a humanistic idea, but the son of the free woman had been procreated by way of an announced promise.

<sup>1007</sup> Even though the word “woman” doesn’t appear in the Greek text, the fact that the definite article *o/ho* and adjective *ελευθερος/eleutheros* are in the *feminine* form (*της ελευθερας/tes eleutheras*), it is referring to someone or something that is feminine/female. So, seeing as though a slave *girl* has been mentioned, *της ελευθερας/tes eleutheras* must be in contrast to her, which can only be a free *woman*. Greek isn’t like English - the fact that a *woman* is being referenced with just how the words are formed, it means that the Greeks don’t actually have to add a noun to be completely specific, as they understand who’s being referred to just with how the words are formed.

<sup>1008</sup> Definite article unspecified in QP.

<sup>1009</sup> Is it not in Papyrus 46? Then don’t put it in the text.

<sup>1010</sup> As seen in *Footnote 1007* above, the Greeks didn’t have to specify each and every noun in a sentence. Seeing as though the definite article is in the singular, masculine form, it therefore has to refer back to something else that is also singular and masculine. In this case, it is the “one from the slave girl”, the Greek translated as “one” being the adjective *εις/heis* in its singular, masculine form.

<sup>1011</sup> Definite article omitted and not translated in QP.

<sup>1012</sup> Definite article *o/ho* not mentioned in QP.

<sup>1013</sup> The Greek *γεννωω/gennao* has been restored to its correct place in the sentence (before the accusative/object of the sentence), and translated to reflect the perfect tense of the verb (*γεγεννηται/gegenetai*).

<sup>1014</sup> It’s best to translate the word together with the noun that follows.

<sup>1015</sup> *σαρκος/sarkos* would be the genitive form of the root word *σαρξ/sarx*, which isn’t how it is in this sentence either.

<sup>1016</sup> The idiom *κατα σαρξ/kata sarx* means “humanly, in a human way, how man thinks” or even “from a natural occurrence, terrestrial and by normal means”, and both words should always be translated together.

<sup>1017</sup> QP puts *γεννωω/gennao* in the wrong place and doesn’t translate it to bring across the perfect tense of the verb.

<sup>1018</sup> This is incorrect. Papyrus 46 has both the conjunction *δε/de* and definite article *o/ho*.

<sup>1019</sup> Whilst the definite article is specified in QP, it is wrongly said to have been omitted by Papyrus 46 (See the Greek-English interlinear of *Galatians* thewaytoyahuweh.com - <http://tinyurl.com/69o9wfl>. All the Greek is taken from Papyrus 46), and is incorrectly translated. I have restored it to its proper place, and refer to *Footnote 1010* above for the explanation of why *son* is included.

<sup>1020</sup> Please refer to *Footnote 1007* for why “woman” is included. The exact same thing applies here as well.

<sup>1021</sup> Definite article *o/ho* not mentioned in QP.

<sup>1022</sup> See *Footnote 921* with regards to the inclusion of this here.



Galatians 4:24

**QP:** Whatever is being spoken of allegorically these then exist as two covenants, one indeed from Sinai into subservience, slavery, and bondage giving birth to whoever exists as Hagar.

**Corrected:** ~~Whatever This then~~<sup>1023</sup> (*hostis*) ~~is being~~ exists as (*eimi*) ~~spoken of allegorically being allegorised~~ (*allegoreo* – a form of speech which should be taken figuratively, an illustrated discussion in which a comparison, illustration, or metaphor are used), for (*gar*)<sup>1024</sup> ~~these~~ women<sup>1025</sup> (*autos*) ~~then~~ (*gar*) ~~exist as~~ (*eimi*) two (*duo*) covenants (*diatheke* – solemn agreements between parties which settles one's affairs and is legally binding), one (*heis*) indeed (*men* – surely) from (*apo*) Sinai/Ciynay (*Sina* – a transliteration of the Hebrew *Cynay*), giving birth (*gennaō*)<sup>1026</sup> into (*eis*) subservience, slavery, and bondage (*douleia*), ~~giving birth to~~ (*gennaō*)<sup>1027</sup> whoever (*hostis*) exists as (*eimi*) represented by **Hagar** (*Agar* – transliteration of the Hebrew *Hagar*, from *hagah*, meaning to moan).

**Actual Translation:** This then exists as being allegorised, for these women exist as two covenants: one indeed from Ciynay, giving birth into subservience, slavery, and bondage, which exists as represented by Hagar.

Galatians 4:25

**QP:** So now Mount Sinai exists in Arabia therefore corresponding to Yaruwshalaym, to being enslaved because of being associated with her [Hagar's] children.

**Corrected:** So (*de*) ~~now~~ (*nun*)<sup>1028,1029</sup> Mount (*ho*)<sup>1030</sup> Sinai/Ciynay (*Sina*) exists (*eimi*) in (*en*) Arabia (*ho*)<sup>1031</sup> Arabia – a transliteration of the Hebrew 'Arab), therefore (*de*) it corresponding<sup>1032</sup> to (*sustoicheo* – standing in the same row, parallels and resembleing) to the (*ho*)<sup>1033</sup> present (*nun*)<sup>1034</sup> Yaruwshalaym (*Ierousalem* – a transliteration of the Hebrew *Yahuwshalaym*, meaning source of salvation), because (*gar*)<sup>1035</sup> ~~to being~~ she is<sup>1036</sup> enslaved

<sup>1023</sup> Seeing as though this is in reference to what's preceded it, this needs to be brought across in the translation.

<sup>1024</sup> This is the correct place to have the explanatory conjunction *γαρ*/gar.

<sup>1025</sup> Again, as seen previously with the words *ο ελευθερος*/ho eleutheros in *Footnote 1007*, the pronoun here, *αυτος*/autos, is in its *feminine, plural* form (*αυται*/autai), meaning, again, it has to refer to something *female*, and *plural*. And the only things that have been mentioned that are feminine and plural are the two women: the slave and the free. So this pronoun is in reference to them, without specifying them.

<sup>1026</sup> The verb in the nominative case has to come before the accusative case, not after it.

<sup>1027</sup> QP puts the verb in the wrong place.

<sup>1028</sup> QP wrongly transliterates the adverb *νυν*/nun.

<sup>1029</sup> It really is *impossible* to have the adverb *νυν*/nun here. The fact that it actually appears in the Greek text *eieven* words after *δε*/de, it is also part of the next phrase, and so is not to be included in this section.

<sup>1030</sup> Definite article unspecified in QP.

<sup>1031</sup> Definite article unspecified in QP.

<sup>1032</sup> To get the translation *corresponding*, the Greek verb *συστοιχω*/sustoicheo would have to be in its participle form, which it isn't.

<sup>1033</sup> Definite article *ο*/ho omitted in QP.

<sup>1034</sup> This is the correct place to put the adverb *νυν*/nun, and how to transliterate it properly.

<sup>1035</sup> *γαρ*/gar restored to its correct place and translated correctly.

<sup>1036</sup> Seeing as though the verb *δουλευω*/douleo is in its third person, present, singular form, it has to mean something along the lines of "he/she/it is enslaved".

(*douleuo* – being controlled as a slave) ~~because of (*gar*)<sup>1037</sup> being associated in accompaniment with (*meta* – among in association with) her (*autos*) [~~Hagar's (Agar) omitted in P46]~~<sup>1038</sup> children (*ho*<sup>1039</sup> *teknon* – sons and daughters).~~

Actual Translation: So Mount Ciynay exists in Arabia, therefore it corresponds to the present Yaruwshalaym, because she is enslaved in accompaniment with her children.

Galatians 4:26

QP: Above the freeborn Yaruwshalaym exists, who is our mother.

Corrected: **In contrast** (*de*),<sup>1040</sup> ~~Above (*ano* – upward and heavenward)~~<sup>1041</sup> the (*ho*)<sup>1042</sup> ~~freeborn (*eleutheros*)~~<sup>1043</sup> Yaruwshalaym (*Ierousalem*) **above** (*ano*) exists **as** (*eimi*) **free** (*eleutheros* - unconstrained and without burdens, at liberty and independent), **who** (*hostis*) is (*eimi*) **our** (*ego*) **mother** (*meter*),<sup>1044</sup>

Actual Translation: In contrast, the Yaruwshalaym above exists as free, who is our mother,...

Galatians 4:27

QP: For indeed [*it*] has been written ‘Rejoice infertile [*one*] not giving birth, violently lacerating and crying out [*the one*] not suffering birth pains because many children the desolate [*will have*], or more [*they will*] possess [*than*] the man.’

Corrected: **F...for**<sup>1045</sup> **indeed** (*gar*) [*it*]<sup>1046</sup> has been written (*grapho*), ‘Rejoice (*euphrainomai* - be glad and celebrate) **the infertile one**<sup>1047</sup> (*ho*<sup>1048</sup> *steira* – barren and sterile) [~~*one*~~] **not** (*ou*) **giving birth** (*tikto* – bearing children, being productive, or growing); **violently lacerating** **burst forth**<sup>1049</sup>

<sup>1037</sup> As *γᾶρ*/*gar* is “a causative particle standing always after one or more words in a clause and expressing the reason for what has been before, affirmed or implied” (*Complete Word Study Dictionary: New Testament #G1063*), it has to come between the two sections of the sentence, not after the verb that’s part of the causative phrase. QP has put *γᾶρ*/*gar* in the wrong place.

<sup>1038</sup> Not in Papyrus 46, so don’t put it in. And even in the manuscripts where it does appear, it’s part of the first half of the sentence, not the second half.

<sup>1039</sup> Definite article unspecified in QP.

<sup>1040</sup> QP omits the contrastive participle *δε*/*de*.

<sup>1041</sup> This is in the wrong place.

<sup>1042</sup> Definite article unspecified in QP.

<sup>1043</sup> This is in the wrong place.

<sup>1044</sup> The sentence is still continuing: it hasn’t ended.

<sup>1045</sup> As it’s the continuation of the sentence and not the start of a new one (*γᾶρ*/*gar* indicates the continuation of thought, not the beginning of a new one. That would be the function of the Greek *καὶ*/*kai* or *δε*/*de*).

<sup>1046</sup> The brackets are unnecessary.

<sup>1047</sup> When the definite article is with a vocative noun, it usually indicates “the one/person who is (*the noun used*)”. In this case it’s “the one who is sterile”, which whilst making sense in English, it doesn’t really follow our grammar rules, so it’s best to translate it as “the sterile one”.

<sup>1048</sup> Definite article *ο*/*ho* omitted in QP.

<sup>1049</sup> *Galatians 4:27* is a direct reproduction of the Greek Septuagint’s translation of *Yasha’Yah (Isaiah) 54:1*, and whilst *ρηγνυμι*/*rhegnumi* can mean “lacerate, throw an angry fit”, that obviously isn’t the meaning intended by the Greek Septuagint translator. Used in the sense of something “breaking forth” in the Greek Septuagint in *Yasha’Yah 49:13*; *52:9* (singing); *58:8* (light).

(*rhegnymi* – throwing an angry fit ripping things to pieces have a quick burst of energy and let loose a voice) and (*kai*) crying<sup>1050</sup> out (*boao* – shout), [~~the one~~]<sup>1051</sup> (*ho*)<sup>1052</sup> not (*ou*) suffering birth pains (*odino* – in labor and travail), because (*hoti*) ~~many~~ (*polus*)<sup>1053</sup> the (*ho*)<sup>1054</sup> children (*teknon*) of the (*ho*)<sup>1055</sup> desolate woman<sup>1056</sup> (*eremos* – the forsaken and deserted, solitary and lonely) [~~will have~~] are many (*polus*)<sup>1057</sup>, or (*e*)<sup>1058</sup> more much greater (*mallon*) than (*e*)<sup>1059</sup> [~~they will~~]<sup>1060</sup> those of she who<sup>1061</sup> (*ho*)<sup>1062</sup> is possessing<sup>1063</sup> (*echo* – holding on to, having, and experiencing) [~~than~~] the (*ho*)<sup>1064</sup> man (*anētra* – human husband).’

**Actual Translation:** ...for it has been written, ‘Rejoice, the infertile one not giving birth; burst forth and cry out, the one not suffering birth pains, because the children of the desolate woman are many, much greater than *those of she* who is possessing the man.’

Galatians 4:28

**QP:** But you brothers [*are*] according to Yitschaq existing as children [*of*] an announcement.

**Corrected:** But as for (*de*) all of<sup>1065</sup> you (*umeis*<sup>1066</sup> *su*), brothers (*adelphos*), [~~are~~] according to (*kata*) Yitschaq (*Isaak* – a transliteration of the Hebrew *Yitschaq*, meaning laughter) all of you<sup>1067</sup> existing as (*eimi*) children (*teknon*) [~~of~~]<sup>1068</sup> an announcement promise (*epangelia* – the declaration of an assured agreement), in accordance with (*kata* – just like it is with) Yitschaq (*Isaak*).

<sup>1050</sup> The verb βωω/boao is in the imperative, meaning a command to “cry out”, not a participle meaning “crying out.”

<sup>1051</sup> The brackets are unnecessary. A definite article is in the text.

<sup>1052</sup> Definite article unspecified in QP.

<sup>1053</sup> This is in the wrong place and transliterated incorrectly.

<sup>1054</sup> Definite article o/ho omitted in QP.

<sup>1055</sup> Definite article unspecified in QP.

<sup>1056</sup> As seen previously in *Footnote 1007 & 1025*, as the adjective ερημος/*eremos* is preceded by the definite article in the feminine form (της/*tes*), and is in the feminine form itself (ερημου/*eremou*), it has to refer to something *female*. So *woman* is included in the text.

<sup>1057</sup> The Greek adjective πολυς/*polus* restored to its proper place and transliterated correctly.

<sup>1058</sup> QP has put this in the wrong place.

<sup>1059</sup> The Greek comparative conjunction η/*e* restored to its proper place and translated correctly.

<sup>1060</sup> I mentioned above in *Footnote 440 and 610* that sometimes the present tense and future tense of words can be confused, mainly due to the fact that we use the word *will* for both the present and future tense. I therefore stated that a decision needed to be made in order for us to be able to get across the tenses in a translation. I opted to use *shall* to represent the future tense, and *will* to represent the present. In this current case, I don’t know whether QP was using *will* in the future or the present tense. Even if it was being used to represent the present tense, QP has put it in the wrong place (would come before *more*, not before *possess*), and there is nothing in the 3<sup>rd</sup> person, plural form for it to be referring to anyway.

<sup>1061</sup> Noted above in *Footnote 1007, 1025 & 1056*, this definite article is in the *feminine* form (της/*tes*), and used in conjunction with the verb εχω/*echo* that is also in the feminine form (εχουσης/*echouses*), it has to refer to something *feminine*.

<sup>1062</sup> Definite article o/ho omitted in QP.

<sup>1063</sup> The verb εχω/*echo* is in the present, participle form, so it has to be translated as such (*is* = present, *-ing* = participle).

<sup>1064</sup> Definite article o/ho not mentioned in QP.

<sup>1065</sup> Greek ου/*su* is in the plural form, not singular. See *Footnote 19* above.

<sup>1066</sup> This is not a transliteration of the root word ου/*su*.

<sup>1067</sup> This word ειμι/*eimi* is in the 2<sup>nd</sup> person, plural form, not the singular. This *has* to be brought across in a translation, especially an amplified one.

<sup>1068</sup> The brackets are unnecessary, as the noun επαγγελια/*epangelia* is in its genitive form.

Actual Translation: But as for all of you, brothers, all of you exist as children of an announced promise, in accordance with Yitschaq.

Galatians 4:29

QP: Otherwise just as at that time accordingly, [the] flesh gave birth [and] pursued, persecuted, and expelled [those] according to Spirit and so it continues even now.

Corrected: **Otherwise**<sup>1069</sup> **But nevertheless** (*alla* – on the contrary ~~and nevertheless~~), **just as it was** (*hosper*) **at that time** (*tote* – then), **the one who (ho)**<sup>1070</sup> **had been produced** (*gennao*)<sup>1071</sup> **in accordance with** (*kata*), [the] **flesh a humanistic idea** (*kata sarx* – physical human body with regards to how human flesh thinks, according to mans way of doing things)<sup>1072</sup>, **gave birth** (*gennao* – procreated and brought forth)<sup>1073</sup> ~~[and]~~ **he**<sup>1074</sup> **pursued, persecuted, and expelled** (*dioko* – hastily pressed forward, putting others to flight, running over them and driving them away, harassing and oppressing) ~~[those]~~<sup>1075</sup> **the one who (ho)**<sup>1076</sup> **had been produced**<sup>1077</sup> **according to** (*kata* – down, along, throughout, among, against, in accordance with, and with regard to) **Spirit** (ΠΙΝΑ), **and so it is also** (*kai*)<sup>1078</sup> **continues in this way** (*houto* – follows in the same manner, style and fashion) **even now** (*nuyn* – at the present time).

Actual Translation: But nevertheless, just as it was at that time, the one who had been produced in accordance with a humanistic idea, he pursued, persecuted, and expelled the one who had been produced according to Spirit, so it is also in this way now.

Galatians 4:30

QP: Otherwise what the Writing says, ‘Throw out and expel the slave girl and her son [not] for not receive the son [of] the slave girl with the son [of] the free.’

Corrected: **Otherwise**<sup>1079</sup> **Notwithstanding** (*alla* – on the contrary ~~and nevertheless~~), **what (tis) does the (ho) Writing Scripture** (*graphe* – indicative of Scripture) **says** (*lego*);?<sup>1080</sup> **‘Throw out and expel** (*ekballo* – cast out and send out) **the** (~~ten~~<sup>1081</sup> **ho**<sup>1082</sup>) **slave girl** (*paidiske*) **and (kai) her** (*autos*) **son** (**ho**<sup>1083</sup> *huios*) ~~[not (me) omitted in P46]~~<sup>1084</sup> **for** (*gar* – because ~~then~~) **the (ho)**<sup>1085</sup> **son**

<sup>1069</sup> *Otherwise* is really only used at the beginning of a sentence if it's being used as an adverb, rather than a conjunction.

<sup>1070</sup> Definite article *o/ho* omitted in QP.

<sup>1071</sup> The verb *γεννωω*/*gennao* restored to its correct place before the accusative noun (*σαρξ*/*sarx*/flesh).

<sup>1072</sup> Please refer to *Footnote 1016* regarding this.

<sup>1073</sup> This is in the completely wrong place, and translated incorrectly.

<sup>1074</sup> This is to translate the third person, singular form of the verb *διωκω*/*dioko*.

<sup>1075</sup> Seeing as though the definite article is actually in the text, this would not have needed to be put in brackets. The definite is also in the *singular*, and not plural, therefore it can't indicate "those".

<sup>1076</sup> Definite article *o/ho* omitted in QP.

<sup>1077</sup> Please see *Footnote 921 & 1022* with regards to the inclusion of this here.

<sup>1078</sup> Greek emphatic particle *και*/*kai* unspecified in QP.

<sup>1079</sup> *Otherwise* really doesn't make any sense in the context of either this or the previous verse.

<sup>1080</sup> This is being posed as a question, so requires the inclusion of a Question Mark (?).

<sup>1081</sup> QP doesn't transliterate the root word *o/ho*.

<sup>1082</sup> The transliteration of the root word *o/ho* restored.

<sup>1083</sup> Definite article *o/ho* not mentioned in QP.

(huios) of the (ho)<sup>1086</sup> slave girl (paidiske)<sup>1087</sup> shall<sup>1088</sup> not (~~me~~<sup>1089</sup> ou<sup>1090</sup>) receive an inheritance (kleronomeo – gain possession or inherit a portion) ~~the son (huios) [of] the slave girl (paidiske) in association with (meta) the (ho) son (huios) [of]<sup>1091</sup> the (ho) free woman<sup>1092</sup> (ho<sup>1093</sup> eleutheros – the free person female or freeborn, the woman who is one unrestrained and not bound by obligation).~~

**Actual Translation:** Notwithstanding, what does the written Scripture say? ‘Throw out and expel the slave girl and her son, for the son of the slave girl shall not receive an inheritance in association with the son of the free woman.’

Galatians 4:31

**QP:** Therefore, brothers do not exist as [*the*] slave girl’s children, to the contrary, the free.

**Corrected:** Therefore (*ara* – so then [in P46 as opposed to *dio* in the NA]), brothers (*adelphos*), do we are (eimi)<sup>1094</sup> not (ou) exist as (eimi)<sup>1095</sup> [*the*] slave girl’s (paidiske)<sup>1096</sup> children (teknon) of a slave girl (paidiske)<sup>1097</sup>, to the contrary (alla), we are children<sup>1098</sup> of<sup>1099</sup> the (ho)<sup>1100</sup> free woman<sup>1101</sup> (eleutheros - she who is unrestrained, at liberty and independent).

**Actual Translation:** Therefore, brothers, we are not children of a slave girl, to the contrary, we are children of the free woman.

<sup>1084</sup> As this isn’t in Papyrus 46, it shouldn’t be in here at all. Nevertheless, if you do want to keep it in, it still doesn’t appear here, as it is combined with the Greek *ου/ου* to mean “never, ever” (*ου μη/ου με*).

<sup>1085</sup> Definite article *ο/ho* omitted in QP.

<sup>1086</sup> Definite article *ο/ho* not mentioned in QP, but restored to its proper place in the sentence.

<sup>1087</sup> The words *ο υιος ο παιδισκη/ho huios ho paidiske* restored to the correct place in the verse.

<sup>1088</sup> Put in to translate the future tense of the verb *κληρονομεω/kleronomeo*.

<sup>1089</sup> QP has transliterated the word that actually isn’t found in Papyrus 46, which QP has already stated doesn’t appear in Papyrus 46.

<sup>1090</sup> This is the correct transliteration of the negative particle *ου/ου*.

<sup>1091</sup> The brackets are unnecessary, as the definite article *ο/ho* is in the genitive.

<sup>1092</sup> Refer to *Footnote 1007 & 1025* for why *woman* is included in the sentence.

<sup>1093</sup> Definite article *ο/ho* not mentioned in QP.

<sup>1094</sup> Seeing as though the verb *ειμι/eimi* is in the first person, plural form, it indicates that “we” should be included in the text. It isn’t being used as an infinitive: it’s not a command, but an explanation.

<sup>1095</sup> QP has put this in the wrong place in the verse.

<sup>1096</sup> There is no definite article before *παιδισκη/paidiske*, and QP has put it in the wrong place anyway.

<sup>1097</sup> *παιδισκη/paidiske* restored to its correct place, and translated to reflect the fact that there is no definite article.

<sup>1098</sup> As seen in previous Footnotes (1007, 1025, 1022 etc.), this is included as the Greek has an *ellipsis*.

<sup>1099</sup> This is to translate the fact that the definite article *ο/ho* is in the genitive.

<sup>1100</sup> Definite article *ο/ho* not mentioned in QP.

<sup>1101</sup> Please refer to *Footnote 1092*.



## Galatians - Chapter 5

### Galatians 5:1

**QP:** [With] this, our freedom [in] Christos He was set free intending you all to stand and persevere. And therefore do not go back again [to] a yoke [of] subservience to you all being hostilely opposed, unfairly burdened, and controlled by someone holding a grudge.

**Corrected:** ~~[With] this (te)<sup>1102</sup>, our (ego)<sup>1103</sup> freedom (eleuthera—liberty)<sup>1104</sup> [in]<sup>1105</sup> Christos<sup>1106</sup> Messiyah<sup>1107</sup> (XPΣ – the Messiyah (without the definite article, the errant name Christos is a better grammatical fit than the title the Implement of Yah)) He was set<sup>1108</sup> has freed (eleutheroo – are has liberated) us (ego)<sup>1109</sup> for freedom (ho<sup>1110</sup> eleutheria – for liberty and independence) intending you all to stand and persevere (steko—to persist and be established). And (kai)<sup>1111</sup> †Therefore (oun), stand and persevere (steko – persist and be established)<sup>1112</sup>, and (kai)<sup>1113</sup> do not (me) go back again (palin – again anew or furthermore) be burdened, held or controlled (enecho – be entangled, caught fast, ensnared or seized)<sup>1114</sup> [to]<sup>1115</sup> in a yoke (zygōs) [of] subservience (douleia – slavery and bondage), to you all being hostilely opposed, unfairly burdened, and controlled by someone holding a grudge (enechomai—to you all surrendering and submitting to someone who bears ill will, feeling resentment for having been violently harassed and forcibly controlled by an individual who is quarrelsome)<sup>1116</sup>.~~

**Actual Translation:** Messiyah has freed us for freedom. Therefore, stand and persevere, and do not again be burdened, held or controlled in a yoke of subservience.

### Galatians 5:2

**QP:** Look, I, Paulos, say to you all that if you are circumcised, Christos [is] for naught, nobody useful, and nothing of value, annulling the possibility that He will be helpful to you.

**Corrected:** Look (ide – behold, see and notice this), I (ego), Paulos (Paulos - transliterated Paul, whom Strong's called the most famous of the Apostles; the name is of Latin origin and means

<sup>1102</sup> QP has not transliterated the root of the definite article, which is o/ho.

<sup>1103</sup> As the pronoun εγω/ego is in the accusative, not the genitive case, it can't mean "our". It also shouldn't be here.

<sup>1104</sup> All three of these words are translated incorrectly and are in the completely wrong place.

<sup>1105</sup> The placeholder represents the nominative, not the dative case.

<sup>1106</sup> This is not what the placeholder represents.

<sup>1107</sup> This is the genuine meaning of the placeholder XPΣ/XRS.

<sup>1108</sup> The verb ελευθερω/eleutheroo is in the active, not the passive voice. This means that the subject (Messiyah), is "doing" the verb upon the object (us for freedom).

<sup>1109</sup> εγω/ego restored to its proper place and translated accurately.

<sup>1110</sup> As the definite article o/ho is in its singular, dative, feminine form (τη/te), it therefore has to agree with something else that's also in its singular, dative feminine form. This just happens to be ελευθερια/eleutheria, so the definite article has to go with that.

<sup>1111</sup> Both these words are in the wrong place

<sup>1112</sup> As the Greek verb στηκω/steko is in the imperative form, it's a command, and should be translated accordingly.

<sup>1113</sup> This has been restored to its correct placement in the verse.

<sup>1114</sup> The Greek verb ενεχω/enecho restored to its proper place.

<sup>1115</sup> It was unnecessary to add this.

<sup>1116</sup> QP has inaccurately put the verb ενεχω/enecho at the end of the sentence. This is incorrect.

small), say to (*lego*) you all (~~*umeis*~~<sup>1117</sup> ~~*su*~~<sup>1118</sup>), that (*hoti* – because) if (*ean*) any of<sup>1119</sup> you are<sup>1120</sup> may be<sup>1121</sup> circumcised (*peritemno*), ~~Christos~~<sup>1122</sup> Messiyah<sup>1123</sup> (XPΣ – the Messiyah ~~(but without the definite article, the errant name *Christos* is a better grammatical fit than the correct title the Implement of Yah)~~<sup>1124</sup>) [*is*] ~~for naught, nobody useful, and nothing of value, annulling the possibility that~~ (*oudeis* – totally worthless and completely meaningless, negating the idea that) He will/shall<sup>1125</sup> be of no benefit, helpful to, and have nothing of value for (*oudeis* *opheleo*<sup>1126</sup> – beneficial, profitable, useful, advantageous, nor of assistance to) any of<sup>1127</sup> you (~~*umas*~~<sup>1128</sup> ~~*su*~~<sup>1129</sup>).

**Actual Translation:** Look, I, Paulos, say to you all, that if any of you may be circumcised, Messiyah will/shall be of no benefit, help, and have nothing of value for any of you.

### Galatians 5:3

**QP:** But now again I testify that every man who is circumcised, he actually exists obligated to do and perform the entire Law.

**Corrected:** But now (*de*) again (*palin* – on the other hand) I testify (*marturomai* – I declare as a witness, I affirm and I insist) ~~that~~ (*hoti*)<sup>1130</sup> to<sup>1131</sup> every (*pas*) man (*anthropos*) who is being<sup>1132</sup> circumcised (*peritemno*), that (*hoti*)<sup>1133</sup> he actually exists (*eimi*) obligated (*opheiletes* – one who is in debt) to do and perform (*poieomai* – to carry out, ~~the assigned tasks of~~ establish and constitute) the (*ho*) entire (*holos* – all of, the whole, total and complete) Law (*nomos*~~*is*~~ – Torah).

**Actual Translation:** But now again I testify to every man who is being circumcised, that he actually exists obligated to do and perform the entire Law.

### Galatians 5:4

**QP:** You have invalidated and rendered inoperative the separation of Christou whosoever is in unison with the Law. You having been rendered righteous with Charis-Charity/Gratia-Grace, have fallen away and have been forsaken.

<sup>1117</sup> This is the wrong transliteration of the root *su/su*.

<sup>1118</sup> This is the correct transliteration of the root *su/su*.

<sup>1119</sup> This is to translate the plural tense of the verb *περιτεμνω/peritemno*.

<sup>1120</sup> The English word “are” is the indicative mood of the verb *to be*. As the verb here, *περιτεμνω/peritemno*, is in the *subjunctive* mood, “are” is therefore the opposite of what the verb indicates.

<sup>1121</sup> This accurately brings across the subjunctive mood of the verb *περιτεμνω/peritemno* across properly.

<sup>1122</sup> This is not what the placeholder represents.

<sup>1123</sup> This is the genuine meaning of the placeholder *XPΣ/XRS*.

<sup>1124</sup> As previously noted in *Footnote 430*, this is wrong information regarding the use of the definite article in Greek.

<sup>1125</sup> Again, I have no idea whether QP is using *will* to specify the present or the future tense. As the verb *ωφελεω/opheleo* is in the future tense, I would put the word *shall* in the text to remove any confusion.

<sup>1126</sup> It’s best to translate *ουδεις/oudeis* together with *ωφελεω/opheleo*. Either that, or put *ουδεις/oudeis* after the verb *ωφελεω/opheleo*, not before it.

<sup>1127</sup> This is to bring across the plural meaning of the root *su/su*.

<sup>1128</sup> This is the wrong transliteration of the root *su/su*. It also transliterates the Greek *υμας/humas* wrongly.

<sup>1129</sup> This is the correct transliteration of the root *su/su*.

<sup>1130</sup> QP puts the substantive conjunction *οτι/hoti* in the wrong place.

<sup>1131</sup> This is included as the adjective *πας/pas* is in the dative case.

<sup>1132</sup> This is to translate the active, participle form of the verb *περιτεμνω/peritemno*.

<sup>1133</sup> The substantive conjunction *οτι/hoti* restored to its correct place in the sentence.

Corrected: Those who (*hostis*)<sup>1134</sup> would be declared righteous<sup>1135</sup> (*dikaioo* - would be acquitted, put right and set free) through (*en* - in and by) a moral tradition<sup>1136</sup> (*nomos* - a law-code or a custom, a statute, an ordinance, or a man-made rule),<sup>1137</sup> all of<sup>1138</sup> you have been<sup>1139</sup> invalidated and rendered inoperative (*katargeo* - you have been put to an end to, made inactive and useless, and been abolished the purpose and function of), the<sup>1140</sup> separation of<sup>1141</sup> from (*apo* - the movement away of from the source and root of) Christou<sup>1142</sup> Messiyah<sup>1143</sup> (*XY* - the Messiyah (but without the definite article, the errant name *Christou* is a better grammatical fit than the correct title the Implement of Yah) whosoever (*hostis*) is in unison with (*en*)<sup>1144</sup> the<sup>1145</sup> Law (*nomos*)<sup>1146</sup> - the Torah). You having been rendered righteous with (*dikaioo* - having been acquitted, put right, and set free because of) Charis Charity/Gratia Grace<sup>1147</sup> (*Charis* - a transliteration of the name of the Greek goddesses known as the *Gratia* or *Graces* in Roman mythology),<sup>1148</sup> all of you<sup>1149</sup> have fallen away and have been forsaken (*ekipto* - have become inadequate and have descended from a higher place to a lower one, you have bowed down and prostrated yourselves) from the (*ho*)<sup>1150</sup> favour (*charis* - the loving gift of mercy and kindness)<sup>1151</sup>.

Actual Translation: **Those who would be declared righteous through a moral tradition, all of you have been invalidated and rendered inoperative, separated from Messiyah: all of you have fallen away and have been forsaken from the favour.**

#### Galatians 5:5

QP: **Because we [in] Spirit out of faith we eagerly look forward anticipating righteousness.**

Corrected: **Because For** (*gar* - for then) **we** (*emeis*)<sup>1152</sup> **[in]**<sup>1153</sup> **Spirit** (*INI*), **out of** (*ek*) **faith**<sup>1154</sup> (*pistis* - originally conveyed trust and reliance but migrated over time as a result of Sha'awi's epistles medieval Christianity to mean belief) **we** (*ego* - ourselves)<sup>1155</sup> **are** **eagerly looking forward to** (*apekdechomai*)<sup>1156</sup> - assiduously and patiently awaiting, and expecting to

<sup>1134</sup> As *οστις*/*hostis* is the only word in the sentence that's in the nominative, it has to come at the beginning.

<sup>1135</sup> This is to translate the second person, plural, passive form of the verb *δικαιωω*/*dikaioo*.

<sup>1136</sup> This is the correct translation of *νομος*/*nomos* when it lacks the definite article.

<sup>1137</sup> These words have been put in the right place in the verse, and transliterated correctly.

<sup>1138</sup> This is to translate the second person, plural form of the verb *καταργεω*/*katargeo*.

<sup>1139</sup> This is added to translate the aorist, passive form of the verb *καταργεω*/*katargeo*.

<sup>1140</sup> There is no definite article in the text, so no need to have it included in the text.

<sup>1141</sup> The Greek preposition *απο*/*apo* doesn't mean "the separation of" at all.

<sup>1142</sup> This is not what the placeholder represents.

<sup>1143</sup> This is the genuine meaning of the placeholder.

<sup>1144</sup> This is not a translation of the preposition *εν*/*en* at all. To have this translation we would've expected to have seen either the Greek prepositions *μετα*/*meta* or *συν*/*sun*, not *εν*/*en*.

<sup>1145</sup> There is no definite article in the text. Don't put one in.

<sup>1146</sup> QP wrongly transliterates the root *νομος*/*nomos*. I have restored the correct transliteration.

<sup>1147</sup> This isn't the meaning of the noun *χαρις*/*charis*. Please see *Footnote 17, 51, 331 & 521*.

<sup>1148</sup> These words have been put in the completely wrong places, and *δικαιωω*/*dikaioo* definitely doesn't modify *χαρις*/*charis*.

<sup>1149</sup> This is to translate the second person, plural form of the verb *εκπιτω*/*ekipto*.

<sup>1150</sup> The definite article is omitted from QP.

<sup>1151</sup> *χαρις*/*charis* has been properly translated here.

<sup>1152</sup> This is in the wrong place in QP, and the root *εγω*/*ego* has been transliterated incorrectly.

<sup>1153</sup> The brackets are unnecessary.

<sup>1154</sup> This is not the meaning of the noun *πιστις*/*pistis*.

<sup>1155</sup> *εγω*/*ego* translated correctly and put in the right place.

<sup>1156</sup> Papyrus 46 actually has *εκδεχομαι*/*ekdechomai*, not *απεκδεχομαι*/*apekdechomai*.

receive) **anticipating**<sup>1157</sup> **a hope**<sup>1158</sup> (*elpis* – hope<sup>ing</sup> for and **have an expectation**) **of**<sup>1159</sup> **righteousness** (*dikaio<sup>u</sup>yne* – being right and thus acceptable, innocence by observing the law) **that is out of** (*ek* - from) **trust** (*pistis* - reliance and placing confidence in the Trustworthy One).

Actual Translation: **For in Spirit, we are eagerly looking forward to a hope of righteousness that is out of trust.**

### Galatians 5:6

QP: [For] **In Christo ‘Iesou, neither circumcision is someone capable, strong, healthy, or empowered nor being uncircumcised, on the contrary through faith love operates.**

Corrected: ~~[For (gar – because then) omitted from P46]~~ **In** (*en*) **Christo ‘Iesou**<sup>1160</sup> **Messiyah Yahushua**<sup>1161</sup> (XPΩ IHY – divine placeholders for the Messiyah (the Implement of Yah), Yahushua (Yah Saves); ~~but since this epistle has disassociated Yahshua from Yahweh and the Messiyah from the Towrah, it’s misleading to connect that which he has severed),~~ **neither** (*oute*) **circumcision** (*peritome*) ~~is someone capable, strong, healthy, or empowered~~ (*tis ischuo* – is someone competent and prevail)<sup>1162</sup> **nor** (*oute* – neither) **being uncircumcised** (*akrobu<sup>u</sup>ystia*) **is strong, mighty or capable enough** (*ischuo* - powerful or adequately robust)<sup>1163</sup> **for anyone** (*tis - anything*)<sup>1164</sup>, **on the contrary** (*alla*), **what is strong enough is through** (*dia*)<sup>1165</sup> **faith**<sup>1166</sup> **trust and reliance**<sup>1167</sup> (*pistis* – originally conveyed trust and reliance but migrated over time as a result of Sha’awl’s epistles **medieval Christianity** to mean belief) **through** (*dia* - by way of and on the basis of)<sup>1168</sup> **an operation and bringing about**<sup>1169</sup> (*energeo*) **of**<sup>1170</sup> **love** (*agape*) **operates** (*energeo* – functions and works)<sup>1171</sup>.

Actual Translation: **In Messiyah Yahushua, neither circumcision nor uncircumcision is strong, mighty or capable enough for anyone, on the contrary, what is strong enough is trust and reliance through an operation and bringing about of love.**

### Galatians 5:7

QP: **You were running well. Who or what cut off and impeded the objective truth [so that you are] not persuaded believers?**

<sup>1157</sup> “Anticipating” is a verb; the Greek word here ελπις/elpis, is a noun.

<sup>1158</sup> This is the correct translation of the noun ελπις/elpis.

<sup>1159</sup> This is to translate the genitive form of the noun δικαιοσυνη/dikaio<sup>u</sup>sune.

<sup>1160</sup> This is not what the placeholders represent.

<sup>1161</sup> This is the genuine meaning of the placeholders.

<sup>1162</sup> These words are not only in the wrong place, they’re in the wrong order as well.

<sup>1163</sup> The verb ισχυω/ischuo restored to its correct place between the nominative words and the accusative word.

<sup>1164</sup> As this indefinite pronoun, τις/tis, is in the accusative case, it has to come *after* the verb, not before it, so I have restored it to its genuine place in the sentence.

<sup>1165</sup> As this preposition *follows* the noun πιστις/pistis in the verse, it just cannot be place before it.

<sup>1166</sup> This is not the meaning of the noun πιστις/pistis.

<sup>1167</sup> This is the actual meaning of the noun πιστις/pistis.

<sup>1168</sup> The preposition δια/dia restored to its correct place in the sentence.

<sup>1169</sup> The verb ενεργεω/energeo put in its proper place, and translated to reflect the genitive form of the verb.

<sup>1170</sup> As the noun αγαπη/agape is in the genitive, this word is required to bring across the case of the noun.

<sup>1171</sup> The verb ενεργεω/energeo put in the wrong place in QP.

Corrected: **All of**<sup>1172</sup> ~~Y~~**you were running** (*trecho* –you strove and progressed) **well** (*kalos* – accurately and morally, beautifully and rightly). **Who or what** (*tis*) **cut off and impeded** (*egkopto* – prevented, delayed, detained, thwarted, and severed) **all of you to not be persuaded to put trust** (*me peitho* - to not be convinced to put your confidence and assurance)<sup>1173</sup> **in**<sup>1174</sup> **the** (*ho*)<sup>1175</sup> **objective truth** (*aletheia* – that which is in accord with what actually occurred and corresponds with reality) [~~so that you are~~] **not** (*me*) ~~persuaded believers~~ (*peithos* – convinced and faithful)<sup>1176</sup>?

Actual Translation: All of you were running well. Who or what cut off and impeded all of you to not be persuaded to put trust in the objective truth?

#### Galatians 5:8

QP: That enticing persuasion is not from the one calling you.

Corrected: **This**~~at~~ (*e*<sup>1177</sup> *ho*<sup>1178</sup>) **enticing persuasion** (*peismone* – solicitation and inducement) **is not from** (*ouk ek*) **the** ~~o~~**One** (*to*<sup>1179</sup> *ho*<sup>1180</sup>) **calling** (*kaleo* – summoning and inviting) **all of**<sup>1181</sup> **you** (~~umas~~<sup>1182</sup> *su*).

Actual Translation: This enticing persuasion is not from the One calling all of you.

#### Galatians 5:9

QP: Little yeast the whole batch leavens.

Corrected: **A** ~~Little~~ (*mikeros*<sup>1183</sup>) **yeast** (*zuy~~me~~*<sup>1184</sup>) **leavens** (*zumoo* - causes fermentation to)<sup>1185</sup> ~~the~~ (*to*)<sup>1186</sup> **a**<sup>1187</sup> **whole** (*holos* - an entire) **batch** (*phuy~~rama~~*<sup>1188</sup> - mixture) **leavens** (*zuy~~moo~~*)<sup>1189</sup>.

<sup>1172</sup> This is to translate the 2<sup>nd</sup> person, plural form of the verb *τρέχω*/trecho.

<sup>1173</sup> These two words have been restored to their correct place in the sentence.

<sup>1174</sup> As the definite article is in the dative case, this requires either the addition of "in" or "with" to the sentence.

<sup>1175</sup> Definite article unspecified in QP.

<sup>1176</sup> QP has put these words in the wrong place in the sentence.

<sup>1177</sup> QP wrongly transliterates the root word *o*/ho.

<sup>1178</sup> This is the actual transliteration of the root word *o*/ho.

<sup>1179</sup> QP wrongly transliterates the root word *o*/ho.

<sup>1180</sup> This is the actual transliteration of the root word *o*/ho.

<sup>1181</sup> This is to translate the plural form of the pronoun *σου*/su.

<sup>1182</sup> This is not a transliteration of the root *σου*/su, nor is it an accurate transliteration of how the word appears in the sentence (*ουμας*/umas).

<sup>1183</sup> There is no letter "c" in the Greek language. You really can't have a word transliterated with the letter "c" in it.

<sup>1184</sup> As noted in previous Footnotes, QP doesn't decide whether to transliterate the letter *υ*/upsilon with either a "y" or a "u." I have transliterated the letter *υ*/upsilon as "u" to stay consistent so that people don't think that different Greek letters are being used in the words.

<sup>1185</sup> The Greek verb *ζυμωω*/zumoo restored to its correct place in the sentence.

<sup>1186</sup> Papyrus 46 doesn't contain the definite article.

<sup>1187</sup> As there is no definite article, the indefinite article ("a" or "an") should be added.

<sup>1188</sup> The transliteration of the noun *φουραμα*/phurama restored.

<sup>1189</sup> QP puts the verb *ζυμωω*/zumoo in the wrong place.



Actual Translation:    **A little yeast leavens a whole batch.**

Galatians 5:10

**QP:**    **But I have been persuaded in reference to you in [the] Lord that nothing different you all may have felt, but the one stirring you up and causing you great distress will undergo and experience the conviction and condemnation of judgment if this individual persists.**

Corrected:    **But (de) I (ego) have been persuaded (peitho – I am convinced) in reference to (eis – to and on behalf of) all of<sup>1190</sup> you (umas<sup>1191</sup> su) in (en – with) [the]<sup>1192</sup> Lord<sup>1193</sup> Yahuweh<sup>1194</sup> (KΩ – placeholder for Yahuweh’s name and the title Upright One, ~~both of which are out of syne with Sha’uwl’s message on behalf of his Lord (a.k.a. Satan)<sup>1195</sup>~~), **that (hoti – because) nothing (oudeis – no one) different (allos – other than this)<sup>1196</sup> you all may have felt (phroneo – may have perceived, demonstrated the attitude regarding, or may have held the opinion or, regarded, thought, acknowledged, or understood [aorist subjunctive<sup>1197</sup> in P46 versus future active indicative in the NA27]) nothing (oudeis – anything else) different (allos – other than this)<sup>1198</sup>, **but However (de), the one (ho<sup>1199</sup>) stirring all of<sup>1200</sup> you up and causing all of you great distress (tarasso umas<sup>1201</sup> su – the one troubling and agitating you) will/shall<sup>1202</sup> undergo and experience (bastazo – will endure and bear) the (to<sup>1203</sup> ho) conviction and condemnation of judgment (krima – sentencing and punishment), if (ean)<sup>1204</sup> whoever this individual (hostis ean<sup>1205</sup>) persists<sup>1206</sup> may be<sup>1207</sup> (eimi<sup>1208</sup> – exists as).******

Actual Translation:    **But I have been persuaded in reference to all of you in Yahuweh, that you all may have felt nothing different. However, the one stirring all of you up and causing all of you great distress will/shall undergo and experience the conviction and condemnation of judgment, whoever this individual may be.**

<sup>1190</sup> As the pronoun ου/su is plural, it has to be brought across in a translation. Just because everyone else neglects to do this, it doesn’t mean that they’re right to do so.

<sup>1191</sup> As seen in *Footnote 1182*, this is not a transliteration of the root ου/su, nor is it an accurate transliteration of how the word appears in the sentence (υμας/humas).

<sup>1192</sup> There is no definite article in the text. Don’t put one in.

<sup>1193</sup> Is there a placeholder used in the oldest manuscript of the text? If yes, then it can’t mean “Lord”. This is purely hypothetical conjecture, presumption and theological speculation and guesswork that should not be included in the text.

<sup>1194</sup> This is what the placeholder KΩ/KO actually represents.

<sup>1195</sup> See *Footnote 1193* above.

<sup>1196</sup> As these two words are in the *accusative* case, they have to come after the verb in the sentence, not before it.

<sup>1197</sup> QP has not fully understood the terms used in Greek Grammar.

<sup>1198</sup> These two words have been restored to their correct place after the verb φρονεω/phroneo.

<sup>1199</sup> QP has not fully transliterated the definite article ο/ho. I have restored it.

<sup>1200</sup> This has been added to bring across the plural meaning of the pronoun ου/su.

<sup>1201</sup> As seen in *Footnote 1182*, this is not a transliteration of the root ου/su, nor is it an accurate transliteration of how the word appears in the sentence (υμας/humas).

<sup>1202</sup> Please refer to *Footnote 1125*.

<sup>1203</sup> Again, this is not a transliteration of the root ου/su.

<sup>1204</sup> Seeing as though the conditional particle εαν/ean comes *after* the pronoun οστις/hostis, it is best to put it *after* the pronoun as they are combined to make a clause saying “whoever, whosoever, and whatever”.

<sup>1205</sup> The words οστις/hostis and εαν/ean put in their correct place and translated properly.

<sup>1206</sup> This is the translation of the verb επιμενω/epimeno, and is certainly not the translation of the present, active, 2<sup>nd</sup> person, subjunctive form of the verb ειμι/eimi.

<sup>1207</sup> This is the correct translation of the present, active, 2<sup>nd</sup> person, subjunctive form of the verb ειμι/eimi.

<sup>1208</sup> The verb ειμι/eimi transliterated correctly.

## Galatians 5:11

**QP: But now brothers, if I still preach circumcision what am I even now pursuing? Then it would have invalidated the trap and offense of the Upright Pillar.**

**Corrected:** But now (*de*) brothers (*adelphos*), if (*ei*) I (*ego*) still (*eti*) preach (*keru~~u~~ssso* – I announce and proclaim in an official capacity) **circumcision** (*peritome*), **why~~at~~<sup>1209</sup>** (*tis*) **am I even now still being pursued<sup>1210</sup>ing<sup>1211</sup>** (*eti diokoma~~t~~<sup>1212</sup>* – am I still ~~striving toward~~ **being harassed, mistreated and accused**)? **Then** (*ara* – as a possible result (often untranslated)) **it would<sup>1213</sup> have invalidated<sup>1214</sup>** (*katargeomai* – ~~put an end to, stopped and abolished, rendered inoperative~~)<sup>1214</sup> **the** (~~to~~<sup>1215</sup> **ho**<sup>1216</sup>) **trap and offense** (*skandalon* – the scandal, stumbling block, snare, temptation, sin, and obstacle of) **of the** (~~to~~<sup>1217</sup> **ho**<sup>1217</sup>) **Upright Pillar** (~~ε~~τ~~ρ~~ω~~~~<sup>1218</sup> **ΣΤΡΟΥ** – Divine Placeholder from *stauros* - *staurou* indicating that the Upright One, the Upright Pillar upon which Yahshua was affixed, the Upright Pillar of the Tabernacle, and the blood-smeared Doorway of Passover are all Divine symbols) **has been invalidated<sup>1219</sup>** (*katargeo* - ~~put an end to, stopped and abolished, rendered inoperative and terminated~~)<sup>1219</sup> ...

**Actual Translation:** But now brothers, if I still preach circumcision, why am I still being pursued? Then the trap and offense of the Upright Pillar has been invalidated...

## Galatians 5:12

**QP: And also how I wish that those who make mischief and the troublemakers among you, that they should be castrated and emasculated, and that they might suffer amputation.**

**Corrected:** **A...and<sup>1220</sup> also** (*kai*) **how I wish** (*ophelon* – ~~would that if only~~)<sup>1221</sup> **that**<sup>1222</sup> (~~oi~~)<sup>1223</sup> **therefore** (*ara*)<sup>1224</sup>, **those who** (*ho*)<sup>1225</sup> **are making** mischief and **the causing**<sup>1226</sup> **troublemakers**

<sup>1209</sup> τις/tis is being used as an interrogative pronoun, meaning “why [is this doing/being that]”.

<sup>1210</sup> All of this is to translate the passive, present, indicative form of the verb διωκω/dioko.

<sup>1211</sup> QP translates this as if διωκω/dioko was in the participle, active form of the verb. But as διωκω/dioko is in the passive and not the active, participle form, QP is wrong.

<sup>1212</sup> QP transliterates the verb διωκω/dioko incorrectly. I have restored the correct transliteration here.

<sup>1213</sup> The verb καταργεω/katargeo is neither in the subjunctive or the imperfect tense, so “would” should not be in the translation.

<sup>1214</sup> The verb καταργεω/katargeo has to come *after* the words that are in the nominative case, as well as those that are in conjunction with the subject of the sentence. QP is wrong to have it here, *before* the words that are in the nominative case.

<sup>1215</sup> QP has failed to remain consistent with its transliteration of the Greek words. Ninety percent of the time QP transliterates the root of the word, and five percent of the time in transliterates how the word appears in the sentence itself, and the other five percent it incorrectly transliterates both the root and how the word appears in the sentence. To remain consistent, I have always restored the correct transliteration of the root of the word.

<sup>1216</sup> The transliteration of the definite article ο/ho restored.

<sup>1217</sup> The transliteration of the definite article ο/ho restored.

<sup>1218</sup> QP incorrectly transliterates the placeholder ΣΤΡΟΥ/STRÖU. I have restored the correct transliteration.

<sup>1219</sup> The verb καταργεω/katargeo restored to its correct place in the sentence, and translated to correctly bring across the perfect, passive form of the verb as it appears in the text itself (κατηργηται/katergetai).

<sup>1220</sup> This is a continuation of the sentence, not a brand new one.

<sup>1221</sup> This word is not in Papyrus 46. It shouldn't be in the text at all.

<sup>1222</sup> This is not a translation of the definite article ο/ho when it's in the plural form (οι/hoi).

<sup>1223</sup> This is in the wrong place in QP.

**among** (*anastatoo* – rendered *anastatountes* (present active masculine plural **participle**) meaning those who **are** causing a disturbance, who **are** upsetting and troubling, and those who **are** causing a revolt and a rebellion among) **all of**<sup>1227</sup> **you** (~~*umais*~~<sup>1228</sup> *su*), **may have**<sup>1229</sup> **that they should be castrated and emasculated themselves, and that they mayight suffer cause amputation and cut themselves off** (*apokoptontai* – rendered aorist subjunctive in Papyrus 46<sup>1230</sup>, rather than future indicative in the NA27, meaning they should and may have body parts cut off such as arms, legs, and their testicles).

**Actual Translation:** ...and therefore, those who are making mischief and causing trouble among all of you may have castrated and emasculated themselves, and may cause amputation and cut themselves off.

### Galatians 5:13

**QP:** For then you brothers upon freedom were called. Only not the liberty towards the violent and impulsive starting point of the flesh. To the contrary through love you be a slave each other.

**Corrected:** For **this reason then** (*gar* – because of this), **brothers** (*adelphos*), **all of**<sup>1231</sup> **you** (~~*umeis*~~<sup>1232</sup> *su*) ~~brothers~~ (*adelphos*) ~~upon~~ (*epi*) ~~freedom~~ (*eleutheria* – freedom)<sup>1233</sup> were called (*kaleo* – you were summoned and invited) **on the basis of and upon** (*epi*) **freedom** (*eleutheria* – liberty and independence)<sup>1234</sup>. **Only** (*monos*<sup>1235</sup> – just) **do not** (*me*) **use**<sup>1236</sup> **the** (~~*ten*~~<sup>1237</sup> ~~*ho*~~<sup>1238</sup>) **liberty** (*eleutheria* – freedom) **towards for** (*eis* – to the point of or in reference to **on behalf of**) **the**<sup>1239</sup> **an violent**<sup>1240</sup> **opportunity** and **impulsive starting point** (*aphorme* – the **an** original

<sup>1224</sup> This is the actual word seen in Papyrus 46 that QP fails to include. The inclusion of this word means it's explaining a conclusion to what's been said before it.

<sup>1225</sup> This is the correct placement and transliteration of the definite article *o/ho*.

<sup>1226</sup> This is to translate the active, present, participle form of the verb *αναστατω*/*anastatoo*.

<sup>1227</sup> This is included to translate the plural form of the pronoun *su/su*.

<sup>1228</sup> Please refer to *Footnote 1215* above.

<sup>1229</sup> This is to translate the aorist, subjunctive form of the verb *αποκοπτω*/*apokopto* (*αποκοψονται*/*apokopsontai*).

<sup>1230</sup> This is correct. Why wasn't it brought across in the translation if this was understood?

<sup>1231</sup> This is included to translate the plural form of the pronoun *su/su*.

<sup>1232</sup> Please refer to *Footnote 1215* above.

<sup>1233</sup> There *has* to be a verb between the subject and the object of a sentence. Seeing as though "For, brothers, all of you" is the subject of the sentence, and "upon freedom" is the object of the sentence, there *has* to be a verb between these two sides. QP ignores this.

<sup>1234</sup> These two words *επι ελευθερια*/*epi eleutheria* have been restored to the correct place in the sentence, after the verb *καλεω*/*kaleo*.

<sup>1235</sup> QP has transliterated the root of the word incorrectly (*μονος*/*monos*), again. I have restored it here.

<sup>1236</sup> As there is no verb in this section of the sentence, one needs to be provided. Usually, the verb *ειμι*/*eimi*/"to exist" is the one that is an ellipsis in a sentence. So the verse could be translated, "Only, this liberty is not to be (*ειμι*/*eimi*) for an opportunity of the flesh", which whilst making sense, still would require the English word "use" to give us, "Only, this liberty is not to be used for an opportunity of the flesh". So rather than adding four words, adding one is adequate to bring across the meaning of the Greek text in an English translation.

<sup>1237</sup> Please refer to *Footnote 1215* above.

<sup>1238</sup> The transliteration of the definite article *o/ho* restored.

<sup>1239</sup> There is no definite article in the text, so one certainly shouldn't be included in the translation.

<sup>1240</sup> There is nothing "violent", "vehement" or "savage" contained in the meaning of the noun *αφορμη*/*aphorme*. The *Theological Dictionary of the New Testament* states, "This [*αφορμη*/*aphorme*] is in G[ree]k a purely formal term for "start," "origin," "cause," "stimulus," "impulse," "undertaking," "pretext," "possibility," "inclination," also as a Stoic word "aversion"... "Logical starting-point" is the sense in Ps[eudo]-Aristot[le]." The exaggerative hyperbole contained in QP is completely unfounded.

impetuous opportunity, vehement circumstance, and savage initial base of operation where the walk and journey began) of the (~~the~~ <sup>1241</sup> *ho*) flesh (*sarx*). To the contrary (*alla* – nevertheless), through (*dia*) love (*agape*)<sup>1242</sup> all of<sup>1243</sup> you are to<sup>1244</sup> be a slave (*douleuo* – serve and be controlled by assistants) to<sup>1245</sup> each other (*allelon* – one another) through (*dia* - because of and on the grounds of) love (*agape* - affection, goodwill and benevolence)<sup>1246</sup> .

**Actual Translation:** For this reason, brothers, all of you were called on the basis of and upon freedom. Only do not use the liberty for an opportunity and starting point of the flesh. To the contrary, all of you are to be a slave to each other through love.

Galatians 5:14

**QP:** Because then all the Law in one word came to an end in the coming to love the [you] nearby neighbor as yourself.

**Corrected:** Because then For (*gar*) all (~~pas~~) the entire Torah Law (*ho*<sup>1247</sup> *pas nomos*<sup>1248</sup> – the Torah in its entirety, every individual and collective thing contained within it) has been brought to fruition (*pleroo* - have been realised and brought into effect, accomplished and completely fulfilled)<sup>1249</sup> in with (*en*) one (*heis*) word (*logos*), came to an end (~~pleroo~~ – was completed)<sup>1250</sup> in with (*en*) this (~~the~~ <sup>1251</sup> *ho*) coming to love<sup>1252</sup> ‘All of you<sup>1253</sup> have loved<sup>1254</sup> (*agapaoesais*<sup>1255</sup> – all of you coming to have been fond of and taking pleasure in) the (~~ton~~ <sup>1256</sup> *ho*) [~~you (sou) omitted from P46~~]<sup>1257</sup> nearby neighbor (*plesion* – the friend and a fellow countryman who is close by) as (*hos*<sup>1258</sup> - like) yourself himself<sup>1259</sup> (~~sheautou~~<sup>1260</sup>).

<sup>1241</sup> The transliteration of the definite article *o/ho* restored.

<sup>1242</sup> QP puts these two words in the wrong position in the sentence.

<sup>1243</sup> This is included to translate the plural form of the pronoun *su/su*.

<sup>1244</sup> As the verb *δουλεω/douleuo* is in the present, imperative form, it is a command to do something.

<sup>1245</sup> This is included as the pronoun *αλληλων/allelon* is in the dative case.

<sup>1246</sup> These two words have been restored to their correct place in the verse.

<sup>1247</sup> The definite article is unspecified in QP.

<sup>1248</sup> It is best to translate all of these words together due to the fact that they form a clause.

<sup>1249</sup> The verb *πληρωω/pleroo* restored to its correct place in the sentence, and translated correctly.

<sup>1250</sup> QP has completely mistranslated this word, and has put it in the wrong place in the sentence. Seeing as though this word *πληρωω/pleroo* is the *exact same* word as seen in the Messiah’s speech in MattithYah 5:17; if, as according to QP, it means “to completely fulfill it” in MattithYah 5:17, then it also means the *exact same* thing here in Galatians 5:14.

<sup>1251</sup> The transliteration of the definite article *o/ho* restored.

<sup>1252</sup> This is neither a translation of how the verb *αγαπαω/agapao* appears in the Nestle-Aland version, nor how it appears in Papyrus 46.

<sup>1253</sup> This is added in order to accurately translate the plural form of the verb *αγαπαω/agapao*.

<sup>1254</sup> This accurately translates the aorist form of the verb *αγαπαω/agapao* as it appears in Papyrus 46

(*αγαπησαι/agapesai*), which QP has ignored.

<sup>1255</sup> Please refer to *Footnote 1215* above. This is also not the transliteration of how the verb *αγαπαω/agapao* appears in Papyrus 46 - *αγαπησαι/agapesai*.

<sup>1256</sup> The transliteration of the definite article *o/ho* restored.

<sup>1257</sup> This word is not in Papyrus 46, so it shouldn’t be included in the translation.

<sup>1258</sup> The transliteration of the comparative conjunction *ως/hos* restored.

<sup>1259</sup> As the word in Papyrus 46 is from the root *εαυτου/heautou*, it means “himself” not “yourself”.

<sup>1260</sup> The transliteration of the reflexive pronoun *εαυτου/heautou* restored.

Actual Translation: For the entire Torah has been brought to fruition with one word, with this: ‘All of you have loved the neighbor as himself.’

### Galatians 5:15

QP: But if you bite and you eat up each other, see not under one another you might be consumed.

Corrected: But (de) if (ei) all of<sup>1261</sup> you bite (dakno – sting, harm, lacerate, and wound, vex, thwart, and irritate) and (kai) all of<sup>1262</sup> you eat up (katesthio – exploit and devour, consume, waste, squander, and rob) each one another (allelon), see be aware that (blepo) not (me) under (hypo—by) one another (allelon—each other)<sup>1263</sup> none of you might be consumed (me analoo – you may be destroyed) by (hupo) one another (allelon - each other)<sup>1264</sup>.

Actual Translation: But if all of you bite and all of you eat one another, be aware that none of you may be consumed by one another.

### Galatians 5:16

QP: But I say [the] spirit has walked around and continues to tread about and deep longing the flesh does not otherwise you may complete.

Corrected: But (de) I say (lego): all of you<sup>1265</sup> are to be walking around and treading about (peripateo - living and regulating your lives)<sup>1266</sup> [the]<sup>1267</sup> in<sup>1268</sup> sSpirit (ΠΙΝΙ / ~~pneumati~~ – the Divine Placeholder is a symbol for the *Ruwach Qodesh*, or Set-Apart Spirit (~~however, since Sha’uwl’s spirit bears no resemblance to our Spiritual Mother, the lowercase spirit is appropriate~~))<sup>1269</sup> has walked around and continues to tread about<sup>1270</sup> (peripateisthe<sup>1271</sup> – ~~[imperfect instead of present tense in P46~~<sup>1272</sup>]) and (kai) deep longing (~~epithymia~~ – strong impulse, desire, coveting, craving, and lust) the<sup>1273</sup> flesh (~~sarx~~)<sup>1274</sup> does not never (~~ou~~) otherwise (~~me~~)<sup>1275</sup>

<sup>1261</sup> This is included to translate the 2<sup>nd</sup> person, plural form of the verb δακνω/dakno.

<sup>1262</sup> This is included to translate the 2<sup>nd</sup> person, plural form of the verb κατασθιω/katesthio.

<sup>1263</sup> These two words (υπο αλληλων/hupo allelon) are in the wrong place in QP.

<sup>1264</sup> The words in *Footnote 1263* have been restored to their correct place in the sentence.

<sup>1265</sup> This is to translate the plural (not singular) form of the verb περιπατω/peripateo.

<sup>1266</sup> The verb περιπατω/peripateo restored to its correct place in the sentence, and translated correctly to bring across the passive, present, imperative (command) form of the verb περιπατω/peripateo as it appears in Papyrus 46 (περιπατεισθε/peripateisthe).

<sup>1267</sup> There is no definite article in the text.

<sup>1268</sup> This is included to translate the dative case of the placeholder ΠΙΝΙ/PNI.

<sup>1269</sup> As seen in previous notes, this is but hypothetical conjecture, presumption and theological speculation and guesswork that should not be included in the text.

<sup>1270</sup> QP has put the verb περιπατω/peripateo in the wrong place in the sentence.

<sup>1271</sup> QP has wrongly transliterated how the verb περιπατω/peripateo appears in the text of Papyrus 46 (περιπατεισθε/peripateisthe).

<sup>1272</sup> This is incorrect. περιπατεισθε/peripateisthe is still in the present tense (the word would need to have the letter ε/epsilon as a prefix (added to the beginning) if it was in the *imperfect* tense), the only difference is that the word is *passive* in Papyrus 46 compared to *active* in the Nestle-Aland Greek New Testament.

<sup>1273</sup> No definite article has appeared in the text.

<sup>1274</sup> These two words (επιθυμια σαρξ/epithymia sarx) are in the wrong place in QP.



~~you~~ may any of you<sup>1276</sup> complete (*teleo* – ~~you~~ might ~~end or finish~~ bring about the aim, goal and purpose of) a deep longing, desire and lust (*epithumia*) of flesh (*sarx*)<sup>1277</sup>.

Actual Translation: **But I say: all of you are to be walking around and treading about in Spirit, and never may any of you complete a deep longing, desire and lust of flesh.**

### Galatians 5:17

QP: **But the flesh deeply desires against the spirit but the spirit according to the flesh this because it is hostile toward each other in order to not what if you decide and intend this to do.**

Corrected: ~~But~~ (*de*)<sup>1278</sup> For (*gar*)<sup>1279</sup> ~~the~~ (*e ho*<sup>1280</sup>) flesh (*sarx*) deeply desires (*epithumeo* – longs and lusts for, desires, covets, craves, and lusts after) against (*kata* – ~~according to~~ contrary to and in opposition to) ~~the~~ (*ho*)<sup>1281</sup> sSpirit (*ΠΝΣ* ~~*†pneumatōs*~~ – Divine Placeholder for the *Ruwach Qodesh*, or Set-Apart Spirit (~~however, since Sha’uwl’s spirit bears no resemblance to our Spiritual Mother, the lowercase spirit is appropriate~~)) but and therefore (*ho*<sup>1282</sup> *de*) ~~the~~ (*ho*)<sup>1283</sup> sSpirit (*ΠΝΑ* ~~*†pneuma*~~ – the Divine Placeholder is a symbol for the *Ruwach Qodesh*, or Set-Apart Spirit (~~however, since Sha’uwl’s spirit bears no resemblance to our Spiritual Mother, the lowercase spirit is appropriate~~)) according to against (*kata* – contrary to and in opposition to) ~~the~~ (*ho*)<sup>1284</sup> flesh (*sarx*), this (*houtos*)<sup>1285</sup> because (*gar*) these (*houtos*)<sup>1286</sup> it is are hostile toward (*antikeimai* – ~~be an~~ are opponents and adversaries, opposinge and being adverse to) each other (*allelon*), in order so that (*hina* – as a result) none of you may do or perform not (*me poieo* – may accomplish, carry out, produce, or bring about) whatever (*hos ean*<sup>1287</sup>) if (*ean* – ~~when~~) things (*houtos* – these things that)<sup>1288</sup> any of<sup>1289</sup> you may<sup>1290</sup> decide and intend to do (*thelo* – desire and enjoy) this (*houtos*) to do (*poieomai* – perform)<sup>1291</sup>.

<sup>1275</sup> These two words (*ου μη/ou me*) are two negative particles, which when combined together would literally mean “not not”, which is a Greek clause meaning “never, ever”. More-or-less equivalent to the English phrase “Not in a million years”. The combination of the two words serve as a complete and utter negation of whatever it is that the two particles are referring to. When in combination, they should never be split up.

<sup>1276</sup> This is to translate the plural form of the verb *τελεω/teleo*.

<sup>1277</sup> These two words (*επιθυμια σαρξ/epithumia sarx*) have been restored to their correct place, and translated correctly.

<sup>1278</sup> QP has the wrong word in the text.

<sup>1279</sup> This is the actual word used in the text, in both Papyrus 46 and the Nestle-Aland Greek New Testament.

<sup>1280</sup> The transliteration of the definite article *o/ho* restored.

<sup>1281</sup> The definite article *o/ho* unspecified in QP.

<sup>1282</sup> The definite article *o/ho* omitted in QP.

<sup>1283</sup> The definite article *o/ho* unspecified in QP.

<sup>1284</sup> The definite article *o/ho* unspecified in QP.

<sup>1285</sup> QP has put this in the wrong place, and QP incorrectly translates *ουτος/houtos* that is in its plural form, not the singular.

<sup>1286</sup> The pronoun *ουτος/houtos* restored to its correct place in the sentence and translated correctly.

<sup>1287</sup> As the two words *ος εαν/hos ean* combine together to form a clause meaning “whatever,” they shouldn’t be translated separately.

<sup>1288</sup> Again, as seen in *Footnote 1286*, the pronoun *ουτος/houtos* is in its plural form, not the singular. It has also been restored to its correct place in the sentence.

<sup>1289</sup> This is included to bring out the 2<sup>nd</sup> person, plural form of the verb *θελω/thelo*.

<sup>1290</sup> This is to translate the subjunctive form of the verb *θελω/thelo*.

<sup>1291</sup> QP has put the verb *ποιεω/poieo* in the wrong place.

Actual Translation: For the flesh deeply desires against the Spirit, and therefore the Spirit against the flesh, because these are hostile toward each other, so that none of you may do or perform whatever things any of you may decide and intend to do.

Galatians 5:18

QP: But if you are not guided [by] the spirit you are under the Law.

Corrected: But (de) if (ei) all of<sup>1292</sup> you are not<sup>1293</sup> led and guided (ου<sup>1294</sup> ago – ~~not led directed~~ and carried) [by]<sup>1295</sup> the<sup>1296</sup> sSpirit (ΠΝΙ-/pneumati— Divine Placeholder for the *Ruwach Qodesh*, or Set-Apart Spirit (~~however, since Sha'awl's spirit bears no resemblance to our Spiritual Mother, the lowercase spirit is appropriate~~)) none of you are (ou<sup>1297</sup> eimi) under beneath (hypo<sup>1298</sup>) the<sup>1299</sup> Law a moral tradition<sup>1300</sup> (nomos~~π~~<sup>1301</sup> – *Torah* a law-code or a custom, a statute, an ordinance, or a man-made rule).

Actual Translation: But if all of you are led and guided by Spirit, none of you are beneath a moral tradition.

Galatians 5:19

QP: But clearly seen and widely known are the activities [of] the flesh. Whatever exists as fornication, immorality, sensuousness,...

Corrected: But Moreover (de), ~~clearly seen and widely known~~ (*phaneros*—evident, manifest, and apparent) ~~are~~ (eimi)<sup>1302</sup> the (ho)<sup>1303</sup> activities (ergon – works and tasks, business and undertakings) [of]<sup>1304</sup> the (ho)<sup>1305</sup> flesh (sarx) are (eimi) clearly seen and widely known (*phaneros* - evident, manifest, and apparent)<sup>1306</sup>. Whatever These (*hostis* – and whoever) exists as the following (eimi): fornication (*porneia* – a pornographer, prostitute, or adulterer), immorality (*akatharsia* – that which is filthy and unclean, worthless and wasteful), sensuousness (*aselgeia* – licentiousness and lewdness, unrestrained morally demonstrating debauchery),...

Actual Translation: Moreover, the activities of the flesh are clearly seen and widely known. These exist as *the following*: fornication, immorality, sensuousness,...

<sup>1292</sup> This is included to translate the plural form of the verb αγω/ago.

<sup>1293</sup> Do not put this here. It is impossible for this word to be here. QP has moved this to the completely wrong place.

<sup>1294</sup> See above footnote. It is *impossible* to have the negative particle ου/ou here. Absolutely impossible.

<sup>1295</sup> The Brackets are unnecessary.

<sup>1296</sup> There is no definite article in the text. Don't put one in.

<sup>1297</sup> The negative particle ου/ou restored to its correct and only place in the sentence.

<sup>1298</sup> See *Footnote 803*.

<sup>1299</sup> There is no definite article in the text. Don't put one in.

<sup>1300</sup> This is the correct translation of νομος/nomos when it isn't prefixed by the definite article.

<sup>1301</sup> QP wrongly transliterates the root of the word νομος/nomos. I have restored it here, again.

<sup>1302</sup> QP puts these two words (ειμι φανερος/eimi phaneros) in the wrong place, as well as in the wrong order.

<sup>1303</sup> The definite article unspecified in QP.

<sup>1304</sup> The brackets are unnecessary as the definite article is in the genitive case.

<sup>1305</sup> The definite article unspecified in QP.

<sup>1306</sup> The two words (ειμι φανερος/eimi phaneros) restored to their correct order and place in the sentence.

## Galatians 5:20

**QP: ...idolatry, the use and administering of drugs, enmity, strife and dissension, earnest concern and ardent affection, wrath, selfish ambitions, discord, and choice,...**

**Corrected: ...idolatry** (*eidololatria* – worship of idols and false gods), **the use and administering of drugs and witchcraft**<sup>1307</sup> (*pharmakeia*– use of medicines, poisoning, sorcery, witchcraft, and black magic), **enmities**<sup>1308</sup> ~~ϣ~~ (*echthra* – hostility and antagonism), **strife and dissension** (*eris* – conflicts, contention, discord, arguing, wrangling, and quarrels), ~~earnest concern~~ **envy and ardent affection** **resentment**<sup>1309</sup> (*zelos* – ~~deeply devoted zeal and passion, warm support and emotional feelings, intense excitement, but also potentially~~ meaning jealousy, envy, and resentment), **wrath** (*thymos* – anger~~s~~ and rage~~s~~, ~~but also passion~~), **selfish ambitions** (*eritheia* – rivalries and hostilities, specifically electioneering while running for office), **discords** (*dichostasia* – division and dissension), **and**<sup>1310</sup> **choice sects and religious parties**<sup>1311</sup> (*haireisis* – forming a divergent opinion, false or separatist teaching, choosing a religion and forming religious tenants),...

**Actual Translation: ...idolatry, the use and administering of drugs and witchcraft, enmities, strife and dissension, envy and resentment, wrath, selfish ambitions, discords, sects and religious parties,...**

## Galatians 5:21

**QP: ...envy, drunkenness, public partying, and similar to this which I previously spoke to you inasmuch I said before the likes of those doing this will not inherit God's reign and kingdom.**

**Corrected: ...envies**<sup>1312</sup> ~~ϣ~~ (*phthonos* – jealousy), **drunkenness** (*methe* – intoxication), **public partying** (*komos* – a festive assembly featuring feasting and merrymaking **always used in reference to parties in honour of false gods, such as Easter and Christmas**), **and** (*kai*) **things** (*ho*)<sup>1313</sup> **similar to** (*homoios*) **these**<sup>1314</sup> (*houtos*); **that which** (*hos*) **I previously spoke to**<sup>1315</sup> **forewarn**<sup>1316</sup> (*prolego* – **I speak about in advance and state beforehand**) **all of**<sup>1317</sup> **you about** (*u~~min~~*<sup>1318</sup> *su*); **inasmuch as** (*kathos* – **when just as**) **I said before** (*proepo*), **that** (*hoti*)<sup>1319</sup> **those** (*ho*)<sup>1320</sup> **the likes of those**

<sup>1307</sup> It's best to make sure that something to do with "witchcraft" is included in the main translation of *pharmakeia*, especially as that is one of its core meanings, and how it is used in the Greek Septuagint (Exodus 7:22).

<sup>1308</sup> This is to bring across the fact that the noun *εχθρα*/*echthra* is in the plural form, not just the singular.

<sup>1309</sup> Actually, the *good* sense contained in the noun *ζηλος*/*zelos* and the verb *ζηλω*/*zeloo* is very rare in the Greek of that which is usually called the New Testament. It is obviously being used in the bad sense of envy and resentment here.

<sup>1310</sup> There is no Greek *και*/*kai* in the text.

<sup>1311</sup> The Greek noun *αιρεσις*/*haireisis* is ninety-nine percent of the time used to denote different opinions of those whom form sects and religious parties, such as the Sadducees and Pharisees, and was especially used in reference to the schools formed around the Greek philosophers.

<sup>1312</sup> It has been changed to this as the Greek noun *φθονος*/*phthonos* is in the plural form, not the singular.

<sup>1313</sup> Definite article omitted in QP.

<sup>1314</sup> As seen in 5:17, the Greek pronoun *ουτος*/*houtos* is in the *plural*, not the singular.

<sup>1315</sup> This is an incorrect translation of the present tense of the verb *προλεγω*/*prolego*.

<sup>1316</sup> This is the correct translation of the present tense of the verb *προλεγω*/*prolego*.

<sup>1317</sup> This is included to translate the plural form of the pronoun *ου*/*su*.

<sup>1318</sup> Please refer to *Footnote 1215* above.

<sup>1319</sup> The substantive conjunction *ουτι*/*hoti* restored to its correct place in the sentence.

<sup>1320</sup> Definite article omitted in QP.

(~~toioutos~~ — such kind as this)<sup>1321</sup> **doing** (*prasso* – practicing and exercising) ~~this~~ (~~hotti~~)<sup>1322</sup> **such things as these** (*ho*<sup>1323</sup> ~~toioutos~~)<sup>1324</sup> **will/shall**<sup>1325</sup> **not** (*ou*) **inherit** (*kleronomeo* – receive or gain possession of possession from father to child) **God's (ΘΥ) reign and kingdom** (*basileia*).

Actual Translation: ...envies, drunkenness, public partying, and things similar to these; that which I forewarn all of you *about*, inasmuch as I said before, that those doing such things as these will/shall not inherit God's reign and kingdom.

#### Galatians 5:22

QP: **But the fruit [of] the spirit is: love, happiness, peace, patience, usefulness, being upright and good, faith and belief,...**

Corrected: **But** (*de*) **the** (*ho*<sup>1326</sup>) **fruit** (*karpos* – harvest and result) [~~of~~]<sup>1327</sup> **the** (~~the~~ *ho*<sup>1328</sup>) **sSpirit** (ΠΝΣ *pneumatos* – Divine Placeholder for the *Ruwach Qodesh*, or Set-Apart Spirit (~~however, since Sha'awl's spirit bears no resemblance to our Spiritual Mother, the lowercase spirit is appropriate~~)) **is** (*estin eimi*<sup>1329</sup>): **love** (*agape* – an appreciative attitude resulting from a conscious evaluation and choice, familial affection and devotion, good will, benevolence, and fellowship festival feasts; from *agapao* welcoming and affectionate, entertaining and pleasing), **happiness** (*chara* – gladness and joy), **peace** (*eirene* – harmony and tranquility), **patience** (*makrothymia* – forbearance and calm, endurance and constancy, steadfastness and perseverance), **usefulness** (*chrestotes* – a kind, moral, good, beneficial, and upright implement), **being upright and good** (*agathosyne* – being actively engaged in being right and good, being generous and upright, depicting a willingness to share that which is trustworthy and true), ~~faith and belief~~ **trust and reliance** (*pistis* – originally conveyed trust and reliance but migrated over time as a result of Sha'awl's epistles medieval Christianity to mean belief and faith),...

Actual Translation: **But the fruit of the Spirit is: love, happiness, peace, patience, usefulness, being upright and good, trust and reliance,...**

#### Galatians 5:23

QP: **...a controlled, considered, and appropriate response, [and] self-control, with regard to such the Law does not exist.**

Corrected: **...a controlled, considered, and appropriate response** **manifested in gentleness** (*prautes* – usually rendered meekness, gentleness and humility, but in actuality, a person who

<sup>1321</sup> QP has this in the wrong place in the sentence.

<sup>1322</sup> QP has this in the wrong place in the sentence.

<sup>1323</sup> Definite article omitted in QP.

<sup>1324</sup> As the words here (ο τοιουτος/ho toioutos) are in the *accusative* case, they have to come after the nominative verb *πρασσω/prasso*, not before it.

<sup>1325</sup> Again, I don't know whether QP is using "will" to mean the present or future tense.

<sup>1326</sup> The correct transliteration of the definite article ο/ho restored.

<sup>1327</sup> The brackets are unnecessary as the definite article ο/ho is in the genitive case.

<sup>1328</sup> The correct transliteration of the definite article ο/ho restored.

<sup>1329</sup> The transliteration of the root *ειμι/eimi* restored.

considers the circumstance and responds appropriately), [~~and~~]<sup>1330</sup> **self-control** (*egkrateia* – being strong, powerful, and controlling, being able to control ones desires for sex, food, use of language and how one conducts oneself amongst others, being able to govern outbursts and fleshy impulses and passions self-sufficient); ~~with regard to~~ **there is (eimi) no (ou) law or injunction** (*nomos* - a law-code or a custom, a statute, an ordinance, or a man-made rule)<sup>1331</sup> **against** (*kata* – down from, in accord with, and against, contrary to and in opposition to) **such things** (*ho*<sup>1332</sup> *toioutos*) **the**<sup>1333</sup> **Law** (*nomos* – the Torah<sup>1334</sup>) **does not exist** (*ouk estin*<sup>1335</sup> – is incompatible, does not correspond, is dissimilar, and is not represented)<sup>1336</sup>.

**Actual Translation:** ...a controlled, considered, and appropriate response manifested in gentleness, self-control; there is no law or injunction against such things.

Galatians 5:24

**QP:** **But** [*with*] those of Christou the flesh has been affixed to the Upright Pillar with the passions and impulses and the deep desires and longings.

**Corrected:** **But Therefore** (*de*)<sup>1337</sup>, [*with*]<sup>1338</sup> those **who are** (*oi ho*<sup>1339</sup>) of **the**<sup>1340</sup> (*toe ho*<sup>1341</sup>) **Christou**<sup>1342</sup> **Messiyah**<sup>1343</sup> (XY *Christou* – Divine Placeholder for Useful Tool, Upright Servant, and Messiyah (the Implement of Yah); ~~but since this epistle has disassociated the Messiyah from the Towrah, it's misleading to connect that which he has severed~~) **the** (*ten ho*<sup>1344</sup>) **flesh** (*sarx*)<sup>1345</sup> **have been affixed to the Upright Pillar and crucified** (ΕΣΤΑΝ - figurative of putting to death and getting rid of bad things associated with) **the (ho) flesh (sarx)**<sup>1346</sup> **together with** (*syn*) **the its** (*tais ho*<sup>1347</sup>) **passions and impulses** (*pathema* – sufferings and misfortunes, calamities and afflictions), **and** (*kai*) **the its** (*tais ho*<sup>1348</sup>) **deep desires and longings** (*epithymai* – lusts and cravings, coveting and angry responses).

**Actual Translation:** **Therefore, those who are of the Messiyah have affixed and crucified the flesh together with its passions and impulses, and its deep desires and longings.**

<sup>1330</sup> Not in the Greek text, so doesn't need to be added.

<sup>1331</sup> As the noun *νομος/nomos* is in the nominative, it has to come at the beginning of the sentence.

<sup>1332</sup> Definite article omitted from QP.

<sup>1333</sup> There is *no* definite article in the text. Don't put one in.

<sup>1334</sup> The noun *νομος/nomos* is not prefixed by the definite article, so it can't mean "the Torah".

<sup>1335</sup> QP hasn't translated the root of the words here.

<sup>1336</sup> QP has put these two words (*ου ειμι/ou eimi*) in the wrong place.

<sup>1337</sup> The Greek *δε/de* is being used as a connective rather than contrastive conjunction.

<sup>1338</sup> This was unnecessary to be included.

<sup>1339</sup> The correct transliteration of the definite article *o/ho* restored.

<sup>1340</sup> The definite article has been included before the placeholder, and as it's in the genitive form (*του/tou*) it means "of the".

<sup>1341</sup> The correct transliteration of the definite article *o/ho* restored.

<sup>1342</sup> This is not what the placeholders represent.

<sup>1343</sup> This is the genuine meaning of the placeholders.

<sup>1344</sup> The correct transliteration of the definite article *o/ho* restored.

<sup>1345</sup> As the words *ο σαρξ/ho sarx* are in the accusative case, they have to come after the verb, not before it.

<sup>1346</sup> The words *ο σαρξ/ho sarx* restored to their correct place in the sentence.

<sup>1347</sup> The correct transliteration of the definite article *o/ho* restored.

<sup>1348</sup> The correct transliteration of the definite article *o/ho* restored.



## Galatians 5:25

**QP: If we live [in the] spirit we march in a line [in the] spirit.**

**Corrected:** If (ei) we live (zao) {<sup>1349</sup> in the<sup>1350</sup> sSpirit (INI /*pneumati* - Divine Placeholder for the *Ruwach Qodesh*, or Set-Apart Spirit (~~however, since Sha'awl's spirit bears no resemblance to our Spiritual Mother, the lowercase spirit is appropriate~~), we may<sup>1351</sup> march in a line and live (*stoicheomen* – we may proceed to march in a row, and we may live in conformity) {<sup>1352</sup> in-the<sup>1353</sup> sSpirit (INI /*pneumati*).

**Actual Translation:** If we live in Spirit, we may march in a line and live in Spirit.

## Galatians 5:26

**QP: Not [that] we might come to exist vainly boastful provoking and irritating one another, jealous of each other.**

**Corrected:** Let us Not (me) {~~that~~<sup>1354</sup> we might<sup>1355</sup> come to exist (*ginomeōai*<sup>1356</sup>) as vainly boastersful and self-glorifiers (*kenodoxos* – glorifying ourselves while sharing opinions which are false), provoking and irritating (*prokaleomai* – calling forth to challenge others to combat) one another (*allelon~~us~~*), being<sup>1357</sup> jealous of (*phthonoentes*<sup>1358</sup> – envious of) each one another<sup>1359</sup> (*allelon~~us~~*).

**Actual Translation:** Let us not come to exist as vain boasters and self-glorifiers, provoking and irritating one another, being jealous of one another.

## *Galatians - Chapter 6*

### Galatians 6:1

**QP: And also brothers, if a man may have previously detected or caught in someone a false step, you, the ones who are spiritual, you must thoroughly prepare and completely restore the**

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<sup>1349</sup> The brackets are unnecessary.

<sup>1350</sup> There is no definite article in the text, and so isn't needed.

<sup>1351</sup> This is included to translate the subjunctive form of the verb *στοιχεω/stoicheo*.

<sup>1352</sup> The brackets are unnecessary.

<sup>1353</sup> There is no definite article in the text, and so isn't needed.

<sup>1354</sup> This was unnecessary to be included, even in brackets.

<sup>1355</sup> Even if this was the correct place to bring across the subjunctive form of the verb *γινομαι/ginomai*, the words are in the wrong order anyway.

<sup>1356</sup> QP incorrectly transliterates both the root and how the word *γινομαι/ginomai* appears in the text. I have restored the correct transliteration of the root *γινομαι/ginomai*.

<sup>1357</sup> This is added to translate the participle, present form of the verb *φθονεω/phthoneo*.

<sup>1358</sup> QP incorrectly transliterates both the root and how the word *φθονεω/phthoneo* appears in the text. I have restored the correct transliteration of the root *φθονεω/phthoneo*.

<sup>1359</sup> As this word is the exact same word in case, tense, mood etc., etc., as seen two words previously, it's best to translate them the same way.

one such as this with an appropriate response, and in a controlled and considered spirit, carefully observing yourself so then you may not be examined or might not examine.

Corrected: **And also (kai), brothers (adelphos), if (ean) a man (anthropos - human being) may have previously been<sup>1360</sup> detected or caught, overtaken or found to be held<sup>1361</sup> (prolambano – might have previously held) in (en) someone<sup>1362</sup> a certain (tis/ti<sup>1363</sup>) a false step (paraptomati – slip up, misdeed, or deviation), all of<sup>1364</sup> you (umeis<sup>1365</sup> su), the ones (hot<sup>1366</sup>) who are spiritual (pneumatiko<sup>s</sup><sup>1367</sup> – who acts spiritually), all of<sup>1368</sup> you must thoroughly prepare and completely restore (katartizo – make totally adequate, entirely render and furnish, produce and arrange, wholly mend, repair, make sound and equip) the one (ton ho<sup>1369</sup>) such as this (toioutos) with (en – in) an appropriate response, and in a controlled and considered<sup>1370</sup> (~~prautes~~ – responding appropriately after carefully evaluating the circumstances, errantly rendered meek, gentle, or humble<sup>1371</sup>) a s**Spirit** (INI / pneumatī – Divine Placeholder for the Ruwach Qodesh, or Set-Apart Spirit (~~however, since Sha’uwl’s spirit bears no resemblance to our Spiritual Mother, the lowercase spirit is appropriate~~)) of gentleness and considerateness borne from a balance of strength and power manifested in ones character and disposition (~~prautes~~ - whilst “gentleness” expresses a bout of weakness, prautes is actually about getting angry and indignant at the right time; the middle ground between a brutish bad temper that flies off the handle thoughtlessly, and the cowardice that manifests in spineless incompetence and indifference to wrongs seen)<sup>1372</sup>, carefully observing (skopeo – focusing on, closely watching, being concerned, and thinking about) yourself (seauto<sup>u</sup><sup>1373</sup>) so then (kai) you may not be examined or might not examine tempted to sin<sup>1374</sup> (me peirazo – may not be tested or may<sup>ight</sup> not ascertain the truth be seduced, enticed or solicited to mess up) also (kai).**

Actual Translation: **And also, brothers, if a man may have been detected or caught, overtaken or found to be held in a certain false step, all of you, the ones who are spiritual, all of you must thoroughly prepare and completely restore the one such as this with a Spirit of gentleness and considerateness borne from a balance of strength and power manifested in ones character and disposition, carefully observing yourself so you may not be examined or tempted to sin also.**

<sup>1360</sup> This is to translate the aorist, passive form of the verb προλαμβανω/prolambano.

<sup>1361</sup> This is to bring across the full meaning of the verb προλαμβανω/prolambano.

<sup>1362</sup> This is not a translation of the neuter form of the indefinite pronoun τις/tis.

<sup>1363</sup> This is to accurately transliterate the root word τις/tis.

<sup>1364</sup> This is to bring across the plural form of the verb συ/su. This is especially needed as there are verbs and pronouns later on in the text that are *singular*.

<sup>1365</sup> Please refer to *Footnote 1215* above.

<sup>1366</sup> The correct transliteration of the definite article ο/ho restored.

<sup>1367</sup> I have corrected the transliteration of the adjective πνευματικός/pneumatikos.

<sup>1368</sup> See *Footnote 1364*.

<sup>1369</sup> The correct transliteration of the definite article ο/ho restored.

<sup>1370</sup> As the noun πραιτης/prautes is in the genitive form, it has to come *after* a word that it is modifying. In this case, it's modifying the dative form of the placeholder ΠΝΙ/ΠΝΙ.

<sup>1371</sup> The explanation of the noun πραιτης/prautes in QP is incorrect.

<sup>1372</sup> The noun πραιτης/prautes restored to its correct place, translated correctly, and actual explanation of the word included in the parenthesis.

<sup>1373</sup> Please refer to *Footnote 1215* above.

<sup>1374</sup> This is to translate the full meaning of the verb πειραζω/peirazo.

## Galatians 6:2

**QP:** The weighty burdens [of] one another you endure and carry and thus in this way you complete the Law of Christou.

**Corrected:** All of you are to<sup>1375</sup> endure and carry (*bastazo* - undergo, remove, take away, and bear)<sup>1376</sup> ~~the~~<sup>1377</sup> (~~ta~~ ho<sup>1378</sup>) weighty burdens (*baros* – hardships, weight, oppressive sufferings, and troubles) ~~[of]~~<sup>1379</sup> one another (*allelon*); ~~you endure and carry~~ (*bastazo* – undergo, remove, take away, and bear) and (*kai*) thus in this way (*houtos*) all of<sup>1380</sup> you shall<sup>1381</sup> complete (*anapleroo* – provide, fulfill, and ~~replace~~ confirm) the (~~ton~~ ho<sup>1382</sup>) Law (*nomos*~~#~~) of the<sup>1383</sup> (~~ton~~ ho<sup>1384</sup>) Christou<sup>1385</sup> Messiyah<sup>1386</sup> (XY ~~Christou~~ - placeholder for the Messiyah, the Implement of Yah).

**Actual Translation:** All of you are to endure and carry the weighty burdens of one another, and thus in this way all of you shall complete the Law of the Messiyah.

## Galatians 6:3

**QP:** Since if someone supposes and presumes to be someone [he] is nothing, deceiving himself.

**Corrected:** ~~Since~~ ~~if~~ indeed (*eiper* – if indeed or if after all) someone (*tis*) supposes and presumes he is<sup>1387</sup> (*dokeo*~~#~~<sup>1388</sup> – he is of the opinion or he is thinking that he is reputed) to be (*eimi*~~#~~<sup>1389</sup>) something<sup>1390</sup> one (*tis*<sup>1391</sup>) ~~[he]~~ though being<sup>1392</sup> is (~~en~~ *eimi*<sup>1393</sup>) nothing (*medeis*~~#~~<sup>1394</sup>), he deceives<sup>1395</sup> (*phrenapatao*) himself (*eauto*~~#~~<sup>1396</sup>).

<sup>1375</sup> This is to translate the 2<sup>nd</sup> person, plural, imperative (command) form of the verb βασταζω/bastazo.

<sup>1376</sup> When there is no noun in the nominative case, the verb in the verse still has to come before the words that in the accusative case, especially those verbs that are the imperative (command) form.

<sup>1377</sup> The words that are in the accusative case have to come after either other words that are in the nominative case, or after those verbs that are in the imperative (command) form.

<sup>1378</sup> The correct transliteration of the definite article o/ho restored.

<sup>1379</sup> The brackets are unnecessary as the reciprocal pronoun αλληλων/allelon is in its genitive form.

<sup>1380</sup> This is included to translate the 2<sup>nd</sup> person, plural form of the verb αναπληρωω/anapleroo.

<sup>1381</sup> This is included to translate the future tense of the verb αναπληρωω/anapleroo, which QP fails to even hint at.

<sup>1382</sup> The correct transliteration of the definite article o/ho restored.

<sup>1383</sup> As the definite article is included before an adjective, "the" has to be put in the translation.

<sup>1384</sup> The correct transliteration of the definite article o/ho restored.

<sup>1385</sup> This is not what the placeholder represents.

<sup>1386</sup> This is the genuine meaning of the placeholder.

<sup>1387</sup> This is to translate the 3<sup>rd</sup> person, active, singular form of the verb δοκεω/dokeo.

<sup>1388</sup> Please refer to *Footnote 1215* above.

<sup>1389</sup> Please refer to *Footnote 1215* above.

<sup>1390</sup> This is to translate the fact that the indefinite pronoun τις/tis is in its neuter form, not its masculine or feminine form.

<sup>1391</sup> Please refer to *Footnote 1215* above.

<sup>1392</sup> This is to translate the participle form of the verb ειμι/eimi.

<sup>1393</sup> Please refer to *Footnote 1215* above.

<sup>1394</sup> Please refer to *Footnote 1215* above.

<sup>1395</sup> If QP had included "he is" before "deceiving", it would've been correct.

<sup>1396</sup> Please refer to *Footnote 1215* above.

Actual Translation: **If indeed someone supposes and presumes he is to be something, though being nothing, he deceives himself.**

Galatians 6:4

QP: **But the work himself they must examine *each*, and then to him alone the boast he or she will possess *and*, not on behalf of another.**

Corrected: **But (*de*) let him approve<sup>1397</sup> (*dokimazo* - let him examine, scrutinize and dig through the evidence and show, demonstrate and prove the worthiness and merit of)<sup>1398</sup> the (~~*to*~~<sup>1399</sup> *ho*<sup>1400</sup>) work (*ergon* - deeds, accomplishments, and performances) [~~*of*~~<sup>1401</sup> himself (*heauto~~u~~*<sup>1402</sup> - itself) they must examine (*dokimazo* - they should scrutinize their accomplishments so that they will be deemed worthy and prove that their performances should be recognized as meritorious)<sup>1403</sup> [~~*each*~~ (*ekastos* - every) omitted from P46]<sup>1404</sup>, and (*kai*) then (*tote*) he shall possess (*echo* - shall have and hold)<sup>1405</sup> to (*eis*) him (*autos*~~*u*~~<sup>1406</sup>) alone (*monos* - to the exclusion of all others) the (*to*) reason to boast (*ho*<sup>1407</sup> *kauchema* - means to exhibit pride and praise, exaltation and glory) ~~*he or she will possess*~~ (*echo* - will have and hold) within (*eis* - inside)<sup>1408</sup> him (*autos*) alone (*monos* - excluding everyone else)<sup>1409</sup> [~~*and*~~ (*kai*) omitted in P46]<sup>1410</sup>, not (*ouk*) ~~*on behalf*~~ within (*eis* - inside)<sup>1411</sup> of<sup>1412</sup> the (~~*to*~~<sup>1413</sup> *ho*<sup>1414</sup>) another person (*heteros*~~*u*~~<sup>1415</sup> - other anyone else).<sup>1416</sup>**

Actual Translation: **But let him approve the work of himself, and then he shall possess the reason to boast within him alone, not within the other person,...**

Galatians 6:5

QP: **For each and every one their own individual and distinct burden will carry.**

<sup>1397</sup> This is to accurately translate the singular, 3<sup>rd</sup> person, imperative form of the verb *δοκιμαζω*/dokimazo.

<sup>1398</sup> This has been restored to its correct place in the sentence.

<sup>1399</sup> Please refer to Footnote 1215 above.

<sup>1400</sup> The correct transliteration of the definite article *o*/*ho* restored.

<sup>1401</sup> Brackets not needed as the reflexive pronoun *εαυτου*/eautou is in its genitive form.

<sup>1402</sup> Please refer to Footnote 1215 above.

<sup>1403</sup> Again, as seen in Footnote 1375, 1376 & 1377, verbs, especially those in their *imperative* (command) form, are to come *before* those words that are in the accusative case, not after.

<sup>1404</sup> As this word isn't in Papyrus 46, it shouldn't even be mentioned. Nevertheless, if one was adamant about keeping it in, due to the fact that the adjective *εκαστος*/ekastos is in the *nominative* case, it should actually be placed at the *beginning* of the sentence, not after 5 other words.

<sup>1405</sup> Once more, as seen in the previous footnotes 1377 & 1403, verbs have to come *before* other words that are in the accusative case. I have also changed "will" to "shall" to accent the difference between the present and future tenses.

<sup>1406</sup> Please refer to Footnote 1215 above.

<sup>1407</sup> The correct transliteration of the definite article *o*/*ho* restored.

<sup>1408</sup> This is to translate the core meaning of the preposition *εις*/eis.

<sup>1409</sup> These three words (*εις εαυτου μονος*/eis eautou monos) restored to their correct place in the sentence.

<sup>1410</sup> Not in Papyrus 46. Don't put in the text.

<sup>1411</sup> Again, as with Footnote 1408, this is the core meaning of the preposition *εις*/eis.

<sup>1412</sup> The definite article *o*/*ho* nor the adjective *ετερος*/heteros are in the genitive case, so this shouldn't be included.

<sup>1413</sup> Please refer to Footnote 1215 above.

<sup>1414</sup> The correct transliteration of the definite article *o*/*ho* restored.

<sup>1415</sup> Please refer to Footnote 1215 above.

<sup>1416</sup> This actually isn't the end of the sentence, but it continues on to the next verse.

Corrected: **...Ffor** (*gar* – because then) **each and every one** (*ekastos*) **shall**<sup>1417</sup> **carry** (*bastazo* - **shall accept, endure, and bear**)<sup>1418</sup> **their**<sup>1419</sup> ~~(to)~~ **his own individual and distinct** (*ho*<sup>1420</sup> *idios*<sup>1421</sup> – unique and separate, belonging to one’s self) **burden**<sup>1422</sup> **load** (*phortion* – load and cargo, figuratively speaking of obligations, oppressiveness, and legalistic requirements) ~~will carry~~ (*bastazo* – **will accept, endure, and bear**).

Actual Translation: **...for each one shall carry his own individual and distinct load.**

Galatians 6:6

**QP: But one must share that which one is taught of the word, orally communicating in all useful ways.**

Corrected: **But**<sup>1423</sup> **Moreover** (*de*), **let**<sup>1424</sup> **the one who must share** (*koinoneito*<sup>1425</sup> – he must participate together as a partner and in association with others must take part in)<sup>1426</sup> ~~that~~ (*ho*)<sup>1427</sup> **which one is being**<sup>1428</sup> **taught** (*katecheoumenos* – being orally informed and instructed regarding) **of the** (*ton ho*<sup>1429</sup>) **word** (*logos*); **associate and partake** (*koinoneo* - be a companion and join in)<sup>1430</sup> **in** (*en*) **everything** (*pas*) **that is good** (*agathos*)<sup>1431</sup> **with**<sup>1432</sup> **the one who** (*ho*)<sup>1433</sup> **orally communicating is teaching it** (*katecheounti*<sup>1434</sup> – verbally instructing and informing others about it) **in** (*en*) **all** (*pas*) **useful ways** (*agathois*<sup>1435</sup> – profitable, beneficial, and good means)<sup>1436</sup>.

Actual Translation: **Moreover, let the one who is being taught the word associate and partake in everything that is good with the one who is teaching it.**

<sup>1417</sup> This is to bring across the future tense of the verb βασταζω/bastazo, and forgo any confusion with the present tense.

<sup>1418</sup> In repetition of the explanations in Footnote 1375, 1376, 1377, 1403 & 1405, the verb has to come before those words that are in the accusative case.

<sup>1419</sup> There are no words in their plural form in this verse.

<sup>1420</sup> The correct transliteration of the definite article o/ho restored.

<sup>1421</sup> Please refer to Footnote 1215 above.

<sup>1422</sup> As the word put as “burden” here (φορτιον/phortion) is different to the word that is also put as “burden” in 6:2 by QP (βαρος/baros), it’s best to translate them both differently, so that those reading it are able to distinguish the fact that a different word is being used, and therefore referring to something different.

<sup>1423</sup> The Greek word δε/de is being used as a connective rather than contrastive particle.

<sup>1424</sup> This is to translate the imperative form of the verb κοινωνω/koinoneo.

<sup>1425</sup> Please refer to Footnote 1215 above.

<sup>1426</sup> As there is a participle verb in the nominative case (κατηχεω/katecheo), the imperative verb therefore needs to come in the part of the sentence where there is nothing else in the nominative case.

<sup>1427</sup> The correct transliteration of the definite article o/ho restored.

<sup>1428</sup> This is to translate the fact that the verb κατηχεω/katecheo is in its present, participle form.

<sup>1429</sup> The correct transliteration of the definite article o/ho restored.

<sup>1430</sup> The verb κοινωνω/koinoneo restored to its correct place in the sentence.

<sup>1431</sup> These three words have been restored to their correct place in the sentence.

<sup>1432</sup> This is to translate the fact that the definite article o/ho is in the dative case.

<sup>1433</sup> The definite article o/ho completely omitted from QP.

<sup>1434</sup> Please refer to Footnote 1215 above.

<sup>1435</sup> Please refer to Footnote 1215 above.

<sup>1436</sup> These words are in the wrong place in QP.



Galatians 6:7

**QP:** You should not wander about deceived; God is not ridiculed. Because then whatever man may sow this also he shall reap.

Corrected: **All of**<sup>1437</sup> **Y**~~you~~ **should are**<sup>1438</sup> **not to** wander about deceived (*me planaomai* – **all of** you must not stray from the truth, be deluded and be led astray into error); **∴** **God** (ΘΣ) **is not ridiculed** (*ou mykterizo* – is not mocked nor treated with contempt, literally one does not sneer, turning up one’s nose); **Because then**<sup>1439</sup> **for** (*gar* – for) **whatever** (*hos ean*<sup>1440</sup>) **a man** (*anthropos*) **may** (*ean*)<sup>1441</sup> **sow** (*speiro* – scatter); **this** (*touto houtos*<sup>1442</sup>) **also** (*kai*) **he shall**<sup>1443</sup> **also reap** (*kai therizo* – **shall also** harvest **grain and gather up**);**∴**

**Actual Translation:** All of you are not to wander about deceived: God is not ridiculed, for whatever a man may sow, this he shall also reap,...

Galatians 6:8

**QP:** Because the one sowing into the flesh, from himself reaps the flesh’s destruction. But the one sowing to the spirit, will reap eternal life.

Corrected: **∴****B**~~because~~ (*hoti*) **the** (∅) **one** (*ho*)<sup>1444</sup> **sowing** (*speiro#*<sup>1445</sup> – scattering seed) **into** (*eis* – **on behalf of**) **his own** (*eautou*)<sup>1446</sup> **the** (*ten*) **flesh** (*ho*<sup>1447</sup> *sarx*), **from** (*ek*)<sup>1448</sup> **himself** (*eautou*)<sup>1449</sup> **he shall**<sup>1450</sup> **reaps** (*therizo* – **shall** harvests **and gather up**) **the** (*tes*)<sup>1451</sup> **flesh’s** (*sarkos* – the body’s (singular genitive and thus specific and possessive))<sup>1452</sup> **destruction** (*phthora* – decay and moral corruption, depravity which leads to perishing) **from** (*ek* – out of) **the** (*ho*) **flesh** (*sarx*)<sup>1453</sup>; **B**~~but~~ (*de*) **the** (∅) **one** (*ho*)<sup>1454</sup> **sowing** (*speiro#*<sup>1455</sup> – scattering seed) **into**<sup>1456</sup> (*eis* – **on behalf of**) **the**

<sup>1437</sup> This is to translate the fact that the verb *πλαναω*/planao is in its plural form.

<sup>1438</sup> This is to fully bring across the command aspect of the imperative form of a verb.

<sup>1439</sup> Seeing as though the explanatory conjunction *οτι*/hoti is in the next verse, which means “because”, it’s best to try and bring across the difference between that and *γαρ*/gar in this verse.

<sup>1440</sup> Please refer to *Footnote 1287*.

<sup>1441</sup> This is to be combined with the pronoun *ος*/hos.

<sup>1442</sup> Please refer to *Footnote 1215* above.

<sup>1443</sup> This only furthers my confusion regarding the usage of shall or will for the future tense. Previous to this verse, QP has usually used the word “will” for words that are in the future tense (although QP more or less leaves out the word “will”), but here it has used “shall”. A consistency has to be decided on so that people can understand the difference between the tenses without having to do a lot of reading on Greek Grammar. This is the real job of a translator.

<sup>1444</sup> The correct transliteration of the definite article *ο*/ho restored.

<sup>1445</sup> QP has put the reflexive pronoun *εαυτου*/eautou in the wrong place in the sentence.

<sup>1446</sup> I have restored the reflexive pronoun *εαυτου*/eautou to its correct place in the sentence.

<sup>1447</sup> The correct transliteration of the definite article *ο*/ho restored.

<sup>1448</sup> Seeing as though the preposition comes *after* the reflexive pronoun *εαυτου*/eautou, it can’t come before it.

<sup>1449</sup> QP has put the reflexive pronoun *εαυτου*/eautou in the wrong place in the sentence.

<sup>1450</sup> This is to translate the future, singular, 3<sup>rd</sup> person form of the verb *θεριζω*/therizo.

<sup>1451</sup> Please refer to *Footnote 1215* above.

<sup>1452</sup> QP has put these two words (*ο σαρξ*/ho sarx) in the completely wrong place.

<sup>1453</sup> These three words have been restored to their correct order and placement in the sentence, which QP gets wrong.

<sup>1454</sup> The correct transliteration of the definite article *ο*/ho restored.

<sup>1455</sup> QP has put the reflexive pronoun *εαυτου*/eautou in the wrong place in the sentence.

<sup>1456</sup> It’s best to translate this the exact same way one does in the first half of the verse.

(~~to~~<sup>1457</sup> ho) **sSpirit** (IINA / ~~pneuma~~ – Divine Placeholder for the *Ruwach Qodesh*, or Set-Apart Spirit (however, since Sha’uwl’s spirit bears no resemblance to our Spiritual Mother, the lowercase spirit is appropriate)), **he will/shall**<sup>1458</sup> **reap** (~~therizo~~<sup>1459</sup> – will harvest) **eternal** (*aionios*) **life** (*zoe*) **from** (*ek* - out of) **the** (*ho*) **Spirit** (IINΣ/PNS)<sup>1460</sup>.

Actual Translation: ...because the one sowing into his own flesh, he shall reap destruction from the flesh; but the one sowing into the Spirit, he will/shall reap eternal life from the Spirit.

Galatians 6:9

**QP:** But we do not lose motivation doing good on a propitious and fixed seasonal occasion, because individually we will harvest never lose heart, spirit, or faith.

Corrected: **But**<sup>1461</sup> **Furthermore** (*de*), **let us**<sup>1462</sup> **we do not lose motivation or become weary** (*me egkakeomen*<sup>1463</sup> – become discouraged and give up) **from doing** (*poiountes*<sup>1464</sup> – performing) **what is good** (*ho*<sup>1465</sup> *kalo*~~st~~<sup>1466</sup> – that which is advantageous, beautiful, and fitting, healthy and sound) **on a propitious and fixed seasonal occasion** (*kairos*<sup>1467</sup> – at an opportunistic, appropriate, and established moment in time which has been duly measured)<sup>1468</sup>, **because for** (*gar*) **individually** (*idios*<sup>1469</sup> – on one’s own, uniquely, and separately)<sup>1470</sup> **we will/shall**<sup>1471</sup> **harvest** (*therizomen*<sup>1472</sup> – will reap) **in a distinctive and definite due season** (*idios kairos* - at a particular and personal time)<sup>1473</sup>, **not ever** (*me*)<sup>1474</sup> **losing**<sup>1475</sup> **e heart, spirit, or faith becoming exhausted** (*ekluomenoi* – becoming weary or discouraged).

<sup>1457</sup> Please refer to Footnote 1215 above.

<sup>1458</sup> This is to translate the future, singular, 3<sup>rd</sup> person form of the verb *θεριζω*/therizo.

<sup>1459</sup> Please refer to Footnote 1215 above.

<sup>1460</sup> These three words (*εκ ο ΠΝΣ*/ek ho PNS) are completely omitted from QP. I have restored them.

<sup>1461</sup> As noted in Footnote 1423, *δε*/de is being used as a connective rather than contrastive particle.

<sup>1462</sup> This is to translate the subjunctive form of the verb *εγκακεω*/egkakeo.

<sup>1463</sup> Please refer to Footnote 1215 above.

<sup>1464</sup> Please refer to Footnote 1215 above.

<sup>1465</sup> The definite article is omitted in QP.

<sup>1466</sup> Please refer to Footnote 1215 above.

<sup>1467</sup> Please refer to Footnote 1215 above.

<sup>1468</sup> QP has put this word *καιρος*/kairos in the wrong place. As the noun *καιρος*/kairos is in the dative, singular, masculine form (*καιρω*/kairo), it has to agree with something else that is also in its dative, singular, masculine form. In this verse, it’s the adjective *ιδιος*/idios.

<sup>1469</sup> Please refer to Footnote 1215 above.

<sup>1470</sup> QP has also put this word *ιδιος*/idios in the wrong place. As an adjective in its dative, singular, masculine form, it should come prefixed to a noun that is also in its dative, singular, masculine form. In this verse, it’s the noun *καιρος*/kairos. These two should therefore be translated together, not split apart.

<sup>1471</sup> Please refer to Footnote 1443.

<sup>1472</sup> Please refer to Footnote 1215 above.

<sup>1473</sup> I have restored these two words (*ιδιος καιρος*/idios kairos) to their correct place in the sentence, and translated them correctly.

<sup>1474</sup> As noted in Footnote 1275, the negative particle *μη*/me only means “never” when it is used in conjunction with the other negative particle *ου*/ou, which isn’t in this verse.

<sup>1475</sup> This is to translate the participle form of the verb *εκλυω*/ekluo.

Actual Translation: Furthermore, let us not lose motivation or become weary from doing what is good, for we will/shall harvest in a distinctive and due season, not losing heart or becoming exhausted.

#### Galatians 6:10

QP: As a result therefore likewise on a propitious and fixed seasonal occasion we really grasp hold of [the] work of good to the advantage of all. But especially benefiting the household of faith.

Corrected: As a result (*ara*) therefore (*oun*), likewise just as (*hos*) ~~on a propitious and fixed seasonal occasion~~ (~~*kairos*~~—at an opportunistic, appropriate, and established moment in time which has been duly measured),<sup>1476</sup> we really grasp ~~have~~old of (*echo* – possess, hold onto, and experience (first person plural, present indicative)) a due season (*kairos*)<sup>1477</sup>, [the]<sup>1478</sup> let us<sup>1479</sup> diligently work<sup>1480</sup> and endeavour to perform (*ergazomethai*)<sup>1481</sup> - engage in the business of accomplishing and practicing) of (~~to~~)<sup>1482</sup> what is good (*ho*)<sup>1483</sup> agathos – doing good) to the advantage of (*pros*) all everyone (*pas* - individually and collectively), But and<sup>1484</sup> (*de*) especially (*malista* – chiefly and above all) benefiting to the advantage of<sup>1485</sup> (*pros*) the (*ho*)<sup>1486</sup> households (*oikeios*– families and homes<sup>1487</sup>) of the<sup>1488</sup> (~~tes~~)<sup>1489</sup> *ho* faith trust<sup>1490</sup> (*pisteōis* – belief reliance; while *pistis* originally conveyed trust, that concept is incompatible with Christianity as a result of medieval Roman Catholic theologians Sha’awl’s epistle).

Actual Translation: As a result therefore, just as we have a due season, let us diligently work and endeavour to perform what is good to the advantage of everyone, and especially to the advantage of the households of the trust.

#### Galatians 6:11

QP: You should look at and become acquainted with how old, tall, and great [the] letters I write [to] you all [with] my hand.

<sup>1476</sup> As the noun *καιρος*/*kairos* is in the *accusative* case, it has to come after the verb, not before.

<sup>1477</sup> The noun *καιρος*/*kairos* restored to its correct place in the sentence.

<sup>1478</sup> No definite article is in the text here, so no need to put it in.

<sup>1479</sup> This is to translate subjunctive, plural form of the verb *εργαζομαι*/*ergazomai*.

<sup>1480</sup> QP doesn't appear to recognise the difference between a noun and a verb. *εργαζομαι*/*ergazomai* doesn't mean "work" in the sense of the noun "work" (as in *I need to go to work today* or *I have done my work for class*), but in the sense of the *verb* "to do work, to toil, to engage in a business, to labour at doing something". As *εργαζομαι*/*ergazomai* is a verb, and not the noun *εργον*/*ergon*, we really can't turn this into a noun by sticking the definite article "the" before it.

<sup>1481</sup> Please refer to *Footnote 1215* above.

<sup>1482</sup> The definite article *o*/*ho* is not used in the genitive case, so it can't mean "of".

<sup>1483</sup> The correct transliteration and translation of the definite article *o*/*ho* restored.

<sup>1484</sup> Once more, as seen in *Footnote 1423 & 1461*, *δε*/*de* is being used as a connective rather than contrastive particle.

<sup>1485</sup> It's best to translate the preposition *προς*/*pros* the same as it appears previously in the sentence.

<sup>1486</sup> Definite article unspecified in QP.

<sup>1487</sup> This is to translate the fact that the adjective *οικειος*/*oikeios* is in the plural, not singular form.

<sup>1488</sup> It's best to include the word "the" in the translation of the definite article *o*/*ho*.

<sup>1489</sup> Please refer to *Footnote 1215* above.

<sup>1490</sup> This is the correct translation of the noun *πιστις*/*pistis*

Corrected: **All of**<sup>1491</sup> **Y**you **should are to**<sup>1492</sup> look at and become acquainted with (*idete*<sup>1493</sup> *eidon* - **all of** you must see, notice, perceive and become familiar with (written as a command)<sup>1494</sup>) **how what** old, tall, and great (*elikois*<sup>1495</sup>) [~~the~~] **letters** (*grammasiv*<sup>1496</sup> - written alphabetic characters) **I have written**<sup>1497</sup> (*egraphoa*<sup>1498</sup> - I **have** actually inscribed with pen-to) [~~to~~]<sup>1499</sup> **you all** (*umin*<sup>1500</sup> *su*<sup>1501</sup>) [~~with~~]<sup>1502</sup> **my own** (*ho*<sup>1503</sup> *emos*) **hand** (*cheir*).

Actual Translation: All of you are to look at and become acquainted with what old, tall and great letters I have written to you all with my own hand.

Galatians 6:12

QP: As much as they really desire to make a good showing in this flesh, to actually compel you to be circumcised merely so that they may not pursue the cross of Christou 'Iesou.

Corrected: As **much many** as (*hosos* - as great as and as far as **all those who**) **they those who** really desire **to** (*thelousin*<sup>1504</sup> - those **ey whom** actually take pleasure in, propose, and enjoy) **to make a good public showing** (*euprosopesai*<sup>1505</sup> - make a favorable impression) **in** (*en*) **this**<sup>1506</sup> (*houtos*)<sup>1507</sup> **a fleshy body** (*sarx*), **these persons** (*houtos*)<sup>1508</sup> **to actually**<sup>1509</sup> **compel and pressure** (*anagkazousiv*<sup>1510</sup> - to force, obligate, and necessitate) **all of**<sup>1511</sup> **you** (*umas*<sup>1512</sup> *su*<sup>1513</sup>) **to be circumcised** (*peritemno*), **merely** (*monosiv*<sup>1514</sup> - only and just) **so that** (*hina*) **they may**<sup>1515</sup> **are not pursued or harassed**<sup>1516</sup> (*me dioko* - they might not follow and strive after) **for**<sup>1517</sup> **the** (*ho*)<sup>1518</sup> **cross**<sup>1519</sup> **upright stake**<sup>1520</sup> (*στρο* / *staurō* **STRO** - Divine Placeholder for Upright Pillar indicating

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<sup>1491</sup> This is to translate the plural form of the verb *ειδον/eidon*.  
<sup>1492</sup> This is to fully bring across the imperative form of the verb *ειδον/eidon*.  
<sup>1493</sup> Please refer to *Footnote 1215* above.  
<sup>1494</sup> Why not bring this across in the actual translation?  
<sup>1495</sup> Please refer to *Footnote 1215* above.  
<sup>1496</sup> Please refer to *Footnote 1215* above.  
<sup>1497</sup> This is to translate the aorist tense of the verb *γραφω/grapho*.  
<sup>1498</sup> Please refer to *Footnote 1215* above.  
<sup>1499</sup> The personal pronoun *ου/su* is written in the dative case, so "to" doesn't need to be in brackets.  
<sup>1500</sup> Please refer to *Footnote 1215* above.  
<sup>1501</sup> The correct transliteration of the root *ου/su* restored.  
<sup>1502</sup> The brackets around "with" are unnecessary as the definite article *ο/ho* is in the dative form.  
<sup>1503</sup> Definite article omitted in QP.  
<sup>1504</sup> Please refer to *Footnote 1215* above.  
<sup>1505</sup> Please refer to *Footnote 1215* above.  
<sup>1506</sup> The demonstrative pronoun *ουτος/houtos* is in the plural form, not the singular.  
<sup>1507</sup> As the demonstrative pronoun *ουτος/houtos* is in the *nominative* case, it can't be agreeing with *σαρξ/sarx* which is in the *accusative* case. It is also in the incorrect place in the sentence.  
<sup>1508</sup> The demonstrative pronoun *ουτος/houtos* restored to its correct place in the sentence and accurately translated.  
<sup>1509</sup> The verb *αναγκαζω/anagkazo* is in the present, active, indicative form, not in its infinitive form, so it can't mean "to compel".  
<sup>1510</sup> Please refer to *Footnote 1215* above.  
<sup>1511</sup> This is to translate the plural form of the personal pronoun *ου/su*.  
<sup>1512</sup> Please refer to *Footnote 1215* above.  
<sup>1513</sup> The correct transliteration of the root *ου/su* restored.  
<sup>1514</sup> Please refer to *Footnote 1215* above.  
<sup>1515</sup> The verb *δωκω/dioko* is in the *indicative* mood, not the subjunctive.  
<sup>1516</sup> This is to translate the fact that the verb *δωκω/dioko* is in its *passive* tense, not the active.  
<sup>1517</sup> This is to translate the *dative* case of the definite article *ο/ho*.  
<sup>1518</sup> Definite article unspecified in QP.  
<sup>1519</sup> This is not what the placeholder *στρο/STRO* represents.

that God is the Doorway to Heaven and that He serves as this Shelter's Support (~~but since Sha'uwl has disassociated God's symbols from God's purpose it is unlikely that he would have made this connection~~) of **the** (~~to~~<sup>1521</sup> *ho*) **Christou 'Iesou**<sup>1522</sup> **Messiyah, Yahushua**<sup>1523</sup> (XPY IHY / *Christou 'Iesou* – Divine Placeholders for the Messiyah Yahushua (~~but since the purpose of Galatians has been to disassociate Yahushua from Yahweh and the Messiyah from the Torah, Sha'uwl most likely wrote the corrupted Greek name and title~~)).

**Actual Translation:** As many as those who really desire to make a good public showing in a fleshy body, these persons compel and pressure all of you to be circumcised, merely so that they are not be pursued or harassed for the upright stake of the Messiyah, Yahushua.

Galatians 6:13

**QP:** For neither those who have already been circumcised themselves carefully observe [*the*] Law. To the contrary they want and take pleasure in you being circumcised in order that in your flesh they may boast.

**Corrected:** For (*gar* – because then) ~~neither~~ (~~oute~~<sup>1524</sup>) those (*oi*) who have already been circumcised (*peritemnomenoi*<sup>1525</sup>), ~~neither~~ (*oute*) **do they** themselves (*autos*<sup>1526</sup>) carefully observe (*phulasso* – actually obey) [~~the~~]<sup>1527</sup> **Law a moral tradition**<sup>1528</sup> (*nomos*<sup>1529</sup> – **Torah a law-code and a custom, a statute, an ordinance, and a man-made rule**); ~~To~~ the contrary (*alla* – but nevertheless), ~~they want and take pleasure in~~ **desire for** (*thelousin*<sup>1530</sup> – are of the opinion, purpose, and desire that) **all of you** (*umas su*) **to being circumcised** (*peritemnoesthai*<sup>1531</sup>), **in order that** (*hina*) **in** (~~en~~ – with) **your** (*umetera*<sup>1532</sup>) **flesh** (*sarx*)<sup>1533</sup> **they may boast** (*kauchesthai*<sup>1534</sup> – they **might may** brag and be glorified) **in** (~~en~~ – with) **the** (*ho*)<sup>1535</sup> **flesh** (*sarx*) **of all of you that is yours**<sup>1536</sup> (*humeteros*)<sup>1537</sup>.

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<sup>1520</sup> This is actually what the placeholder ΣΤΡΩ/STRŌ represents.

<sup>1521</sup> Please refer to *Footnote 1215* above.

<sup>1522</sup> This is not what the placeholders represent.

<sup>1523</sup> This is the actual meaning of the placeholders.

<sup>1524</sup> Please refer to *Footnote 1215* above. Although QP incorrectly transliterates how the word appears here anyway.

<sup>1525</sup> Please refer to *Footnote 1215* above.

<sup>1526</sup> Please refer to *Footnote 1215* above.

<sup>1527</sup> There is no definite article before the noun νομος/nomos. It does not mean “the” anything.

<sup>1528</sup> This is the actual meaning of the noun νομος/nomos when it isn't prefixed by the definite article.

<sup>1529</sup> Please refer to *Footnote 1215* above.

<sup>1530</sup> Please refer to *Footnote 1215* above.

<sup>1531</sup> Please refer to *Footnote 1215* above.

<sup>1532</sup> Please refer to *Footnote 1215* above. Although QP incorrectly transliterates how the word appears here anyway.

<sup>1533</sup> As these verbs are in the dative case, the verb in this section of the sentence (split by the use of the adverbial conjunction *iva/hina*) has to come before them, not after.

<sup>1534</sup> Please refer to *Footnote 1215* above.

<sup>1535</sup> The definite article is omitted from QP.

<sup>1536</sup> The possessive pronoun υμετερος/humeteros is very difficult to translate when trying to bring across the plural form of the verb, as the English “your” can refer to either one or more persons. In order to bring across the fact that it's most certainly more than one person being referred to, it is translated this way. “Yourselves” could also work, but it really wouldn't work all that well in the English translation.

<sup>1537</sup> All these words have been restored to their correct place in the sentence, after the verb *καυχαομαι/kauchaomai*.



Actual Translation: For those who have already been circumcised, neither do they themselves carefully observe a moral tradition, to the contrary, they want and desire for all of you to be circumcised, in order that they may boast in the flesh of all of you that is yours.

Galatians 6:14

QP: But I am not one who wishes to exist not boasting, if not in the cross of our Lord Christou 'Iesou, by whom my world was actually crucified and I [to the] world.

Corrected: But (de) I (~~emoi~~<sup>1538, 1539</sup>) amay<sup>1540</sup> it not (me) ~~one who wishes~~ come to exist or arise (~~genoite~~<sup>1541</sup> ginomai) for me myself<sup>1542</sup> not<sup>1543</sup> (~~ego ego me~~<sup>1544</sup>) to<sup>1545</sup> boasting or brag (~~kauchasthōmai~~<sup>1546</sup> – bragging), if except (~~ei~~–~~not~~–~~(me)~~<sup>1547</sup>) in (en) the (~~to~~<sup>1548</sup> ho<sup>1549</sup>) cross<sup>1550</sup> upright stake<sup>1551</sup> (στω / stauře – Divine Placeholder for Upright Pillar indicating that God is the Doorway to Heaven and that He serves as this Shelter's Support (~~but since Sha'awl has disassociated God's symbols from God's purpose it is unlikely that he would have made this connection~~) of (~~tou~~<sup>1552</sup> ho<sup>1553</sup>) our (~~emon~~<sup>1554</sup> ego) Lord<sup>1555</sup> Sovereign Master<sup>1556</sup> (KY / kurion – Divine Placeholder for Upright One (~~but since Sha'awl is speaking against God the Adversary's title is a better fit in this context~~), Christou 'Iesou<sup>1557</sup> Messiyah Yahushua<sup>1558</sup> (XPY IHY / Christou 'Iesou – Divine Placeholders for the Messiyah Yahushua (~~but since the purpose of Galatians has been to disassociate Yahushua from Yahweh and the Messiyah from the Torah, Sha'awl most likely wrote the corrupted Greek name and title~~)), by through (dia) wWhom (~~hosu~~<sup>1559</sup>) my (~~emoi~~<sup>1560</sup>)<sup>1561</sup> world and cosmos (kosmos – universe, earth, or world system) was actually has been<sup>1562</sup> crucified (ΕΣΤΡΑΠΑΙ / estaurōtai – Divine Placeholder for being affixed to

<sup>1538</sup> Please refer to *Footnote 1215* above.

<sup>1539</sup> QP puts this in the wrong place.

<sup>1540</sup> This is to translate the meaning of the *optative* mood, an even less certain mood compared to the subjunctive.

<sup>1541</sup> Please refer to *Footnote 1215* above.

<sup>1542</sup> The correct translation of the double εγω εγω/ego ego restored.

<sup>1543</sup> QP has translated the wrong word.

<sup>1544</sup> Whilst this is a transliteration of how the first person, accusative form of the personal pronoun εγω/ego appears in the verse (με/me), it however is not the same word as μη/me, which is the negative particle that QP thinks is here, but isn't.

<sup>1545</sup> This is to translate the fact that the verb καυχασθαι/kauchaomai is in its *infinitive mood* form.

<sup>1546</sup> Please refer to *Footnote 1215* above.

<sup>1547</sup> As noted in *Footnote 55*, the combination of the two words ει/ei and μη/me should never be translated separately, but should be translated as "except", or another synonymous English word.

<sup>1548</sup> Please refer to *Footnote 1215* above.

<sup>1549</sup> The correct transliteration of the definite article ο/ho restored.

<sup>1550</sup> This is not what the placeholder ΣΤΡΩ/STRŌ represents, and there is absolutely no evidence that can be brought forward to prove such a premise as promoted in QP.

<sup>1551</sup> This is what the placeholder ΣΤΡΩ/STRŌ represents.

<sup>1552</sup> Please refer to *Footnote 1215* above.

<sup>1553</sup> The correct transliteration of the definite article ο/ho restored.

<sup>1554</sup> Please refer to *Footnote 1215* above.

<sup>1555</sup> This is not what the placeholder ΚΥ/KŪ represents. All the evidence points to the contrary of that promoted in QP.

<sup>1556</sup> The actual meaning of the placeholder ΚΥ/KŪ.

<sup>1557</sup> This is not what the placeholders represent.

<sup>1558</sup> This is what the placeholders actually represent.

<sup>1559</sup> Please refer to *Footnote 1215* above.

<sup>1560</sup> Please refer to *Footnote 1215* above.

<sup>1561</sup> There is absolutely no form of the personal pronoun εγω/ego that is in the genitive case in the verse, so how QP can have "my" in the text is completely perplexing. To get the translation "my world", we'd have to have the Greek ο κοσμος μου/ho kosmos mou in the text; but we only have κοσμος/kosmos. It is also in the wrong place.

<sup>1562</sup> This is to translate the perfect tense represented by the placeholder ΕΣΤΡΑΠΑΙ/ESTRĀI.

the Upright Pillar, identifying the Door to Heaven and the Way to Heaven with Yahweh (~~something Sha'awl has sought to negate~~) to me (ego)<sup>1563</sup> and I (*kago*) ~~{to the}~~ world and cosmos (*kosmos*<sup>1564</sup>).

Actual Translation: But may it not come to exist or arise for me myself to boast or brag, except in the upright stake of our Sovereign Master, Messiyah Yahushua, through Whom world and cosmos has been crucified to me, and I to world and cosmos.

#### Galatians 6:15

QP: But neither someone really exists circumcised nor uncircumcised, on the contrary [a] new creation.

Corrected: But (*gar*) neither (*oute*) someone<sup>1565</sup> ~~(*ti*<sup>1566</sup>)~~ ~~really exists~~ (~~*estin*<sup>1567</sup>~~)<sup>1568</sup> circumcised (*peritome*) nor (*oute*) uncircumcised (*akrobustia*<sup>1569</sup>) exists as (*eimi*) something important<sup>1570</sup> (*tis*)<sup>1571</sup>, on the contrary (*alla*), what is important is ~~{a}~~<sup>1572</sup> new (*kainose*<sup>1573</sup>) creation (*ktisis*).

Actual Translation: For neither circumcision nor uncircumcision exists as something important, on the contrary, what is important is a new creation.

#### Galatians 6:16

QP: And as many and whoever might march in conformity following this rule peace upon them and mercy and also upon the Yisra'el, of this God.

Corrected: And (*kai*) as many and whoever (*hosos*<sup>1574</sup>) may might have marched<sup>1575</sup> in conformity following and stood upright with (*stoicheosin*<sup>1576</sup> – might proceed arranged in ranks, and might walk compliantly in someone's footsteps, imitating them with) this (~~*houtos*<sup>1577</sup>~~) rule (*kanon*<sup>1578</sup> – literally the measuring rod, and figuratively the standard and principle), peace (*eirene*) and (*kai*) mercy (*eleos* - compassion and affection, loving kindness and clemency)<sup>1578</sup> upon (*ep*)

<sup>1563</sup> The personal pronoun *εγω*/ego restored to its correct place in the sentence, and translated correctly to emphasise the fact that it's in the dative case.

<sup>1564</sup> Please refer to *Footnote 1215* above. The correct transliteration is *κοσμος*/kosmos.

<sup>1565</sup> This is not a translation of the neuter form of the indefinite pronoun *τις*/tis.

<sup>1566</sup> Please refer to *Footnote 1215* above. The correct transliteration is *τις*/tis.

<sup>1567</sup> Please refer to *Footnote 1215* above. The correct transliteration is *ειμι*/eimi.

<sup>1568</sup> QP puts these two words (*τις ειμι*/tis eimi) in the wrong place.

<sup>1569</sup> Please refer to *Footnote 803*.

<sup>1570</sup> Due to the fact that the indefinite pronoun *τις*/tis is in its *neuter* form, it refers to a "thing" rather than a "person". When combined with the verb *ειμι*/eimi, it is a clause meaning "exists as something important, what matters,

<sup>1571</sup> The two words *τις ειμι*/tis eimi restored to their correct place in the sentence.

<sup>1572</sup> As there is no definite article before the adjective *καινος*/kainos, "a" doesn't have to be in brackets.

<sup>1573</sup> Please refer to *Footnote 1215* above. The correct transliteration is *καινος*/kainos.

<sup>1574</sup> Please refer to *Footnote 1215* above. The correct transliteration is *οσος*/hosos.

<sup>1575</sup> The additional words are to translate the aorist, active, subjunctive form of the verb *στοιχω*/stoicheo.

<sup>1576</sup> Please refer to *Footnote 1215* above. The correct transliteration is *στοιχω*/stoicheo.

<sup>1577</sup> Please refer to *Footnote 1215* above. The correct transliteration is *ουτος*/houtos.

<sup>1578</sup> The words *και ελεος*/kai eleos restored to the correct place in the sentence.

them (*autos*<sup>1579</sup>), ~~and (kai) mercy (eleos — compassion and affection, loving kindness and elemency)<sup>1580</sup> and also (kai) upon (epi) the (του<sup>1581</sup> ho<sup>1582</sup>) Yisra’el (‘Israel — a transliteration of Yisra’el, meaning individuals who strive with God), of this<sup>1583</sup> (του<sup>1584</sup> ho<sup>1585</sup>) God (ΘY).~~

Actual Translation: **And as many as and whoever may have marched in conformity and stood upright with this rule, peace and mercy upon them, and also upon the Yisra’el of God.**

Galatians 6:17

**QP: Of the rest who remain, do not let anyone create troubles, burdens, or cause work for me, because I carry the brands, marks, and tattoos of ‘Iesou in my body which I actually bear.**

Corrected: ~~Of the (του) rest who remain<sup>1586</sup> For the remainder of time (ho<sup>1587</sup> loipos — those who are left in the future and from now on), do not let any-one (medeis) cause, create or champion<sup>1588</sup> (parecheto — do not allow let it not happen that any person should promote, advocate, render, display, or endorse (present imperative (stated as a command request<sup>1589</sup> in real time))) create troubles, burdens, or cause work for vexations (kopous<sup>1590</sup> — exhaust, bother, beat, or grieve) for me (μου<sup>1591</sup> ego), because for (gar) I (ego) carry (bastazo — accept and endure) the (τα<sup>1592</sup> ho) brands, marks, and tattoos (stigmata<sup>1593</sup> — that which is pricked into one’s skin and designates ownership) of (του<sup>1594</sup> ho) ‘Iesou<sup>1595</sup> Yahushua<sup>1596</sup> (IHY/‘Iesou — Divine Placeholder for Yahushua — Yah Saves (which was most likely added by a second century scribe because Sha’uwl’s~~

<sup>1579</sup> Please refer to *Footnote 1215* above.

<sup>1580</sup> QP has the two *και ελεος*/kai eleos words in the wrong place. As they’re in the nominative case, they have to come before the personal pronoun *αυτος*/autos which is in the accusative case.

<sup>1581</sup> Please refer to *Footnote 1215* above.

<sup>1582</sup> The correct transliteration of the definite article *ο*/ho restored.

<sup>1583</sup> There is no occurrence of the Greek

<sup>1584</sup> Please refer to *Footnote 1215* above.

<sup>1585</sup> The correct transliteration of the definite article *ο*/ho restored.

<sup>1586</sup> Seeing as though neither the definite article *ο*/ho or the adjective *λοιπος*/loipos are in their *plural* forms, the translation “rest who remain” just isn’t correct at all. The clause *του λοιπου*/tou loipou is known as a “genitive of time”, and was used in Classical Greek as far back as the writings of the Greek historian Herodotus, who lived in the Fifth Century BCE.

<sup>1587</sup> The correct transliteration of the definite article *ο*/ho restored.

<sup>1588</sup> The translation of the verb *παρεχω*/parecho restored.

<sup>1589</sup> As there is no definite subject or object that the verb *παρεχω*/parecho is referring to, this isn’t a *command* to the Galatians or any named individual; this is a request, which is the meaning of the *imperative mood* when it lacks a definite subject or object.

<sup>1590</sup> Please refer to *Footnote 1215* above. The correct transliteration is *κοπος*/kopos.

<sup>1591</sup> Please refer to *Footnote 1215* above. The correct transliteration is *εγω*/ego.

<sup>1592</sup> Please refer to *Footnote 1215* above. The correct transliteration is *ο*/ho.

<sup>1593</sup> Please refer to *Footnote 1215* above. The correct transliteration is *ο*/ho.

<sup>1594</sup> Please refer to *Footnote 1215* above. The correct transliteration is *ο*/ho.

<sup>1595</sup> This is not what the placeholder represents.

<sup>1596</sup> This is what the placeholder actually represents.

~~letter disassociates Yahushua from Yahuweh<sup>1597</sup>) in (en) my (~~μου<sup>1598</sup>~~ ego) body (~~ho<sup>1599</sup>~~ soma) which I actually bear (~~bastazo—I really carry, endure, and undergo<sup>1600</sup>~~).~~

Actual Translation: For the remainder of time, let no one cause, create or champion troubles, burdens or vexations for me, for I carry the brands, marks, and tattoos of Yahushua in my body.

### Galatians 6:18

QP: The Charis-Charity/Gratia-Grace of the Lord our 'Iesou Christou, with the spirit of you brothers. Amen.

Corrected: The (~~ho<sup>1601</sup>~~ Charis-Charity/Gratia-Grace favour) (~~Ccharis – name of the Greek goddesses<sup>1602</sup> of Charity, from who the Roman Gratia, or Graces were named loving kindness and the gift of goodwill) of the (~~του<sup>1603</sup>~~ ho) our (ego) Lord<sup>1604</sup> Sovereign Master<sup>1605</sup> (KY – placeholder for 'edon Upright One or Yahuweh using kuriou, which is more accurately rendered Lord using Satan's title in Sha'uwl's epistles<sup>1606</sup>) our<sup>1607</sup> (~~εμον<sup>1608</sup>~~ 'Iesou Christou<sup>1609</sup> Messiyah Yahushua<sup>1610</sup> (IHY XPY / 'Iesou Christou – Divine Placeholders for Yahushua-Yah Saves and the Messiyah-Implement of Yah (but since the purpose of Galatians has been to disassociate Yahushua from Yahweh and the Messiyah from God's Word, Sha'uwl most certainly wrote the corrupted Greek name and title<sup>1611</sup> which has been poorly transliterated Jesus Christ)), be with (meta) the (~~του<sup>1612</sup>~~ ho) s<sup>1613</sup> Spirit (ΠΝΣ /pneumatōs – Divine Placeholder for the Ruwach Qodesh, or Set-Apart Spirit (however, since Sha'uwl's spirit (a.k.a. the Lord) bears no resemblance to our Spiritual Mother, a lowercase spirit is appropriate)) of all of<sup>1614</sup> you (~~υμων<sup>1615</sup>~~ su) brothers (adelphos<sup>1616</sup>). Amen<sup>1616</sup> Awmane (~~Amen—the name of the Egyptian sun god, as reflected in Amen<sup>1617</sup> Ra and Tutankhamen<sup>1618</sup> – is trustworthy and reliable).~~~~

<sup>1597</sup> This sentence lacks any evidence. If it is true for this in Papyrus 46, then it is true for all Greek manuscripts of Matthew, John, 1 Peter etc., etc.

<sup>1598</sup> Please refer to *Footnote 1215* above. The correct transliteration is εγω/ego.

<sup>1599</sup> The definite article o/ho is omitted in QP.

<sup>1600</sup> The text of 6:17 only has the verb βασταζω/bastazo once, not twice.

<sup>1601</sup> The definite article is unspecified in QP.

<sup>1602</sup> This is wrong information.

<sup>1603</sup> This is not a transliteration of the root o/ho.

<sup>1604</sup> This is not what the placeholder represents.

<sup>1605</sup> This is what the placeholder actually represents.

<sup>1606</sup> This is wrong information.

<sup>1607</sup> QP puts εγω/ego in the wrong place.

<sup>1608</sup> This is the wrong transliteration of the root εγω/ego and how it actually appears in the verse.

<sup>1609</sup> This is not what the placeholders represent.

<sup>1610</sup> This is what the placeholders actually represent.

<sup>1611</sup> Most certainly? The evidence of the earliest manuscripts all point to the complete and utter contrary of this statement.

<sup>1612</sup> This is not a transliteration of the root o/ho.

<sup>1613</sup> The letter "s" should be in Uppercase.

<sup>1614</sup> The pronoun ου/su is in the plural form. Bring this across in a translation.

<sup>1615</sup> This is the wrong transliteration of the root εγω/ego and how it actually appears in the verse.

<sup>1616</sup> Refer to *Footnote 41*.

<sup>1617</sup> This should actually be Amun Ra.

<sup>1618</sup> This should actually be Tutankhamun.

Actual Translation: The favour of our Master, Messiyah Yahushua, *be* with the Spirit of all of you, brothers. Awmane.

## The End of the Word Review



## *Accuracy Count*

In this section, I have included an *Accuracy Count* of how Craig Winn has construed the text of *Galatians* in *Questioning Paul*. Having done a thorough review of it above, I have also contrasted it against how the following English Translations have rendered the text of *Galatians*: KJV (King James Version); ESV (English Standard Version); NIV (New International Version); NET (New English Translation); and the NASB (New American Standard Bible).

The *Accuracy Count* is based on a points system: 1 point for translating the root of the word correctly; 1 point for actually bringing across mood, case, tense, number; and 1 point for putting the word in the right place in the verse and/or sentence. This therefore means that there are 3 points countable per word. I have also deducted points for the following: putting in extra words that aren't necessary, and not putting in words that are necessary.

At the end, I have put the translations in an *Accuracy List*, with the most accurate translation at the top, going all the way down to the least accurate translation.

<u>Verse</u>	<u>Total Points</u>	<b>QP</b>	<b>KJV</b>	<b>ESV</b>	<b>NIV</b>	<b>NET</b>	<b>NASB</b>
1:1	60	40	52	52	51	50	52
1:2	30	15	29	29	26	29	29
1:3	36	29	21	25	22	25	25
1:4	69	36	68	63	64	64	68
1:5	27	10	25	25	22	22	25
1:6	42	32	36	35	31	29	36
1:7	54	28	43	48	36	37	50
1:8	45	29	40	41	40	39	42
1:9	0	-42	-42	-42	-42	-42	-42
1:10	60	41	51	58	53	49	58
1:11	45	38	37	34	32	34	36
1:12	42	32	37	36	33	29	38
1:13	60	45	57	54	54	54	57
1:14	57	46	56	55	40	53	55

<u>Verse</u>	<u>Total Points</u>	<b>QP</b>	<b>KJV</b>	<b>ESV</b>	<b>NIV</b>	<b>NET</b>	<b>NASB</b>
1:15	30	13	22	13	12	15	21
1:16	54	34	51	45	39	39	51
1:17	54	43	52	52	47	46	52
1:18	45	42	42	42	42	40	42
1:19	39	35	30	35	31	31	35
1:20	33	20	29	23	26	25	30
1:21	30	30	30	30	24	30	30
1:22	36	16	33	33	28	30	29
1:23	48	34	43	37	35	36	42
1:24	18	15	16	17	17	17	18
<b><u>CI Total</u></b>	<b>1014</b>	<b>661</b>	<b>858</b>	<b>840</b>	<b>763</b>	<b>781</b>	<b>879</b>
2:1	39	24	36	30	31	33	37
2:2	78	48	75	55	64	66	65
2:3	21	12	18	14	16	16	18
2:4	57	42	53	52	37	49	48
2:5	39	21	28	34	36	36	33
2:6	72	36	72	54	46	54	55
2:7	39	30	37	26	26	27	31
2:8	42	24	37	37	22	32	29
2:9	96	65	80	81	69	76	82
2:10	33	19	33	29	30	33	31
2:11	39	35	37	36	34	35	33
2:12	66	53	62	55	52	41	55
2:13	39	19	34	38	26	36	34
2:14	81	64	72	71	61	73	68
2:15	27	23	22	18	13	19	21
2:16	114	71	82	74	74	66	77
2:17	48	26	37	38	31	32	39
2:18	30	16	30	24	21	30	23

<u>Verse</u>	<u>Total Points</u>	<b>QP</b>	<b>KJV</b>	<b>ESV</b>	<b>NIV</b>	<b>NET</b>	<b>NASB</b>
2:19	33	17	27	27	27	27	27
2:20	93	56	80	79	78	84	83
2:21	45	35	40	39	36	35	39
<b><i>C2 Total</i></b>	<b>1131</b>	<b>736</b>	<b>992</b>	<b>911</b>	<b>830</b>	<b>900</b>	<b>928</b>
3:1	39	23	30	33	32	30	31
3:2	48	33	37	34	40	39	37
3:3	24	18	20	19	18	18	20
3:4	18	15	17	17	17	17	17
3:5	54	37	44	42	34	37	45
3:6	30	13	29	26	24	26	25
3:7	30	11	28	23	24	24	25
3:8	63	41	54	59	49	60	55
3:9	27	18	22	21	18	17	20
3:10	84	70	78	68	58	60	75
3:11	48	34	41	43	37	40	40
3:12	39	32	36	36	33	27	36
3:13	60	40	56	52	52	52	53
3:14	63	38	50	47	46	49	50
3:15	36	14	28	24	29	22	26
3:16	87	62	78	71	68	67	79
3:17	69	48	62	65	54	62	66
3:18	51	32	44	47	44	43	49
3:19	54	22	39	40	33	38	31
3:20	33	32	31	24	21	24	22
3:21	63	36	48	53	53	53	56
3:22	54	37	43	44	29	44	40
3:23	45	26	40	40	29	40	32
3:24	36	23	27	28	23	29	30
3:25	24	20	22	19	17	19	19

<u>Verse</u>	<u>Total Points</u>	<b>QP</b>	<b>KJV</b>	<b>ESV</b>	<b>NIV</b>	<b>NET</b>	<b>NASB</b>
3:26	27	13	19	21	18	21	20
3:27	21	12	16	16	14	14	19
3:28	51	43	35	36	34	35	36
3:29	36	26	32	31	31	30	30
<b><u>C3 Total</u></b>	<b>1314</b>	<b>869</b>	<b>1106</b>	<b>1079</b>	<b>979</b>	<b>1037</b>	<b>1084</b>
4:1	45	30	36	31	26	32	34
4:2	33	27	33	28	28	28	32
4:3	39	23	39	36	36	39	37
4:4	57	36	55	51	50	46	50
4:5	27	13	23	23	22	20	25
4:6	54	31	49	48	46	48	50
4:7	39	31	37	38	33	36	38
4:8	36	21	33	28	28	27	30
4:9	69	48	63	64	56	58	65
4:10	24	23	22	22	21	21	22
4:11	24	8	19	13	15	16	20
4:12	39	15	38	36	36	35	35
4:13	33	24	26	18	18	21	26
4:14	57	35	49	31	28	28	39
4:15	51	26	46	46	33	41	45
4:16	18	13	15	16	16	16	15
4:17	33	26	24	25	21	25	30
4:18	45	32	40	41	36	44	44
4:19	33	23	27	27	27	26	26
4:20	45	38	39	40	40	40	42
4:21	33	24	31	30	28	29	31
4:22	48	42	36	42	46	46	48
4:23	42	20	40	32	35	35	39
4:24	57	40	52	46	36	51	52

<u>Verse</u>	<u>Total Points</u>	<b>QP</b>	<b>KJV</b>	<b>ESV</b>	<b>NIV</b>	<b>NET</b>	<b>NASB</b>
4:25	57	38	42	49	46	47	56
4:26	30	12	27	28	28	28	30
4:27	78	43	74	69	69	72	68
4:28	24	8	22	23	23	21	23
4:29	42	17	40	40	29	38	39
4:30	72	52	72	72	70	70	72
4:31	27	16	25	25	25	24	25
<b><u>C4 Total</u></b>	<b>1311</b>	<b>835</b>	<b>1174</b>	<b>1118</b>	<b>1051</b>	<b>1108</b>	<b>1188</b>
5:1	39	17	27	37	36	35	37
5:2	36	27	32	29	29	31	30
5:3	39	35	35	33	33	36	35
5:4	30	10	16	19	21	19	20
5:5	24	9	20	19	16	17	18
5:6	42	21	27	33	30	30	33
5:7	27	14	25	25	21	25	23
5:8	21	20	20	20	19	20	20
5:9	15	12	14	14	12	12	14
5:10	66	45	50	45	42	45	49
5:11	48	39	46	46	40	45	45
5:12	18	9	13	10	8	10	13
5:13	60	39	54	50	35	51	52
5:14	42	26	36	33	25	33	38
5:15	33	22	33	31	30	31	31
5:16	30	17	23	22	20	23	21
5:17	75	51	61	64	58	66	66
5:18	24	13	21	19	21	19	21
5:19	36	23	35	30	25	30	35
5:20	27	18	23	26	25	26	26
5:21	63	41	58	53	47	48	58



<u>Verse</u>	<u>Total Points</u>	<b>QP</b>	<b>KJV</b>	<b>ESV</b>	<b>NIV</b>	<b>NET</b>	<b>NASB</b>
5:22	39	36	36	36	36	36	35
5:23	24	4	21	21	21	21	22
5:24	39	22	30	32	27	33	33
5:25	15	10	12	12	13	12	12
5:26	21	13	19	20	20	20	20
<b><u>C5 Total</u></b>	<b>933</b>	<b>593</b>	<b>787</b>	<b>779</b>	<b>710</b>	<b>774</b>	<b>807</b>
6:1	69	51	62	55	53	58	57
6:2	33	25	29	28	28	28	29
6:3	27	19	22	25	25	25	22
6:4	51	30	46	41	36	36	46
6:5	18	7	15	17	17	17	17
6:6	33	10	30	27	26	30	27
6:7	39	33	36	35	27	28	37
6:8	72	42	69	67	52	70	68
6:9	36	12	33	34	30	32	32
6:10	51	28	41	44	36	42	42
6:11	24	14	21	23	22	22	20
6:12	54	28	39	38	35	35	35
6:13	51	34	44	43	37	43	42
6:14	69	29	46	49	48	51	53
6:15	30	20	24	28	26	28	26
6:16	51	41	45	50	33	50	48
6:17	51	32	47	49	44	49	49
6:18	39	18	26	27	27	26	27
<b><u>C6 Total</u></b>	<b>798</b>	<b>473</b>	<b>675</b>	<b>680</b>	<b>602</b>	<b>670</b>	<b>677</b>
<b><u>Total</u></b>	<b>6501</b>	<b>4167 (64%)</b>	<b>5592 (86%)</b>	<b>5407 (83%)</b>	<b>4935 (76%)</b>	<b>5270 (81%)</b>	<b>5563 (86%)</b>

## Accuracy List:

<b>Most Accurate:</b>	King James Version; 5592 points; 86% accuracy.
<b>Second Most Accurate:</b>	New American Standard Bible; 5563 points; 86% accuracy.
<b>Third Most Accurate:</b>	English Standard Version; 5407 points; 83% accuracy.
<b>Fourth Most Accurate:</b>	New English Translation; 5270 points; 81% accuracy.
<b>Fifth Most Accurate:</b>	New International Version; 4935 points; 76% accuracy.
<b>Six Most Accurate:</b>	Questioning Paul; 4167 points; 64% accuracy.

## Thoughts

It must be said: even I was surprised at the results seen above. I actually expected the ESV to do a lot better than it did. The result of the NIV isn't all too surprising - as they follow the "dynamic equivalence" translation philosophy (thought-for-thought rather than just word translation), such "translations" always omit words and add many that really shouldn't be there. The NET was disappointing, especially due to its rather grandiose claims on its website.

However, what is most disturbing is the fact that a "translation" now in its 400<sup>th</sup> year of publication (KJV), is *still* more accurate than its modern counterparts. This is even more surprising due to the fact that the King James Version was actually a plagiarised "translation", with its text stolen from the one done by William Tyndale in 1525 CE. There is therefore only one word to describe William Tyndale: A genius, the likes of which the world has yet to see again. Not only did William Tyndale manage to do an accurate translation of the New Testament based on the not so great manuscripts he had access to at the time, he actually had to work with the fact that the English language at that time had no set rules or even followed a general outline. And thanks to William Tyndale and his courage to not only translate, but have his Bible printed, the wide distribution it achieved ended up setting most of our English grammar rule standards.

The world owes the man from the south-west of England, a great debt of gratitude.

Nevertheless, despite the other "translations" inability to even improve a little on William Tyndale's translation; they're still more accurate renditions of the text of *Galatians* than that done by Craig Winn in *Questioning Paul*. Luckily, *Galatians* is a forged letter: that doesn't mean that one can just start making things up to criticise it for, especially when there are a lot more genuine things backed up with evidence that *Galatians* could actually be criticised for. (See what I mean by reading *The Great Galatians Debate on The Way to Yahuweh*: <http://tinyurl.com/2ezjplq>)

## Conclusion

What else is there left to say? Having gone through how Craig Winn has rendered the text of *Galatians* in *Questioning Paul*, I can only wonder one thing: how on earth are people convinced that his comments on how he renders the text are even remotely true? Contrary to Craig Winn's claims, the Greek of the *Galatians* letter isn't "terrible": what's terrible is *Questioning Paul's* inability to even understand what the rules of Greek grammar are. They are routinely ignored, and then *Questioning Paul* audaciously attacks the Greek of *Galatians* saying it's "bad", when in actuality, it's not. *Questioning Paul* appears to think that Greek works like English: it doesn't, and it's less than amateurish (and downright illogical) to think that it does.

If anyone who has read *Questioning Paul* is reading this, I have to ask you this: did you even bother to check that *Questioning Paul* had done an accurate job of rendering the Greek text? How about the Hebrew rendering in *Questioning Paul*, did you check them as well? We know a lot more about Greek than we do about Hebrew, and if the rendering of the Greek text in *Questioning Paul* is anything to go by, then the Hebrew is going to be a lot worse.

*Questioning Paul* has also had a go at the Latin translation of the Greek New Testament Texts done by Sophronius Eusebius Hieronymus (commonly known as *Jerome*) in the 5<sup>th</sup> Century CE. Just looking at a snippet from *Questioning Paul*, *Questioning Paul* states the following with regards to Galatians 6:14:

Jerome, setting a literary precedent for paraphrasing the text, wrote the following in his LV: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world." The textually unjustified "God forbid" statement found in both the LV and KJV serves as an indictment against the KJV claim that it is a translation of the Hebrew and Greek: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

However, does the LV (Latin Vulgate), Sophronius Eusebius Hieronymus's translation actually say "God forbid" in its Latin text, which *Questioning Paul* criticises?

No, it doesn't.

The Latin text of the first four words is as follows: **mihi autem absit gloriari...**

Its actual translation is as follows: **But (autem) far be it (absit) from me (mihi) to glorify (gloriari)...**

To get the translation "God forbid" from the Latin text, we should actually see the words "Deus avertat" in the text, looking like this: **mihi autem Deus avertat gloriari...**; which isn't seen in any Latin manuscript of the text here, or anywhere else where the King James Version has "God forbid". This therefore also shows that *Questioning Paul* has failed to actually check the underlying text properly, so any comments on such a faulty basis completely destroys anything that *Questioning Paul* actually states, with regards to everything that it says. A house built on sand will always crumble; and *Questioning Paul* is built on some very thin layers of sand at that.

So, I don't know where *Questioning Paul* is getting its Latin Vulgate translation from, but from wherever it is, *Questioning Paul* should've checked the Latin text itself to make sure that the translation that was being used was actually correct, and so false statements like that seen above wouldn't be rampant in *Questioning Pauls* comments.

Therefore, what else should I say in this conclusion that couldn't be deduced from the 100 plus pages above? The rendering of the Greek text of *Galatians* in *Questioning Paul* is highly flawed, incorrect, wrong, and just plain horrendous. We may as well be reading a four hundred year old plagiarised rendering of the text than that seen in *Questioning Paul*.

And this is just regarding the text of *Galatians*. How further Greek words are construed in *Questioning Paul* is actually worse than that seen in its depiction of the text of *Galatians*, which just isn't good, especially when one is going to be commentating on the text seen. It's as if one was pulling conclusions out of thin air.

*Questioning Pauls* textual renditions are wrong; therefore, the commentary is also wrong, and far from trustworthy. We are told to "examine, test, scrutinise and determine the genuineness" of people's words. I have done that here for you; and have found *Questioning Pauls* words to completely fail the test.

It's time for people to start using their brains again.

*Stephen*

## Appendix A

### *Greek Grammar Terms Jargon & Greek Alphabet*

#### Greek Alphabet

α	a	Alpha	η	e	Eta	ν	n	Nu	τ	t	Tau
β	b	Beta	θ	th	Theta	ξ	x	Xi	υ	u	Upsilon
γ	g	Gamma	ι	i	Iota	ο	o	Omicron	φ	ph	Phi
δ	d	Delta	κ	k	Kappa	π	p	Pi	χ	ch or kh	Chi
ε	e	Epsilon	λ	l	Lambda	ρ	r	Rho	ψ	ps	Psi
ζ	z	Zeta	μ	m	Mu	σ ζ	s	Sigma	ω	o	Omega

#### Grammar Terms

*Cases* (Applied to nouns, verbs, pronouns, and adjectives)

Nominative case	This is the main subject of a sentence. In English, the main subject is always placed at the beginning of the sentence. Example: <i>The <u>man</u> (subject) was driving the Ford Escort.</i>
Accusative case	This is the object of a sentence. In English, the object is always placed at the end of the sentence. Example: <i>The man was driving the <u>Ford Escort</u> (object).</i>
Genitive case	This is used in sentences to indicate what is “possessed” by someone, or something that “belongs” to them, usually indicated in English by the word “of” or adding “’s” to the end of the word. Example: <i>The prophet spoke the word <u>of God</u> (the possessor of the word) to the people.</i>
Dative case	This is used in a sentence to indicate the “indirect object”, usually a person or thing for whom or which something is done, usually indicated in English by the words “to”, “for” or “with”. Example: <i>The president spoke his Address <u>to the people</u> (indirect object).</i>



### *Moods* (Only applied to verbs)

Indicative mood	The <i>indicative</i> mood indicates that a verb is being used as a direct question or statement that is true. Example: <i>The dog <u>has bitten</u> (true statement) me on my leg.</i>
Subjunctive mood	The <i>subjunctive</i> mood indicates an uncertainty in the mention of the verb, usually indicated by the English words “may” or “might”. Example: <i>If we don’t reinforce it soon, the dam <u>may break</u>.</i>
Imperative mood	The <i>imperative</i> mood indicates a command. Example: <i>Do not kick Grandma’s dog.</i>
Infinitive mood	The <i>infinitive</i> mood is just the meaning of the verb in general. Example: <i>What exactly are we <u>to do</u> (plain meaning of the verb <i>do</i>) now?</i>
Participle mood	The <i>participle</i> mood turns a verb into what’s known as a “verbal adjective”, a verb that works as an adjective (describing word), and always alongside the main verb in a sentence. Example: <i>Bending down (main verb from <i>to bend</i>), the bald man was <u>untying</u> (participle from the verb <i>to untie</i>) his shoe.</i>
Optative mood	The <i>optative</i> mood is a mood that expresses even less certainty than that indicated by the <i>subjunctive</i> mood, usually used in reference to wishes or indefinite choice. Example: <i><u>Can</u> we go to Disneyland?; Oh, <u>how I wish</u> that I wasn’t here.</i>

### *Tenses* (Only applied to verbs)

Present tense	The <i>present</i> tense indicates the verb in question is being done now, at this moment in time, usually indicated by including the English “are” or derivations thereof with the verb. Example: <i>What exactly <u>are you doing</u>, Andrew?</i>
Aorist tense	There is no English equivalent of the Greek aorist tense. The closest we have is the <i>past</i> tense, but it doesn’t fully correspond to the Greek aorist tense. However, it’s the closest one we have, with the <i>aorist tense</i> indicating an unrepeated aspect. Example: <i>Having fired his gun, the sheriff <u>had shot</u> the thief.</i>
Imperfect tense	The Greek <i>Imperfect tense</i> is also another <i>past tense</i> , however this time it refers to a process that can be repeated, continuous, or just beginning. Example: <i>Having opened the window and sat down, the Professor <u>began to teach</u> his class.</i>
Future tense	The <i>future</i> tense indicates something that is going to be happening later on in time, usually indicated by the English words “will” or “shall”. Example: <i>Once the ice caps melt, the seawater level <u>shall rise</u>.</i>
Perfect tense	The <i>perfect</i> tense indicates a completed action, a one time thing. Example: <i><u>I’ve done</u> it! <u>I’ve completed</u> the robot!</i>

### *Number and Gender* (Applied to everything)

Singular number	This means that only one person or thing is being mentioned. Example: <i><u>He</u> was steering <u>the ship</u> (one male, one ship).</i>
Plural number	This means that two or more persons or things are being mentioned. Example: <i><u>They</u> were trying to help <u>them</u> start <u>their cars</u>.</i>

Gender In Greek and most other languages, nouns, verbs, adjectives and pronouns can have “gender”, that meaning masculine, feminine, and neuter. English only has one “gender” - neuter - and nothing else. In Greek, all verbs, pronouns, adjectives, and nouns that are referring to the same thing have to agree in gender. If a different gender appears, then something else is being referred to.

### Voices (Only applied to verbs)

Active voice When verbs are in the *active* voice, this means that the subject of the sentence is the thing that is doing the action of the verb. Example: *Standing from afar, Derek (the subject) threw (verb in active voice) the lighter (the object) in the bin.*

Passive voice When verbs are in the *passive* voice, this means that the subject of the sentence is the thing that the verb is being acted upon. Example: *The lighter (the subject) was thrown (verb in passive voice) in the bin by Derek (the object).*

Middle voice The middle voice is reserved for only a small group of Greek verbs known as *deponent verbs*. These *deponent* verbs use the *middle voice* to give the same meaning as the *active* voice. The only difference between them is that the *middle* voice only affects certain verbs, unlike the *active* and *passive* voices which affect all the other verbs.

### Extra Terms

Prefix This means that something has been added either directly onto the beginning of a word to give it a different meaning, or a definite article that is put before another word to have it say something else in one of its tenses, moods, etc. Example 1: *I have untied (added un- to verb to tie, and perfect tense indicated) my shoelace.* Example two: *Why won't you listen to the (definite article prefixed before) judge?* For the Greeks, letters are usually prefixed to verbs to usually indicate a different tense. Example: *δικαιοω/dikaioo/to declare righteous (present tense); εδικαιοσα/edikaios/a I was declared righteous (aorist tense); εδεδικαιομαι/dedikaiomai/I have been declared righteous (perfect tense).*

Suffix This means that something has been added directly onto the end of a word to give it a different tense, mood, etc. Example: *λυω/luo/to untie (present tense); λυσαντες/lusantes/all of you have untied (aorist tense, plural number, active voice); ελυετο/elueto/it became untied (imperfect tense, singular number, passive voice).*

Noun A noun is the name of something generic, and whilst names of people and places come under the definition of *noun*, they are known as *personal* or *proper nouns*. A normal *noun* is just the name of something generic. Example: television; kettle; car; book; table.

Personal/Proper noun A *personal* or *proper noun* is the actual name of a person or place. Example: Peter; Dan; The Taj Mahal; The Pentagon.

Verb A *verb* is a *doing* word, meaning that a verb is describing an *action*. Example: *The French were shooting at the refugees; The car was being driven; Robin Hood got out his long bow.*

Adjective An *adjective* is a *describing* word, meaning it gives extra information regarding a noun, or many other things. Example: *The good man was smacking the naughty boy; The great big van crushed the poor little bicycle.*

Adverb An *adverb* is a word that, like *adjectives*, can give extra information, and usually affect more than one thing in a sentence, and can be strung together. In English, *adverbs* are usually formed by adding the suffix *-ly* to adjectives. *Adverbs* can only modify verbs and adjectives, but not nouns. Example: *He ran that marathon brilliantly; That was easily done; The film was incredibly and deeply disturbing.*

- Elision An *elision* is the omission of a word or words that don't need to be repeated, but are implied. Example: *Have you been to Paris? Yes, I have (been to Paris is omitted from the end of the statement, but is implied); I fell down the slope, as well as Mark (it is implied, yet omitted, that Mark also fell down the slope).*
- Preposition The *prepositions* are a long list of words that are used to modify most things in a sentence, usually to express relationships between the words. Example: *I threw the chips into the bin; You are to come with me now; Don't go in there!*

## Appendix B

### *Discussion of χαρις/charis taken from The Great Galatians Debate, pages 99-109*

Now we come to the second word on the list - χαρις/charis - a word usually translated as “grace”. First it is best to give some history regarding our English word “grace”. “Grace” comes from the Latin *Gratia*, which is in itself the Latin translation of the Greek χαρις/charis. χαρις/charis is based on the verb χαρω/chaïro, meaning “to rejoice” or “to show favour”. Unfortunately, as with most things in the Greek language, due to the meaning of χαρις/charis as “favour”, the word came to be used for a group of goddesses known as “the three Charities”, whose names were Aglaea, Euphrosyne, and Thalia<sup>1</sup>.

Some attempt to say that χαρις/charis is the actual name of one of the Charities due to a mention of a χαρις/charis as the wife of the god Hephaistos in Homer’s *Iliad*<sup>2</sup>. But the Greek doesn’t actually call her χαρις/charis, as in a personal name. The Greek is this: την δε ιδε προμολουσα χαρις λιπαροκρηδεμνος/ten de ide promolousa charis liparokredemnos<sup>3</sup>, and should be translated as such: “**And** (δε/de) **upon seeing** (ιδε/ide) **her** (την/ten - referring to the goddess Thetis mentioned in 381), **a grace** (χαρις/charis) **with a bright head band** (λιπαροκρηδεμνος/liparokredemnos) **came forth** (προμολουσα/promolousa) ...” Her actual name is Aglaia, as mentioned in the Greek poet Hesiod’s poem *Theogony*<sup>4</sup>. Χαρις/charis is therefore used as a title for the Greek goddesses mentioned, not an actual personal name. So whilst certain Greek mythology may have used χαρις/charis as a title for a group of goddesses, there’s no logical or rational reason therefore to assume that Sha’uwl/Paul was using the word in the same way.

As discussed before, we talked on how dependant on the Greek Septuagint (abbreviated to LXX standing for “seventy” (which is what “Septuagint” means anyway)) Sha’uwl/Paul’s vocabulary was, and how those to whom he wrote would’ve had an intimate knowledge of the LXX, seeing as though that would’ve been the version they would have read in Synagogues outside of the land of Yisra’el<sup>5</sup>. The same is very true for χαρις/charis as well.

In the Greek Septuagint translation of the Tanakh (not including the books that are included in the Septuagint but not in the Hebrew Tanakh), we find χαρις/charis a total of seventy-five times: fourteen times in Genesis<sup>6</sup>; nine times in Exodus<sup>7</sup>; twice in Numbers<sup>8</sup>; once in Deuteronomy<sup>9</sup>; once in Judges<sup>10</sup>; three times in Ruth<sup>11</sup>; six times in 1st Samuel<sup>12</sup>; three times in 2nd Samuel<sup>13</sup>; once in 1st Kings<sup>14</sup>; seven times in Esther<sup>15</sup>; twice in the Psalms<sup>16</sup>; nineteen times in Proverbs<sup>17</sup>; twice in Ecclesiastes<sup>18</sup>; four times in Zechariah<sup>19</sup>; and once in Daniel<sup>20</sup>.

<sup>1</sup> <http://www.theoi.com/Ouranios/KharisAglaiia.html>

<sup>2</sup> Homer’s *Iliad*. 18. 382-383.

<sup>3</sup> John J. Jackson - *The Iliad in Greek* Book 18, v382

<sup>4</sup> Hesiod, *Theogony* 945 - <http://www.theoi.com/Ouranios/KharisAglaiia.html>

<sup>5</sup> See pages 58-59 of *The Great Galatians Debate*

<sup>6</sup> Gen. 6:8; 18:3; 30:27; 32:6; 33:8, 10, 15; 34:11; 39:4, 21; 43:14; 47:25, 29; 50:4

<sup>7</sup> Exod. 3:21; 11:3; 12:36; 33:12, 13 (x2), 16, 17; 34:9

<sup>8</sup> Num. 11:11; 32:5

<sup>9</sup> Deut. 24:1

<sup>10</sup> Judg. 6:17

<sup>11</sup> Ruth 2:2, 10, 13

<sup>12</sup> 1 Sam. 1:18; 16:22; 20:3, 29; 25:8; 27:5

<sup>13</sup> 2 Sam 14:22; 15:25; 16:4

<sup>14</sup> 1 Kings 11:19

<sup>15</sup> Esther 2:9, 15, 17; 5:8; 6:3; 7:3; 8:5

The earliest example in Genesis 6:8 is where the translators have said that Noah had found *χαρις*/charis/favour in Yahuweh's presence: “**And** (δε/de) **Noah** (Νωε/Noe) **had found** (ευρισκω/eurosko) **favour** (χαρις/charis) **in the presence of** (εναντιον/enantion) **Yahuweh** (κυριου/) **the** (ο/ho) **God** (θεου/).”

Seeing as though the translation of Genesis 6:8 from Hebrew into Greek was done almost two hundred years prior to Sha'awl/Paul's birth, I really do think it is unfair to put any sort of “blame” in Sha'awl/Paul for using a Greek word that was unfortunately used as a title of a group of polytheistic goddesses - the use of *χαρις*/charis/favour in Greek-Jewish literature was well established, and they didn't appear to have any quibbles about using the word. Comparing the Septuagint's usage of *χαρις*/charis in the translation of the Hebrew original, we find that in sixty-two of these seventy-five times, *χαρις*/charis is used *exclusively* to translate the Hebrew noun *יְחֵן*/*khen*<sup>21</sup>, a word which itself means “favour, charm, elegance, and acceptance”<sup>22</sup>. *Χαρις*/charis is therefore the Greek equivalent of the Hebrew *יְחֵן*/*khen*.

If we look at the final thirteen instances of *χαρις*/charis in the Septuagint translation of the Tanakh that aren't a translation of the Hebrew *יְחֵן*/*khen*, we discover that four of these thirteen instances don't have a Hebrew original. As it happens, *χαρις*/charis is an added word, along with *και*/kai/and, in Proverbs 15:17, giving the translation of “**Better** (κρεισσων/kreisson) **is an entertainment** (ζενισμος/zenismos) **of herbs** (λαχανον/) **towards** (προς/pros) **loveliness** (φιλια/philia) [**and** (και/kai) **favour** (χαρις/charis)], **rather than** (η/ε) **a dinner** (παραθεσις/parathesis) **of calves** (μοσχος/moschos) **together with** (μετα/meta) **hatred** (εχθρα/echthra).”

*χαρις*/charis also appears in a very long addition to Proverbs 25:10 (an extra seventeen Greek words), of which the translation is as follows: “**Favour** (χαρις/charis) **and** (και/kai) **love** (φιλια/philia) **cause freedom** (ελευθερος/eleutheros), **which** (ο/ho) **you are to keep** (τηρεω/tereo) **for yourself** (σεαυτος/seautos), **so that** (ινα/hina) **you may not** (μη/me) **become** (γενος/genos) **reproached** (επονειδιστος/eponeidistos); **but nevertheless** (αλλα/alla), **guard** (φυλασσω/phulasso) **your** (συ/su) **ways** (ο οδος/ho hodos) **peaceably** (ευσυναλλακτος/eusunallaktos).”

In Proverbs 26:11, at the end of the Hebrew phrase, the Septuagint interpolates the Wisdom of Ben Sira 4:21 into the verse, using *χαρις*/charis as a translation of the Hebrew *יְחֵן*/*khen* - although, this really count's as a translation of a non-Tanakh book.

In Proverbs 30:7, *χαρις*/charis is again an added word to the text, changing the Hebrew translation from “**Do not** (לא/el) **deny them** (מנן/mana') **to** (מן/min) **me** (אני/aniy) **before** (טרם/terem) **I die** (מות/muwth)” to the Greek version “**Do not** (μη/me) **remove** (αφαιρω/aphaireo) **favour** (χαρις/charis) **from me** (εγω/ego) **before** (προ/pro) **my** (εγω/ego) **death** (αποθνησκω/apothnesko).”

And so, of the final nine instances where *χαρις*/charis is used as a translation of a Hebrew word that isn't *יְחֵן*/*khen*, *χαρις*/charis is used to translate the Hebrew *רַחֵם*/*rakham*/mercy in Genesis

<sup>16</sup> Psalm 44:3 (45:2 English - 45:3 Hebrew); 83:12 (84:11 English - 83:12 Hebrew)

<sup>17</sup> Prov. 1:9; 3:3, 22, 34; 4:9; 5:19; 7:5; 10:32; 11:27; 12:2; 13:15; 15:17; 17:8; 18:22 22:1; 25:10; 26:11; 28:23; 30:7

<sup>18</sup> Eccles. 9:11; 10:12

<sup>19</sup> Zech 4:7 (x2); 6:14; 12:10

<sup>20</sup> Dan. 1:9

<sup>21</sup> Gen. 6:8; 18:3; 30:27; 32:6; 33:8, 10, 15; 34:11; 39:4, 21; 47:25, 29; 50:4; Exod. 3:21; 11:3; 12:36; 33:12, 13 (x2), 16, 17; 34:9; Num. 11:11; 32:5; Deut. 24:1; Judg. 6:17; Ruth 2:2, 10, 13; 1 Sam. 1:18; 16:22; 20:3, 29; 25:8; 27:5; 2 Sam 14:22; 15:25; 16:4; 1 Kings 11:19; Esther 2:15, 17; 5:8; 7:3; 8:5; Psalm 44:3; 83:12; Prov. 1:9; 3:3, 22, 34; 4:9; 5:19; 13:15; 17:8; 22:1; 28:23; Eccles. 9:11; 10:12; Zech 4:7 (x2); 6:14; 12:10

<sup>22</sup> *Enhanced Strong's Lexicon* #H2580



43:14<sup>23</sup> and Daniel 1:9; the Hebrew **טוב**/khesed/goodness in Esther 2:9; the Hebrew **גדולה**/gaduwlah/greatness in Esther 6:3; the Hebrew **קלה**/kheleq/smoothness in Proverbs 7:5; and the Hebrew **רצון**/ratsown/goodwill in Proverbs 10:32, 11:27, 12:2 and 18:22. This therefore means that **χαρις**/charis is only used to translate five other Hebrew words, and with none of these five Hebrew words have the Septuagint translators gone into double figures to translate them as **χαρις**/charis. To say that **χαρις**/charis is the translation equivalent of **יח**/khen is very well established by the evidence seen.

Even though **χαρις**/charis is used to translate **יח**/khen sixty-two times in the Greek Septuagint, **יח**/khen itself is actually used seventy times in the Hebrew Tanakh. As a result, let's have a look at what the translators of the Greek Septuagint decided to translate the Hebrew **יח**/khen into Greek as in the eight times that they decided that **χαρις**/charis wasn't to be used.

The first instance is in Genesis 19:19, where the Hebrew says **“Behold, your servant has found favour (יח/khen) in your sight...”** The Greek Septuagint says **“Seeing that (επειδη/epiede) your (σου/su) servant (παις/pais) has found (ευρισκω/heurisko) mercy (ελεος/eleos) before (εναντιον/enantion) you (σου/su).”** So in this instance, the Septuagint translator has decided to use **ελεος/eleos** instead of **χαρις/charis** to translate the Hebrew **יח**/khen. This is rather interesting due to the fact that out of the two hundred and forty-five occurrences of **ελεος/eleos** in the Greek Septuagint, **ελεος/eleos** is a translation of the Hebrew **טוב**/khesed/goodness two hundred and eight times, a word that in one instance the Septuagint translators decided to translate using the Greek **χαρις/charis** compared to **ελεος/eleos**<sup>24</sup>. Therefore there appears to be a bit of a similarity between the Greek **χαρις/charis** and **ελεος/eleos**, and even between the Hebrew **יח**/khen and **טוב**/khesed/goodness, where in certain cases, the meanings can cross and conjoin, leaving it up to the translator to decide which the best word to use is. **ελεος/eleos** is also used to translate the Hebrew **יח**/khen in Numbers 11:15.

Our third instance of **יח**/khen in the Hebrew Tanakh that isn't translated by the Greek **χαρις/charis** appears in Esther 5:2. The most curious thing about this verse, and Esther itself, is that the Septuagint and the Hebrew are more or less *completely* different. Take for example the verse we're looking at - The Hebrew has forty-two Hebrew words - the Greek has sixty-seven words, and the translations of each just don't agree: **“And when the king saw Queen Esther standing in the court, she won favour in his sight, and he held out to Esther the golden sceptre that was in his hand. Then Esther approached and touched the tip of the sceptre.”** (ESV translation of the Hebrew); **“And having raised the golden sceptre he laid it upon her neck, and embraced her, and said, “Speak to me.” And she said to him, “I saw thee, my master, as a messenger of God, and my heart was troubled for fear of your glory; for you, my master, are to be marvelled, and your face is full of favour.” And while she was speaking, she fainted and fell. Then the king was troubled, and all his servants comforted her.”** (Lancelot Brenton's translation of the Septuagint in updated English) Whatever's gone on, the difference between the Septuagint and the Hebrew is astounding. Up to now, the Septuagint has more or less been a word for word translation of the Hebrew original - although once we get to some of the later works done just before and just after the Babylonian invasion in 586 BCE, the Septuagint and the Hebrew start to drift quite a bit off course. Esther 5:2 is a perfect example, much to the fact that the Septuagint translation hasn't translated all the Hebrew words found - **יח**/khen being one of them.

Four of our five final instances of **יח**/khen in the Tanakh are all translated by different Greek words. **יח**/khen is translated as **ευχαριστος/eucharistos**/well favoured in Proverbs 11:16 (**ευχαριστος/eucharistos** itself is a compound Greek word of **ευ/eu** meaning “good, well”, and the verb **χαριζομαι/charizomai**/to grant favour, a verb that actually derives from the Greek

<sup>23</sup> For all the Greek-Hebrew comparisons in this section, see *The Parallel Aligned Hebrew-Aramaic and Greek Texts of Jewish Scripture* - Emanuel Tov: Logos Bible Software

<sup>24</sup> Esther 2:9

χαρις/charis); as δεκτος/dektos/acceptable in Proverbs 22:11; as αρεσκεια/areskeia/allurement in Proverbs 31:30; and as επιχαρης/epichares/gratifying in Nahum 3:4.

Our final manifestation of ין/khen in the Tanakh is in Jeremiah 31:2. However, the Septuagint actually has quite a different Chapter numbering system in Jeremiah, and Jeremiah 31:2 in the Tanakh is actually Jeremiah 38:2 in the Greek Septuagint. Nevertheless, for some really unknown reason, the Septuagint translators decided to translate the Hebrew ין/khen using the Greek θερμος/thermos, a word which you may have already gathered means “hot”, something the Hebrew ין/khen doesn’t even contain a hint of meaning. The Hebrew would be translated as **“Thus says Yahuweh, ‘The people who survived the sword found favour (ין/khen) in the wilderness, as Israel journeys to find rest for himself.’”** The Septuagint would be translated as follows: **“Thus says Yahuweh, ‘They found it hot (θερμος/thermos) in the wilderness, together with those that were slain by the sword. Proceed! But do not destroy Israel.’”** The Septuagint appears to be a sort of counter-point to the Hebrew. In the Hebrew, people are said to have “survived” the sword - the Septuagint counter-points that and says that people were “slain” by the sword. Although both give the same impression - some people have survived being killed, and others haven’t. But the Hebrew stresses the fact that people have survived - the Septuagint stresses that people have died. But then the Septuagint completely breaks off from the Hebrew, saying something that doesn’t make all that much sense. However, there are certain things that the Septuagint has translated that appears in the Hebrew (thus, says, Yahuweh, found, sword, wilderness) so the usual explanation for the Septuagint translators translating ין/khen as θερμος/thermos is that they accidentally mistook the word for the Hebrew דן/kham, which means “hot”.

As you can see then, whilst ין/khen can be translated by something other than χαρις/charis by the Septuagint translators, they really didn’t use many other words a significant amount of times. In fact, only ελεος/eleos was used more than once, and then only twice. And again, even though ελεος/eleos translated ין/khen in two instances, the Septuagint translators could also use χαρις/charis to translate the Hebrew תון/khesed, the usual Hebrew word rendered by the Greek ελεος/eleos. There was therefore a slight overlap between the two.

Notwithstanding, ין/khen is translated the most by the Greek χαρις/charis, for χαρις/charis was the Greek equivalent of the Hebrew ין/khen. Sha’uwl/Paul really didn’t have any other equivalent Greek word to use if he wanted his audience to understand his points about Yahuweh’s granting of favour. The Greek speaking Jews would’ve known exactly what he was referring to, for they themselves would have studied the Greek Septuagint, and would’ve known that χαρις/charis was used to mean the exact same thing as the Hebrew ין/khen. So even before Sha’uwl/Paul was even born, his word choices had already been chosen for him, and engrained into the Jewish consciousness.

It would be amiss for us to not talk about the use of χαρις/charis in other non-Tanakh Jewish literature. In the Apocrypha for example, χαρις/charis appears sixty-four times: six times in the Wisdom of Solomon<sup>25</sup>; twenty-six times in Sirach<sup>26</sup>; six times in Tobit<sup>27</sup>; three times in Judith<sup>28</sup>; twice in Baruch<sup>29</sup>; twice in 1 Esdras<sup>30</sup>; fourteen times in 1 Maccabees<sup>31</sup>; and five times in 2 Maccabees<sup>32</sup>. The first instance, in *The Wisdom of Solomon* (a book written sometime between 200

<sup>25</sup> Wisdom of Sol. 3:9, 14; 4:15; 8:21; 14:26; 18:2

<sup>26</sup> Sirach 3:18, 31; 4:21; 7:19, 33 (x2); 8:19; 12:1; 17:22; 19:25; 20:16; 21:16; 24:16, 17; 26:13, 15 (x2); 29:15; 30:6; 32:10; 35:2; 37:21; 40:17, 22; 41:27; 45:1

<sup>27</sup> Tobit 1:13 (x2); 2:14; 7:17; 12:18 (x2)

<sup>28</sup> Judith 8:19, 8:23; 10:8

<sup>29</sup> Baruch 1:12; 2:14

<sup>30</sup> 1 Esdras 6:5; 8:4

<sup>31</sup> 1 Macc. 3:29; 6:13, 24, 59; 9:10; 10:60; 11:11, 24, 33; 12:45; 13:4 (x2), 6; 14:25

<sup>32</sup> 2 Macc. 1:14; 3:33; 4:16; 7:33; 15:39

BCE - 40CE<sup>33</sup> by either an Alexandrian Jew, or a combination of an Alexandrian and Israeli Jew) chapter 3 verse 9, we find that it would be translated as follows: **“Those (ο/ho) who place trust (πειθω/peitho) upon (επι/epi) Him (αυτος/autos) shall thoroughly understand (συνιστημι/sunistemi) truth (αληθεια/aletheia), and (και/kai) those (ο/ho) who are trustworthy (πιστος/pistos) shall hold fast (προσμενω/prosmeno) to Him (αυτος/autos) in (εν/en) love (αγαπη/agape), for concerning this (οτι/hoti), favour (χαρις/charis) and mercy (ελεος/eleos) are for (ο/ho) His (αυτος/autos) chosen ones (εκλεκτος/eklektos).”** Basically the author is saying that everyone who is trustworthy and actually trusts Yahuweh (the “Him”) shall receive favour and mercy, and he even makes it explicit that favour and mercy are for “His chosen ones”, or, as shown before, the Yisra’elites themselves.

The book with the most references to *χαρις/charis* is the book of Sirach, with twenty-six occurrences of the word. For most of these instances, we actually have a few manuscripts that contain the Hebrew original, so we can check which word(s) the Greek translator has translated *χαρις/charis* as. In Sirach 3:18 for example, the Greek translator has translated the Hebrew *כֶּן/khen* as *χαρις/charis*, something very much in common with the Septuagint translations of the actual books of the Tanakh. Later on in 3:31, the Greek *χαρις/charis* translates the Hebrew *טוּב/tuwb* meaning “good, good things, goodness, fairness, beauty, joy, and prosperity”<sup>34</sup>. This is rather interesting, seeing as though Sha’uwl/Paul liked to say to his recipients **“Favour (χαρις/charis) to you, and peace from God...”**<sup>35</sup> (this is also seen in 1 & 2 Peter 1:2, and Revelation 1:4) which makes a lot of sense if his recipients had a mixture of *כֶּן/khen* and *טוּב/tuwb* in mind, for Sha’uwl/Paul could quite easily be saying **“Favour, charm, goodness, fairness, beauty, elegance, prosperity, acceptance and joy to you...”**, and not a single person, nor would’ve Sha’uwl/Paul himself, have thought that he was referring to the three Graces.

For the remaining twenty-four instances of *χαρις/charis* in Sirach, we find no Hebrew original for ten instances<sup>36</sup>; as an added word in three instances<sup>37</sup>; as a translation for the Hebrew *כֶּן/khen* in seven instances<sup>38</sup>; as a translation for the Hebrew *חֶסֶד/khesed* in two instances<sup>39</sup>; as a translation for the Hebrew *טוּב/tuwb* in one more instance<sup>40</sup>; and as a translation from the Hebrew *תִּקְוָה/tiqvah*, meaning “hope and expectation”<sup>41</sup> in one instance<sup>42</sup>.

So as you can see, the Greek-Hebrew translation of Sirach closely resembles the Greek-Hebrew translations of the rest of Jewish Literature, which *χαρις/charis* being used mostly for the Hebrew *כֶּן/khen*, and a few other words that are used sparingly.

*χαρις/charis* is even used in the Jewish Pseudepigrapha<sup>43</sup>, appearing thirty-five times: seven times in the Letter of Aristeas<sup>44</sup>; one time in 1<sup>st</sup> Enoch<sup>45</sup>; twelve times in the Testaments of the Twelve Patriarchs<sup>46</sup>; four times in books four and five of the Sibylline Oracles<sup>47</sup>; once in Ezekiel the

<sup>33</sup> [http://en.wikipedia.org/wiki/Wisdom\\_of\\_Solomon#Date\\_and\\_authorship](http://en.wikipedia.org/wiki/Wisdom_of_Solomon#Date_and_authorship)

<sup>34</sup> *The Enhanced Strong's Lexicon* #H2898

<sup>35</sup> Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phi. I 1:2; Col. 1:2; 1 Thess. 1:1; 2 Thess. 1:2; Philem. 3

<sup>36</sup> Sirach 17:22; 19:25; 20:16; 21:16; 24:16, 17; 26:13; 29:15; 30:6; 35:2

<sup>37</sup> Sirach 26:15; 37:21; 40:22

<sup>38</sup> Sirach 4:21; 7:19, 33; 26:15; 32:10; 41:27; 45:1

<sup>39</sup> Sirach 7:33; 40:17

<sup>40</sup> Sirach 8:19

<sup>41</sup> *The Enhanced Strong's Lexicon* #H8615

<sup>42</sup> Sirach 12:1

<sup>43</sup> For information on all of the Jewish Pseudepigrapha, see *The Old Testament Greek Pseudepigrapha* by Ken Penner

<sup>44</sup> Letter of Aristeas 1:8, 54, 226, 230, 238, 249, 272

<sup>45</sup> 1st Enoch 5:7

<sup>46</sup> Reuben 4:8; Simeon 4:5; 5:2; Levi 18:9; Prayer of Levi 9; Judah 2:1; 24:2; Joseph 3:4; 11:6; 12:3; 19:6; Benjamin 4:5

<sup>47</sup> Sibylline Oracles 4:46, 189; 5:59, 5:330

Tragedian<sup>48</sup>; once in Aristobulus<sup>49</sup>; three times in the Life and Sentences of Aesop/Ahiqar<sup>50</sup>; four times in 3 Maccabees<sup>51</sup>; and twice in 4 Maccabees<sup>52</sup>.

To pick on Sha'awl/Paul for using *χαρις*/charis is to basically ignore all Greek-Jewish literature and translation that occurred over the three centuries prior to his birth in the 1<sup>st</sup> Century CE, and is very deceptive, spiteful and malicious.

Moving onto the Renewed Covenant Writings, we find that *χαρις*/charis is used one hundred and fifty-five times. In the non-Pauline writings, we find it forty-seven times: eight times in Luke<sup>53</sup>; seventeen times in Acts<sup>54</sup>; four times in John<sup>55</sup>; twice in James<sup>56</sup>; ten times in 1st Peter<sup>57</sup>; twice in 2nd Peter<sup>58</sup>; once in 2nd John<sup>59</sup>; once in Jude<sup>60</sup>; and twice in Revelation<sup>61</sup>.

This therefore means that the attributed Pauline literature uses *χαρις*/charis one hundred and eight times: twenty-four times in Romans<sup>62</sup>; ten times in 1st Corinthians<sup>63</sup>; eighteen times in 2nd Corinthians<sup>64</sup>; seven times in Galatians<sup>65</sup>; twelve times in Ephesians<sup>66</sup>; three times in Philippians<sup>67</sup>; five times in Colossians<sup>68</sup> and 2nd Timothy<sup>69</sup>; twice in 1st Thessalonians<sup>70</sup> and Philemon<sup>71</sup>; four times in 2nd Thessalonians<sup>72</sup>, 1st Timothy<sup>73</sup> and Titus<sup>74</sup>; and eight times in Hebrews<sup>75</sup>. Ratio wise, Romans uses *χαρις*/charis every 296.29 words; 1st Corinthians every 683 words; 2nd Corinthians every 248.77 words; Galatians every 309.86 words; Ephesians every 186.33 words; Philippians every 543 words; Colossians every 316.4 words; 1st Thessalonians every 740.5 words; 2nd Thessalonians every 205.75 words; 1st Timothy every 379.75 words; 2nd Timothy every 309.4 words; Titus every 164.75 words; Philemon every 166.5 words; and Hebrews every 619.13 words. Going from highest to lowest, the order would be: Titus, Philemon, Ephesians, 2nd Thessalonians, 2nd Corinthians, Romans, 2nd Timothy, Galatians, Colossians, 1st Timothy, Philippians, Hebrews, 1st Corinthians, and 1st Thessalonians.

There is really nothing significant with regards to the use of *χαρις*/charis in the attributed Pauline literature, with larger letters fluctuating between high (Romans, 2nd Corinthians) or low

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<sup>48</sup> Ezekiel the Tragedian 1:162

<sup>49</sup> Aristobulus 4

<sup>50</sup> Life and Sentences of Aesop/Ahiqar 23, 25, 32

<sup>51</sup> 3 Macc. 1:9; 5:20, 41; 6:36

<sup>52</sup> 4 Macc. 5:9; 11:12

<sup>53</sup> Luke 1:30; 2:40, 52; 4:22; 6:32, 33, 34; 17:9

<sup>54</sup> Acts 2:47; 4:33; 6:8; 7:10, 46; 11:23; 13:43; 14:3, 26; 15:11, 40; 18:27; 20:24, 32; 24:27; 25:3, 9

<sup>55</sup> John 1:14; 16 (x2), 17

<sup>56</sup> James 4:6 (x2)

<sup>57</sup> 1 Pet. 1:2, 10, 13; 2:19, 20; 3:7; 4:10; 5:5, 10, 12

<sup>58</sup> 2 Pet. 1:2; 3:18

<sup>59</sup> 2 John 3

<sup>60</sup> Jude 4

<sup>61</sup> Rev. 1:4; 22:21

<sup>62</sup> Rom. 1:5, 7; 3:24; 4:4, 16; 5:2, 15 (x2), 17, 20, 21; 6:1, 14, 15, 17; 7:25; 11:5, 6 (x3); 12:3, 6; 15:15; 16:20

<sup>63</sup> 1 Cor. 1:3, 4; 3:10; 10:30; 15:10 (x3), 57; 16:3, 23

<sup>64</sup> 2 Cor. 1:2, 12, 15; 2:14; 4:15; 6:1; 8:1, 4, 6, 7, 9, 16, 19; 9:8, 14, 15; 12:9; 13:13

<sup>65</sup> Gal. 1:3, 6, 15; 2:9, 21; 5:4; 6:18

<sup>66</sup> Eph. 1:2, 6, 7; 2:5, 7, 8; 3:2, 7, 8; 4:7, 29; 6:24

<sup>67</sup> Phil. 1:2, 7; 4:23

<sup>68</sup> Col. 1:2, 6; 3:16; 4:6, 18

<sup>69</sup> 2 Tim. 1:2, 3, 9; 2:1; 4:22

<sup>70</sup> 1 Thess. 1:1; 5:28

<sup>71</sup> Philem. 3, 25

<sup>72</sup> 2 Thess. 1:2, 12; 2:16; 3:18

<sup>73</sup> 1 Tim. 1:2, 12, 14; 6:21

<sup>74</sup> Titus 1:4; 2:11; 3:7, 15

<sup>75</sup> Heb. 2:9; 4:16 (x2); 10:29; 12:15, 28; 13:9, 25



(1st Corinthians, Hebrews) uses of *χαρις*/charis, medium letters also fluctuating between high (Ephesians, Galatians, Colossians) and low (Philippians, 1st Thessalonians, 1st Timothy), and although short letters have a high ratio (2nd Thessalonians, Titus, Philemon), this can be explained due to their short nature - although 2nd Thessalonians and Titus having four instances of *χαρις*/charis is a bit intriguing, seeing as though the three closest letters to them in size (2nd Timothy, 1st Thessalonians and Colossians) are further up on the list, having only one more instance of *χαρις*/charis in them (2nd Timothy, Colossians), or less (1st Thessalonians). The *letter to the 'Galatians'* is eighth on the list, using *χαρις*/charis only seven times in total.

So, whilst Sha'awl/Paul may like to use the word *χαρις*/charis, its use fluctuates between each letter. And if Sha'awl/Paul had such a “propensity” to use *χαρις*/charis, then why does the *letter to the 'Galatians'* only use it a mere seven times? Even *Ephesians* uses it more times (twelve). The way we see the word “propensity” being used we'd expect the *letter to the 'Galatians'* to be constantly talking about *χαρις*/charis, but it only uses the word seven times in total.

I'm actually surprised that the Greek words *δικαιος*/dikaios/declared upright, *δικαιοω*/dikaioo/to be declared upright, and *δικαιοσυνη*/dikaiosune/uprightness haven't been mentioned in the “propensity words” list - the *letter to the 'Galatians'* uses this, the “being declared upright” word group more times than it does the “to be joyous” word group (*χαρα*/chara/joy, *χαίρω*/chairo/to be joyous, *χαρις*/charis/favour), mentioning *δικαιος*/dikaios once<sup>76</sup>, *δικαιοσυνη*/dikaiosune four times<sup>77</sup>, and *δικαιοω*/dikaioo eight times<sup>78</sup>, a grand total of thirteen times altogether. The *letter to the 'Galatians'* only mentions *χαρα*/chara once<sup>79</sup>, doesn't even mention *χαίρω*/chairo, and mentions *χαρις*/charis seven times, bringing the sum to eight. The fact that the *letter to the 'Galatians'* mentions *δικαιοω*/dikaioo the same amount of times that it mentions the entire “to be joyous” word group should be *quite* telling.

One final point of note with regards to this is to point out that 1st Peter uses *χαρις*/charis ten times. If Sha'awl/Paul is using the Greek *χαρις*/charis as a reference to a group of pagan goddesses, then why isn't Peter also singled out and mentioned that he too is using *χαρις*/charis as a reference to a group of pagan goddesses? Probably because of what I mentioned above: both Sha'awl/Paul and Peter are using *χαρις*/charis as the Greek equivalent of the Hebrew *יְהוָה*/khen. Surprisingly, even for me, was the fact that due to 1st Peter using *χαρις*/charis ten times, this means that the letter uses *χαρις*/charis every 168.4 words, just slightly less than the attributed Pauline letters Titus and Philemon. However, in other attributed Pauline books close to the same word-size of 1st Peter (Philippians, Colossians, 1st Thessalonians, and 1st Timothy), their *χαρις*/charis usage is quite smaller juxtaposed to 1st Peter, using *χαρις*/charis every 543, 316.4, 740.5, 379.75 words respectfully.

It looks like it's not just Sha'awl/Paul who likes to use the word *χαρις*/charis.

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<sup>76</sup> Gal. 3:11

<sup>77</sup> Gal. 2:21; 3:6, 21; 5:5

<sup>78</sup> Gal. 2:16 (x3), 17; 3:8, 11, 24; 5:4

<sup>79</sup> Gal. 5:22



