



Questioning Paul Review

A Look at the Galatians Text



Table of Contents

Questioning Paul	3
Word Review	3
<i>Galatians - Chapter 1</i>	3
<i>Galatians - Chapter 2</i>	18
<i>Galatians - Chapter 3</i>	36
<i>Galatians - Chapter 4</i>	55
<i>Galatians - Chapter 5</i>	73
<i>Galatians - Chapter 6</i>	88
Accuracy Count	102
<i>Accuracy List:</i>	108
<i>Thoughts</i>	108
Conclusion	109
Appendix A	111
<i>Greek Grammar Terms Jargon & Greek Alphabet</i>	111
<i>Greek Alphabet</i>	111
<i>Grammar Terms</i>	111
Appendix B	115
<i>Discussion of χαρις/charis taken from The Great Galatians Debate, pages 99-109</i>	115

This document goes through Craig Winn's text of *Galatians* in *Questioning Paul* and points 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 personal 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.

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]~~¹ not (ou) from (apo) men (*anthropos*), ~~and~~² ~~[is]~~³ not even **(nor/neither)**⁴ (*oude*) by

¹ No need to supply any words here.

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

³ No need to supply any words here.

⁴ Better translation of ουδε/oude in the context.

the means of (*dia*) **a** man (*anthropos*), but to the contrary (*alla*) [*exists and writes*]⁵ **on behalf of**⁶ **by the means of** (*dia* – on account of and by means of) [*the*]⁷ **Messiyah Yahushua** (based upon the placeholders XPY INY). **and** (*kai*) **of 'Ab-Father (Pater) God** (from the placeholder ΘY), ~~the 'Ab-Father~~ (based upon the placeholder ΗΡΑ⁸), **He Who** (*ho*)⁹ caused Him (*autos*) to be restored, to stand up, and to rise (*egeiro*~~mai~~) from (*ek* – and out of) **a corpse**¹⁰ **the**¹¹ **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)¹² ~~With~~ (*sym*)¹³ all (*pas*) ~~my~~ (*ego*)¹⁴ **the** (*ho*) brothers (*adelphos* - fellow brethren) **with** (*sun* - together in close association) **me** (*ego*) [*to*]¹⁵ the (*ho*) ~~set-apart~~¹⁶ **called-out** assemblies (*ekklesia*) of (*ho*) Galatia (*Galatia*)...

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

⁵ No need to add any words at all to this.

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

⁷ 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.

⁸ No placeholder for "Father" is used here in Papyrus 46.

⁹ 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.

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

¹¹ 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.

¹² For some reason this word was omitted from QP.

¹³ This is in the wrong place grammatically.

¹⁴ 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.

¹⁵ "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.

¹⁶ The Greek *ἐκκλησία*/*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 *αγιωκλησία*/*hagioklesia*, not *ἐκκλησία*/*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~~¹⁷ favour (*charis* – loving kindness and the gift of goodwill) [~~to~~]¹⁸ all of¹⁹ you (~~humeis~~ *su*) and (*kai*) peace (*eirene* – harmony and tranquility, freedom from worry) from (*apo*) Father²⁰ (*pater*) God (ΘΥ), ~~the Father~~ (*pater*), and (*kai*) our (*ego*) Upright One (ΚΥ), [~~the~~]²¹ Messiyah (ΧΡΥ) Yahushua (ΙΗΥ)...

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*)²² giving²³ gave (*didomi* – producing and depositing) Himself (~~heautou~~ *autos*)²⁴ on account of (*peri* – concerning and regarding) us our²⁵ (*ego*) missing²⁶ misses of the mark (*hamartia* – wandering away from the path, being errant and mistaken, and being misled), ~~so that~~²⁷ for the purpose that (*hopos*) ~~we~~ (*ego*)²⁸ ~~can choose to be rescued~~²⁹ He may

¹⁷ *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.

¹⁸ Again, "to" doesn't need to be in brackets. See Footnote 15 above.

¹⁹ 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.

²⁰ 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.

²¹ It is not necessary to add "the" before "Messiyah".

²² Definite article omitted in QP, meaning "He Who" or "the One Who".

²³ 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.

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

²⁵ 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.

²⁶ *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.

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

²⁸ *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*)³⁰ out of (*ek*) **our the (ho)**³¹ present (*enistamai*) **worthless, immoral, and corrupt** (*poneros* – wicked, evil, and valueless, annoying, burdensome, laborious, oppressive, and criminal) **world system-~~era~~** (*onos*³² *aion* – human practices, standards, and circumstances), **in accordance with** (*kata*) **the (ho)**³³ **purpose and the will of** (*thelema* – the intent of) **our (ego)**³⁴ **God (ΘΥ), our**³⁵ **and** (*ego kai*)³⁶ **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 (ΠΡΣ)...

Galatians 1:5

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

Corrected: ...to (*eis*)³⁷ whom (*hos*) **be**³⁸ 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)**³⁹ **forever eternity and forever** (*onos-onos*⁴⁰ *ho aion ho aion* - ‘the ages of the ages’, an idiom meaning ‘forever and ever, eternity, the perpetuity of time’). **Amen**⁴¹ **Awmane** (*amane* – is trustworthy and reliable).

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

²⁹ The Greek *ἐξαίρεω*/exaireo is in the third person, singular form *ἐξελεῖται*/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.

³⁰ Greek *ἐγώ*/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”.

³¹ Definite article omitted in QP.

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

³³ Definite article omitted from QP.

³⁴ I have restored the Greek pronoun *ἐγώ*/ego to its correct place.

³⁵ QP puts the Greek pronoun *ἐγώ*/ego in the wrong place.

³⁶ QP omits the word *καί*/kai. These three notes (34-35) are concerning the Greek *ΘΥ καὶ ΠΡΣ ἡμῶν*/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, τοῦ ΠΡΣ ἡμῶν*/THY, tou PRS humon/“God, the Father of us” = “God, our Father”.

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

³⁸ In *κοινή*/koine/common Greek, it was normal to leave out the Greek word *εἶμι*/eimi/to exist when not required.

³⁹ *εἰς*/eis put in its proper place, as it’s part of the idiom, and not separate from it

⁴⁰ Again, no clue where *onos* has come from

⁴¹ 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 *Ἀμμων*/Ammon, especially as the correct transliteration of the Egyptian *Amen-Ra* is *Amun-Ra*. The Greek *ἀμην*/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*⁴²) all of⁴³ [you]⁴⁴ are quickly (*tacheos*) departed departing⁴⁵ and were being displaced (*metatithemai*⁴⁶ - were being changed, waylaid, transposed, and transplanted) away from (*apo*) your (*sou*)⁴⁷ the One Who (*ho*)⁴⁸ calling called⁴⁹ (*kaleo* – invitation invited and summons summoned by name) all of you (*su*)⁵⁰ in (*en* - by and with) *Charis-Charity/Gratia-Grace* favour⁵¹ (*charis* – mercy and joy), to (*eis*) a different (*heteros* – another) healing⁵² 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*)⁵³ does not (*ou*) that (*hos*) there exists (*eimi*) differently⁵⁴ another (*allos*), if (*ei*) not (*me*) except that (*ei me - apart from*⁵⁵), there are⁵⁶ (*eimi*) ~~someone or~~

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

⁴³ 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.

⁴⁴ 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.

⁴⁵ 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.

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

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

⁴⁸ Definite article omitted in QP.

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

⁵⁰ 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)

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

⁵² 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.

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

⁵⁴ “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)⁵⁷ **is** (eimi)⁵⁸, **those** (ho)⁵⁹ stirring **all of**⁶⁰ you up (tarasso ~~seu~~⁶¹ **su** – causing you to be confused and distressed), **and also**⁶² (kai) **wishing**⁶³es (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)⁶⁴ **beneficial and healing**⁶⁵ **good** message (euangelion) of the (ho)⁶⁶ 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**⁶⁷ conveys a **healing**⁶⁸ **good** and beneficial message (euangelizo – announces a helpful and prosperous communication) ~~[to] you (seu)~~⁶⁹ **which that** is **approximate against** or **contrary to what** (para); **the good news which** we delivered ~~as a beneficial message~~ (~~hos~~⁷⁰ euangelizo – ~~the beneficial messaged that we~~ announced ~~and proclaimed~~ ~~the helpful claim~~)⁷¹ ~~[to]~~⁷² **all of**⁷³ you

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

⁵⁶ As the Greek **ειμι**/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 **τις**/tis meaning “some persons/some things”, so **ειμι**/eimi has to be translated using the third person, plural form of the English pronoun “you”, - there are/there exists.

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

⁵⁸ Greek word **ειμι**/eimi put in wrong place.

⁵⁹ Definite article **o**/ho omitted from QP.

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

⁶¹ This is the wrong transliteration of the Greek **σου**/su.

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

⁶³ 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 **θελω**/thelo, meaning “want, wish, desire, intend, aim, and will.”

⁶⁴ Definite article **o**/ho not mentioned in QP.

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

⁶⁶ Definite article **o**/ho not mentioned in QP.

⁶⁷ The Greek **ευαγγελιζω**/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.

⁶⁸ Not a translation of the Greek **ευ**/eu. See *Footnote 52* above.

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

⁷⁰ Pronoun omitted from QP.

⁷¹ It is imperative that with such words as **ευαγγελιζω**/euangelizo that we also include the pronoun before it. However, as **ευαγγελιζω**/euangelizo means “announced good news”, we can’t translate **ος ευαγγελιζω**/hos euangelizo as “which announced good news”, and so we have to incorporate the pronoun **ος**/hos in the midst of our translation of **ευαγγελιζω**/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 **ευαγγελιζω**/euangelizo surrounding the translation of the

(~~σου~~⁷⁴ ~~su~~), let that person exist⁷⁵ (~~eimi~~)⁷⁶ that as cursed (*anathema* – be under a dreadful consequence that has been set up and) exists (~~eimi~~)⁷⁷.

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 we⁷⁸ have said before (*proeipon*⁷⁹), and even⁸⁰ (*kai*) just⁸¹ now (*arti*) also (*palin*⁸²) I have say⁸³ said (*lego* – affirmed) again (*palin*)⁸⁴; if (*ei*) someone (*tis*) communicates a helpful good message to (*euangelizo*) all of⁸⁵ you (~~σου σου~~)⁸⁶ 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*⁸⁷ – was collected and taken to you took, and handed to you received for the purpose of a close association), let that person exist⁸⁸ (~~eimi~~)⁸⁹ as cursed (*anathema*) exists (~~eimi~~)^{90, 91}.~~

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*/*euangelizo* would have to be in the passive voice, not the middle.

⁷² “To” does not need to be placed in brackets. See Footnote 15 above.

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

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

⁷⁵ 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”.

⁷⁶ *ειμι*/*eimi* put in its correct place.

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

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

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

⁸⁰ Not needed.

⁸¹ Not needed.

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

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

⁸⁴ *παλιν*/*palin* in its proper place.

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

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

⁸⁷ *παραλαμβάνω*/*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 *φέρω*/*phero* or compound words with it, not “paralambano”.

⁸⁸ See Footnote 75 above.

⁸⁹ *ειμι*/*eimi* put in its correct place.

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

⁹¹ 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**⁹² (peitho – trying to win the favor of) **man men**⁹³ (anthropos - human beings) or (e) God (ΘΝ)⁹⁴. **Or** (e) **I am I seeking**⁹⁵ (zeteo – attempting to find a way, desiring and trying) **to please** (aresko – accommodate) **man men**⁹⁶ (anthropos – humans)⁹⁷. ~~Yet nevertheless (eti)~~⁹⁸; **If** (ei) I ~~wasere~~ **still** (eti)⁹⁹ 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**¹⁰⁰ (~~eimi~~)¹⁰¹ **would**¹⁰² certainly (an) not (ou) **exist as** (eimi)¹⁰³ ~~the~~¹⁰⁴ ~~Messiyah's (XPY)~~¹⁰⁵ **a servant** (doulos - slave and attendant) **of Messiyah (XPY)**¹⁰⁶.

Actual Translation: For now am I persuading men or God? Or am I seeking to please men? If I was 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**¹⁰⁷ known to (gnorizo) **all of**¹⁰⁸ you (σὺν su), **brothers** (adelphos)⁹; **that** (hoti - concerning this)¹⁰⁹ the (ho) beneficial and

⁹² 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”.

⁹³ Men because the Greek ἄνθρωπος/anthropos is in the plural form, not the singular (“man”) form.

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

⁹⁵ See Footnote 92 above.

⁹⁶ See Footnote 93 above.

⁹⁷ See Footnote 94 above.

⁹⁸ The Greek word ἐτι/eti put in the wrong place in QP.

⁹⁹ The Greek word ἐτι/eti put in its correct position in the sentence.

¹⁰⁰ “Am” is an incorrect translation of εἰμι/eimi/“to exist” in its imperfect, middle form.

¹⁰¹ The Greek εἰμι/eimi put in the wrong place in QP.

¹⁰² The word “would” added to express the imperfectness of the Greek verb εἰμι/eimi/“to exist”.

¹⁰³ The Greek verb εἰμι/eimi/“to exist” restored to its rightful place in the sentence.

¹⁰⁴ There is no definite article before the placeholder for Messiyah in Papyrus 46, so it can't be translated as “the Messiyah”.

¹⁰⁵ Messiyah put in the wrong place in QP.

¹⁰⁶ Messiyah put in the correct place in the sentence. For the notes 104-106, we are looking at the Greek words δοῦλος/XPY δoulos. To get the translation “the Messiyah's servant”, we would actually expect to see the Greek words ὁ δοῦλος ἡρω/ho doulos XPY/“the servant of Messiah” = “the Messiyah's servant”.

¹⁰⁷ Greek verb γνωρίζω/gnorizo is in the present, active form - not the aorist (past) tense.

¹⁰⁸ Greek σὺ/su is in the plural form, not singular. See Footnote 19 above.

healing¹¹⁰ **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**¹¹¹ **with** (*kata* – according to) **a**¹¹¹ **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*)¹¹² **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**¹¹³] **through** (*dia*)¹¹⁴ **was revealed**¹¹⁵ **a revelation** (*apokalypsis* – manifest~~ation~~, disclosed-~~sure~~, and ~~made-visible~~ **display**) **by way of** (*dia*)¹¹⁶ **the**¹¹⁷ **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**¹¹⁸ **you have heard of** (*akouo* – received news of) **my** (*emos*) **former** (*pote*) **behavior** (*ho*)¹¹⁹ *anastrophe* - wayward conduct and upside-down way of life) **in** (*en*)¹²⁰ **the**

¹⁰⁹ Greek οτι/oti omitted from QP.

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

¹¹¹ 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.

¹¹² The usage of the Greek words ουδε ... ουτε/oude ... oute indicate a "neither ... nor" translation.

¹¹³ 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.

¹¹⁴ δια/dia put it its proper place.

¹¹⁵ "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".

¹¹⁶ δια/dia in the wrong place in QP.

¹¹⁷ No definite article in the Greek, so the word "the" should not be seen here. There is actually no definite article in the verse.

¹¹⁸ 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.

¹¹⁹ Definite article ο/ho omitted from QP.

¹²⁰ Greek preposition εν/en unspecified in QP.

(ho)¹²¹ practice of Judaism (*Ioudaismos* – the Jewish religion), ~~namely because that~~ (*hoti* - since concerning the fact that) with regards to (kata) extreme vigour (hyperbole)¹²² I ~~was~~¹²³ intensely pursued pursuing¹²⁴ (*dioko* – persecuted persecuting, oppressed oppressing, and harassed harassing), ~~and~~¹²⁵ ~~came down in intense opposition against (kata hyperbole)~~¹²⁶; God's (ho ΘΥ) ~~Called-Out Assembly~~ (ho *ekklesia* – from *ek* out and *kaleo*, to call) ~~and (kai)~~¹²⁷ ~~was to destroy~~ destroying¹²⁸ (*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)¹²⁹ I had¹³⁰ progressed (*eprokopto*¹³¹ – accomplished a great deal and advanced) in (*en*) the (ho)¹³² 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)¹³³ *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)¹³⁴ as excessively (*perissoteros* – over abundantly) enthusiastic (*zelotes* – zealous and excited) ~~to adhere to (huparcho~~ – to be, possess, yield to, and assimilate)¹³⁵ of¹³⁶ the (ho)¹³⁷

¹²¹ Definite article *o/ho* unspecified in QP.

¹²² 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.”

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

¹²⁴ 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.

¹²⁵ 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.

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

¹²⁷ This is omitted in QP.

¹²⁸ 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.

¹²⁹ Greek *και/kai* omitted from QP.

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

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

¹³² Definite article unspecified in QP.

¹³³ Definite article unspecified in QP.

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

¹³⁵ 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*.

¹³⁶ As the definite article in the *genitive* indicates “possession”, it therefore necessitates the need for “of” to be included in the translation.

¹³⁷ 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*)¹³⁸ 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 when¹³⁹ (*hote*) it pleased (*eudokeo* – the choice brought pleasure to) the One Who (*ho*)¹⁴⁰ had Him to set me apart¹⁴¹ (*aphorize ego* – had separated me) out of (*ek*) the womb (*koilia*) of my (*ego*)¹⁴² mother (*meter*) ~~[and summon me by name on account of His kindness and fortuitous gift of acceptance]~~,¹⁴³ to revealing (*apokaluypto* – disclose ing, making manifest, and making known)¹⁴⁴ His (*autos*)¹⁴⁵ Son (*ho*)¹⁴⁶ YN) in through¹⁴⁷ (*en*) me (*ego*),¹⁴⁸ in order that (*hina*) I (*ego*)¹⁴⁹ could may have¹⁵⁰ communicated His¹⁵¹ the¹⁵² healing¹⁵³ good and beneficial message (*euangelizo autos*)¹⁵⁴ - announced and proclaimed His

¹³⁸ Pronoun unspecified in QP.

¹³⁹ 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.

¹⁴⁰ Definite article unspecified in QP, and so isn't translated.

¹⁴¹ As the verb *αφορίζω*/*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 *αφορίζω*/*aphorizo* would have to also be in the *accusative* case, and not be in participle form.

¹⁴² Pronoun unspecified in QP.

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

¹⁴⁴ The Greek verb *αποκαλύπτω*/*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.

¹⁴⁵ Pronoun unspecified in QP.

¹⁴⁶ Pronoun unspecified in QP.

¹⁴⁷ 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>

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

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

¹⁵⁰ Aorist = include "have"; subjunctive = include "may".

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

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

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

¹⁵⁴ Not notified and not translated in QP.

victorious declaration) ~~to~~ **among**¹⁵⁵ (*en*) the (ho) **rac**es and **nations** (*ethnos* – the multitudes of people living in different cultural and geographic locations), **immediately** (*eutheos* – straightaway, forthwith, without hesitation),¹⁵⁶ **[I did]**¹⁵⁷ **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**¹⁵⁸ (*oude*)¹⁵⁹ **[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)**¹⁶⁰ **messengers sent out delegates** (*apostolos* – ~~the Apostles~~ **delegates**¹⁶¹, from *apo* sent out, and *stello* prepared and equipped) **before** (*pro - ahead of*) **me** (*ego*), **but to the contrary** (*alla*) **I**¹⁶² **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*)¹⁶³ **I**¹⁶⁴ **returned** (*hupostrepho*) **anew** (~~*palin* – and renewed~~)¹⁶⁵ **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.**

¹⁵⁵ 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.

¹⁵⁶ 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.

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

¹⁵⁸ Better translation from the context.

¹⁵⁹ Greek *ουδε/oude* unspecified in QP.

¹⁶⁰ Definite article unspecified in QP, and not translated correctly.

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

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

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

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

¹⁶⁵ 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 Kephas 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) **Kephas** (*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**¹⁶⁶ 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 Kepha, 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*)¹⁶⁷ **any of**¹⁶⁸ the (*ho*)¹⁶⁹ other¹⁷⁰ (*heteros* – different) **Apostles delegates** (*apostolos*¹⁷¹ – who were prepared messengers and were sent out), ~~[[I] did not (ou) see (eidon)]~~¹⁷² **except** (*ei me*) **Ya'aqob** (*Iakobos* – a transliteration of the Hebrew Ya'aqob who became Yisra'el), the (~~to~~ *ho*)¹⁷³ **brother** (*adelphos* – male sibling) of the (*ho*)¹⁷⁴ **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.

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

¹⁶⁷ *ου ειδον*/ou eidon put in their proper place.

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

¹⁶⁹ Definite article unspecified in QP.

¹⁷⁰ 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.

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

¹⁷² *ου ειδον*/ou eidon in the wrong place in QP.

¹⁷³ 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.

¹⁷⁴ Definite article unspecified in QP.

Corrected: **But now-Moreover**¹⁷⁵ (*de - furthermore*), **[this is]**¹⁷⁶ **what** (*ἃ*¹⁷⁷ *hos*¹⁷⁸ – that which) **I write Scripture to** (*grapho*¹⁷⁹) **to**¹⁸⁰ **all of**¹⁸¹ **you** (*ὑμῖν su*), **to behold** (*idou*¹⁸² - *to* see and intently look at, *to* perceive and pay attention to) **the fact that concerning this** (*hoti - because, since and for the reason that*),¹⁸³ **in the presence and sight of** (*enopion* – before and in front of) **God** (*ho* ΘΥ), **because** (*οτι*)¹⁸⁴ **[I]**¹⁸⁵ **do cannot**¹⁸⁶ (*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'awl was born). **But** (*de*)¹⁸⁷ **I was** (*eimi*)¹⁸⁸ **unknown** (*agnoeo*)¹⁸⁹ **my**¹⁹⁰ **in person face** (*ho* *prosopon*¹⁹¹ – *my* *with a personal* presence, appearance, and physical existence) **was** (*eimi*) **not known** (*agnoeo*)¹⁹² **to the** (*ho*)¹⁹³ **Called-Out Assemblies** (*ekklesia*)¹⁹⁴ **of Yahuwdah-ea**¹⁹⁵ (*Ioudaia* – transliteration of the

¹⁷⁵ Better translation in the context.

¹⁷⁶ No idea where this has come from. The Greek *ος*/hos isn't indicating such a thing in the slightest.

¹⁷⁷ Transliteration of how the Greek appears in the text, not the root.

¹⁷⁸ Correct transliteration of the Greek root.

¹⁷⁹ The Greek verb *γραφω*/grapho doesn't mean "I write Scripture to". To get such a translation would require the Greek *ἡ γραφή γραφω ὑμῖν*/e graphe grapho humim, which isn't in the Greek text. The Greek verb *γραφω*/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.

¹⁸⁰ The Greek pronoun *σου*/su is in the dative form, necessitating the inclusion of the word "to".

¹⁸¹ The Greek pronoun *σου*/su is also *plural*, which has to be included in a translation. See *Footnote 19* above.

¹⁸² The Greek *ιδου*/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).

¹⁸³ Greek *οτι*/hoti put in its correct placement in the verse.

¹⁸⁴ *οτι*/hoti in the wrong place in QP.

¹⁸⁵ The pronoun "I" does not need to be in brackets - the fact that the Greek *ψευδομαι*/pseudomai is first person, singular, it requires the English pronoun "I" be placed in the translation.

¹⁸⁶ The Greek particle *ου*/ou does not mean "cannot" in the sense of "it is impossible". There is a way to say "it is impossible" in Greek - *αδυνατος*/adunatos - meaning "without power". Used in Hebrews 6:17 to say that "it is impossible (*αδυνατος*/adunatos) for God to lie". Another way to say "cannot" in Greek is to say *ου δυνατος*/ou dunatos/not powerful/"not capable", or *ου δυναμαι*/ou dunamai/"it is not possible". Seeing as though neither *αδυνατος*/adunatos, nor *ου δυνατος*/ou dunatos, or *ου δυναμαι*/ou dunamai appear in this verse (or actually, anywhere in *Galatians*), no verse should contain the word "cannot" as a translation of anything.

¹⁸⁷ Greek *δε*/de unspecified in QP.

¹⁸⁸ Greek verb *ειμι*/eimi restored to its rightful place, and has the first person, singular aspect of the verb translated correctly.

¹⁸⁹ The Greek verb *αγνοεω*/agnoeo in participle form placed in the correct place.

¹⁹⁰ There is no Greek pronoun *εγω*/ego to indicate the insertion of "my" in the text. To get the translation "my face" we should find the Greek clause *τω προσωπω μου*/to prosopo mou/"the face of me"/"my face or countenance".

¹⁹¹ The Greek *ο προσωπον*/ho prosopon literally means "the face", a clause meaning "in person, personally, by appearance, countenance and physical surface".

¹⁹² QP has put the Greek verbs *ειμι*/eimi and *αγνοεω*/agnoeo in the wrong place.

¹⁹³ 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 Yah¹⁹⁶ that are (ho)¹⁹⁷ Called-Out Assembly (*ekklesia*)¹⁹⁸ in (eis)¹⁹⁹ en²⁰⁰ the²⁰⁰ 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 (~~monos~~²⁰¹ *monos*²⁰²) hearing (*akouo*) that (*hoti*)²⁰³, 'The one who (*pote*²⁰⁴ *ho*²⁰⁵) was once (*pote*²⁰⁶ - at an earlier point in time, previously, and used to be) pursuing and persecuting (*dioko*) them us²⁰⁷ (*ego*) was²⁰⁸ is now (*nyun* - at the this present time) announcing the healing²⁰⁹ beneficial message (*euangelizo* - good news and victorious declaration)²¹⁰ which can be trusted²¹¹ of the (ho)²¹² trust (*pistis*²¹³ *euangelizo* - proclaiming the beneficial and reliable message the reliance on and obedience given to He Who is Trustworthy and True) which (hos)²¹⁴ he once (*pote*) was sought seeking to destroy²¹⁵ (*portheo* - trying to overthrow, devastate, and annihilate). And (*kai*)²¹⁶ they were thought thinking highly of

¹⁹⁴ 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".

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

¹⁹⁶ 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 *λουδᾶς*/loudas.

¹⁹⁷ Definite article omitted from QP.

¹⁹⁸ 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.

¹⁹⁹ Wrong Greek word transliterated. The Greek word is the preposition *ἐν*/en not *εἰς*/eis.

²⁰⁰ No definite article before *XPΩ*/XRΩ placeholder.

²⁰¹ QP incorrectly transliterates the Greek word *μονος*/monos.

²⁰² Corrected transliteration of the Greek *μονος*/monos.

²⁰³ *ὅτι*/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.

²⁰⁴ Greek *πότε*/pote in the wrong place in QP, and translated incorrectly.

²⁰⁵ The definite article restored, and the correct translation thereof.

²⁰⁶ The Greek *πότε*/pote in its precise place in the verse, and translated correctly.

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

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

²⁰⁹ Again, not a true translation of the Greek word *εὐ*/eu. See Footnote 52 above.

²¹⁰ The Greek *εὐαγγελίζω*/euangelizo in its proper place, and translated correctly.

²¹¹ This is more a translation of the adjective *πίστος*/pistos, rather than the feminine noun *πίστις*/pistis.

²¹² Definite article unspecified and not translated in QP.

²¹³ *πίστις*/pistis translated correctly.

²¹⁴ QP hasn't transliterated the Greek *ὅς*/hos properly, but I have restored it.

²¹⁵ As the Greek *πορθεῖω*/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

²¹⁶ Greek *καί*/kai unspecified in QP.

and celebrated-ing²¹⁷ (*doxazo* – were of the mindset to consider illustrious and magnificent, praising) God (ho²¹⁸ ΘΝ) ~~in~~ because of/for (*en*)²¹⁹ 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~~)²²⁰ the passage of another²²¹ (~~palin~~ dia)²²² fourteen (*ekatessares*) years (*etos*), again (palin)²²³ 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 (*syumparalambano* – taking-en along with us)²²⁴ Titus (*Titos* – of Latin origin meaning honorable) also (kai)²²⁵.

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)²²⁶ healing²²⁷ good and beneficial message (*euangelion*) which (hos)²²⁸ I was preaching²²⁹ (*keruyso* –

²¹⁷ 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.

²¹⁸ Definite article omitted in QP.

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

²²⁰ Put in the wrong place by QP.

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

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

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

²²⁴ The Greek *συμπαράλαμβάνω*/*sumparalambano* is in the aorist tense, not the present.

²²⁵ Greek *και*/*kai* unspecified in QP.

²²⁶ Definite article unspecified in QP.

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

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

proclaiming and announcing, publicly heralding) among (en) the (ho)²³⁰ nations (ethnos – to people from different races, places and cultures), although (de)²³¹ 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...”)²³² with reference to (kata) certain individuals (idios)²³³, then (de)²³⁴ with those (ho)²³⁵ they were of the opinion who are considered to be of great reputation²³⁶ (dokeoi – they presumed and held that it appeared to be of great repute), lest perhaps that in no way (me pos²³⁷ me²³⁸) was²³⁹ I may be/am²⁴⁰ progressing (trecho – running) or (e) had striving striven (trecho – rapidly propagating a teaching)²⁴¹ in on behalf of (eis)²⁴² [something] vain²⁴³ (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.

²²⁹ 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.

²³⁰ Definite article unspecified in QP.

²³¹ 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.

²³² 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.

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

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

²³⁵ 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.

²³⁶ 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.

²³⁷ 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.”

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

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

²⁴⁰ 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.

²⁴¹ 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.

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

²⁴³ 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*)²⁴⁴ Titus [~~who was with me~~]²⁴⁵, being (*eimi* - existing as)²⁴⁶ a Greek (*Hellen*), was²⁴⁷ (~~eimi~~) not even (*oude*)²⁴⁸ 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 *tomoteros*, 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 nevertheless²⁴⁹ (*de* – ~~moreover then~~ however), on account of (*dia*) ~~the (to)~~²⁵⁰ false brothers (*pseudadelphos* – men who faked their kinship), those who (ho)²⁵¹ 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)²⁵² the freedom and liberation (ho *eleutheria*²⁵³ – the liberty and release from slavery and bondage, the emancipation) ~~we~~ which (~~ego~~ *hos*)²⁵⁴ we²⁵⁵ possess (*echo* – hold on to and wear) **in** (*en* – with and

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

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

²⁴⁶ 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.

²⁴⁷ 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.

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

²⁴⁹ 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.

²⁵⁰ Definite article transliterated wrong, and in the incorrect place anyway.

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

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

²⁵³ 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".

²⁵⁴ Pronoun omitted from QP.

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

because of) **the**²⁵⁶ **Messiyah** (XPΩ), **Yahushua** (IHY), in order **that** ~~to~~ (hina) **they may** **enslave**²⁵⁷ **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)²⁵⁸ With regard²⁵⁹ to (*pros*)²⁶⁰ whom them²⁶¹ (*hos*), for even an hour²⁶² (*pros*²⁶³ *hora*²⁶⁴ – a moments time), ~~we did not~~ (*oude*) ~~yield~~ (*eiko* – surrender) [~~*in submission*~~ (*hypotage*)]²⁶⁵ **in order that** (*hina*) **the** (*ho*)²⁶⁶ **truth** (*aletheia* – that which is an eternal reality and in complete accord with history and the evidence) **of** (*ho*)²⁶⁷ **God** (ΘΥ) [~~*'s beneficial and healing*~~²⁶⁸ ~~*message*~~ (*euangelion*)]²⁶⁹ **would** **may**²⁷⁰ **continue to exist** (*diameno* – stand firm, remain unchanged, and permanently endure) **advantageously among** (*pros*) **all of**²⁷¹ **you** (*su*²⁷²).**

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**

²⁵⁶ No definite article before XPΩ/XRO placeholder.

²⁵⁷ The Greek *καταδουλω*/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 *καταδουλω*/katadouloo isn’t in the infinitive mood, we can’t have the translation “to enslave us”, as that is wrong on all counts.

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

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

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

²⁶¹ “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.

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

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

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

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

²⁶⁶ Definite article unspecified in QP.

²⁶⁷ Definite article unspecified in QP.

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

²⁶⁹ 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.

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

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

²⁷² 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 (~~to~~²⁷³ *ho*²⁷⁴) being considered who were of the opinion²⁷⁵ (*dokei*²⁷⁶ – ~~who choose to believe~~ who were being regarded and counted) [~~that~~]²⁷⁷ they were to be²⁷⁸ (*eimi*) someone important (*tis*) – based upon whatever kind some sort of (*hopoios*) they were (*eimi*)²⁷⁹ formerly (*pote* – prior to this time) existence (*eimi*)²⁸⁰, I (*ego*)²⁸¹ 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*)²⁸². In the presence (*prosopon*)²⁸³ of²⁸⁴ God (*ho*²⁸⁵ ΘΣ) does not (*ou*) receive or accept (*lambano*)²⁸⁶, a men²⁸⁷ man's (*anthropos*) cannot (*ou*)²⁸⁸ claim authority or rank (*lambano* – ~~cannot grab hold of~~ power for themselves)²⁸⁹ 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)²⁹⁰. To be sure (*gar*), the those²⁹¹ (*ho*)²⁹² opinionated being regarded as excellent²⁹³ (~~dokei~~²⁹⁴ *dokeo*) added nothing advisable to the conversation (*oudeis prosanatithemai*²⁹⁵ – ~~did not provide useful counsel or comments~~) to me (*ego*)²⁹⁶.

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

²⁷³ Root of definite article not transliterated in QP.

²⁷⁴ Definite article transliteration restored.

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

²⁷⁶ Greek *δοκεω*/dokeo transliterated incorrectly in QP.

²⁷⁷ This word doesn't need to be added to the text.

²⁷⁸ The Greek *εimi*/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 *εimi*/eimi would have to look like *ησαν*/esan, not as it is here as *ειναι*/einai. Ironically, the Greek *εimi*/eimi appears as *ησαν*/esan a mere four words later on in this verse, where it is translated as “they were.”

²⁷⁹ Greek *εimi*/eimi put in its correct place, and translated properly.

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

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

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

²⁸³ 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”.

²⁸⁴ 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.

²⁸⁵ Inclusion of definite article omitted in QP translation.

²⁸⁶ The Greek words *ου*/ou and *λαμβάνω*/lambano put in their correct place, and translated incorrectly.

²⁸⁷ 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.

²⁸⁸ As noted in Footnote 186 above, the Greek *ου*/ou cannot mean “cannot”.

²⁸⁹ The Greek verb *λαμβάνω*/lambano in the wrong place and incorrectly translated in QP.

²⁹⁰ 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”.

²⁹¹ Definite article *ο*/ho is plural.

²⁹² Definite article unspecified in QP, and incorrectly translated.

²⁹³ Again, see Footnote 236 above. Also read Footnote 274.

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

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

²⁹⁶ 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*~~²⁹⁷ *eidon* – **having** observed^d closely, noticed^d, and perceived^d)²⁹⁸, **trusting** (~~*pisteuo*~~)²⁹⁹ **that** (*oti* - ~~*because*~~ **concerning this**) **I had been entrusted with** (*pisteuo* - **I had been relied with and credited with taking**)³⁰⁰ **the** (~~*to*~~³⁰¹ *ho*) **healing**³⁰² **good** and beneficial message (*euangelion*) [~~*is being communicated to*~~]³⁰³ **of**³⁰⁴ the (*ho*)³⁰⁵ **uncircumcised** (*akrobustia*), inasmuch as (*kathos*) Petros (*Petros*) [~~*is communicating it to*~~]³⁰⁶ **had been entrusted with the good news**³⁰⁷ **of** the (*ho*)³⁰⁸ **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^d closely, noticed^d, and perceived^d), **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*)

²⁹⁷ Wrong Greek word transliterated in QP.

²⁹⁸ 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 *πίστευω*/*pisteuo*, which we’re going to be coming to in a moment.

²⁹⁹ Greek verb *πίστευω*/*pisteuo* put in the wrong place in QP, and translated incorrectly.

³⁰⁰ As the Greek verb *πίστευω*/*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.”

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

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

³⁰³ There have been no present, active verbs in this verse, so “is being” shouldn’t be anywhere in the text.

³⁰⁴ Definite article is genitive, indicating possession, which is what the English “of” represents.

³⁰⁵ Definite article unspecified in QP.

³⁰⁶ See *Footnote 303* above.

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

³⁰⁸ 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).³⁰⁹

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 (ho³¹⁰) had functionedality (energeo³¹¹ – the been powerful, ability displayed ability, and been effective³¹²) inside (eis – by means of)³¹³ [the]³¹⁴ in Petros (Petros³¹⁵)³¹⁶ for (eis³¹⁷ – on behalf of)³¹⁸ being a delegate Apostle³¹⁹ (apostole – one who is prepared to be sent out with a message existing as an ambassador and emissary) Reek(Petros)³²⁰ [to] of³²¹ the (ho)³²² circumcised (peritome), also (kai)³²³ facilitated

³⁰⁹ See all above comments. They all apply to this as well.

³¹⁰ Definite article not transliterated correctly in QP.

³¹¹ 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.

³¹² 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.

³¹³ Greek εις/eis put in the wrong place by QP.

³¹⁴ 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.

³¹⁵ The Greek noun πετρος/petros put in its correct place in the translation.

³¹⁶ 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.

³¹⁷ Greek preposition εις/eis restored to correct place in translation.

³¹⁸ 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”.

³¹⁹ 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”.

³²⁰ Greek πετρος/petros put in the wrong place in QP.

³²¹ Definite article is genitive.

³²² Definite article unspecified in QP.

³²³ No singular και/kai in the verse as seen in Papyrus 46.

functioned³²⁴ (*energeo* – **enabled worked, displayed ability and operated**) **also in**³²⁵ **me** (*ekago*³²⁶) **to for** (*eis* – **on behalf of**)³²⁷ **the** (*ho*)³²⁸ **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 know~~ing~~** and **recogniz~~ed~~** (*ginosko* – **understanding understood** and **acknowledg~~ed~~**)³²⁹ **the** (*ho*)³³⁰ **Charis-Charity/Gratia-Grace**³³¹ **favour**³³² (*charis* – mercy, joy, loving kindness, goodwill, and favor) **that** (*ho*)³³³ **had been given**³³⁴ **to**³³⁵ (*didomi* – offered and bestowed, assigned, furnished, and experienced by) **to me** (*ego*)³³⁶, **Ya'aqob** (*Iakobos* – a transliteration of *Ya'aqob*), **the**³³⁷ **Rock** **and** (*kai*)³³⁸ **Petros**³³⁹ (*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*)³⁴⁰ **being presumed and regarded**³⁴¹ (*dokeo*³⁴² – considered, supposed, opinionated, and assumed) **existing to be** (*eimi* – **to exist as**)³⁴³ **pillars** (*stulos* – metaphorically used to symbolize a very important, authorized and authoritative leader, especially someone who establishes, upholds, and supports), **they gave** (*didomi*³⁴⁴ – offered, granted, and

³²⁴ As it is the same Greek verb seen previously (*ἐνεργεω/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.

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

³²⁶ Wrong word transliterated in QP. Transliterated properly now.

³²⁷ 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.

³²⁸ Definite article unspecified in QP.

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

³³⁰ Definite article is unspecified in QP.

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

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

³³³ Definite article unspecified and not translated in QP.

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

³³⁵ Put in the wrong place in QP.

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

³³⁷ No definite article before "Rock" so the inclusion of the definite article before the name is unwarranted.

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

³³⁹ Proper-noun (name) being used, so should be transliterated.

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

³⁴¹ See Footnote 236.

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

³⁴³ 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.

³⁴⁴ 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*)³⁴⁵ and (*kai*) **Barnabas Bar-Nabiy** (*barnabas*)³⁴⁶; **so that** (*hina*) **we** (*ego*)³⁴⁷ **should go**³⁴⁸ to (*eis*) the (*ho*) nations (*ethnos*), but (*de*) they **themselves** (*autos*) **would go**³⁴⁹ to (*eis*) the (*ho*) **circumcised**³⁵⁰ (*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*)³⁵¹ **we should**³⁵² **to**³⁵³ **remember** (*mnemoneuo* – and be mindful of) ~~the cause of~~ (*hina*)³⁵⁴ the (*ho*) **poor** (*ptochos* – those destitute of wealth, power, or influence), ~~who~~³⁵⁵ **that which** (*hos*) **was** also (*kai*) **myself the very same thing** (*autos houtos* – *the precise and exact thing*)³⁵⁶ **I was**³⁵⁷ **eagerly did my best enthusiastic** (*spoudazo* – quickly *and assiduously* making ~~an~~ *the* effort) **to do** (*poieomai* – to accomplish) ~~this~~ (*houtos*)³⁵⁸.

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.**

³⁴⁵ Again, *εγω/ego* is in the *dative* case, so the word “to” doesn’t need to be in brackets.

³⁴⁶ Greek root unspecified in QP.

³⁴⁷ Both words omitted from QP, and therefore not translated either.

³⁴⁸ 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”.

³⁴⁹ See above Footnote 348.

³⁵⁰ The term “the circumcision” was a Yahuwdean clause used to distinguish them from “the uncircumcision” - the Gentile nations and races.

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

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

³⁵³ The Greek *μνημονευω/mnemoneuo* is not in the infinitive, so it can’t mean “to remember” by itself.

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

³⁵⁵ 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”.

³⁵⁶ 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.

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

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

Corrected: But (de) when (hote) **Kephas Petros** (*Kephas petros*³⁵⁹ – 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*)³⁶⁰ ~~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),³⁶¹ **because** (*hoti*) **he was** (*eimi* – he is and will be) **convicted and self-condemned**³⁶² (*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*~~ha~~³⁶³ – someone) came (*ho*³⁶⁴ *erchomai*) from (*apo*) Ya'aqob (*Iakobos*), [Shim'own] **we wereas**³⁶⁵ eating together (*synesthio* – consuming a meal in association) with (*meta*) the (~~to~~³⁶⁶ *ho*³⁶⁷) people of different races and places (*ethnos* – a group of individuals from many nations), but (de) when (hote) he came (*erchomai*), he **was withdrawingew**³⁶⁸ (*hupostello* – timidly hesitat~~ing~~ed and cower~~ing~~ed, keep~~ing~~t silent while trying to avoid contact) and (*kai*) separat~~ing~~ed (*aphorize*)³⁶⁹ himself (*heautou*), **out of** (~~ek~~)³⁷⁰ **fearing of** (*phobeomai* – being frightened by)³⁷¹ **those** (*ho*)³⁷² **out of** (*ek* – among)³⁷³ **the** circumcis~~ion~~ed (*peritome* – read Jew Yahuwdean).

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

³⁶⁰ Greek ανθιστημι/anthistemi put in its proper place.

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

³⁶² This literally means “proven himself to be in the wrong”.

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

³⁶⁴ Definite article unspecified in QP.

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

³⁶⁶ Definite article o/ho wrongly transliterated in QP.

³⁶⁷ Definite article correctly transliterated.

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

³⁶⁹ Again, Greek αφορίζω/aphorizo is in the imperfect form, not the aorist.

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

³⁷¹ φοβέω/phobeo in its present, participle form, not just its verb form.

³⁷² Definite article omitted from QP.

³⁷³ 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),³⁷⁴ a~~ And also (kai) the (ho) remaining (loipos) Yahuwdym Yahuwdeans (Ioudaios – transliteration of the Hebrew, meaning Related to Yah)³⁷⁵ acted hypocritically together (synypokrinomai)³⁷⁶ with him (autos),³⁷⁷ As a result that (hoste – therefore) also even (kai) Barnabas Bar-Nabiy (barnabas)³⁷⁸ was led away (apago), himself³⁷⁹ with their hypocrisy (autos ho hypocrisy - with their pretence and feigning)³⁸⁰ a hypocrite (hypokrisis – an insincere pretender)³⁸¹.

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)³⁸² truth (aletheia – that which is in accord with what really happened) of the (ho)³⁸³ healing³⁸⁴ good and beneficial message (euangelion), I said (eipon) [to]³⁸⁵ (ho)³⁸⁶ Kephas (Kephas) in front of (emprosthen) them³⁸⁷ all (pas): 'If (ei) you (su)³⁸⁸,

³⁷⁴ Seeing as though the Greek αυτος/autos comes after the Greek verb συνυποκρινομαι/synhupokrinomai, 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.

³⁷⁵ Actually means "those from Yahuwdea".

³⁷⁶ Greek verb συνυποκρινομαι/synhupokrinomai restored to correct place in the verse, and translated correctly.

³⁷⁷ 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.

³⁷⁸ Transliterated name unspecified in QP.

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

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

³⁸¹ 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.

³⁸² Definite article not transliterated correctly in QP.

³⁸³ Definite article unspecified in QP.

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

³⁸⁵ It is unnecessary for this to be in brackets.

³⁸⁶ Definite article in the dative omitted and not translated in QP.

being (*hyparcho*)³⁸⁹ **a Yahuwdean**^{ym} (*Ioudaios* – Jews³⁹⁰), **become** (*hyparcho* – live and exist)³⁹¹ **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]**³⁹² **necessitate by compulsion urge and pressure** (*anagkazo* – compel and force) **the** (*ho*)³⁹³ **nations** (*ethnos* – people from different places and races) **to live as like** **[a]**³⁹⁴ **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*³⁹⁵) are (*ontes*³⁹⁶ *eimi*) natural (*phuyssis*) **Yahuwdym Yahuwdeans** (*Ioudaios* – Jews) and (*kai*) not (*ou*) **sinners** (*hamartolos*)³⁹⁷ from (*ek* – among) **the**³⁹⁸ **sinful** (*hamartolos* – those who are disinherited and who wander away from the path in error, missing the way)³⁹⁹ **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] Messiah, Yahushua.

Corrected: ^{...}⁴⁰⁰ **having** **U**nderstood⁴⁰¹ (*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*)⁴⁰² **a** man (*anthropos* – human being) is **not** (*ou*)⁴⁰³

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

³⁸⁸ Greek *συ/su* transliterated incorrectly. It’s also singular.

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

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

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

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

³⁹³ Definite article unspecified in QP.

³⁹⁴ No need for “a” to be in brackets.

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

³⁹⁶ *ειμι/eimi* incorrectly transliterated in QP.

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

³⁹⁸ No definite article before *αμαρτωλος/hamartolos*.

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

⁴⁰⁰ This is actually a continuation of the sentence, not a new one.

⁴⁰¹ The verb is being used in its perfect, participle, plural form.

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

vindicated (*dikaioo* – is justified or put right, acquitted and shown to be in compliance, or judged innocent) **out of** (*ek* – by means of) **legalistic** (*nomou*⁴⁰⁴ – ~~established societal customs, rules, traditions, and laws governing conduct~~)⁴⁰⁵ **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)⁴⁰⁶; ~~if (ean) not (me)~~ **except** (*ean me* – apart from)⁴⁰⁷ **by way of** (*dia* – ~~through~~) **trust in and reliance on** (*pistis*) [~~the~~]⁴⁰⁸ **Messiyah** (~~HX~~XPY⁴⁰⁹); **Yahushua** (~~IHY~~YN⁴¹⁰).

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: ...⁴¹¹ **having Kknown** (*oida* – intuitively appreciated, understood, and remembered⁴¹²) **that** (*hoti* – concerning this) ~~because no~~⁴¹³ **a man** (*anthropos* – human being) **is not** (*ou*)⁴¹⁴ **vindicated** (*dikaioo* – justified, acquitted, or ~~saved~~⁴¹⁵ **declared to be righteous**) **by means of** (*ek* – or out of) ~~the~~⁴¹⁶ **assigned tasks, accomplishments, and activities** (*ergon* – works (observing in the sense of doing the edicts)) **of the**⁴¹⁷ **Torah a moral tradition** (~~nomou~~ *nomos* – a law-code or a custom, a statute, an ordinance, or a man-made rule), ~~if not~~⁴¹⁸ **except** (*ean me* – apart from) **through** (*dia*) **faith**⁴¹⁹ **trust in and reliance on** (*pistis*) ~~Christon 'Iesoun~~⁴²⁰ **Messiyah Yahushua** (XPYN IHYN – divine placeholders for Messiyah, the Implement of Yahweh, Yahushua, Yahweh

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

⁴⁰⁴ Greek *νομος/nomos* incorrectly transliterated.

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

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

⁴⁰⁷ 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.

⁴⁰⁸ No definite article, and so doesn't need to be included.

⁴⁰⁹ Placeholder for Messiah is written incorrectly. Restored now.

⁴¹⁰ Placeholder for Yahushua is written incorrectly. Restored now.

⁴¹¹ See Footnote 398 above.

⁴¹² See Footnote 399 above.

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

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

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

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

⁴¹⁷ 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.

⁴¹⁸ Greek clause translated incorrectly in QP.

⁴¹⁹ Seeing as though the Greek *πιστις/pistis* means *trust* not *faith*, putting in a word whose meaning wouldn't come about until the 12th and 13th 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.

⁴²⁰ No manuscript until the 10th 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.]~~⁴²¹).⁴²²

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)⁴²³ **within** (*eis*) **Christon 'Iesoun**⁴²⁴ **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.)~~⁴²⁵, **believe** (*pisteuo*)⁴²⁶ **in order that** (*hina*) **we may**⁴²⁷ **be acquitted and vindicated** (*dikaioo* – to be set free) **out of** (*ek*) **faith**⁴²⁸ **trust in** (*pisteuo*⁴²⁹ *pistis*) **Christou Messiyah** (XY – Messiyah ~~(without the definite article, the errant name Christou~~⁴³⁰ ~~is a better grammatical fit than the appropriate title)~~⁴³¹, **and** (*kai*) **not** (*ou*) **out of** (*ek* – by means of) **the**⁴³² **assigned tasks, accomplishments, and activities, and observing** (*ergon*) **the Towrah**⁴³³ **of**

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

⁴²² 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*/eidotes 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>

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

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

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

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

⁴²⁷ 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.

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

⁴²⁹ *πιστις*/pistis transliterated incorrectly in QP.

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

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

⁴³² No definite article. Don't put one in the text.

⁴³³ 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 tradition⁴³⁴ (*nomos*~~#~~ – Law (singular genitive, and thus restricted to a singular specific and unique characterization)), **because** (*hoti*) **out of** (*ek*) ~~observing the~~⁴³⁵ **assigned tasks, accomplishments, and activities functions** (*ergon*)⁴³⁶ **of the**⁴³⁷ ~~Towrah~~⁴³⁸ 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**⁴³⁹ shall be⁴⁴⁰ **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~~⁴⁴¹ (*zeteo* – seek~~ing~~, ~~desiring~~, demand~~ing~~, and try~~ing to obtain~~) to be acquitted⁴⁴² ~~al~~ (*dikaioo* – vindicat~~ed~~~~ion~~ and ~~judged innocent~~~~ee~~) in (*en*) Messiyah⁴⁴³ Christo (*XPΩ* – the⁴⁴⁴ 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”~~)⁴⁴⁵, and (*kai*)⁴⁴⁶ **we ourselves** (*autos*) **are**⁴⁴⁷ may also be found (*kai heurisko*~~mai~~⁴⁴⁸ – be discovered as well) [*to be*]⁴⁴⁹ **sinners** (*hamartolos* – devoted to wickedness), ~~should not we be anxious~~⁴⁵⁰ as a result of this⁴⁵¹ (*ara*), is Christos⁴⁵² Messiyah (*XΣ* – placeholder for the Messiyah) serves⁴⁵³ a servant (*diakonos*⁴⁵⁴) of⁴⁵⁵ **sin** (*hamartia* – wrong-doing and being evil)?⁴⁵⁶ May it⁴⁵⁷ **not** (*me*) **my**

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

⁴³⁵ No definite article. Don't put one in the text.

⁴³⁶ 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.

⁴³⁷ No definite article. Don't put one in the text.

⁴³⁸ Without definite article, this does not mean “the Torah”.

⁴³⁹ This is the wrong tense of the verb.

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

⁴⁴¹ The verb is in participle form.

⁴⁴² The verb is in infinitive form.

⁴⁴³ What the placeholder actually represents.

⁴⁴⁴ No definite article.

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

⁴⁴⁶ Greek *καί*/kai put in the wrong place.

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

⁴⁴⁸ Verb transliterated incorrectly. Proper transliteration restored.

⁴⁴⁹ This does not need to be in brackets.

⁴⁵⁰ Not a translation of *ἀρα*/ara.

⁴⁵¹ *ἀρα*/ara translated correctly.

⁴⁵² Papyrus 46 has a placeholder. Christos not intended.

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

⁴⁵⁴ 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”.

⁴⁵⁵ Possessiveness of the Greek genitive case not specified in QP.

⁴⁵⁶ Question ends here. Put in Question Mark.

~~desire for the possibility of him belonging to a new~~⁴⁵⁸ come into existence (*ginomai* – ~~the writer wanting the subject to be different~~⁴⁵⁹ 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 Messiah, we ourselves may also be found to be sinners, as a result of this, is Messiah 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**⁴⁶⁰ **For** (*gar*) ~~if (ei) that those things~~⁴⁶¹ which (*hos*) I had~~ve~~ actually torn down, dissolved, and dismantled (*kataluo* – I have put down and destroyed), ~~[if] this (houtos)~~⁴⁶² **if** (*ei*) **home is I rebuild**~~t~~ (*oikodomeo* – ~~household is~~-reconstructed)^{463 464} **anew** (*palin* – again), I ~~myself (emautou)~~ **demonstrate** (*synistao* – put together, establish, stand with, and recommend) **myself (emautou) to be a transgression**⁴⁶⁵ 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)~~⁴⁶⁶ **Affirming this then**⁴⁶⁷ (*gar* – ~~because or for~~ in confirmation for what's just been stated), **by** (*dia* - through) ~~the~~⁴⁶⁸ **Towrah's**⁴⁶⁹ **a moral tradition** (*nomos*~~u~~⁴⁷⁰ – ~~the Law's~~

⁴⁵⁷ The Greek verb γινομαι/*ginomai* is in the optative form. Not brought across in QP.

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

⁴⁵⁹ This is not a translation of the verb γινομαι/*ginomai*.

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

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

⁴⁶² In wrong place in QP.

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

⁴⁶⁴ 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.

⁴⁶⁵ "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".

⁴⁶⁶ Put in the wrong place in QP.

⁴⁶⁷ The word incorrectly translated in QP.

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

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

⁴⁷⁰ 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)⁴⁷¹ **died and perished** (apothnesko)⁴⁷² **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))⁴⁷³ **actually died and was separated** (apothnesko)⁴⁷⁴, **as with the a result that** (hina) **I might live** (zao)⁴⁷⁵ **to God**⁴⁷⁶ (ΘΩ). **I probably live** (zao)⁴⁷⁷ **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”)⁴⁷⁸ **I was actually have been**⁴⁷⁹ **crucified with** (ΩsunEOTPAI⁴⁸⁰ - placeholder for “crucified”) **Messiah** (XPΩ)⁴⁸⁰.

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’s⁴⁸¹ **a moral tradition**⁴⁸² (nomos# - a law-code and a custom, a statute, an ordinance, and a man-made rule) **law** (nomos)⁴⁸³ **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.)⁴⁸⁴ **As a with the result that of** (hina) **I might live** (zao)⁴⁸⁵ **to God** (ΘΩ).⁴⁸⁶ **I was actually have been**⁴⁸⁷ **crucified with** (Ωsuneotrai⁴⁸⁸ sunESTPAI⁴⁸⁹) **Christo**⁴⁹⁰ **Messiah**⁴⁹¹ (XP – the⁴⁹² Messiyah) **so I may live** (zao)⁴⁹³.

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

⁴⁷² Greek αποθνησκω/apothnesko put in its proper place.

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

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

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

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

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

⁴⁷⁸ 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.

⁴⁷⁹ Put in to translate the perfect tense of συνεστραί/sunESTRAI, the placeholder based on συσταυρω/sustaurōo.

⁴⁸⁰ The word restored to its proper place.

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

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

⁴⁸³ Put in the wrong place in QP.

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

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

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

⁴⁸⁷ Put in to translate the perfect tense of συνεστραί/sunESTRAI, the placeholder based on συσταυρω/sustaurōo.

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

⁴⁸⁹ συνεστραί/sunESTRAI correctly transliterated.

⁴⁹⁰ The placeholder doesn’t mean this.

⁴⁹¹ What the placeholder actually represents.

⁴⁹² No definite article. Don’t add it.

⁴⁹³ 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 but⁴⁹⁴ (de) it is Messiah (XΣ)⁴⁹⁵ I (ego)⁴⁹⁶ am alive who lives⁴⁹⁷ (zao) in with (en) Christos (XΣ) 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”) me (ego)⁴⁹⁹. That is (os)⁵⁰⁰ because⁵⁰¹ And (de) now (nunym – at the present time), [my] life⁵⁰² what (hos) I live⁵⁰³ (zao) is lived (zao)⁵⁰⁴ in (en) [the]⁵⁰⁵ flesh (sarx - a mortal body), I live (zao)⁵⁰⁶ by (en - in and with) believing⁵⁰⁷ the (ho)⁵⁰⁸ trust⁵⁰⁹ (pistis – means trusting and reliance, but was changed to faith⁵¹⁰ by medieval Christianity) that⁵¹¹ of (ho)⁵¹² God (ΘΥ) and (kai) Messiah⁵¹³ Christou⁵¹⁴ (XPY – the Messiah), the One Who (ho)⁵¹⁵ has loved⁵¹⁶ (agapao – tangibly demonstrated their⁵¹⁷ his devotion to me, regarded me as valuable, welcomed me, because they are entertained by and take pleasure in) me (ego), and also⁵¹⁸ (kai) has⁵¹⁹ surrendered and entrusted (paradidomi – committed and delivered, even betrayed handed over) Himself (heautou) for my sake (hyper ego - on my behalf).

⁴⁹⁴ This is a continuation of the sentence, not the start of a new one.

⁴⁹⁵ Messiah restored to its proper place.

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

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

⁴⁹⁸ 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.

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

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

⁵⁰¹ This is the meaning of either γαρ/gar or ουτι/hoti, not δε/de.

⁵⁰² 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.

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

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

⁵⁰⁵ There is no definite article, and there is no need for it.

⁵⁰⁶ 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.

⁵⁰⁷ 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.

⁵⁰⁸ Definite article omitted in QP, and so not translated.

⁵⁰⁹ What πιστις/pistis actually means.

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

⁵¹¹ Definite article not notified in QP, and translated wrongly.

⁵¹² Definite article restored and translated correctly.

⁵¹³ What the ΧΡΥ/ΧΡΥ placeholder actually means.

⁵¹⁴ This is not what is written.

⁵¹⁵ Definite article not stated and not translated in QP.

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

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

⁵¹⁸ It is unnecessary to add this word.

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**⁵²⁰ **Do** not (*ou*) reject or disregard (*atheteo* – consider as invalid or refuse to recognize) the (*ho*) ~~*Charis-Charity/Gratia-Grace*~~⁵²¹ **favour**⁵²² (*charis*) of (*ho*)⁵²³ God (ΘΥ). **B**ecause (*gar*) if (*ei*) righteousness (*dikaiosyne* – 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*) the⁵²⁴ Torah⁵²⁵ **a moral tradition**⁵²⁶ (*nomos*~~*ti*~~⁵²⁷ – 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~~⁵²⁸ **as a result**⁵²⁹ (*ara* – perhaps, then, accordingly and consequently), [*that*]⁵³⁰ Christos⁵³¹ **Messiah**⁵³² (XPΣ – 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.

Galatians - Chapter 3

Galatians 3:1

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

⁵²⁰ 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.

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

⁵²² Greek χαρις/charis correctly translated.

⁵²³ Definite article unspecified in QP.

⁵²⁴ No definite article. Don’t put one in.

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

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

⁵²⁷ Greek νομος/nomos transliterated wrongly in QP.

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

⁵²⁹ What αρα/ara actually means in this sentence.

⁵³⁰ This is unnecessary.

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

⁵³² What the placeholder ΧΡΣ/ΧΡS actually signifies.

QP: O ignorant and irrational Galatians. Who bewitched and deceived you? Iesous 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)⁵³³ Who (*tis*) **has**⁵³³ bewitched and deceived (*baskaino* – practiced black magic and deluded you, brought evil upon you and seduced) **all of**⁵³⁴ you (*humeis*⁵³⁵ *su*⁵³⁶)? **With regards to** (*kata*) **all of your** (*hos*) **eyes** (*ophthalmos*)⁵³⁷, **Iesous Christos**⁵³⁸ **Messiyah Yahushua**⁵³⁹ (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*)⁵⁴⁰ **accordingly, before** (*kata*) [your] **eyes** (*ophthalmos*) **was described and predicted**⁵⁴¹ **proclaimed** in writing (*prographo* – was **previously** documented in ~~written prophecy~~⁵⁴² **writing and set forth in public in the past**) **to**⁵⁴³ **as having been**⁵⁴⁴ 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)⁵⁴⁵ **from** (*apo* – **the origin and source**) **all of you** (*su*)⁵⁴⁵; ~~out of (ek) your~~ (*sy*)⁵⁴⁶ ~~observance of (ergon – the assigned tasks, accomplishments, and activities and works of)~~ **the**⁵⁴⁷ **Towrah** (*[n]omou* – the Law, (genitive: singular and specific))⁵⁴⁸ **did had all of**⁵⁴⁹ **you** **acquired** (*lambano* – grasped^{ed} hold of and received^d, selected^{ed} and experienced^d, obtained^{ed} and become

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

⁵³⁴ Greek συ/su is plural, which needs to be indicated in the text.

⁵³⁵ Wrong transliteration for not only the root word συ/su, but also for υμᾱς/humas as it appears in the text.

⁵³⁶ Correct transliteration of Greek συ/su.

⁵³⁷ 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.

⁵³⁸ Again, hypothetical conjecture, presumption and theological speculation and guesswork.

⁵³⁹ Correct meaning of the placeholders.

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

⁵⁴¹ Not a meaning of the Greek προγράφω/prographo.

⁵⁴² Not a meaning of the Greek προγράφω/prographo.

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

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

⁵⁴⁵ Greek συ/su restored to correct place, and translated to display the plural meaning of the pronoun.

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

⁵⁴⁷ No definite article. Don't put one in.

⁵⁴⁸ All four words put in the wrong place.

⁵⁴⁹ λαμβάνω/lambano is in the plural, and so needs to be brought across properly.

possessed by) **the** ⁵⁵⁰ *(ho)* **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)* ⁵⁵¹, or *(e)* **out of** *(ek - from)* **listening to the report** ⁵⁵² *(akoe - hearing and responding to the message and proclamation)* ~~that which can be believed~~ ⁵⁵³ **of trust** ⁵⁵⁴ *(pistis - meaning that which is trustworthy and true, but corrupted to mean faith in medieval Christianity as a result of Sha'awl's epistles* ⁵⁵⁵?)

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** ⁵⁵⁶ ~~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** ⁵⁵⁷ *Ruwach/Spirit* (IINI – placeholder for *Ruwach* using *pneuma*), **are all of you now** *(nun nun)* **thoroughly** ⁵⁵⁸ ~~completing~~ **and totally** ~~establishing~~ *(epiteleo - finishing and perfecting, attaining the goal, aim and purpose)* [*in the* ⁵⁵⁹] ⁵⁶⁰ **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.

Corrected: **Did** ~~Had~~ **all of** ~~you~~ **experienced** ~~such a great things~~ ⁵⁶¹ *(pascho toioutos* ⁵⁶² ~~tosoutos~~ ⁵⁶³ – undergo or endure **as so** much) **for no purpose** *(eike - without result and in vain)*? **If**

⁵⁵⁰ Definite article unspecified in QP.

⁵⁵¹ Greek words restored to correct place and translated correctly.

⁵⁵² 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”.

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

⁵⁵⁴ πιστις/pistis’ actual meaning.

⁵⁵⁵ Actually about 1000 years after Paul had died.

⁵⁵⁶ Pronoun is plural. Bring across in translation.

⁵⁵⁷ No definite article. Don’t put one in.

⁵⁵⁸ The Greek επιτελεω/epiteleo is a more concrete and intensive form of “to complete, to bring about the purpose of something.”

⁵⁵⁹ No definite article.

⁵⁶⁰ Brackets are unnecessary.

⁵⁶¹ Greek τοσοιτος/tosoutos is plural, not singular.

(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]⁵⁶⁴ is providing⁵⁶⁵es** (**ho**⁵⁶⁶ *epichoregeo* – supply^{ing}es, and furnish^{ing}es abundantly, at His own expense) **the (ho)**⁵⁶⁷ **Ruwach/Spirit** (INI – placeholder for *Ruwach* using *pneuma*) **to you all** (sou), **and** (kai) [**who**]⁵⁶⁸ **bringing⁵⁶⁹s** about (*energeo* – causes and facilitates the effective use of) **powers and abilities⁵⁷⁰y** (*dunamis* – supernatural strength^s and inherent influence^s, resources^{es}, authority, capability^{ies}y, and mighty works) **in through** (en) **all of you⁵⁷¹rselfes⁵⁷²** (sou) **[do so] from** (ek) **performing the assigned activities and tasks** (*ergon* – ~~observing~~ **accomplishments and matters**) **the Torah⁵⁷³ of a moral tradition⁵⁷⁴** (*nomos*~~h~~⁵⁷⁵ – ~~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*⁵⁷⁶ – hearing **and responding to the message and proclamation**) **and⁵⁷⁷ believing⁵⁷⁸ of trust⁵⁷⁹** (*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?**

Galatians 3:6

⁵⁶² QP incorrectly transliterates τοςουτος/tosoutos.

⁵⁶³ Correct transliteration of Greek τοςουτος/tosoutos

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

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

⁵⁶⁶ Definite article transliterated incorrectly in QP. Restored here.

⁵⁶⁷ Definite article unspecified in QP.

⁵⁶⁸ The added word is unnecessary.

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

⁵⁷⁰ Greek δυναμις/dunamis is plural, not singular.

⁵⁷¹ Correct translation of Greek συ/su.

⁵⁷² Not a meaning of the Greek συ/su.

⁵⁷³ 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.

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

⁵⁷⁵ Greek νομος/nomos incorrectly transliterated. Restored here.

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

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

⁵⁷⁸ “Believing” is the present, active form of the English verb “to believe”, which is not a meaning of the Greek noun πιστις/pistis.

⁵⁷⁹ πιστις/pistis’ actual meaning.

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), ⁵⁸⁰~~trusted~~⁵⁸¹ **believed**⁵⁸² (*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** (*Θς*), **and** (*kai*)⁵⁸³ **He** (*autos*)⁵⁸⁴ **it** was **reckoned** ~~thought to be~~ (*logizomai* – recorded, counted, and reasoned ~~to be~~) **to him** (*autos*)⁵⁸⁵ **for** (*eis* – on behalf of)⁵⁸⁶ **uprightness** (*dikaiousune* – just~~ification~~, pure~~ness~~, acceptableness, and correct~~ness~~; from *dikaio*s and *dike*, meaning in accord with the law).’

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**⁵⁸⁷ **€[come to]**⁵⁸⁸ **know and recognize** (*ginosko* – acquire the information necessary to learn and become aware, perceive, understand, and acknowledge) ~~as a result~~ (*ara*), ~~out of~~ (*ek*)⁵⁸⁹ **that** ~~which~~⁵⁹⁰ (*hoti* – concerning this) **those who are** (*ho*)⁵⁹¹ ~~can be believed~~ (*pisteuo*)⁵⁹² ~~—trusted changed to faith as a result of Sha’awl’s epistles~~ **from** (*ek* – out of)⁵⁹³ **trust** (*pistis* – reliance and the placing of confidence in He Who is Trustworthy)⁵⁹⁴, **these** (*outos* – certain specific people)⁵⁹⁵ ~~[that]~~⁵⁹⁶ ~~we can come to~~⁵⁹⁷ **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.

⁵⁸⁰ Start of a quote from the Greek Septuagint translation of Genesis 15:6.

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

⁵⁸² πιστευω/pisteuo incorrectly transliterated.

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

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

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

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

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

⁵⁸⁸ 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.

⁵⁸⁹ εκ/ek in the wrong place in QP.

⁵⁹⁰ Not a translation of the Greek οτι/hoti.

⁵⁹¹ Definite article omitted and not translated in QP.

⁵⁹² Wrong Greek word translated, and wrongly transliterated Greek word translated incorrectly.

⁵⁹³ Greek εκ/ek restored to correct place.

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

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

⁵⁹⁶ These words don’t need to be added.

⁵⁹⁷ 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)⁵⁹⁸ **makes the nations and races upright** (*ho ethnos dikaioo* – shows them to be justified and declares them to be in a relationship with Him)⁵⁹⁹ out of (*ek*) **trust**⁶⁰⁰ **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),⁶⁰¹ **He**⁶⁰² **announced** the beneficial and healing⁶⁰³ **good** message ~~was announced~~ ahead of time ~~to~~⁶⁰⁴ (*proeuangelizomai*) **to** (*ho*)⁶⁰⁵ **Abraham** (*Abraam* – meaning Merciful, Compassionate, and Forgiving Father), [saying]⁶⁰⁶ that (*hoti*) ‘⁶⁰⁷in (*ev* – with regard to and by) **you** (*su*)⁶⁰⁸ **all** (*pas*) **the** (*ho*)⁶⁰⁹ **races** (*ethnos*) **will/shall**⁶¹⁰ **be blessed** (*emeulogeo* – from *eulogeo*, meaning: will receive benefits and will be praised and celebrated through beneficial and healing words).’

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.

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

⁵⁹⁹ 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.

⁶⁰⁰ πιστις/pistis’ actual meaning.

⁶⁰¹ These words are in the wrong place and wrong order in QP.

⁶⁰² The Greek προευαγγελιζομαι/proeuangelizomai is third person, singular, middle, not in the infinitive.

⁶⁰³ Not a translation of the Greek ευ/eu.

⁶⁰⁴ Put in the wrong place in QP.

⁶⁰⁵ Restored to its correct place, and definite article acknowledged.

⁶⁰⁶ This is unnecessary to be added.

⁶⁰⁷ Start of a quote from Genesis 12:3.

⁶⁰⁸ Keep transliterating ου/su consistently.

⁶⁰⁹ Definite article omitted and not translated in QP.

⁶¹⁰ 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*)⁶¹¹ 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**⁶¹² **are blessed** (*eulogeo - receive benefits and are praised and celebrated by way of beneficial and healing words*) **together with** (*syn sun*) **the** (*ho*)⁶¹³ **trustworthy and reliable faithful and believing** (*pistos - trusting and relying changed to faithful and believing as a result of Sha'awl'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*⁶¹⁴ *eimi*) **by means of from** (*ek - out of*) **doing the**⁶¹⁵ assigned tasks and activities **of** (*ergon - by works and by observing in the sense of doing what is says in accomplishments*) **the**⁶¹⁶ **Torah of a moral tradition**⁶¹⁷ (*nomos*⁶¹⁸ - Law (singular genitive, and thus a specific characterization) **a law-code and a custom, a statute, an ordinance, and a rule**), **they are** (*eisim*⁶¹⁹ *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]**⁶²⁰ **A curse upon accursed** (*epikataratos - exposed and subject to judgment, and bereaved of salvation*) **all** (*pas - everyone*)⁶²¹ **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*⁶²² *ho*) **is have been written** (*grapho*) **in** (*en*) **the** (*ho*)⁶²³ **scroll** (*biblion - documented record*) **of the** (*ho*)⁶²⁴ **Torah** (*nomos*⁶²⁵ - Law (singular

⁶¹¹ Definite article omitted and not translated in QP.

⁶¹² The Greek *εὐλογεω*/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.

⁶¹³ Definite article unspecified in QP.

⁶¹⁴ *εἰμι*/eimi incorrectly transliterated.

⁶¹⁵ No definite article before the Greek noun *εργον*/ergon, and isn't a verb, so should be translated as such.

⁶¹⁶ No definite article. Don't put one in.

⁶¹⁷ This is the genuine translation of the Greek *νομος*/nomos when it lacks the definite article.

⁶¹⁸ This is the corrected transliteration of Greek *νομος*/nomos.

⁶¹⁹ Same as Footnote 614 above.

⁶²⁰ Wrong placement of Greek *πας*/pas in QP. Bracketed word is unnecessary.

⁶²¹ Correct placement of Greek *πας*/pas restored.

⁶²² o/ho wrongly transliterated.

⁶²³ Definite article unspecified in QP.

⁶²⁴ 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 doing⁶²⁵ (ho⁶²⁶ poieomai) it⁶²⁷ 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*)⁶²⁸ ~~with~~ (*en* – or in)⁶²⁹ that (*oti* – concerning this⁶³⁰) ~~Law~~ (*nomos* – Torah (dative tense use for an indirect object with which something is done))⁶³¹, 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)⁶³² alongside before (*para*) God (*ΘΩ*), because (*oti*) [*it is*] clearly evident (*delos*)⁶³³: ‘The (*ho*)⁶³⁴ upright and just (*dikaioo* – those in accord with the standard) shall⁶³⁵ 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*)⁶³⁶ Law (*nomos* – Torah (singular nominative or subject)) does not (*ou*)⁶³⁷ exists (*eimi*) ~~not~~ (*ou*) out of (*ek*) ~~faith or belief~~ trust or reliance (*pistis* – originally “trust and

⁶²⁵ Not a translation of the Greek ποιεω/poieo when in the infinitive.

⁶²⁶ Definite article unspecified in QP.

⁶²⁷ The Greek αυτος/autos is in the plural, not the singular.

⁶²⁸ 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.

⁶²⁹ It is impossible to have εν/en here.

⁶³⁰ The Greek οτι/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.

⁶³¹ As there is no definite article before the Greek νομος/nomos, it doesn’t refer to the Torah. Also put in the wrong place.

⁶³² Correct placement of the Greek words εν νομος/en nomos in the text, and translated correctly.

⁶³³ Greek δηλος/delos put in the wrong place.

⁶³⁴ Definite article unspecified in QP.

⁶³⁵ Greek ζαω/zao is in the future tense, and so such a thing needs to be brought over in a translation.

⁶³⁶ 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*⁶³⁸) one who has performed⁶³⁹s (*poieomai*⁶⁴⁰ – does) them (*autos*) shall⁶⁴¹ 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*)⁶⁴² **curse** (*katara* – from not having our burdens lifted or our souls raised) ~~[of]~~ **the** (~~to~~⁶⁴³ *ho*) **Torah** (*nomos*~~st~~ – the Law ~~(singular genitive and thus specific)~~), **coming to exist as** having become⁶⁴⁴ (*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]~~⁶⁴⁵ **has been written** (*grapho* – inscribed in Scripture, speaking of the Torah, Prophets, and Psalms): ‘**Accursed** curse upon (*epikataratos*) ~~[is]~~⁶⁴⁶ **everyone** (*pas* - all) ~~[who]~~ **is hanging** (*ho*⁶⁴⁷ *kremannumi*⁶⁴⁸) **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.

⁶³⁷ Correct placement of Greek negative particle *ou/ou*.

⁶³⁸ Transliteration of Greek *o/ho* restored.

⁶³⁹ This is translating the aorist, not the present, tense of the Greek *ποιεω/poieo*.

⁶⁴⁰ Transliteration of Greek *ποιεω/poieo* restored.

⁶⁴¹ This is indicating the future tense of the verb *ζαω/zao*.

⁶⁴² Definite article unspecified in QP.

⁶⁴³ 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*).

⁶⁴⁴ This is bringing across the aorist/past tense of the verb *γινομαι/ginomai*.

⁶⁴⁵ Brackets are unnecessary, and the Greek verb *γραφω/grapho* is in the perfect, not present, tense.

⁶⁴⁶ The bracketed word is unnecessary.

⁶⁴⁷ Definite article unspecified in QP.

⁶⁴⁸ QP has the wrong transliteration of Greek verb *κρεμνυμι/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)~~⁶⁴⁹; the (*ho*)⁶⁵⁰ beneficial and healing⁶⁵¹ **good** word (*eulogia* – the favorable gift of the message; from *eu* and *logos*, beneficial and healing **good** Word) of (~~*toe*~~⁶⁵² *ho*) **Abraham** (*Abraam* – the Merciful, Forgiving, and Compassionate Father) **may**⁶⁵³ **come** ~~to exist~~ (*ginomai*) **inside** (*eis* - within and to) **the** (*ho*) **nations** (*ethnos*)⁶⁵⁴ **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**⁶⁵⁵ **experience** (*lambano* – select, receive, grasp hold of, acquire, and adorn ourselves in) the (*ho*)⁶⁵⁶ beneficial and healing⁶⁵⁷ **good** word (*eulogia* – the favorable gift of the message) of the (*ho*)⁶⁵⁸ **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*)~~⁶⁵⁹ **I**⁶⁶⁰ **speaking** (*lego* – spoken or written affirmations) **according to** (*kata*) **man’s perspective** (*anthropos*)⁶⁶¹; **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*)⁶⁶² **that has been**⁶⁶³ **validated**s (*kyroo* – ratified and affirmed)s ~~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*).

⁶⁴⁹ Wrong word placement in QP, and Greek *εις*/*eis* incorrectly translated.

⁶⁵⁰ Definite article unspecified in QP.

⁶⁵¹ Not a translation of the Greek *ευ*/*eu*.

⁶⁵² Not a transliteration of the Greek *ο*/*ho*, and not even a transliteration of *του*/*tou* as it appears in the text.

⁶⁵³ This is accentuating the subjunctive form of the verb *γινομαι*/*ginomai*.

⁶⁵⁴ Correct translation and placement of the three Greek words *εις ο εθνος*/*eis ho ethnos*.

⁶⁵⁵ This is accentuating the subjunctive and first person, plural form of the Greek *λαμβάνω*/*lambano*.

⁶⁵⁶ Definite article unspecified in QP.

⁶⁵⁷ Not a translation of the Greek *ευ*/*eu*.

⁶⁵⁸ Definite article unspecified in QP.

⁶⁵⁹ We cannot have the Greek *ομως*/*homos* here.

⁶⁶⁰ As the Greek *λέγω*/*lego* is in first person singular, the English pronoun “I” has to be added to the text.

⁶⁶¹ The Greek clause here is formed from a combination of the Greek preposition *κατα*/*kata* and noun *ανθρωπος*/*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”.

⁶⁶² This is a restoration of the meaning and order of the words as they should appear in the translated sentence.

⁶⁶³ The Greek *κυρω*/*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*)⁶⁶⁴ announced promises (*epangelia*)⁶⁶⁵ were spoken (*eipon*)⁶⁶⁶ to (~~to~~ *ho*) Abraham (*Abraam* – a transliteration of the Hebrew, 'ab and *raham*, meaning Merciful, Compassionate, and Forgiving Father) ~~were said~~ (*erreoesan*)⁶⁶⁷ ~~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)⁶⁶⁸ and (*kai*) [to] his (*autos*) seed (*sperma* – descendant offspring⁶⁶⁹ (singular)). And (*kai*)⁶⁷⁰ [it] ~~does~~⁶⁷¹ not (*ou*) say (*lego*), 'and (*kai*)⁶⁷² to the (*ho*)⁶⁷³ 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*)⁶⁷⁴ upon (*epi*) one (*heis*), 'and (*kai*) to⁶⁷⁵ 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.'

⁶⁶⁴ Correct translation and transliteration of Greek definite article *o*/*ho*

⁶⁶⁵ 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.

⁶⁶⁶ Greek verb *ειπον*/*eipon* restored to proper place between the subject ("the promises") and the object ("Abraham and his offspring").

⁶⁶⁷ I don't even recognise what this word could even be.

⁶⁶⁸ QP has the wrong placement of words.

⁶⁶⁹ Like our English word "seed", the Greek *σπερμα*/*sperma* had a plural meaning when in the singular as well. Same as our English word "sheep".

⁶⁷⁰ QP has put the Greek *και*/*kai* in the incorrect place.

⁶⁷¹ The brackets are unnecessary.

⁶⁷² Greek *και*/*kai* restored to correct place.

⁶⁷³ Definite article omitted and not translated in QP.

⁶⁷⁴ Greek comparative conjunction *ως*/*hos* omitted and not translated in QP.

⁶⁷⁵ This is accentuating the fact that the Greek *ου*/*su* is in the dative case.

Corrected: But (de) this (houtos) I say (lego – communicate and affirm)⁶⁷⁶; ⁶⁷⁷The (ho)⁶⁷⁸ 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)⁶⁷⁹ Aa covenant agreement between parties–(diatheke – a binding relationship arrangement to award heirs) was that has been⁶⁸⁰ 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 (akuroo – invalidate, nullify, contradict, or void it, or deprive it of authority)~~⁶⁸¹ so as to (eis) invalidate (katargeo – abolish, idle, or inactivate, diminish, delay, remove the force of) the (ho)⁶⁸² 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)⁶⁸³ inheritance (kleronomai – possession of a gift or patrimony, becoming an heir) [comes]⁶⁸⁴ is through out of (ek dia)⁶⁸⁵ the⁶⁸⁶ Torah a moral tradition⁶⁸⁷ (~~nomos – Law (singular genitive, and thus a specific characterization) a law-code and a custom, a statute, an ordinance, and a rule), [it is]⁶⁸⁸ no longer (ouketi - no more and no further) from (ek – by means of) [a]⁶⁸⁹ promise (epangelia), but (de) God (ΘΣ) has freely provided it⁶⁹⁰ ~~Charis-Charity/Gratia-Grace~~–(charizomai – Charis in action) [to]⁶⁹¹ (ho)⁶⁹² Abraham (Abraam)~~

⁶⁷⁶ A Greek clause equivalent to our English phrase “what I’m saying is...”

⁶⁷⁷ Not actually a quotation of words.

⁶⁷⁸ 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.

⁶⁷⁹ 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.

⁶⁸⁰ This is accentuating the perfect tense of the Greek προκυρω/prokuroo.

⁶⁸¹ Words put in the wrong place and wrong order in QP.

⁶⁸² Restored transliteration of Greek o/ho that is incomplete in QP.

⁶⁸³ Definite article omitted and not translated in QP.

⁶⁸⁴ The bracketed word is unnecessary.

⁶⁸⁵ Papyrus 46 has the Greek δια/dia here, not εκ/ek.

⁶⁸⁶ No definite article. Don’t put one in.

⁶⁸⁷ This is the genuine translation of the Greek νομος/nomos when it lacks the definite article.

⁶⁸⁸ Brackets not needed.

⁶⁸⁹ The brackets are unnecessary.

⁶⁹⁰ Correct translation of the Greek χαριζομαι/charizomai, and brings across the perfect tense of the verb.

⁶⁹¹ The brackets are unnecessary.

⁶⁹² Definite article unspecified in QP.

by (*dia* - through the means of) an announced ~~messenger and by way of~~ [*a*]⁶⁹³ 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*~~⁶⁹⁴ *ho*) Law (*nomos* – Towrah) of (*ho*)⁶⁹⁵ deeds and practices (*praxis* - actions, conditions, functions, habits, acts, and operations)⁶⁹⁶? [*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)]⁶⁹⁷ [*It was*]⁶⁹⁸ Up until (*achri* – the point in time) when (*hos*)⁶⁹⁹ [*the*]⁷⁰⁰ (*ho*)⁷⁰¹ seed (*sperma* – descendant) may come (*erchomai* - arise, appear, and become established),⁷⁰² to whom⁷⁰³ (*hos*) was it, the promise, has been announced, promised, and furnished⁷⁰⁴ (*epangellomai* – the messenger who engaged voluntarily with the ability and authority to perform as promised and proclaimed⁷⁰⁵ 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)⁷⁰⁶ Messengers⁷⁰⁷ (*aggelos* – the representatives who ~~were~~⁷⁰⁸ sent with the message) had ordained and prescribed it (*diatasso* - commanded and instructed it)⁷⁰⁸ in (*en* - through) ~~the person and power of~~ (*cheir* – presence and authority of)⁷⁰⁹ a mediator and reconciler's (*mesites* – one who intervenes to restore peace and friendship, reconciling and ratifying a covenant) hand and power (*cheir*)⁷¹⁰.

⁶⁹³ Not a meaning of the Greek *επαγγελια*/epangelia.

⁶⁹⁴ Incorrect transliteration of Greek root *o*/ho, and even how it appears in the text (*o*/ho)

⁶⁹⁵ Definite article omitted and not translated in QP. Is in Papyrus 46, so it has to be in the translation too.

⁶⁹⁶ 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.

⁶⁹⁷ Not in Papyrus 46. This therefore doesn't need to be included.

⁶⁹⁸ The words are unnecessary.

⁶⁹⁹ Relative pronoun omitted and not translated in QP.

⁷⁰⁰ Definite article doesn't need to be in brackets as it actually appears in the Greek text itself.

⁷⁰¹ Definite article unspecified in QP.

⁷⁰² Correct placement and translation that accentuates the subjunctive form of the Greek *ερχομαι*/erchomai.

⁷⁰³ *ος*/hos correctly translated in its dative form.

⁷⁰⁴ Correct translation of the Greek *επαγγελλομαι*/epangellomai.

⁷⁰⁵ Not a translation of the Greek *επαγγελλομαι*/epangellomai.

⁷⁰⁶ 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.

⁷⁰⁷ The Greek noun *αγγελος*/angelos is in the plural form, not the singular.

⁷⁰⁸ Correct placement and translation of Greek verb *διατασσω*/diatasso in its singular, aorist, passive, participle form.

⁷⁰⁹ No definite article before *χειρ*/cheri; in wrong place; and not translated correctly.

⁷¹⁰ 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 Then⁷¹¹ (*oun* – therefore and consequently), is the (*ho*⁷¹²) Torah (*nomos*) cannot be (*me ginomai* – cannot come to exist)⁷¹³ contrary to (*kata*) the (*tau ho*⁷¹⁴) promises of the consent agreements⁷¹⁵ 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),⁷¹⁶ 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!)⁷¹⁷ For (*gar*) if (*ei*) the Torah a moral tradition⁷¹⁸ (*nomos* – a Law-code and a custom, a statute, an ordinance, and a rule) had been given⁷¹⁹ produced (*didomi* – gave delivered and granted), the one (*ho*)⁷²⁰ being⁷²¹ powerful⁷²² (*dunamai*) to impart life (*zoopoieo* – to beget and restore life), uprightness (*dikaiosune* – being acceptable and approved in a judicial hearing)⁷²³ certainly (*ontos* – surely and truly) would be (*eimi an* - exist)⁷²⁴ in through (*en*) the Torah⁷²⁵ a moral tradition⁷²⁶ (*nomos* – a

⁷¹¹ This is actually the start of a question, not a statement.

⁷¹² Definite article not fully transliterated in QP.

⁷¹³ 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.

⁷¹⁴ QP doesn't transliterate the root of the definite article correctly, nor how it actually appears in the Greek text.

⁷¹⁵ The Greek *επαγγελια*/epangelia is in the plural, not the singular.

⁷¹⁶ Again, this is a question not a statement. Include a Question Mark (?).

⁷¹⁷ The Greek clause *μη γινομαι*/me ginomai restored to its correct place and translated correctly.

⁷¹⁸ No definite article before *νομος*/nomos

⁷¹⁹ This is to translate the aorist, passive form of the Greek verb *διδωμι*/didomi.

⁷²⁰ Definite article unspecified and not correctly translated in QP.

⁷²¹ This is translating the participle form of the verb.

⁷²² The Greek *δυναμις*/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.

⁷²³ *δικαιοσυνη*/dikaiosune restored to its correct position in the sentence, and translated correctly.

⁷²⁴ *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)~~⁷²⁷ ~~the (e)~~⁷²⁸ ~~upright~~ (*dikaioσyne*—those who are acceptable and approved in a judicial hearing)⁷²⁹.

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 enclosed⁷³⁰ (*sugkleio* – restricted⁷³¹, trapped⁷³², netted⁷³³, confined⁷³⁴, and shut⁷³⁵ up all together, on all sides) everything (*ho*⁷³⁶ *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*⁷³⁷ *ho*) promised agreement (*epangelia*) from (*ek* - out of) the⁷³⁸ faith⁷³⁹ trust⁷⁴⁰ (*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*)⁷⁴¹ believe⁷⁴² are trusting the Trustworthy One⁷⁴³ (*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.

⁷²⁵ Again, there is no definite article before νομος/nomos and so can’t mean “the Torah.”

⁷²⁶ This is how νομος/nomos should be translated when it lacks the definite article before it.

⁷²⁷ This is the wrong transliteration of the root εμμ/eimi

⁷²⁸ The definite article is not in Papyrus 46, so doesn’t need to be included here at all.

⁷²⁹ All these are in the wrong place in QP. δικαιοσυνη/dikaioσune 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.

⁷³⁰ The Greek συγκλειω/sugkleio is in the aorist, not the present.

⁷³¹ Definite article unspecified in QP.

⁷³² Definite article transliterated incorrectly in QP.

⁷³³ No definite article. Don’t put one in.

⁷³⁴ Not the meaning of the Greek πιστις/pistis.

⁷³⁵ The actual meaning of the Greek πιστις/pistis

⁷³⁶ Definite article unspecified in QP.

⁷³⁷ Not the meaning of the Greek πιστευω/pisteuo.

⁷³⁸ 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)⁷³⁹ ~~the (*ten*)~~⁷⁴⁰ arrived~~al~~-of (*ho*⁷⁴¹ *erchomai*) the (*ten*) faith (*pistis*—once trust but now belief)⁷⁴², we were guarded (*phroureo* - kept safe and watched over, protected and preserved)⁷⁴³ under (*hupo*) the Law⁷⁴⁴ a moral tradition⁷⁴⁵ (*nomos*⁷⁴⁶—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)⁷⁴⁷, being⁷⁴⁸ 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)⁷⁴⁹ of⁷⁵⁰ the (*ho*)⁷⁵¹ faith⁷⁵² trust⁷⁵³ (*pistis*) that was inevitable (*mello* - about and going)⁷⁵⁴ to be⁷⁵⁵ 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*⁷⁵⁶) 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) until⁷⁵⁷ for (*eis* - on behalf of) Christon⁷⁵⁸ Messiyah⁷⁵⁹ (*XPN* – placeholder for the Messiyah ~~(but without the definite article⁷⁶⁰—it's obvious~~

⁷³⁹ ο πιστις/*ho pistis* put in its proper place and translated correctly.

⁷⁴⁰ 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

⁷⁴¹ Correct transliteration of the definite article ο/*ho* restored.

⁷⁴² 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.

⁷⁴³ 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.

⁷⁴⁴ There is no definite article before the Greek νομος/*nomos*, so it can't be "the" anything.

⁷⁴⁵ νομος/*nomos* translated correctly.

⁷⁴⁶ νομος/*nomos* not transliterated correctly, and QP doesn't even transliterate how the word appears in the text.

⁷⁴⁷ Verb φρουρεω/*phroureo* put in the wrong place.

⁷⁴⁸ As the Greek verb συγκλειω/*sugkleio* is in its participle form, we have to get this across in its translation.

⁷⁴⁹ Greek μελλω/*mello* put in the wrong place.

⁷⁵⁰ As the definite article is in the accusative, not genitive, form, we can't have the word "of" included.

⁷⁵¹ Definite article is unspecified in QP.

⁷⁵² This is not what πιστις/*pistis* means.

⁷⁵³ This is what πιστις/*pistis* actually means.

⁷⁵⁴ Greek μελλω/*mello* restored to its correct place in the translation.

⁷⁵⁵ Greek αποκαλυπτω/*apokalupto* is in the infinitive form, indicating that it is being used to mean "to be revealed".

⁷⁵⁶ QP hasn't fully transliterated the definite article.

⁷⁵⁷ μεχρι/*mechri* is the Greek word that means "until".

⁷⁵⁸ Not what the placeholder represents, and no Greek manuscript until the 10th Century CE has such a word written out.

⁷⁵⁹ 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**⁷⁶¹ **faith**⁷⁶² (*pistos*⁷⁶³—formerly trust, but now in the singular genitive a specific characterization or system of belief))⁷⁶⁴ **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)⁷⁶⁵.

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*⁷⁶⁶) **faith**⁷⁶⁷ **trust**⁷⁶⁸ (*pisties*⁷⁶⁹ – 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**⁷⁷⁰ **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 Christos Iesou.

Corrected: For (*gar*) **every all** (*pas* - each one, individually and collectively) **of you exist** (*eimi*)⁷⁷¹ **as sons**⁷⁷² (*huios* – child~~ren~~) **[of]**⁷⁷³ **God (ΘΥ)** **exists** (*este*)⁷⁷⁴ **by way of** (*dia*) ~~the~~ (*tes*)⁷⁷⁵

⁷⁶⁰ As noted in Footnote 430, the fact that the adjective lacks the definite article means it actually isn't being used as a name.

⁷⁶¹ No definite article, so "the" shouldn't be in the text.

⁷⁶² This is not what πιστις/pistis means.

⁷⁶³ Wrong Greek word is transliterated here. πιστος/pistos is the adjective, but here it is the noun πιστις/pistis.

⁷⁶⁴ 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.

⁷⁶⁵ Greek clause εκ πιστις/ek pistis restored to its proper place in the sentence.

⁷⁶⁶ QP transliterates how the definite article appears in the text, rather than the root. Restored it to stay consistent.

⁷⁶⁷ This is not what πιστις/pistis means.

⁷⁶⁸ This is what πιστις/pistis actually means.

⁷⁶⁹ Wrong Greek word is transliterated here. πιστος/pistos is the adjective, but here it is the noun πιστις/pistis.

⁷⁷⁰ The Greek εμυ/eimi is in the first person plural, necessitating the inclusion of "we" to the English translation.

⁷⁷¹ Greek εμυ/eimi in its proper place and translated correctly.

⁷⁷² υιος/huios is in the plural, not singular.

⁷⁷³ The brackets are unnecessary. The placeholder ΘΥ/THU is in the genitive, so "of" should be included in the text.

⁷⁷⁴ QP puts the Greek εμυ/eimi in the wrong place, and doesn't transliterate the root.

⁷⁷⁵ Papyrus 46 doesn't have a definite article before πιστις/pistis, so it shouldn't be included.

~~faith⁷⁷⁶ trust⁷⁷⁷ (piste⁷⁷⁸ – formerly trust, but now faith thanks to medieval Christianity in the singular genitive a specific characterization or system of belief)) in-(en)⁷⁷⁹ Christo Iesou⁷⁸⁰ of Messiyah Yahushua⁷⁸¹ (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 were⁷⁸² cleansed and immersed (baptizomai – submerged and washed) into (eis) Christon⁷⁸³ Messiyah⁷⁸⁴ (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 on⁷⁸⁵ (enduo – wrapped and clothed yourselves with)⁷⁸⁶ Christon⁷⁸⁷ Messiyah⁷⁸⁸ (XP⁷⁸⁹N) has clothed you (enduo – has dressed you all)⁷⁹⁰.

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) ‘Ioudaios⁷⁹¹ Yahuwdean⁷⁹² (Ioudaios – Jewish Yahuwdean; a transliteration of the Hebrew name Yahuwdym meaning ‘Those from Yahuwdea’, from the Hebrew

⁷⁷⁶ This is not what πιστις/pistis means.

⁷⁷⁷ This is what πιστις/pistis actually means.

⁷⁷⁸ QP transliterates πιστις/pistis incorrectly here.

⁷⁷⁹ Greek εν/en is not in Papyrus 46.

⁷⁸⁰ Papyrus 46 uses placeholders, it doesn’t write out these words.

⁷⁸¹ What the placeholders actually represent.

⁷⁸² Greek βαπτίζω/baptizo is in the 2nd person, plural, aorist form, not the present.

⁷⁸³ See Footnote 780.

⁷⁸⁴ What the placeholder actually represents.

⁷⁸⁵ Greek verb ενδύω/enduo is in the 2nd person, plural, aorist form, indicating that it is not Messiyah, the singular, 3rd person adjective that’s doing the “clothing”. QP translates as if it was in the 3rd person, passive form, which is wrong.

⁷⁸⁶ Greek verb ενδύω/enduo restored to its correct place in the sentence.

⁷⁸⁷ See Footnote 780 & 783.

⁷⁸⁸ What the placeholder actually represents.

⁷⁸⁹ The placeholder doesn’t contain the Greek letter rho p/r.

⁷⁹⁰ QP puts the Greek verb ενδύω/enduo in the wrong place, and translates it incorrectly.

⁷⁹¹ 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”.

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)⁷⁹³ you (sy) all (pas) exist as (~~este~~⁷⁹⁴ eimi⁷⁹⁵) ~~one~~ (heis) ~~in~~ (en)⁷⁹⁶ ~~Christo~~⁷⁹⁷ of Messiyah⁷⁹⁸ (XPY⁷⁹⁹Ω – placeholder for Messiyah (~~but without the definite article~~ it’s obvious that Sha’uwl meant Christo to represent a name, not a title)⁸⁰⁰) ~~Iesou~~⁸⁰¹ Yahushua⁸⁰² (IHY – placeholder for Yahushua (Yah Saves) ~~whom Sha’uwl 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 (sy⁸⁰³) are⁸⁰⁴ Christou⁸⁰⁵ of Messiyah⁸⁰⁶ (XPY – placeholder for Messiyah, the Implement of Yahweh), then (ara) all of⁸⁰⁷ you exist as (~~este~~⁸⁰⁸ eimi⁸⁰⁹) Abraham’s (Abraam – transliteration of the name meaning Merciful and Gracious Father’s) seed (sperma – descendant_s and offspring), inheritors (kleronomos)⁸¹⁰ in accordance with respect to (kata – down from, ~~against, or according to~~ with regards to and in relation to) ~~[the]~~⁸¹¹ a⁸¹² promised and announced pledge⁸¹³ (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

⁷⁹² Correct translation of Ιουδαίος/loudaios.

⁷⁹³ Greek γαρ/gar is not in Papyrus 46, so shouldn’t be in the text at all.

⁷⁹⁴ This is the wrong transliteration of the root word εἰμι/eimi.

⁷⁹⁵ The Greek word εἰμι/eimi transliterated correctly.

⁷⁹⁶ None of these two words are in Papyrus 46. Omit entirely.

⁷⁹⁷ This is not what the placeholder represents.

⁷⁹⁸ 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.

⁷⁹⁹ The placeholder for Messiyah doesn’t end with the Greek letter omega (ω/o), but with upsilon (υ/u).

⁸⁰⁰ As noted in previous Footnotes (430, 760), this isn’t how adjectives work in the Greek language.

⁸⁰¹ This is not what the placeholder represents.

⁸⁰² This is the actual meaning of the placeholder IHY/IEU.

⁸⁰³ 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.

⁸⁰⁴ As noted in Footnote 38, it was normal to leave out the Greek word εἰμι/eimi/to exist when not required.

⁸⁰⁵ Not what the placeholder represents.

⁸⁰⁶ This is the actual meaning of the placeholder XPY/XRU.

⁸⁰⁷ This is included as the Greek εἰμι/eimi is in the 2nd person, plural form.

⁸⁰⁸ This is the wrong transliteration of the root word εἰμι/eimi.

⁸⁰⁹ The Greek word εἰμι/eimi transliterated correctly.

⁸¹⁰ 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.

⁸¹¹ No definite article is in the Greek text, so don’t add one when it doesn’t even require it.

⁸¹² As there’s no definite article, we included “a” in the translation if it requires it.

⁸¹³ 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 report⁸¹⁴) ~~heirs~~ (*kleronomos*—someone who receives their legal portion by chance)⁸¹⁵.

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~~⁸¹⁶ – time) the amount of (*hosos*) time that (*chronos*)⁸¹⁷ the (*ho*⁸¹⁸) heir (*kleronomos* – one who receives an inheritance by lot) exists as (~~estin~~⁸¹⁹ *eimi*⁸²⁰) [a]⁸²¹ small child (*nepios* – an infant or baby, childish, immature, uneducated, and undisciplined), he is⁸²² nothing (~~oudeis~~) ~~is different beyond that~~ (*oudeis* *diaphero*⁸²³ – there is of no benefit or value, nothing changes, there is not transitory~~ion~~ or separated~~ion~~ to something superior or alternative of greater value than) of⁸²⁴ [~~than~~ a⁸²⁵] slave (*doulos*), though existing as (~~en~~⁸²⁶ *eimi*⁸²⁷) [~~the~~]⁸²⁸ an owner (*kurios* – lord, ruler, master, and one who controls and has possession) [~~of~~⁸²⁹] 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.

⁸¹⁴ QP has the wrong etymological history of the Greek word *επαγγελια*/epangelia. I have corrected it.

⁸¹⁵ QP puts the Greek noun *κληρονομος*/kleronomos in the wrong place, and incorrectly combines it with the noun *επαγγελια*/epangelia.

⁸¹⁶ The Greek *χρονος*/chronos incorrectly transliterated in QP.

⁸¹⁷ Transliteration of *χρονος*/chronos restored.

⁸¹⁸ Definite article *o*/ho not properly transliterated in QP. I have restored it here.

⁸¹⁹ The root word *ειμι*/eimi incorrectly transliterated in QP.

⁸²⁰ The correct transliteration of *ειμι*/eimi restored.

⁸²¹ As there is no definite article before *νηπιος*/nepios, “a” does not need to be in brackets, and is actually required.

⁸²² This is included as *διαφερω*/diaphero is in the third person, singular form.

⁸²³ 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.

⁸²⁴ 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.

⁸²⁵ Refer to Footnote 821 above. It is exactly the same thing with how *δουλος*/doulos is in the text.

⁸²⁶ The root word *ειμι*/eimi incorrectly transliterated in QP.

⁸²⁷ The correct transliteration of *ειμι*/eimi restored.

⁸²⁸ This doesn't need to be included.

⁸²⁹ 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~~⁸³⁰ he⁸³¹ exist~~s~~ing (*eimi*) under the auspices of (*hupo*) **foremen who control the workers** (*epitropos* – those in charge over laborers (plural)) **and** (*kai*) ~~{under the}~~⁸³² **managers of a household** (*oikonomos* – legal administrators of an estate; from *oikos*, house, and *nomos*, law and traditions (plural)) **until** (*achri*) **the** (ho⁸³³) **previously appointed time set time** (*prothesmia* – period established beforehand; from *pro*, before, and *tithemi*, to set or arrange) ~~{by}~~ of⁸³⁴ **the** (~~tou~~⁸³⁵ ho⁸³⁶) **Father** (ΠΙΣΣ) .

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 was⁸³⁷ **also** (*kai*) **in this way** with it follows that (*houto* – thus) us (*ego*)⁸³⁸ **when** (*hote* – as long as and while) **we were** (~~emmen~~⁸³⁹ eimi⁸⁴⁰) **small children** (*nepios* – infants and babies), we existed as (*eimi*) having been enslaved⁸⁴¹ (*doulouo*)⁸⁴² **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)⁸⁴³ **of the** (~~του~~ ho⁸⁴⁴) **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~~)⁸⁴⁵ ~~initial teachings and doctrines~~

⁸³⁰ εἰμι/*eimi* is not in the 3rd person, plural form.

⁸³¹ This is translating the 3rd person, singular form of εἰμι/*eimi*.

⁸³² There is no reason to add these words to the translation.

⁸³³ Definite article *o/ho* not properly transliterated in QP. I have restored it here.

⁸³⁴ Definite article *o/ho* is in the genitive form, so requires “of” to be included in the translation.

⁸³⁵ Definite article *o/ho* root is incorrectly transliterated in QP.

⁸³⁶ Correct transliteration of the definite article *o/ho* restored.

⁸³⁷ This is translating the fact that this sentence is being written about something that is past.

⁸³⁸ εἶπα/*ego* not specified nor translated in QP.

⁸³⁹ The root word εἰμι/*eimi* incorrectly transliterated in QP.

⁸⁴⁰ The root word εἰμι/*eimi* correctly transliterated.

⁸⁴¹ This is translating the perfect, passive, participle form of the Greek verb δουλῶ/*doulouo*.

⁸⁴² Greek words εἰμι δουλῶ/*eimi doulouo* put in their correct place in the sentence. As δουλῶ/*doulouo* is nominative, it needs to come at least somewhere close to the beginning of the sentence, not right at the end.

⁸⁴³ 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.

⁸⁴⁴ Correct transliteration of the definite article *o/ho* restored.

⁸⁴⁵ 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 τῶ/*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 (emēōi⁸⁴⁶) slaves (doulos^{847, 848}).~~

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)⁸⁴⁹ His (autos)⁸⁵⁰ Son (ho YIN); He (autos)⁸⁵¹ came having come⁸⁵² into existence (ginomai – came into existence became established and appeared) from (ek – out of) a woman (gune – pronounced goo-nay), having⁸⁵³ coming into existence (ginomai) because of⁸⁵⁴ under (hupo – through, as an agent of, under the auspices of, by the means of, and subject to or in submission to) [the]⁸⁵⁵ Torah⁸⁵⁶ a moral tradition⁸⁵⁷ (nomos⁸⁵⁸ – 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.

⁸⁴⁶ This is neither a transliteration of the root εμι/eimi nor how it actually appears in the text (ημεθα/emetha).

⁸⁴⁷ This is a transliteration of the noun δουλος/doulos, not the verb δουλω/douloo which is the word that's actually used in the text.

⁸⁴⁸ These three words are in the wrong place.

⁸⁴⁹ This is the wrong transliteration and placement of the definite article ο/ho.

⁸⁵⁰ This is the correct placement of the pronoun αυτος/autos in the text.

⁸⁵¹ QP puts the pronoun αυτος/autos in the wrong place, and translates it incorrectly as well.

⁸⁵² This accurately translates the aorist, participle form of the verb γινωμαι/ginomai.

⁸⁵³ As this is the verb γινωμαι/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.

⁸⁵⁴ This is more a translation of the Greek δια/dia, not υπο/hupo.

⁸⁵⁵ No definite article in the text. Don't put one in even in brackets.

⁸⁵⁶ Without the definite article, νομος/nomos does not mean "the Torah".

⁸⁵⁷ νομος/nomos translated correctly when without the definite article.

⁸⁵⁸ Greek νομος/nomos transliterated wrongly in QP. I have restored the correct transliteration.

Corrected: ...in order that⁸⁵⁹ (hina) He may⁸⁶⁰ redeem (exagorazomai – work effectively and advantageously to make use of the opportunity to pay the ransom to buy us back for Himself) ~~those~~⁸⁶¹ (ho)⁸⁶² under and subject to (hupo – in submission to) the⁸⁶³ Torah⁸⁶⁴ a moral tradition⁸⁶⁵ (nomos~~n~~⁸⁶⁶ – Law), in order that (hina) ~~[for them] to undergo~~⁸⁶⁷ we may receive back⁸⁶⁸ (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 make one's own by association ~~and~~) the (ho)⁸⁶⁹ 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), that⁸⁷⁰ because (hoti) ~~we could~~⁸⁷¹ all of you⁸⁷² exist as (~~este~~⁸⁷³ ~~eimi~~⁸⁷⁴) His ~~(autos)~~⁸⁷⁵ sons⁸⁷⁶ (huios – a male child~~ren~~), Yahuweh⁸⁷⁷ God⁸⁷⁸ (ΘΣ) sent out (exapostello – prepared, set apart, and dispatched ~~the representative of~~) ~~the~~⁸⁷⁹ ~~(tov)~~⁸⁸⁰ His ~~(autos)~~⁸⁸¹ Ruwach-Spirit (ho TINA) into (eis) our (ego) hearts (kardias), to⁸⁸² shouting⁸⁸³ (krazo – crying

⁸⁵⁹ This is the correct translation of the conjunction ινα/hina.

⁸⁶⁰ This is translating the 3rd person, subjunctive form of the verb εξαγοραζω/exagorazo.

⁸⁶¹ Seeing as though the definite article ο/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.

⁸⁶² Definite article ο/ho unspecified in QP.

⁸⁶³ No definite article in the text. Don’t put one in.

⁸⁶⁴ Without the definite article, νομος/nomos does not mean “the Torah”.

⁸⁶⁵ νομος/nomos translated correctly when without the definite article.

⁸⁶⁶ Greek νομος/nomos transliterated wrongly in QP. I have restored the correct transliteration.

⁸⁶⁷ This is not a translation of the verb απολαμβάνω/apolambano nor are the bracketed words required.

⁸⁶⁸ This is a correct translation of the verb απολαμβάνω/apolambano, and also accurately translates the fact that it’s in the 3rd person, plural, subjunctive form, which QP fails to do.

⁸⁶⁹ Definite article ο/ho omitted in QP.

⁸⁷⁰ Seeing as though there’s at least 3 other words that mean “so that” (ινα/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.

⁸⁷¹ The verb ειμι/eimi is not in the 1st person, subjunctive form, so this is an inaccurate translation.

⁸⁷² This accurately translates the 3rd person, indicative, present form of the verb ειμι/eimi.

⁸⁷³ The root word ειμι/eimi incorrectly transliterated in QP.

⁸⁷⁴ The root word ειμι/eimi correctly transliterated.

⁸⁷⁵ There is no pronoun αυτος/autos for another five more Greek words yet, so can’t be here at all.

⁸⁷⁶ The noun υιος/huios is in the plural form (υιοι/huioi), so it either means “sons” or “children”. It does not mean the singular “son”.

⁸⁷⁷ The placeholder that represents Yahuweh is ΚΣ/KS, not ΘΣ/THS.

⁸⁷⁸ What the placeholder ΘΣ/THS represents.

⁸⁷⁹ 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.

⁸⁸⁰ This is the wrong transliteration of the root ο/ho, and doesn’t even transliterate how it appears in the text (το/to).

⁸⁸¹ This is where αυτος/autos should actually appear in the sentence.

⁸⁸² The verb κραζω/krazo is not in its infinitive form, so it can’t be translated as “to shout”.

⁸⁸³ 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),⁸⁸⁴ the (*ho*)⁸⁸⁴ Father (ΠP – 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*), **as**⁸⁸⁵ a Son (YIΣ). And (~~*kai*~~) **now**⁸⁸⁶ (*de*) if (*ei*) a Son (YIΣ), **also** (*kai*)⁸⁸⁷ an heir (*kleronomos* – one who receives his allotted inheritance) through (*dia*) God (ΘY).

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**⁸⁸⁸ **not perceived** or **acknowledged** (*oida* – you were not aware of, did not pay attention to, or notice) God (ΘN), **all of**⁸⁸⁹ **you were** ~~a~~ **enslaved** (*douleuo*) **to those which**⁸⁹⁰ (~~*tois*~~⁸⁹¹ ~~*ho*~~⁸⁹²) **in essence nature** (*physis* – ~~the laws of the physical and natural world naturally and in physical form~~) [~~*which*~~]⁸⁹³ **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

⁸⁸⁴ The correct transliteration of o/ho restored.

⁸⁸⁵ The brackets are unnecessary.

⁸⁸⁶ This is the wrong place to put *καί*/kai. *δε*/de and *καί*/kai don’t appear in conjunction.

⁸⁸⁷ *καί*/kai restored to its correct place in the sentence.

⁸⁸⁸ As the verb *οἶδα*/oida is in the perfect, participle form, some word ending in -ing has to be included.

⁸⁸⁹ Greek *δουλεύω*/douleuo is in the plural form, not singular. This has to be brought across in a translation.

⁸⁹⁰ As the definite article o/ho is in the dative, plural form, you have to bring this across in a translation.

⁸⁹¹ Definite article o/ho root is incorrectly transliterated in QP.

⁸⁹² Correct transliteration of the definite article o/ho restored.

⁸⁹³ Brackets are not necessary, and the pronoun needs to come before the noun *φύσις*/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 (ny~~un~~), you having⁸⁹⁴ known (ginosko – havinge learned about, understanding, recognizinge, and are being personally familiar with) God (ΘN), but or (de) more importantly rather (mallon – but above all), are having been⁸⁹⁵ known (ginosko – are personally recognize and understood) by (hupo) God (ΘY)⁸⁹⁶, Hhow (pos) ean are all of⁸⁹⁷ you returning (epistrephoete – changinge your ways, beliefs, behavior, and opinions, reversing course) back again (palin) to upon (epi) [the]⁸⁹⁸ (ho)⁸⁹⁹ 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)⁹⁰⁰, to Which (hois⁹⁰¹) all of you once (another) again (palin) by turning back once again (palin) to the beginning (another) you are choosing want (theolete) to be controlled as a enslaved to (douleuoein)...

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 you⁹⁰² observing (paratereountes⁹⁰³ – by closely watching and examining, paying unremitting attention to, and looking for hidden benefit in) days (hemera) and (kai) months (menas⁹⁰⁴ – 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?

⁸⁹⁴ 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.

⁸⁹⁵ The same applies here as it does with Footnote 894 above.

⁸⁹⁶ This is not the end of the sentence or the train of thought.

⁸⁹⁷ Like δουλευω/douleuo above, the Greek επιστρεφω/epistrepho is in the plural form, not singular.

⁸⁹⁸ The brackets are unnecessary as the definite article is actually in the Greek text.

⁸⁹⁹ Definite article o/ho not mentioned in QP.

⁹⁰⁰ 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.

⁹⁰¹ QP has wrongly transliterated the root word ος/hos, and also doesn't translate the word correctly either.

⁹⁰² Again, like the words above, παρατηρεω/paratero is also in the plural form, not singular.

⁹⁰³ QP wrongly transliterates the root of the verb παρατηρεω/paratero...

⁹⁰⁴ ...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~~)⁹⁰⁵ ~~be concerned~~⁹⁰⁶ ~~I fear~~⁹⁰⁷ (~~phobeomai~~) for all of you⁹⁰⁸ (su)⁹⁰⁹, lest it was possible that (me pos)⁹¹⁰ [~~that~~] I had labored and had grown weary (~~ekopiaosa~~ – had worked to the point of exhaustion) among for (eis) all of⁹¹¹ you (~~umas~~)⁹¹² (su)⁹¹³ without reason or result (~~eike~~ – without a purpose, thoughtlessly, without a plan)⁹¹⁴.

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 kaio~~)⁹¹⁵ [~~am~~] ~~like~~ (~~hos~~) ~~you~~ (~~umeis~~)⁹¹⁶ **B**rothers (~~adelphos~~)⁹¹⁷, I implore (~~deomai~~ – ask, beg, plead, and request of) all of⁹¹⁸ you (~~umon~~)⁹¹⁹ (su)⁹²⁰; come to exist (~~ginomai~~) like (~~hos~~) I (~~ego~~), because (~~hoti~~) I also (~~kago~~) came to exist⁹²¹ like (~~hos~~) all of you⁹²² (su)⁹²³. ~~I~~ (~~me~~)⁹²⁴ None of you did anything wrong (~~ouden adikeo~~ – I no one unjustly hurt, mistreated, and harmed, ~~no one~~) to me (~~ego~~)⁹²⁵.

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.

⁹⁰⁵ This is not a transliteration of the root word σϋ/su. These words are also in the completely wrong order.

⁹⁰⁶ This is not a translation of the verb φοβέω/phobeo, nor should it come here.

⁹⁰⁷ This is an accurate translation of the first person, singular, passive form of the verb φοβέω/phobeo.

⁹⁰⁸ Greek σϋ/su is in the plural form, not singular. See Footnote 19 above.

⁹⁰⁹ This is the correct transliteration of the root σϋ/su.

⁹¹⁰ See Footnote 237 with regards to the clause μη πως/me pos, as it has the same meaning here.

⁹¹¹ Greek σϋ/su is in the plural form, not singular. See Footnote 19 above.

⁹¹² This is not a transliteration of the root word σϋ/su.

⁹¹³ This is the correct transliteration of the root σϋ/su.

⁹¹⁴ This is not a question in the slightest so it does not need a Question Mark.

⁹¹⁵ Doesn't transliterate κἀγω/kago properly, nor does QP translate its meaning properly.

⁹¹⁶ This is not a transliteration of the root word σϋ/su. It's also in the wrong place.

⁹¹⁷ QP wrongly transliterates the root word ἀδελφός/adelphos. The transliterations need to stay consistent, so I have corrected them accordingly.

⁹¹⁸ Greek σϋ/su is in the plural form, not singular. See Footnote 19 above.

⁹¹⁹ This is not a transliteration of the root word σϋ/su.

⁹²⁰ This is the correct transliteration of the root σϋ/su.

⁹²¹ 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.

⁹²² Greek σϋ/su is in the plural form, not singular. See Footnote 19 above.

⁹²³ σϋ/su put in the correct place.

⁹²⁴ This is incorrect. The Greek ἐγώ/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 ἐγώ/ego properly either.

⁹²⁵ Not only is this the correct transliteration of ἐγώ/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 of⁹²⁶ 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~~⁹²⁷ the (ho)⁹²⁸ flesh (sarx – physical body or human nature) that I announced the healing⁹²⁹ good and beneficial message to (euangelizo) you all (~~until~~⁹³⁰ su⁹³¹) the (ho)⁹³² 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 you⁹³³ despised (exoutheneo) my (~~me~~⁹³⁴ ego) trial and temptation (peirasmos – examination and test) that was in (en) my (~~me~~⁹³⁵ ego) flesh (ho⁹³⁶ 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 of⁹³⁷ you received and believed welcomed (dechomai – welcomed embraced and accepted) me (~~me~~⁹³⁸ ego) as (hos⁹³⁹ – one who is like) a spiritual messenger from (aggelos – divine representative and heavenly envoy who was sent ~~from~~) of⁹⁴⁰ God (ΘΥ), even as (hos⁹⁴¹ – one who is like) Christon 'Iesoun⁹⁴² Messiah Yahushua⁹⁴³ (XPN IHN⁹⁴⁴ – 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.~~).

⁹²⁶ Just as it has been with other words above, οἱδα/oida is in the plural form, not singular.

⁹²⁷ The brackets are unnecessary because the definite article, ο/ho, is in the genitive.

⁹²⁸ Definite article ο/ho unspecified in QP.

⁹²⁹ Refer to Footnote 52. "healing" is still not a translation of the Greek εὐ/eu.

⁹³⁰ This is not a transliteration of the root word σὺ/su.

⁹³¹ This is the correct transliteration of the root σὺ/su.

⁹³² Definite article ο/ho omitted in QP.

⁹³³ As with umpteen other words come across before, ἐξουθενέω/exoutheneo is in the plural form, not singular.

⁹³⁴ This is the wrong transliteration of the root word ἐγώ/ego.

⁹³⁵ This is the wrong transliteration of the root word ἐγώ/ego.

⁹³⁶ Definite article unspecified in QP.

⁹³⁷ Once again, this word δεχόμεναι/dechomai is in the plural form, not singular.

⁹³⁸ This is the wrong transliteration of the root word ἐγώ/ego.

⁹³⁹ QP wrongly transliterates the root word ὅς/hos.

⁹⁴⁰ This is included to reflect the genitive case.

⁹⁴¹ QP wrongly transliterates the root word ὅς/hos.

⁹⁴² Not what the placeholders represent.

⁹⁴³ This is the actual meaning of the placeholders XPN/XRN and IHN/IEN.

⁹⁴⁴ 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), t~~Therefore (oun – accordingly and consequently), where (pou) [is]⁹⁴⁵ ~~your the (ho)~~⁹⁴⁶ pronounced blessedness (makarismos – proclaimed happiness and joy) of all of you (su)^{947, 948} ~~that~~⁹⁴⁹ Because⁹⁵⁰ (gar) I witnessed⁹⁵¹ testify⁹⁵² (martu~~u~~re⁹⁵³ – experienced bear witness) [~~in~~]⁹⁵⁴ to⁹⁵⁵ all of⁹⁵⁶ you (su)? Because that (oti) if (ei) it was possible (du~~y~~natos – if you were the ability was possessed), having you would dig out (exoru~~y~~sso – plucked out) your (su) eyes (ophthalmos), all of you⁹⁵⁷ would have to give (didomi) [~~them to~~]⁹⁵⁸ me (~~moi~~⁹⁵⁹ 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 ~~ummon~~⁹⁶⁰) ~~your a~~ despised adversary (echthros – hated enemy) of all of you⁹⁶¹ (su) [~~for by~~] speaking the truth to (aletheuo) all of⁹⁶² you (su)?⁹⁶³

⁹⁴⁵ The brackets are unnecessary.

⁹⁴⁶ The definite article is omitted and not translated in QP.

⁹⁴⁷ The pronoun su/su not properly translated, nor specified in QP.

⁹⁴⁸ This is the actual end of the question, not the

⁹⁴⁹ This is not the meaning of γαρ/gar.

⁹⁵⁰ This is the actual meaning of γαρ/gar.

⁹⁵¹ 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.

⁹⁵² This is the actual meaning of the verb μαρτυρεω/martureo that translates the first person, singular, present form of the verb.

⁹⁵³ QP doesn't appear to be able to decide how to transliterate the Greek letter u/upsilon. I have stuck with u/u, as that is the most common way.

⁹⁵⁴ Brackets and bracketed word are unnecessary.

⁹⁵⁵ "To" has to be added as the Greek su/su is in the dative form.

⁹⁵⁶ Greek su/su is in the plural form, not singular.

⁹⁵⁷ As διδωμι/didomi is in the plural form, not singular, this has to be brought across in a translation.

⁹⁵⁸ The brackets are unnecessary.

⁹⁵⁹ This is the wrong transliteration of the root word εγω/ego.

⁹⁶⁰ This is not a transliteration of the root word su/su.

⁹⁶¹ 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**⁹⁶⁴ 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**⁹⁶⁵ **wanting**⁹⁶⁶ (*thelo* – desiring and proposing) to exclude and separate (*ekkleio*) **all of**⁹⁶⁷ you (*su*)⁹⁶⁸, in order that (*hina*) **all of**⁹⁶⁹ you **are**⁹⁷⁰ **may be**⁹⁷¹ 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 with⁹⁷² 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*~~⁹⁷³ *me*) only (*monos*) in (*en*) my (~~*me*~~⁹⁷⁴ *ego*) presence (*ho*⁹⁷⁵ *pareimi* – when I am present) with (*pros*) **all of**⁹⁷⁶ you (*su*).

⁹⁶² Greek *su/su* is in the plural form, not singular. See Footnote 19 above.

⁹⁶³ Seeing as though this is a question, it needs to end like one.

⁹⁶⁴ Greek *su/su* is in the plural form, not singular. See Footnote 19 above.

⁹⁶⁵ This is included due to the fact that *θελω/thelo* is in the 3rd person, plural, active, present form.

⁹⁶⁶ The inclusion of “wanting” would be okay if the word was preceded by the words “they are.” But it isn’t.

⁹⁶⁷ Greek *su/su* is in the plural form, not singular. See Footnote 19 above.

⁹⁶⁸ Pronoun unspecified in QP.

⁹⁶⁹ As seen in previous places, the word *ζηλω/zeloo* is in the 2nd person, plural form, not singular.

⁹⁷⁰ *ζηλω/zeloo* is in the subjunctive form, not the indicative form.

⁹⁷¹ This is translating the subjunctive form of *ζηλω/zeloo*.

⁹⁷² 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.

⁹⁷³ This is not a transliteration of the word *μη/me*.

⁹⁷⁴ 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**⁹⁷⁷ (hos) ~~also (palin—furthermore and again)~~⁹⁷⁸ I have birth pangs **over** (odino – feel the pains of childbirth) **again (palin)**⁹⁷⁹ until (mechri – to the degree or as far as) **when**⁹⁸⁰ (hos – ~~which the certain time that~~) **Messiyah**⁹⁸¹ (XPΣ – placeholder for Messiyah) **was may be**⁹⁸² formed (morphoo – manifest the external appearance) ~~[of]~~⁹⁸³ **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)⁹⁸⁴ in (en) you all (su)⁹⁸⁵).

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**⁹⁸⁶ purpose (thelo – desire and want) to be **advantageously present with** (pareimi *pros* – to **favourably** arrive **with**) ~~with (pros)~~⁹⁸⁷ **all of**⁹⁸⁸ you (su)⁹⁸⁹ 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)**

⁹⁷⁵ Definite article o/ho not mentioned in QP.

⁹⁷⁶ Greek su/su is in the plural form, not singular. See Footnote 19 above.

⁹⁷⁷ This is translating the plural form of the pronoun oς/hos.

⁹⁷⁸ 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.

⁹⁷⁹ This is the correct placement and translation of the word παλιν/palin.

⁹⁸⁰ 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".

⁹⁸¹ The meaning of the placeholder XPΣ/XRS restored to its proper place and translated correctly.

⁹⁸² The Greek verb μορφω/morphoo is in the subjunctive mood, not the indicative.

⁹⁸³ The placeholder XPΣ/XRS indicates the nominative case, not the genitive case.

⁹⁸⁴ This is neither where the placeholder XPΣ/XRS should be nor what it means.

⁹⁸⁵ QP hasn't remained consistent when transliterating the root word su/su, so I have restored it here.

⁹⁸⁶ The Greek verb θελω/thelo is in the imperfect tense, not the present or perfect. QP has failed to bring this across.

⁹⁸⁷ It's best to combine the preposition προς/pros with the previous verb to fully get the meaning of the clause across.

⁹⁸⁸ Greek su/su is in the plural form, not singular. See Footnote 19 above.

⁹⁸⁹ QP hasn't remained consistent when transliterating the root word su/su, so I have restored it here.

voice (ho⁹⁹⁰ 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 with⁹⁹¹ (*en*) all of you (su⁹⁹²):!

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~~]⁹⁹³ (ho)⁹⁹⁴ desiringe⁹⁹⁵ (*thelo* – choosinge, enjoying, and wanting) to be (*eimi*) under the auspices of (*hupo* – subject and submissive to) [~~the~~]⁹⁹⁶ Law a moral tradition⁹⁹⁷ (*nomos*~~u~~⁹⁹⁸ – 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)⁹⁹⁹ ~~The~~¹⁰⁰⁰ (~~ten~~ ho¹⁰⁰¹) Law (*nomos*~~u~~¹⁰⁰² – the Torah) ~~cannot hear~~ (~~ouk~~¹⁰⁰³ *akouo* – does not listen)¹⁰⁰⁴?

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]¹⁰⁰⁵ 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)¹⁰⁰⁶ slave girl (*paidiske*)

⁹⁹⁰ Definite article unspecified in QP.

⁹⁹¹ This makes much better sense in the context of what's been said.

⁹⁹² QP hasn't remained consistent when transliterating the root word *ou/su*, so I have restored it here.

⁹⁹³ The brackets are unnecessary as there is a definite article in the plural form in the Greek text.

⁹⁹⁴ Definite article *o/ho* not mentioned in QP.

⁹⁹⁵ As the Greek verb *θελω*/*thelo* is in the participle form and not the imperative, it means "wishing" or "wanting".

⁹⁹⁶ There is no definite article in the text. Don't put one in even in brackets.

⁹⁹⁷ This is the correct translation of *νομος*/*nomos* when it isn't preceded by the definite article.

⁹⁹⁸ The word transliterated improperly in QP. Restored here.

⁹⁹⁹ The correct translation and placement of the Greek clause *ου ακουω*/*ou akouo* restored.

¹⁰⁰⁰ The definite article isn't starting a new sentence.

¹⁰⁰¹ The root of the definite article, *o/ho*, correctly transliterated.

¹⁰⁰² The word transliterated improperly in QP. Restored here.

¹⁰⁰³ QP wrongly transliterates the root word *ou/ou*.

¹⁰⁰⁴ As mentioned in a previous footnote: the negative particle *ou/ou* does not mean "cannot".

¹⁰⁰⁵ The brackets are unnecessary.

¹⁰⁰⁶ Definite article unspecified in QP.

and (*kai*) one (*eis*) from (*ek*) the freeborn woman¹⁰⁰⁷ (*ho*¹⁰⁰⁸ *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]~~¹⁰⁰⁹ the son¹⁰¹⁰ (*ho*)¹⁰¹¹ from (*ek*) the (*ho*)¹⁰¹² slave girl (*paidiske*) had been procreated (*gennao* - been born)¹⁰¹³ in accordance with (*kata*) [*the*]¹⁰¹⁴ a humanistic idea flesh (*kata sarkos*¹⁰¹⁵ - physical human body with regards to how human flesh thinks, according to mans way of doing things)¹⁰¹⁶ was procreated (*gennao* – given birth)¹⁰¹⁷ [*but that* (*ho* *de*) omitted in P46]¹⁰¹⁸ ~~from (*ek*) the actual word omitted in Papyrus 46~~ the son (*ho*)¹⁰¹⁹ of the freeborn woman¹⁰²⁰ (*ho*)¹⁰²¹ *eleutheros*) had been procreated¹⁰²² 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.

¹⁰⁰⁷ 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.

¹⁰⁰⁸ Definite article unspecified in QP.

¹⁰⁰⁹ Is it not in Papyrus 46? Then don’t put it in the text.

¹⁰¹⁰ 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.

¹⁰¹¹ Definite article omitted and not translated in QP.

¹⁰¹² Definite article *o/ho* not mentioned in QP.

¹⁰¹³ The Greek *γεννω*/*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 (*γεννηται*/*gegenetai*).

¹⁰¹⁴ It’s best to translate the word together with the noun that follows.

¹⁰¹⁵ *σαρκος*/*sarkos* would be the genitive form of the root word *σαρξ*/*sarx*, which isn’t how it is in this sentence either.

¹⁰¹⁶ 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.

¹⁰¹⁷ QP puts *γεννω*/*gennao* in the wrong place and doesn’t translate it to bring across the perfect tense of the verb.

¹⁰¹⁸ This is incorrect. Papyrus 46 has both the conjunction *δε*/*de* and definite article *o/ho*.

¹⁰¹⁹ 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* thewaytoyahuwah.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.

¹⁰²⁰ Please refer to *Footnote 1007* for why “woman” is included. The exact same thing applies here as well.

¹⁰²¹ Definite article *o/ho* not mentioned in QP.

¹⁰²² 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**¹⁰²³ (*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*)¹⁰²⁴ ~~these~~ **women**¹⁰²⁵ (*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** (*gennao*)¹⁰²⁶ **into** (*eis*) **subservience, slavery, and bondage** (*douleia*), ~~giving birth to~~ (*gennao*)¹⁰²⁷ **which**~~soever~~ (*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*)¹⁰²⁸ ¹⁰²⁹ **Mount** (*ho*)¹⁰³⁰ **Sinai/Ciynay** (*Sina*) **exists** (*eimi*) **in** (*en*) **Arabia** (*ho*)¹⁰³¹ **Arabia** – a transliteration of the Hebrew 'Arab), **therefore** (*de*) **it** **correspondsing**¹⁰³² **to** (*sustoicheo* – stand^{sing} in the same row, parallel^s and resembles^{ing}) **to the** (*ho*)¹⁰³³ **present** (*nun*)¹⁰³⁴ **Yaruwshalaym** (*Ierousalem* – a transliteration of the Hebrew *Yahuwshalaym*, meaning source of salvation), **because** (*gar*)¹⁰³⁵ ~~to being~~ **she is**¹⁰³⁶ **enslaved**

¹⁰²³ Seeing as though this is in reference to what's preceded it, this needs to be brought across in the translation.

¹⁰²⁴ This is the correct place to have the explanatory conjunction *gar*.

¹⁰²⁵ 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.

¹⁰²⁶ The verb in the nominative case has to come before the accusative case, not after it.

¹⁰²⁷ QP puts the verb in the wrong place.

¹⁰²⁸ QP wrongly transliterates the adverb *vuv*/*nun*.

¹⁰²⁹ It really is impossible to have the adverb *vuv*/*nun* here. The fact that it actually appears in the Greek text eleven words after *δε*/*de*, it is also part of the next phrase, and so is not to be included in this section.

¹⁰³⁰ Definite article unspecified in QP.

¹⁰³¹ Definite article unspecified in QP.

¹⁰³² To get the translation *corresponding*, the Greek verb *συστοιχω*/*sustoicheo* would have to be in its participle form, which it isn't.

¹⁰³³ Definite article *o*/*ho* omitted in QP.

¹⁰³⁴ This is the correct place to put the adverb *vuv*/*nun*, and how to transliterate it properly.

¹⁰³⁵ *gar* restored to its correct place and translated correctly.

¹⁰³⁶ Seeing as though the verb *δουλεω*/*douleio* 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)~~¹⁰³⁷ ~~being associated in accompaniment with~~ (*meta* – ~~among in association with~~) ~~her~~ (*autos*) [~~Hagar's (Agar) omitted in P46~~]¹⁰³⁸ ~~children~~ (*ho*¹⁰³⁹ *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*),¹⁰⁴⁰ ~~Above~~ (*ano* – upward and heavenward)¹⁰⁴¹ the (*ho*)¹⁰⁴² ~~freeborn~~ (*eleutheros*)¹⁰⁴³ 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*)~~,....~~¹⁰⁴⁴

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...for¹⁰⁴⁵ indeed (*gar*) [*it*]¹⁰⁴⁶ has been written (*grapho*), ‘Rejoice (*euphrainomai* - be glad and celebrate) the infertile one¹⁰⁴⁷ (*ho*¹⁰⁴⁸ *steira* – barren and sterile) [~~one~~] not (*ou*) giving birth (*tikto* – bearing children, being productive, or growing); violently lacerating burst forth¹⁰⁴⁹ (*rhegnumi* – ~~throwing an angry fit ripping things to pieces~~ have a quick burst of energy

¹⁰³⁷ As *γap/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 *γap/gar* in the wrong place.

¹⁰³⁸ 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.

¹⁰³⁹ Definite article unspecified in QP.

¹⁰⁴⁰ QP omits the contrastive participle *δε/de*.

¹⁰⁴¹ This is in the wrong place.

¹⁰⁴² Definite article unspecified in QP.

¹⁰⁴³ This is in the wrong place.

¹⁰⁴⁴ The sentence is still continuing: it hasn’t ended.

¹⁰⁴⁵ As it’s the continuation of the sentence and not the start of a new one (*γap/gar* indicates the continuation of thought, not the beginning of a new one. That would be the function of the Greek *και/kai* or *δε/de*).

¹⁰⁴⁶ The brackets are unnecessary.

¹⁰⁴⁷ 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”.

¹⁰⁴⁸ Definite article *o/ho* omitted in QP.

¹⁰⁴⁹ *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

and let loose a voice) and (*kai*) crying¹⁰⁵⁰ out (*boao* – shout), [~~the one~~]¹⁰⁵¹ (~~ho~~)¹⁰⁵² not (*ou*) suffering birth pains (*odino* – in labor and travail), because (*hoti*) many (~~polus~~)¹⁰⁵³ the (~~ho~~)¹⁰⁵⁴ children (*teknon*) of the (~~ho~~)¹⁰⁵⁵ desolate woman¹⁰⁵⁶ (*eremos* – the forsaken and deserted, solitary and lonely) [~~will have~~] are many (*polus*)¹⁰⁵⁷, or (~~e~~)¹⁰⁵⁸ more much greater (*mallon*) than (~~e~~)¹⁰⁵⁹ [~~they will~~]¹⁰⁶⁰ those of she who¹⁰⁶¹ (~~ho~~)¹⁰⁶² is possessing¹⁰⁶³ (*echo* – holding on to, having, and experiencing) [~~than~~] the (~~ho~~)¹⁰⁶⁴ man (*anēdra* – 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 of¹⁰⁶⁵ you (~~umeis~~¹⁰⁶⁶ *su*), brothers (*adelphos*), [~~are~~] according to (*kata*) Yitschaq (*Isaak* – a transliteration of the Hebrew *Yitschaq*, meaning laughter) all of you¹⁰⁶⁷ existing as (*eimi*) children (*teknon*) [~~of~~]¹⁰⁶⁸ an announced~~ment~~ promise (*epangelia* – the declaration of an assured agreement), in accordance with (*kata* – just like it is with) Yitschaq (*Isaak*).

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).

¹⁰⁵⁰ The verb βόαο/*boao* is in the imperative, meaning a command to “cry out”, not a participle meaning “crying out.”

¹⁰⁵¹ The brackets are unnecessary. A definite article is in the text.

¹⁰⁵² Definite article unspecified in QP.

¹⁰⁵³ This is in the wrong place and transliterated incorrectly.

¹⁰⁵⁴ Definite article *o*/*ho* omitted in QP.

¹⁰⁵⁵ Definite article unspecified in QP.

¹⁰⁵⁶ As seen previously in *Footnote 1007 & 1025*, as the adjective ἐρημος/*eremos* is preceded by the definite article in the feminine form (ἡ/tes), and is in the feminine form itself (ἐρημου/*eremou*), it has to refer to something *female*. So *woman* is included in the text.

¹⁰⁵⁷ The Greek adjective πολυς/*polus* restored to its proper place and transliterated correctly.

¹⁰⁵⁸ QP has put this in the wrong place.

¹⁰⁵⁹ The Greek comparative conjunction ἢ/*e* restored to its proper place and translated correctly.

¹⁰⁶⁰ 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 3rd person, plural form for it to be referring to anyway.

¹⁰⁶¹ Noted above in *Footnote 1007, 1025 & 1056*, this definite article is in the *feminine* form (ἡ/tes), and used in conjunction with the verb ἔχω/*echo* that is also in the feminine form (ἐχουσης/*echouses*), it has to refer to something *feminine*.

¹⁰⁶² Definite article *o*/*ho* omitted in QP.

¹⁰⁶³ The verb ἔχω/*echo* is in the present, participle form, so it has to be translated as such (*is* = present, *-ing* = participle).

¹⁰⁶⁴ Definite article *o*/*ho* not mentioned in QP.

¹⁰⁶⁵ Greek *su*/*su* is in the plural form, not singular. See *Footnote 19* above.

¹⁰⁶⁶ This is not a transliteration of the root word *su*/*su*.

¹⁰⁶⁷ For quite possibly the 200th time, this word εἰμι/*eimi* is in the 2nd person, plural form, not the singular. This *has* to be brought across in a translation, especially an amplified one.

¹⁰⁶⁸ The brackets are unnecessary, as the noun ἐπαγγελία/*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**¹⁰⁶⁹ **But nevertheless** (*alla* – on the contrary ~~and nevertheless~~), just as **it was** (*hosper*) **at that time** (*tote* – then), **the one who** (*ho*)¹⁰⁷⁰ **had been produced** (*gennao*)¹⁰⁷¹ **in accordance**~~anceingly~~ **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~~)¹⁰⁷²; ~~gave birth~~ (*gennao* – ~~procreated and brought forth~~)¹⁰⁷³ ~~and~~ **he**¹⁰⁷⁴ **pursued, persecuted, and expelled** (*dioko* – hastily pressed forward, putting others to flight, running over them and driving them away, harassing and oppressing) ~~[those]~~¹⁰⁷⁵ **the one who** (*ho*)¹⁰⁷⁶ **had been produced**¹⁰⁷⁷ **according to** (*kata* – down, along, throughout, among, against, in accordance with, and with regard to) **Spirit** (*TINA*), **and so it is also** (*kai*)¹⁰⁷⁸ **continues in this way** (*houto* – ~~follows in the same manner, style and fashion~~) **even now** (*nyyn* – 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**¹⁰⁷⁹ **Notwithstanding** (*alla* – on the contrary ~~and nevertheless~~), **what** (*tis*) **does the** (*ho*) **Writteing Scripture** (*graphe* – indicative of Scripture) **says** (*lego*);¹⁰⁸⁰ **‘Throw out and expel** (*ekballo* – cast out and send out) **the** (~~ten~~¹⁰⁸¹ *ho*¹⁰⁸²) **slave girl** (*paidiske*) **and** (*kai*) **her** (*autos*) **son** (*ho*¹⁰⁸³ *huios*) ~~[not (me) omitted in P46]~~¹⁰⁸⁴ **for** (*gar* – because ~~then~~) **the** (*ho*)¹⁰⁸⁵

¹⁰⁶⁹ Otherwise is really only used at the beginning of a sentence if it's being used as an adverb, rather than a conjunction.

¹⁰⁷⁰ Definite article o/ho omitted in QP.

¹⁰⁷¹ The verb γενναω/gennao restored to its correct place before the accusative noun (σαρξ/sarx/flesh).

¹⁰⁷² Please refer to Footnote 1016 regarding this.

¹⁰⁷³ This is in the completely wrong place, and translated incorrectly.

¹⁰⁷⁴ This is to translate the third person, singular form of the verb διωκω/dioko.

¹⁰⁷⁵ Seeing as though the definite article is actually in the text, this would not have needed to be put in brackets. But seeing as though the definite article is *singular*, and not plural, QP is wrong anyway.

¹⁰⁷⁶ Definite article o/ho omitted in QP.

¹⁰⁷⁷ Please see Footnote 921 & 1022 with regards to the inclusion of this here.

¹⁰⁷⁸ Greek emphatic particle και/kai unspecified in QP.

¹⁰⁷⁹ Otherwise really doesn't make any sense in the context of either this or the previous verse.

¹⁰⁸⁰ This is being posed as a question, so requires the inclusion of a Question Mark (?).

¹⁰⁸¹ QP doesn't transliterate the root word o/ho.

¹⁰⁸² The transliteration of the root word o/ho restored.

¹⁰⁸³ Definite article o/ho not mentioned in QP.

son (*huios*) of the (*ho*)¹⁰⁸⁶ slave girl (*paidiske*)¹⁰⁸⁷ shall¹⁰⁸⁸ not (~~*me*~~¹⁰⁸⁹ *ou*¹⁰⁹⁰) receive an inheritance (*kleronomeo* – gain possession or inherit a portion) ~~the son~~ (*huios*) [~~of~~ ¹⁰⁹¹ ~~the slave girl~~ (*paidiske*)] in association with (*meta*) the (*ho*) son (*huios*) [~~of~~ ¹⁰⁹¹ ~~the~~ (*ho*) free woman¹⁰⁹² (*ho*¹⁰⁹³ *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*)¹⁰⁹⁴ not (*ou*) ~~exist as~~ (*eimi*)¹⁰⁹⁵ [~~*the*~~] ~~slave girl’s~~ (*paidiske*)¹⁰⁹⁶ children (*teknon*) of a slave girl (*paidiske*)¹⁰⁹⁷, to the contrary (*alla*), we are children¹⁰⁹⁸ of¹⁰⁹⁹ the (*ho*)¹¹⁰⁰ free woman¹¹⁰¹ (*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*.

¹⁰⁸⁴ 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 *ou/ou* to mean “never, ever” (*ou μη/ou me*).

¹⁰⁸⁵ Definite article *o/ho* omitted in QP.

¹⁰⁸⁶ Definite article *o/ho* not mentioned in QP, but restored to its proper place in the sentence.

¹⁰⁸⁷ The words *ο υιος ο παιδισκη*/*ho huios ho paidiske* restored to the correct place in the verse.

¹⁰⁸⁸ Put in to translate the future tense of the verb *κληρονομεω*/*kleronomeo*.

¹⁰⁸⁹ QP has transliterated the word that actually isn’t found in Papyrus 46, which QP has already stated doesn’t appear in Papyrus 46.

¹⁰⁹⁰ This is the correct transliteration of the negative particle *ou/ou*.

¹⁰⁹¹ The brackets are unnecessary, as the definite article *o/ho* is in the genitive.

¹⁰⁹² Refer to Footnote 1007 & 1025 for why *woman* is included in the sentence.

¹⁰⁹³ Definite article *o/ho* not mentioned in QP.

¹⁰⁹⁴ 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.

¹⁰⁹⁵ QP has put this in the wrong place in the verse.

¹⁰⁹⁶ There is no definite article before *παιδισκη*/*paidiske*, and QP has put it in the wrong place anyway.

¹⁰⁹⁷ *παιδισκη*/*paidiske* restored to its correct place, and translated to reflect the fact that there is no definite article.

¹⁰⁹⁸ As seen in previous Footnotes (1007, 1025, 1022 etc.), this is included as the Greek has an *ellipsis*.

¹⁰⁹⁹ This is to translate the fact that the definite article *o/ho* is in the genitive.

¹¹⁰⁰ Definite article *o/ho* not mentioned in QP.

¹¹⁰¹ 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)¹¹⁰², our (ego)¹¹⁰³ freedom (eleuthera — liberty)¹¹⁰⁴ [in]¹¹⁰⁵ Christos¹¹⁰⁶ Messiyah¹¹⁰⁷ (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 set¹¹⁰⁸ has freed (eleutheroo — are has liberated) us (ego)¹¹⁰⁹ for freedom (ho¹¹¹⁰ eleutheria — for liberty and independence) intending you all to stand and persevere (steko — to persist and be established). And (kai)¹¹¹¹ †Therefore (oun), stand and persevere (steko — persist and be established)¹¹¹², and (kai)¹¹¹³ do not (me) go back again (palin — again anew or furthermore) be burdened, held or controlled (enecho — be entangled, caught fast, ensnared or seized)¹¹¹⁴ [to]¹¹¹⁵ in a yoke (zugos) [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)¹¹¹⁶.~~

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

¹¹⁰² QP has not transliterated the root of the definite article, which is o/ho.

¹¹⁰³ As the pronoun εγω/ego is in the accusative, not the genitive case, it can't mean "our". It also shouldn't be here.

¹¹⁰⁴ All three of these words are translated incorrectly and are in the completely wrong place.

¹¹⁰⁵ The placeholder represents the nominative, not the dative case. QP is wrong to even think of including this.

¹¹⁰⁶ This is not what the placeholder represents.

¹¹⁰⁷ This is the genuine meaning of the placeholder XPΣ/XRS.

¹¹⁰⁸ 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).

¹¹⁰⁹ εγω/ego restored to its proper place and translated accurately.

¹¹¹⁰ 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.

¹¹¹¹ Both these words are in the wrong place

¹¹¹² As the Greek verb στηκω/steko is in the imperative form, it's a command, and should be translated accordingly.

¹¹¹³ This has been restored to its correct placement in the verse.

¹¹¹⁴ The Greek verb ενεχω/enecho restored to its proper place.

¹¹¹⁵ It was unnecessary to add this.

¹¹¹⁶ QP has inaccurately put the verb ενεχω/enecho at the end of the sentence. This is incorrect.

small), say to (*lego*) you all (~~*umeis*~~¹¹¹⁷ ~~*su*~~¹¹¹⁸), that (*hoti* – because) if (*ean*) any of¹¹¹⁹ you are¹¹²⁰ may be¹¹²¹ circumcised (*peritemno*), ~~*Christos*~~¹¹²² Messiyah¹¹²³ (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)~~¹¹²⁴) ~~[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/shall¹¹²⁵ be of no benefit, helpful to, and have nothing of value for (*oudeis* *opheleo*¹¹²⁶ – beneficial, profitable, useful, advantageous, nor of assistance to) any of¹¹²⁷ you (~~*umas*~~¹¹²⁸ ~~*su*~~¹¹²⁹).

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*~~)¹¹³⁰ to¹¹³¹ every (*pas*) man (*anthropos*) who is being¹¹³² circumcised (*peritemno*), that (~~*hoti*~~)¹¹³³ 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 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.

¹¹¹⁷ This is the wrong transliteration of the root *su/su*.

¹¹¹⁸ This is the correct transliteration of the root *su/su*.

¹¹¹⁹ This is to translate the plural tense of the verb *περιτεμνω/peritemno*.

¹¹²⁰ 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.

¹¹²¹ This accurately brings across the subjunctive mood of the verb *περιτεμνω/peritemno* across properly.

¹¹²² This is not what the placeholder represents.

¹¹²³ This is the genuine meaning of the placeholder *XPΣ/XRS*.

¹¹²⁴ As previously noted in *Footnote 430*, this is wrong information regarding the use of the definite article in Greek.

¹¹²⁵ Again, I have no idea whether QP is using *will* to specify the present or the future tense. As the verb *ωφελω/opheleo* is in the future tense, I would put the word *shall* in the text to remove any confusion.

¹¹²⁶ It's best to translate *ουδεις/oudeis* together with *ωφελω/opheleo*. Either that, or put *ουδεις/oudeis* after the verb *ωφελω/opheleo*, not before it.

¹¹²⁷ This is to bring across the plural meaning of the root *su/su*.

¹¹²⁸ This is the wrong transliteration of the root *su/su*. It also transliterates the Greek *υμας/humas* wrongly.

¹¹²⁹ This is the correct transliteration of the root *su/su*.

¹¹³⁰ QP puts the substantive conjunction *οτι/hoti* in the wrong place.

¹¹³¹ This is included as the adjective *πας/pas* is in the dative case.

¹¹³² This is to translate the active, participle form of the verb *περιτεμνω/peritemno*.

¹¹³³ The substantive conjunction *οτι/hoti* restored to its correct place in the sentence.

Corrected: Those who (*hostis*)¹¹³⁴ would be declared righteous¹¹³⁵ (*dikaioo* - would be acquitted, put right and set free) through (*en* - in and by) a moral tradition¹¹³⁶ (*nomos* - a law-code or a custom, a statute, an ordinance, or a man-made rule),¹¹³⁷ all of¹¹³⁸ ~~Y~~you have been¹¹³⁹ 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~~¹¹⁴⁰ separated¹¹⁴¹ from (*apo* - ~~the~~ moved ~~ment~~ away ~~of from the source and root of~~) ~~Christou~~¹¹⁴² Messiyah¹¹⁴³ (*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*)¹¹⁴⁴ ~~the~~¹¹⁴⁵ Law (*nomos*)¹¹⁴⁶ ~~— the Torah~~). ~~You having been rendered righteous with~~ (*dikaioo* - having been acquitted, put right, and set free because of) ~~Charis-Charity/Gratia-Grace~~¹¹⁴⁷ (*Charis* - a transliteration of the name of the Greek goddesses known as the *Gratia* or *Graces* in Roman mythology),¹¹⁴⁸ : all of you¹¹⁴⁹ 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*)¹¹⁵⁰ favour (*charis* - the loving gift of mercy and kindness)¹¹⁵¹.

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*)¹¹⁵² [*in*]¹¹⁵³ Spirit (*TINI*), ~~out of~~ (*ek*) faith¹¹⁵⁴ (~~*pistis* - originally conveyed trust and reliance but migrated over time as a result of Sha'awl's epistles medieval Christianity to mean belief~~) ~~we~~ (*ego* - ourselves)¹¹⁵⁵ are eagerly looking forward to (~~*apekdechomai*~~¹¹⁵⁶ - assiduously and patiently awaiting, and expecting to

¹¹³⁴ As *οστις*/hostis is the only word in the sentence that's in the nominative, it has to come at the beginning.

¹¹³⁵ This is to translate the second person, plural, passive form of the verb *δικαιωω*/dikaioo.

¹¹³⁶ This is the correct translation of *νομος*/nomos when it lacks the definite article.

¹¹³⁷ These words have been put in the right place in the verse, and transliterated correctly.

¹¹³⁸ This is to translate the second person, plural form of the verb *καταργεω*/katargeo.

¹¹³⁹ This is added to translate the aorist, passive form of the verb *καταργεω*/katargeo.

¹¹⁴⁰ There is no definite article in the text, so no need to have it included in the text.

¹¹⁴¹ The Greek preposition *απο*/apo doesn't mean "the separation of" at all.

¹¹⁴² This is not what the placeholder represents.

¹¹⁴³ This is the genuine meaning of the placeholder.

¹¹⁴⁴ 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.

¹¹⁴⁵ There is no definite article in the text. Don't put one in.

¹¹⁴⁶ QP wrongly transliterates the root *νομος*/nomos. I have restored the correct transliteration.

¹¹⁴⁷ This isn't the meaning of the noun *χαρις*/charis. Please see Footnote 17, 51, 331 & 521.

¹¹⁴⁸ These words have been put in the completely wrong places, and *δικαιωω*/dikaioo definitely doesn't modify *χαρις*/charis.

¹¹⁴⁹ This is to translate the second person, plural form of the verb *εκπιπτω*/ekipto.

¹¹⁵⁰ The definite article is omitted from QP.

¹¹⁵¹ *χαρις*/charis has been properly translated here.

¹¹⁵² This is in the wrong place in QP, and the root *εγω*/ego has been transliterated incorrectly.

¹¹⁵³ The brackets are unnecessary.

¹¹⁵⁴ This is not the meaning of the noun *πιστις*/pistis.

¹¹⁵⁵ *εγω*/ego translated correctly and put in the right place.

¹¹⁵⁶ Papyrus 46 actually has *εκδεχομαι*/ekdechomai, not *απεκδεχομαι*/apekdechomai.

receive) **anticipating**¹¹⁵⁷ **a hope**¹¹⁵⁸ (*elpis* – hope^{ing} for and **have an** expectat^{ion}) **of**¹¹⁵⁹ **righteousness** (*dikaio^une* – 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 'Iesou¹¹⁶⁰ **Messiyah Yahushua**¹¹⁶¹ (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*)¹¹⁶² **nor** (*oute* – neither) **being uncircumcised** (*akrob^uystia*) **is strong, mighty or capable enough** (*ischuo* - powerful or adequately robust)¹¹⁶³ **for anyone** (*tis - anything*)¹¹⁶⁴, **on the contrary** (*alla*), **what is strong enough is through** (*dia*)¹¹⁶⁵ **faith**¹¹⁶⁶ **trust and reliance**¹¹⁶⁷ (*pistis* – originally conveyed trust and reliance but migrated over time as a result of Sha'uwI's epistles **medieval Christianity** to mean belief) **through** (*dia* - by way of and on the basis of)¹¹⁶⁸ **an operation and bringing about**¹¹⁶⁹ (*energeo*) **of**¹¹⁷⁰ **love** (*agape*) **operates** (*energeo – functions and works*)¹¹⁷¹.

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?**

¹¹⁵⁷ "Anticipating" is a verb; the Greek word here *ελπις*/elpis, is a noun. QP is wrong to translate it this way.

¹¹⁵⁸ This is the correct translation of the noun *ελπις*/elpis.

¹¹⁵⁹ This is to translate the genitive form of the noun *δικαιοσυνη*/dikaiousune.

¹¹⁶⁰ This is not what the placeholders represent.

¹¹⁶¹ This is the genuine meaning of the placeholders.

¹¹⁶² These words are not only in the wrong place, they're in the wrong order as well.

¹¹⁶³ The verb *ισχυω*/ischuo restored to its correct place between the nominative words and the accusative word.

¹¹⁶⁴ 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.

¹¹⁶⁵ As this preposition *follows* the noun *πιστις*/pistis in the verse, it just cannot be place before it.

¹¹⁶⁶ This is not the meaning of the noun *πιστις*/pistis.

¹¹⁶⁷ This is the actual meaning of the noun *πιστις*/pistis.

¹¹⁶⁸ The preposition *δια*/dia restored to its correct place in the sentence.

¹¹⁶⁹ The verb *ενεργεω*/energeo put in its proper place, and translated to reflect the genitive form of the verb.

¹¹⁷⁰ As the noun *αγαπη*/agape is in the genitive, this word is required to bring across the case of the noun.

¹¹⁷¹ The verb *ενεργεω*/energeo put in the wrong place in QP.

Corrected: **All of**¹¹⁷² ~~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)¹¹⁷³ **in**¹¹⁷⁴ **the** (*ho*)¹¹⁷⁵ **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)¹¹⁷⁶?

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*¹¹⁷⁷ *ho*¹¹⁷⁸) **enticing persuasion** (*peismone* – solicitation and inducement) **is not from** (*ouk ek*) **the** ~~o~~**One** (*to*¹¹⁷⁹ *ho*¹¹⁸⁰) **calling** (*kaleo* – summonsing and inviting) **all of**¹¹⁸¹ **you** (~~umas~~¹¹⁸² *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** ~~H~~**little** (*mi*~~k~~*eros*¹¹⁸³) **yeast** (*zu*~~y~~*me*¹¹⁸⁴) **leavens** (*zumoo* - causes fermentation to)¹¹⁸⁵ ~~the~~ (*to*)¹¹⁸⁶ **a**¹¹⁸⁷ **whole** (*holos* - an entire) **batch** (*phu*~~y~~*rama*¹¹⁸⁸ - mixture) **leavens** (*zu*~~y~~*ymoo*)¹¹⁸⁹.

¹¹⁷² This is to translate the 2nd person, plural form of the verb *τρέχω*/trecho.

¹¹⁷³ These two words have been restored to their correct place in the sentence.

¹¹⁷⁴ As the definite article is in the dative case, this requires either the addition of “in” or “with” to the sentence.

¹¹⁷⁵ Definite article unspecified in QP.

¹¹⁷⁶ QP has put these words in the wrong place in the sentence.

¹¹⁷⁷ QP wrongly transliterates the root word *o*/ho.

¹¹⁷⁸ This is the actual transliteration of the root word *o*/ho.

¹¹⁷⁹ QP wrongly transliterates the root word *o*/ho.

¹¹⁸⁰ This is the actual transliteration of the root word *o*/ho.

¹¹⁸¹ This is to translate the plural form of the pronoun *su*/su.

¹¹⁸² This is not a transliteration of the root *su*/su, nor is it an accurate transliteration of how the word appears in the sentence (*umas*/humas).

¹¹⁸³ There is no letter “c” in the Greek language. You really can’t have a word transliterated with the letter “c” in it.

¹¹⁸⁴ As noted in previous Footnotes, QP doesn’t decide whether to transliterate the letter *u*/upsilon with either a “y” or a “u.” I have transliterated the letter *u*/upsilon as “u” to stay consistent so that people don’t think that different Greek letters are being used in the words.

¹¹⁸⁵ The Greek verb *ζυμώω*/zumoo restored to its correct place in the sentence.

¹¹⁸⁶ Papyrus 46 doesn’t contain the definite article.

¹¹⁸⁷ As there is no definite article, the indefinite article (“a” or “an”) should be added.

¹¹⁸⁸ The transliteration of the noun *φύραμα*/phurama restored.

¹¹⁸⁹ QP puts the verb *ζυμώω*/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 of¹¹⁹⁰ you (umas¹¹⁹¹ su) in (en – with) ~~[the]~~¹¹⁹² Lord¹¹⁹³ Yahuweh¹¹⁹⁴ (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)~~¹¹⁹⁵), **that (hoti – because) nothing (oudeis – no one) different (allos – other than this)**¹¹⁹⁶ **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 subjunctive¹¹⁹⁷ in P46 versus future active indicative in the NA27]) nothing (oudeis – anything else) different (allos – other than this)¹¹⁹⁸, but However (de), the one (ho¹¹⁹⁹) stirring all of¹²⁰⁰ you up and causing all of you great distress (tarasso umas¹²⁰¹ su – the one troubling and agitating you) will/shall¹²⁰² undergo and experience (bastazo – will endure and bear) the (to¹²⁰³ ho) conviction and condemnation of judgment (krima – sentencing and punishment), if (ean)¹²⁰⁴ whoever this individual (hostis ean¹²⁰⁵) persists¹²⁰⁶ may be¹²⁰⁷ (eimi¹²⁰⁸ – 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.**

¹¹⁹⁰ 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.

¹¹⁹¹ 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).

¹¹⁹² There is no definite article in the text. Don’t put one in.

¹¹⁹³ 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.

¹¹⁹⁴ This is what the placeholder KΩ/KO actually represents.

¹¹⁹⁵ See *Footnote 1193* above.

¹¹⁹⁶ As these two words are in the *accusative* case, they have to come after the verb in the sentence, not before it.

¹¹⁹⁷ QP has not fully understood the terms used in Greek Grammar.

¹¹⁹⁸ These two words have been restored to their correct place after the verb φρονεω/phroneo.

¹¹⁹⁹ QP has not fully transliterated the definite article ο/ho. I have restored it.

¹²⁰⁰ This has been added to bring across the plural meaning of the pronoun ου/su.

¹²⁰¹ 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).

¹²⁰² Please refer to *Footnote 1125*.

¹²⁰³ Again, this is not a transliteration of the root ου/su.

¹²⁰⁴ 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”.

¹²⁰⁵ The words οστις/hostis and εαν/ean put in their correct place and translated properly.

¹²⁰⁶ This is the translation of the verb επιμενω/epimeno, and is certainly not the translation of the present, active, 2nd person, subjunctive form of the verb επι/eimi.

¹²⁰⁷ This is the correct translation of the present, active, 2nd person, subjunctive form of the verb επι/eimi.

¹²⁰⁸ The verb επι/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*¹²⁰⁹*ssso* – I announce and proclaim in an official capacity) **circumcision** (*peritome*), **why**¹²⁰⁹ (*tis*) **am I even now still being pursued**¹²¹⁰**ing**¹²¹¹ (*eti diokoma*¹²¹² – am I still striving toward being harassed, mistreated and accused)? **Then** (*ara* – as a possible result (often untranslated)) ~~it would~~¹²¹³ ~~have invalidated~~ (*katargeomai* – put an end to, stopped and abolished, rendered inoperative)¹²¹⁴ **the** (~~to~~¹²¹⁵ **ho**¹²¹⁶) **trap and offense** (*skandalon* – the scandal, stumbling block, snare, temptation, sin, and obstacle of) **of the** (~~to~~¹²¹⁷ **ho**¹²¹⁷) **Upright Pillar** (~~επεσ~~¹²¹⁸**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** (*katargeo* - put an end to, stopped and abolished, rendered inoperative and terminated)¹²¹⁹...

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~~¹²²⁰ **also** (*kai*) ~~how I wish~~ (*ophelon* – would that if only)¹²²¹ **that**¹²²² (~~oi~~)¹²²³ **therefore** (*ara*)¹²²⁴, **those who** (*ho*)¹²²⁵ **are making** mischief and **the causing**¹²²⁶ **troublemakers**

¹²⁰⁹ τίς/tis is being used as an interrogative pronoun, meaning “why [is this doing/being that]”.

¹²¹⁰ All of this is to translate the passive, present, indicative form of the verb δῶκω/dioko.

¹²¹¹ QP translates this as if δῶκω/dioko was in the participle, active form of the verb. But as δῶκω/dioko is in the passive and not the active, participle form, QP is wrong.

¹²¹² QP transliterates the verb δῶκω/dioko incorrectly. I have restored the correct transliteration here.

¹²¹³ The verb καταργεω/katargeo is neither in the subjunctive or the imperfect tense, so “would” should not be in the translation.

¹²¹⁴ 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.

¹²¹⁵ 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.

¹²¹⁶ The transliteration of the definite article ο/ho restored.

¹²¹⁷ The transliteration of the definite article ο/ho restored.

¹²¹⁸ QP incorrectly transliterates the placeholder ΣΤΡΟΥ/STROU. I have restored the correct transliteration.

¹²¹⁹ 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).

¹²²⁰ This is a continuation of the sentence, not a brand new one.

¹²²¹ This word is not in Papyrus 46. It shouldn't be in the text at all.

¹²²² This is not a translation of the definite article ο/ho when it's in the plural form (οι/hoi).

¹²²³ 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**¹²²⁷ **you** (*umas*¹²²⁸ **su**), **may have**¹²²⁹ **that they should be castrated and emasculated themselves, and that they may suffer cause amputation and cut themselves off** (*apokoptontai* – rendered aorist subjunctive in Papyrus 46¹²³⁰, 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**¹²³¹ **you** (*umeis*¹²³² **su**) **brothers** (*adelphos*) **upon** (*epi*) **freedom** (*eleutheria* – freedom)¹²³³ **were called** (*kaleo* – ~~you~~ were summoned and invited) **on the basis of and upon** (*epi*) **freedom** (*eleutheria* – liberty and independence)¹²³⁴. **Only** (*monos*¹²³⁵ – just) **do not** (*me*) **use**¹²³⁶ **the** (*ten*¹²³⁷ *ho*¹²³⁸) **liberty** (*eleutheria* – freedom) **towards for** (*eis* – ~~to the point of or in reference to~~ **on behalf of**) **the**¹²³⁹ **an violent**¹²⁴⁰ **opportunity** and **impulsive starting point** (*aphorme* – ~~the~~ **an** original

¹²²⁴ 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.

¹²²⁵ This is the correct placement and transliteration of the definite article *o/ho*.

¹²²⁶ This is to translate the active, present, participle form of the verb *αναστατω*/anastatoo.

¹²²⁷ This is included to translate the plural form of the pronoun *su/su*.

¹²²⁸ Please refer to Footnote 1215 above.

¹²²⁹ This is to translate the aorist, subjunctive form of the verb *αποκοπτω*/apokopto (*αποκοψονται*/apokopsontai).

¹²³⁰ This is correct. Why wasn't it brought across in the translation if this was understood?

¹²³¹ This is included to translate the plural form of the pronoun *su/su*.

¹²³² Please refer to Footnote 1215 above.

¹²³³ 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.

¹²³⁴ These two words *επι ελευθερια*/epi eleutheria have been restored to the correct place in the sentence, after the verb *καλεω*/kaleo.

¹²³⁵ QP has transliterated the root of the word incorrectly (*μονος*/monos), again. I have restored it here.

¹²³⁶ 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.

¹²³⁷ Please refer to Footnote 1215 above.

¹²³⁸ The transliteration of the definite article *o/ho* restored.

¹²³⁹ There is no definite article in the text, so one certainly shouldn't be included in the translation.

¹²⁴⁰ 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 (~~te~~ ho¹²⁴¹) flesh (*sarx*). To the contrary (*alla* – nevertheless), through (*dia*) love (*agape*)¹²⁴² all of¹²⁴³ you are to¹²⁴⁴ be a slave (*douleuo* – serve and be controlled by assistants) to¹²⁴⁵ each other (*allelon* – one another) through (*dia* - because of and on the grounds of) love (*agape* - affection, goodwill and benevolence)¹²⁴⁶.

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 (ho¹²⁴⁷ pas *nomos*¹²⁴⁸ – 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)¹²⁴⁹ in with (*en*) one (*heis*) word (*logos*), came to an end (~~pleroo~~ – was completed)¹²⁵⁰ in with (*en*) this (~~te~~ ho¹²⁵¹) coming to love¹²⁵² ‘All of you¹²⁵³ have loved¹²⁵⁴ (*agapao* *eseis*¹²⁵⁵ – all of you coming to have been fond of and taking pleasure in) the (~~ton~~ ho¹²⁵⁶) ~~[you (sou) omitted from P46]~~¹²⁵⁷ nearby neighbor (*plesion* – the friend and a fellow countryman ~~who is close by~~) as (hos¹²⁵⁸ - like) yourself himself¹²⁵⁹ (~~sheauto~~ u¹²⁶⁰).

¹²⁴¹ The transliteration of the definite article *o*/*ho* restored.

¹²⁴² QP puts these two words in the wrong position in the sentence.

¹²⁴³ This is included to translate the plural form of the pronoun *su*/*su*.

¹²⁴⁴ As the verb *δουλεω*/*douleuo* is in the present, imperative form, it is a command to do something.

¹²⁴⁵ This is included as the pronoun *αλληλων*/*allelon* is in the dative case.

¹²⁴⁶ These two words have been restored to their correct place in the verse.

¹²⁴⁷ The definite article is unspecified in QP.

¹²⁴⁸ It is best to translate all of these words together due to the fact that they form a clause.

¹²⁴⁹ The verb *πληρω*/*pleroo* restored to its correct place in the sentence, and translated correctly.

¹²⁵⁰ QP has completely mistranslated this word, and has put it in the wrong place in the sentence. Seeing as though this word *πληρω*/*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.

¹²⁵¹ The transliteration of the definite article *o*/*ho* restored.

¹²⁵² This is neither a translation of how the verb *αγαπαω*/*agapao* appears in the Nestle-Aland version, nor how it appears in Papyrus 46.

¹²⁵³ This is added in order to accurately translate the plural form of the verb *αγαπαω*/*agapao*.

¹²⁵⁴ This accurately translates the aorist form of the verb *αγαπαω*/*agapao* as it appears in Papyrus 46 (*αγαπησαι*/*agapesai*), which QP has ignored.

¹²⁵⁵ Please refer to Footnote 1215 above. This is also not the transliteration of how the verb *αγαπαω*/*agapao* appears in Papyrus 46 - *αγαπησαι*/*agapesai*.

¹²⁵⁶ The transliteration of the definite article *o*/*ho* restored.

¹²⁵⁷ This word is not in Papyrus 46, so it shouldn’t be included in the translation.

¹²⁵⁸ The transliteration of the comparative conjunction *ως*/*hos* restored.

¹²⁵⁹ As the word in Papyrus 46 is from the root *εαυτου*/*heautou*, it means “himself” not “yourself”.

¹²⁶⁰ 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 of¹²⁶¹ you bite (dakno – sting, harm, lacerate, and wound, vex, thwart, and irritate) and (kai) all of¹²⁶² 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)~~¹²⁶³ none of you ~~may~~¹²⁶⁴ be consumed (me analoo – you may be destroyed) by (hupo) one another (allelon - each other)¹²⁶⁴.

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 you¹²⁶⁵ are to be walking around and treading about (peripateo - living and regulating your lives)¹²⁶⁶ ~~[the]~~¹²⁶⁷ in¹²⁶⁸ sSpirit (INI ~~←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 lowerease spirit is appropriate~~))¹²⁶⁹ ~~has walked around and continues to tread about~~¹²⁷⁰ (peripateis~~the~~¹²⁷¹ – ~~[imperfect instead of present tense in P46~~¹²⁷²]) and (kai) deep longing (~~epithymia—strong impulse, desire, coveting, craving, and lust~~) the¹²⁷³ flesh (~~sarx~~)¹²⁷⁴ does not never (~~ou—otherwise (me)~~)¹²⁷⁵

¹²⁶¹ This is included to translate the 2nd person, plural form of the verb δακνω/dakno.

¹²⁶² This is included to translate the 2nd person, plural form of the verb κατεσθιω/katesthio.

¹²⁶³ These two words (υπο αλληλων/hupo allelon) are in the wrong place in QP.

¹²⁶⁴ The words in Footnote 1263 have been restored to their correct place in the sentence.

¹²⁶⁵ This is to translate the plural (not singular) form of the verb περιπατω/peripateo.

¹²⁶⁶ 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).

¹²⁶⁷ There is no definite article in the text.

¹²⁶⁸ This is included to translate the dative case of the placeholder INI/PNI.

¹²⁶⁹ As seen in previous notes, this is but hypothetical conjecture, presumption and theological speculation and guesswork that should not be included in the text.

¹²⁷⁰ QP has put the verb περιπατω/peripateo in the wrong place in the sentence.

¹²⁷¹ QP has wrongly transliterated how the verb περιπατω/peripateo appears in the text of Papyrus 46 (περιπατεισθε/peripateisthe).

¹²⁷² 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.

¹²⁷³ No definite article has appeared in the text.

¹²⁷⁴ These two words (επιθυμια σαρξ/epithymia sarx) are in the wrong place in QP.

~~you~~ may any of you¹²⁷⁶ 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*)¹²⁷⁷.

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~~)¹²⁷⁸ For (*gar*)¹²⁷⁹ the (~~e~~ *ho*)¹²⁸⁰ 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*)¹²⁸¹ ~~s~~**Spirit** (*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*)¹²⁸² ~~de~~ the (*ho*)¹²⁸³ ~~s~~**Spirit** (*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*)¹²⁸⁴ flesh (*sarx*), this (*houtos*)¹²⁸⁵ because (*gar*) these (*houtos*)¹²⁸⁶ it is are hostile toward (*antikeimai* – ~~be an~~ are opponents and adversaries, opposing 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*)¹²⁸⁷ if (~~ean~~ – ~~when~~) things (*houtos* – ~~these things that~~)¹²⁸⁸ any of¹²⁸⁹ you may¹²⁹⁰ decide and intend to do (*thelo* – desire and enjoy) this (*houtos*) to do (*poieomai* – ~~perform~~)¹²⁹¹.

¹²⁷⁵ These two words (*οὐ μὴ/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.

¹²⁷⁶ This is to translate the plural form of the verb *τελεω/teleo*.

¹²⁷⁷ These two words (*ἐπιθυμία σαρκ/epithumia sarx*) have been restored to their correct place, and translated correctly.

¹²⁷⁸ QP has the wrong word in the text.

¹²⁷⁹ This is the actual word used in the text, in both Papyrus 46 and the Nestle-Aland Greek New Testament.

¹²⁸⁰ The transliteration of the definite article *ο/ho* restored.

¹²⁸¹ The definite article *ο/ho* unspecified in QP.

¹²⁸² The definite article *ο/ho* omitted in QP.

¹²⁸³ The definite article *ο/ho* unspecified in QP.

¹²⁸⁴ The definite article *ο/ho* unspecified in QP.

¹²⁸⁵ QP has put this in the wrong place, and QP incorrectly translates *οὗτος/houtos* that is in its plural form, not the singular.

¹²⁸⁶ The pronoun *οὗτος/houtos* restored to its correct place in the sentence and translated correctly.

¹²⁸⁷ As the two words *ὅς εἰν/hos ean* combine together to form a clause meaning “whatever,” they shouldn’t be translated separately.

¹²⁸⁸ Again, as seen in Footnote 1286, the pronoun *οὗτος/houtos* is in its plural form, not the singular. It has also been restored to its correct place in the sentence.

¹²⁸⁹ This is included to bring out the 2nd person, plural form of the verb *θελω/thelo*.

¹²⁹⁰ This is to translate the subjunctive form of the verb *θελω/thelo*.

¹²⁹¹ 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 of¹²⁹² you are ~~not~~¹²⁹³ led and guided (~~ou~~¹²⁹⁴ ago – ~~not-led directed~~ and carried) [by]¹²⁹⁵ the¹²⁹⁶ sSpirit (IINI-~~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 (ou¹²⁹⁷ eimi) under beneath (hypo¹²⁹⁸) the¹²⁹⁹ Law a moral tradition¹³⁰⁰ (~~nomos~~¹³⁰¹ – ~~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~~)¹³⁰² the (ho)¹³⁰³ activities (*ergon* – works and tasks, business and undertakings) [of]¹³⁰⁴ the (ho)¹³⁰⁵ flesh (*sarx*) are (eimi) clearly seen and widely known (~~phaneros~~ – evident, manifest, and apparent)¹³⁰⁶. 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,...

¹²⁹² This is included to translate the plural form of the verb *αγω*/ago.

¹²⁹³ Do not put this here. You cannot have this here. QP is very, very wrong.

¹²⁹⁴ See above footnote. It is *impossible* to have the negative particle *ou*/ou here. Absolutely impossible.

¹²⁹⁵ The Brackets are unnecessary.

¹²⁹⁶ There is no definite article in the text. Don't put one in.

¹²⁹⁷ The negative particle *ou*/ou restored to its correct and only place in the sentence.

¹²⁹⁸ See Footnote 803.

¹²⁹⁹ There is no definite article in the text. Don't put one in.

¹³⁰⁰ This is the correct translation of *νομος*/nomos when it isn't prefixed by the definite article.

¹³⁰¹ QP wrongly transliterates the root of the word *νομος*/nomos. I have restored it here, again.

¹³⁰² QP puts these two words (*εimi φανeros*/eimi phaneros) in the wrong place, as well as in the wrong order.

¹³⁰³ The definite article unspecified in QP.

¹³⁰⁴ The brackets are unnecessary as the definite article is in the genitive case.

¹³⁰⁵ The definite article unspecified in QP.

¹³⁰⁶ The two words (*εimi φανeros*/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**¹³⁰⁷ (*pharmakeia*– use of medicines, poisoning, sorcery, witchcraft, and black magic), **enmities**¹³⁰⁸ ~~γ~~ (*echthra* – hostility and antagonism), **strife and dissension** (*eris* – conflicts, contention, discord, arguing, wrangling, and quarrels), ~~earnest concern~~ **envy and ardent affection resentment**¹³⁰⁹ (*zelos* – ~~deeply devoted zeal and passion, warm support and emotional feelings, intense excitement, but also potentially~~ meaning jealousy, envy, and resentment), **wrath** (*θυμος* – 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~~¹³¹⁰ **choice sects and religious parties**¹³¹¹ (*hairesis* – 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**¹³¹² ~~γ~~ (*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*)¹³¹³ **similar to** (*homoios*) **these**¹³¹⁴ (*houtos*); **that which** (*hos*) **I previously spoke to**¹³¹⁵ **forewarn**¹³¹⁶ (*prolego* – **I speak about in advance and state beforehand**) **all of**¹³¹⁷ **you** **about** (~~μιν~~¹³¹⁸ *su*); **inasmuch as** (*kathos* – ~~when just as~~) **I said before** (*proepo*), **that** (*hoti*)¹³¹⁹ **those** (*ho*)¹³²⁰ ~~the likes of those~~

¹³⁰⁷ 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).

¹³⁰⁸ This is to bring across the fact that the noun *ἐχθρα*/*echthra* is in the plural form, not just the singular.

¹³⁰⁹ 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.

¹³¹⁰ There is no Greek *καί*/*kai* in the text.

¹³¹¹ The Greek noun *αἵρεσις*/*hairesis* 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.

¹³¹² It has been changed to this as the Greek noun *φθονος*/*phthonos* is in the plural form, not the singular.

¹³¹³ Definite article omitted in QP.

¹³¹⁴ As seen in 5:17, the Greek pronoun *οὗτος*/*houtos* is in the *plural*, not the singular.

¹³¹⁵ This is an incorrect translation of the present tense of the verb *προλεγω*/*prolego*.

¹³¹⁶ This is the correct translation of the present tense of the verb *προλεγω*/*prolego*.

¹³¹⁷ This is included to translate the plural form of the pronoun *οὐ*/*su*.

¹³¹⁸ Please refer to *Footnote 1215* above.

¹³¹⁹ The substantive conjunction *οτι*/*hoti* restored to its correct place in the sentence.

¹³²⁰ Definite article omitted in QP.

(*toioutos* — such kind as this)¹³²¹ **doing** (*prasso* – practicing and exercising) ~~this (*hotti*)~~¹³²² **such things as these** (*ho*¹³²³ *toioutos*)¹³²⁴ **will/shall**¹³²⁵ **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 the spirit is: love, happiness, peace, patience, usefulness, being upright and good, faith and belief,...

Corrected: But (*de*) the (*ho*¹³²⁶) **fruit** (*karpos* – harvest and result) [~~of~~]¹³²⁷ the (~~the~~ *ho*¹³²⁸) **sSpirit** (*TINΣ* ~~*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*¹³²⁹): **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

¹³²¹ QP has this in the wrong place in the sentence.

¹³²² QP has this in the wrong place in the sentence.

¹³²³ Definite article omitted in QP.

¹³²⁴ As the words here (ο τοιούτος/*ho toioutos*) are in the *accusative* case, they have to come after the nominative verb *πρασσω*/*prasso*, not before it.

¹³²⁵ Again, I don't know whether QP is using "will" to mean the present or future tense.

¹³²⁶ The correct transliteration of the definite article *o*/*ho* restored.

¹³²⁷ The brackets are unnecessary as the definite article *o*/*ho* is in the genitive case.

¹³²⁸ The correct transliteration of the definite article *o*/*ho* restored.

¹³²⁹ The transliteration of the root *εμι*/*eimi* restored.

considers the circumstance and responds appropriately), ~~[and]~~¹³³⁰ **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)¹³³¹ **against** (*kata* – down from, in accord with, and against, contrary to and in opposition to) **such things** (*ho*¹³³² *toioutos*) ~~the~~¹³³³ **Law** (*nomos* – the Torah¹³³⁴) ~~does not exist (ouk estin~~¹³³⁵ ~~– is incompatible, does not correspond, is dissimilar, and is not represented)~~¹³³⁶.

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*)¹³³⁷, ~~[with]~~¹³³⁸ those **who are** (*oi ho*¹³³⁹) of **the**¹³⁴⁰ (*toe ho*¹³⁴¹) **Christou**¹³⁴² **Messiyah**¹³⁴³ (*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*¹³⁴⁴) **flesh** (*sarx*)¹³⁴⁵ **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*)¹³⁴⁶ **together with** (*syn*) **the its** (*tais ho*¹³⁴⁷) **passions and impulses** (*pathema* – sufferings and misfortunes, calamities and afflictions), **and** (*kai*) **the its** (*tais ho*¹³⁴⁸) **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.

¹³³⁰ Not in the Greek text, so doesn't need to be added.

¹³³¹ As the noun νομος/nomos is in the nominative, it has to come at the beginning of the sentence.

¹³³² Definite article omitted from QP.

¹³³³ There is no definite article in the text. Don't put one in.

¹³³⁴ The noun νομος/nomos is not prefixed by the definite article, so it can't mean "the Torah".

¹³³⁵ QP hasn't translated the root of the words here.

¹³³⁶ QP has put these two words (ου ειμι/ou eimi) in the wrong place.

¹³³⁷ The Greek δε/de is being used as a connective rather than contrastive conjunction.

¹³³⁸ This was unnecessary to be included.

¹³³⁹ The correct transliteration of the definite article o/ho restored.

¹³⁴⁰ The definite article has been included before the placeholder, and as it's in the genitive form (του/tou) it means "of the".

¹³⁴¹ The correct transliteration of the definite article o/ho restored.

¹³⁴² This is not what the placeholders represent.

¹³⁴³ This is the genuine meaning of the placeholders.

¹³⁴⁴ The correct transliteration of the definite article o/ho restored.

¹³⁴⁵ As the words ο σαρξ/ho sarx are in the accusative case, they have to come after the verb, not before it.

¹³⁴⁶ The words ο σαρξ/ho sarx restored to their correct place in the sentence.

¹³⁴⁷ The correct transliteration of the definite article o/ho restored.

¹³⁴⁸ 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) {¹³⁴⁹ in the¹³⁵⁰ sSpirit (IINI /~~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 may¹³⁵¹ march in a line and live (*stoicheomen* – we may proceed to march in a row, and we may live in conformity) {¹³⁵² in the¹³⁵³ sSpirit (IINI /~~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]¹³⁵⁴ we might¹³⁵⁵ come to exist (*ginome~~ai~~*¹³⁵⁶) as vainly boastersful and self-glorifiers (*kenodoxos* – glorifying ourselves while sharing opinions which are false), provoking and irritating (*prokaleom~~ai~~* – calling forth to challenge others to combat) one another (*allelon~~us~~*), being¹³⁵⁷ jealous of (*phthono~~entes~~*¹³⁵⁸ – envious of) each one another¹³⁵⁹ (*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

¹³⁴⁹ The brackets are unnecessary.

¹³⁵⁰ There is no definite article in the text, and so isn't needed.

¹³⁵¹ This is included to translate the subjunctive form of the verb *στοιχεω/stoicheo*.

¹³⁵² The brackets are unnecessary.

¹³⁵³ There is no definite article in the text, and so isn't needed.

¹³⁵⁴ This was unnecessary to be included, even in brackets.

¹³⁵⁵ 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.

¹³⁵⁶ 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*.

¹³⁵⁷ This is added to translate the participle, present form of the verb *φθονεω/phthoneo*.

¹³⁵⁸ 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*.

¹³⁵⁹ 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 been¹³⁶⁰ detected or caught, overtaken or found to be held¹³⁶¹ (*prolambano* – might have previously held) in (*en*) someone¹³⁶² a certain (*tis*¹³⁶³) a false step (*paraptomati* – slip up, misdeed, or deviation), all of¹³⁶⁴ you (*umeis*¹³⁶⁵ *su*), the ones (*hoi*¹³⁶⁶) who are spiritual (*pneumatikois*¹³⁶⁷ – who acts spiritually), all of¹³⁶⁸ 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*¹³⁶⁹) such as this (*toioutos*) with (*en* – in) ~~an appropriate response, and in a controlled and considered~~¹³⁷⁰ (*prautes* – responding appropriately after carefully evaluating the circumstances, errantly rendered meek, gentle, or humble¹³⁷¹) a sSpirit (*IINI* / *pneumati* – 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)¹³⁷², carefully observing (*skopeo* – focusing on, closely watching, being concerned, and thinking about) yourself (*seauto*¹³⁷³) so ~~then~~ (*kai*) you may not be examined or ~~might not examine~~ tempted to sin¹³⁷⁴ (*me peirazo* – may not be tested or ~~may~~¹³⁷⁴ ~~ight~~ 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.

¹³⁶⁰ This is to translate the aorist, passive form of the verb *προλαμβάνω*/prolambano.

¹³⁶¹ This is to bring across the full meaning of the verb *προλαμβάνω*/prolambano.

¹³⁶² This is not a translation of the neuter form of the indefinite pronoun *τις*/tis.

¹³⁶³ This is to accurately transliterate the root word *τις*/tis.

¹³⁶⁴ 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*.

¹³⁶⁵ Please refer to Footnote 1215 above.

¹³⁶⁶ The correct transliteration of the definite article *ο*/ho restored.

¹³⁶⁷ I have corrected the transliteration of the adjective *πνευματικός*/pneumatikos.

¹³⁶⁸ See Footnote 1364.

¹³⁶⁹ The correct transliteration of the definite article *ο*/ho restored.

¹³⁷⁰ As the noun *πραυτης*/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 *ἴνι*/IINI.

¹³⁷¹ The explanation of the noun *πραυτης*/prautes in QP is incorrect.

¹³⁷² The noun *πραυτης*/prautes restored to its correct place, translated correctly, and actual explanation of the word included in the parenthesis.

¹³⁷³ Please refer to Footnote 1215 above.

¹³⁷⁴ This is to translate the full meaning of the verb *πειράζω*/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 to¹³⁷⁵ endure and carry (*bastazo* - undergo, remove, take away, and bear)¹³⁷⁶ ~~the~~¹³⁷⁷ (~~ta~~ *ho*¹³⁷⁸) **weighty burdens** (*baros* – hardships, weight, oppressive sufferings, and troubles) ~~[of]~~¹³⁷⁹ **one another** (*allelon*); ~~you endure and carry~~ (*bastazo* – undergo, remove, take away, and bear) **and** (*kai*) **thus in this way** (*houtos*) all of¹³⁸⁰ **you shall**¹³⁸¹ **complete** (*anapleroo* – provide, fulfill, and replace confirm) **the** (~~ton~~ *ho*¹³⁸²) **Law** (*nomos*~~n~~) **of the**¹³⁸³ (~~ton~~ *ho*¹³⁸⁴) **Christou**¹³⁸⁵ Messiyah¹³⁸⁶ (*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 is¹³⁸⁷ (*dokeo*~~n~~¹³⁸⁸ – he is of the opinion or he is thinking that he is reputed) **to be** (*eimi*~~nai~~¹³⁸⁹) something¹³⁹⁰ **one** (*tis*¹³⁹¹) ~~[he]~~ though being¹³⁹² **is** (~~on~~¹³⁹³ *eimi*) **nothing** (*mede*~~is~~¹³⁹⁴), he deceives¹³⁹⁵ (*phrenapatao*) **himself** (*eauto*~~n~~¹³⁹⁶).

¹³⁷⁵ This is to translate the 2nd person, plural, imperative (command) form of the verb βασταζω/bastazo.

¹³⁷⁶ 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.

¹³⁷⁷ 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.

¹³⁷⁸ The correct transliteration of the definite article *o/ho* restored.

¹³⁷⁹ The brackets are unnecessary as the reciprocal pronoun ἀλλήλων/allelon is in its genitive form.

¹³⁸⁰ This is included to translate the 2nd person, plural form of the verb ἀναπληρωω/anapleroo.

¹³⁸¹ This is included to translate the future tense of the verb ἀναπληρωω/anapleroo, which QP fails to even hint at.

¹³⁸² The correct transliteration of the definite article *o/ho* restored.

¹³⁸³ As the definite article is included before an adjective, “the” has to be put in the translation.

¹³⁸⁴ The correct transliteration of the definite article *o/ho* restored.

¹³⁸⁵ This is not what the placeholder represents.

¹³⁸⁶ This is the genuine meaning of the placeholder.

¹³⁸⁷ This is to translate the 3rd person, active, singular form of the verb δοκεω/dokeo.

¹³⁸⁸ Please refer to Footnote 1215 above.

¹³⁸⁹ Please refer to Footnote 1215 above.

¹³⁹⁰ This is to translate the fact that the indefinite pronoun τις/tis is in its neuter form, not its masculine or feminine form.

¹³⁹¹ Please refer to Footnote 1215 above.

¹³⁹² This is to translate the participle form of the verb ειμι/eimi.

¹³⁹³ Please refer to Footnote 1215 above.

¹³⁹⁴ Please refer to Footnote 1215 above.

¹³⁹⁵ If QP had included “he is” before “deceiving”, it would’ve been correct.

¹³⁹⁶ 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**¹³⁹⁷ (*dokimazo* - let him examine, scrutinize and dig through the evidence and show, demonstrate and prove the worthiness and merit of)¹³⁹⁸ **the** (~~to~~¹³⁹⁹ *ho*¹⁴⁰⁰) **work** (*ergon* - deeds, accomplishments, and performances) [~~of~~]¹⁴⁰¹ **himself** (*heauto~~u~~*¹⁴⁰² - 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)¹⁴⁰³ [~~each~~ (*ekastos* - every) omitted from P46]¹⁴⁰⁴, **and** (*kai*) **then** (*tote*) **he shall possess** (*echo* - shall have and hold)¹⁴⁰⁵ **to** (*eis*) **him** (*autos*~~u~~¹⁴⁰⁶) **alone** (*monos* - to the exclusion of all others) **the** (*to*) **reason to boast** (*ho*¹⁴⁰⁷ *kauchema* - means to exhibit pride and praise, exaltation and glory) ~~he or she will possess~~ (*echo* - will have and hold) **within** (*eis* - inside)¹⁴⁰⁸ **him** (*autos*) **alone** (*monos* - excluding everyone else)¹⁴⁰⁹ [~~and~~ (*kai*) omitted in P46]¹⁴¹⁰, **not** (*ouk*) **on behalf** **within** (*eis* - inside)¹⁴¹¹ **of**¹⁴¹² **the** (~~ton~~¹⁴¹³ *ho*¹⁴¹⁴) **another person** (*hetero~~s~~*¹⁴¹⁵ - other anyone else),...¹⁴¹⁶

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.

¹³⁹⁷ This is to accurately translate the singular, 3rd person, imperative form of the verb δοκιμάζω/dokimazo.

¹³⁹⁸ This has been restored to its correct place in the sentence.

¹³⁹⁹ Please refer to Footnote 1215 above.

¹⁴⁰⁰ The correct transliteration of the definite article *o/ho* restored.

¹⁴⁰¹ Brackets not needed as the reflexive pronoun *εαυτου/eautou* is in its genitive form.

¹⁴⁰² Please refer to Footnote 1215 above.

¹⁴⁰³ 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.

¹⁴⁰⁴ 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.

¹⁴⁰⁵ 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.

¹⁴⁰⁶ Please refer to Footnote 1215 above.

¹⁴⁰⁷ The correct transliteration of the definite article *o/ho* restored.

¹⁴⁰⁸ This is to translate the core meaning of the preposition *εις/eis*.

¹⁴⁰⁹ These three words (*εις εαυτου μονος/eis eautou monos*) restored to their correct place in the sentence.

¹⁴¹⁰ Not in Papyrus 46? Don't put in the text.

¹⁴¹¹ Again, as with Footnote 1408, this is the core meaning of the preposition *εις/eis*.

¹⁴¹² The definite article *o/ho* nor the adjective *ετερος/heteros* are in the genitive case, so this shouldn't be included.

¹⁴¹³ Please refer to Footnote 1215 above.

¹⁴¹⁴ The correct transliteration of the definite article *o/ho* restored.

¹⁴¹⁵ Please refer to Footnote 1215 above.

¹⁴¹⁶ This actually isn't the end of the sentence, but it continues on to the next verse.

Corrected: **...For** (*gar* – because then) **each and every one** (*ekastos*) **shall**¹⁴¹⁷ **carry** (*bastazo* - **shall accept, endure, and bear**)¹⁴¹⁸ **their**¹⁴¹⁹ **his own individual and distinct** (*ho*¹⁴²⁰ *idios*¹⁴²¹ – unique and separate, belonging to one's self) **burden**¹⁴²² **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**¹⁴²³ **Moreover** (*de*), **let**¹⁴²⁴ **the one who must share** (*koinoneo*¹⁴²⁵ – he must participate together as a partner and in association with others must take part in)¹⁴²⁶ **that** (*ho*)¹⁴²⁷ **which one is being**¹⁴²⁸ **taught** (*katecheoumenos* – **being** orally informed **and instructed regarding**) **of the** (*ton* *ho*¹⁴²⁹) **word** (*logos*); **associate and partake** (*koinoneo* - be a companion and join in)¹⁴³⁰ **in (en) everything (pas) that is good (agathos)**¹⁴³¹ **with**¹⁴³² **the one who (ho)**¹⁴³³ **orally communicating is teaching it** (*katecheounti*¹⁴³⁴ – verbally instructing **and informing others about it**) **in (en) all (pas) useful ways (agathois)**¹⁴³⁵ – **profitable, beneficial, and good means**)¹⁴³⁶.

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.**

¹⁴¹⁷ This is to bring across the future tense of the verb βασταζω/bastazo, and forgo any confusion with the present tense.

¹⁴¹⁸ 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.

¹⁴¹⁹ There are no words in their plural form in this verse.

¹⁴²⁰ The correct transliteration of the definite article o/ho restored.

¹⁴²¹ Please refer to Footnote 1215 above.

¹⁴²² 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.

¹⁴²³ The Greek word δε/de is being used as a connective rather than contrastive particle.

¹⁴²⁴ This is to translate the imperative form of the verb κοινωνω/koinoneo.

¹⁴²⁵ Please refer to Footnote 1215 above.

¹⁴²⁶ 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.

¹⁴²⁷ The correct transliteration of the definite article o/ho restored.

¹⁴²⁸ This is to translate the fact that the verb κατηχεω/katecheo is in its present, participle form.

¹⁴²⁹ The correct transliteration of the definite article o/ho restored.

¹⁴³⁰ The verb κοινωνω/koinoneo restored to its correct place in the sentence.

¹⁴³¹ These three words have been restored to their correct place in the sentence.

¹⁴³² This is to translate the fact that the definite article o/ho is in the dative case.

¹⁴³³ The definite article o/ho completely omitted from QP.

¹⁴³⁴ Please refer to Footnote 1215 above.

¹⁴³⁵ Please refer to Footnote 1215 above.

¹⁴³⁶ 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 of¹⁴³⁷ Y~~you~~ should are¹⁴³⁸ 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 ($\Theta\Sigma$) is not ridiculed (*ou mykterizo* – is not mocked nor treated with contempt, literally one does not sneer, turning up one's nose); Because then¹⁴³⁹ for (*gar* – for) whatever (hos ean¹⁴⁴⁰) a man (*anthropos*) may (~~ean~~)¹⁴⁴¹ sow (*speiro* – scatter); this (~~toute~~ houtos¹⁴⁴²) also (~~kai~~) he shall¹⁴⁴³ 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 (~~the~~) one (ho)¹⁴⁴⁴ sowing (*speiro*~~n~~)¹⁴⁴⁵ – scattering seed) into (*eis* – on behalf of) his own (eautou)¹⁴⁴⁶ the (~~ten~~) flesh (ho)¹⁴⁴⁷ *sarx*), from (~~ek~~)¹⁴⁴⁸ himself (~~eautou~~)¹⁴⁴⁹ he shall¹⁴⁵⁰ reaps (*therizo* – shall harvests and gather up) the (~~tes~~)¹⁴⁵¹ flesh's (~~sarkos~~ – the body's (singular genitive and thus specific and possessive))¹⁴⁵² destruction (*phthora* – decay and moral corruption, depravity which leads to perishing) from (*ek* – out of) the (ho) flesh (*sarx*)¹⁴⁵³; B~~but~~ (*de*) the (~~the~~) one (ho)¹⁴⁵⁴ sowing (*speiro*~~n~~)¹⁴⁵⁵ – scattering seed) into¹⁴⁵⁶ (*eis* – on

¹⁴³⁷ This is to translate the fact that the verb $\pi\lambda\alpha\nu\alpha\omega$ /planao is in its plural form.

¹⁴³⁸ This is to fully bring across the command aspect of the imperative form of a verb.

¹⁴³⁹ Seeing as though the explanatory conjunction $\sigma\tau\iota$ /hoti is in the next verse, which means “because”, it's best to try and bring across the difference between that and $\gamma\alpha\rho$ /gar in this verse.

¹⁴⁴⁰ Please refer to Footnote 1287.

¹⁴⁴¹ This is to be combined with the pronoun $\sigma\varsigma$ /hos.

¹⁴⁴² Please refer to Footnote 1215 above.

¹⁴⁴³ 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.

¹⁴⁴⁴ The correct transliteration of the definite article σ /ho restored.

¹⁴⁴⁵ QP has put the reflexive pronoun $\epsilon\alpha\upsilon\tau\omicron\upsilon$ /eautou in the wrong place in the sentence.

¹⁴⁴⁶ I have restored the reflexive pronoun $\epsilon\alpha\upsilon\tau\omicron\upsilon$ /eautou to its correct place in the sentence.

¹⁴⁴⁷ The correct transliteration of the definite article σ /ho restored.

¹⁴⁴⁸ Seeing as though the preposition comes *after* the reflexive pronoun $\epsilon\alpha\upsilon\tau\omicron\upsilon$ /eautou, it can't come before it.

¹⁴⁴⁹ QP has put the reflexive pronoun $\epsilon\alpha\upsilon\tau\omicron\upsilon$ /eautou in the wrong place in the sentence.

¹⁴⁵⁰ This is to translate the future, singular, 3rd person form of the verb $\theta\epsilon\rho\iota\zeta\omega$ /therizo.

¹⁴⁵¹ Please refer to Footnote 1215 above.

¹⁴⁵² QP has put these two words (σ $\sigma\alpha\rho\varsigma$ /ho sarx) in the completely wrong place.

¹⁴⁵³ These three words have been restored to their correct order and placement in the sentence, which QP gets wrong.

¹⁴⁵⁴ The correct transliteration of the definite article σ /ho restored.

¹⁴⁵⁵ QP has put the reflexive pronoun $\epsilon\alpha\upsilon\tau\omicron\upsilon$ /eautou in the wrong place in the sentence.

¹⁴⁵⁶ It's best to translate this the exact same way one does in the first half of the verse.

behalf of) the (~~to~~¹⁴⁵⁷ ho) sSpirit (IINA / ~~pneuma~~ – Divine Placeholder for the *Ruwach Qodesh*, or Set-Apart Spirit (~~however, since Sha'awl's spirit bears no resemblance to our Spiritual Mother, the lowerease spirit is appropriate~~)), he will/shall¹⁴⁵⁸ reap (~~therizo~~¹⁴⁵⁹ ~~sei~~¹⁴⁵⁹ - will harvest) eternal (*aionios*) life (*zoe*) from (*ek* - out of) the (*ho*) Spirit (IINΣ/PNS)¹⁴⁶⁰.

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: But¹⁴⁶¹ Furthermore (*de*), let us¹⁴⁶² ~~we do~~ not lose motivation or become weary (*me egkakēomen*¹⁴⁶³ – become discouraged and give up) from doing (*poiountes*¹⁴⁶⁴ – performing) what is good (~~ho~~¹⁴⁶⁵ *kalo*~~s~~¹⁴⁶⁶ – that which is advantageous, beautiful, and fitting, healthy and sound) ~~on a propitious and fixed seasonal occasion~~ (~~kairos~~¹⁴⁶⁷ – at an opportunistic, appropriate, and established moment in time which has been duly measured)¹⁴⁶⁸, because for (*gar*) individually (~~idios~~¹⁴⁶⁹ – on one's own, uniquely, and separately)¹⁴⁷⁰ we will/shall¹⁴⁷¹ harvest (~~theri~~¹⁴⁷² ~~somen~~¹⁴⁷² – will reap) in a distinctive and definite due season (*idios kairos* - at a particular and personal time)¹⁴⁷³; not ever (*me*)¹⁴⁷⁴ losing¹⁴⁷⁵ e heart, spirit, or faith becoming exhausted (*ekluomenoi* – becoming weary or discouraged).

¹⁴⁵⁷ Please refer to Footnote 1215 above.

¹⁴⁵⁸ This is to translate the future, singular, 3rd person form of the verb *θερίζω*/therizo.

¹⁴⁵⁹ Please refer to Footnote 1215 above.

¹⁴⁶⁰ These three words (*εκ ο ΠΝΣ*/ek ho PNS) are completely omitted from QP. I have restored them.

¹⁴⁶¹ As noted in Footnote 1423, *δε*/de is being used as a connective rather than contrastive particle.

¹⁴⁶² This is to translate the subjunctive form of the verb *εγκάκεω*/egkakeo.

¹⁴⁶³ Please refer to Footnote 1215 above.

¹⁴⁶⁴ Please refer to Footnote 1215 above.

¹⁴⁶⁵ The definite article is omitted in QP.

¹⁴⁶⁶ Please refer to Footnote 1215 above.

¹⁴⁶⁷ Please refer to Footnote 1215 above.

¹⁴⁶⁸ 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.

¹⁴⁶⁹ Please refer to Footnote 1215 above.

¹⁴⁷⁰ 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.

¹⁴⁷¹ Please refer to Footnote 1443.

¹⁴⁷² Please refer to Footnote 1215 above.

¹⁴⁷³ I have restored these two words (*ιδιος καιρος*/idios kairos) to their correct place in the sentence, and translated them correctly.

¹⁴⁷⁴ 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.

¹⁴⁷⁵ This is to translate the participle form of the verb *εκλῡω*/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~~¹⁴⁷⁶ — at an opportunistic, appropriate, and established moment in time which has been duly measured),¹⁴⁷⁶ we really grasp haveold of (echo – possess, hold onto, and experience (first person plural, present indicative)) a due season (~~kairos~~¹⁴⁷⁷), [the]¹⁴⁷⁸ let us¹⁴⁷⁹ diligently work¹⁴⁸⁰ and endeavour to perform (ergazomethai¹⁴⁸¹ - engage in the business of accomplishing and practicing) of (to)¹⁴⁸² what is good (ho¹⁴⁸³ agathos – doing good) to the advantage of (pros) all everyone (pas - individually and collectively), But and¹⁴⁸⁴ (de) especially (malista – chiefly and above all) benefiting to the advantage of¹⁴⁸⁵ (pros) the (ho)¹⁴⁸⁶ households (oikeios – families¹⁴⁸⁷ and homes¹⁴⁸⁷) of the¹⁴⁸⁸ (tes¹⁴⁸⁹ ho) faith trust¹⁴⁹⁰ (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.

¹⁴⁷⁶ As the noun **καιρος**/kairos is in the *accusative* case, it has to come after the verb, not before.

¹⁴⁷⁷ The noun **καιρος**/kairos restored to its correct place in the sentence.

¹⁴⁷⁸ No definite article is in the text here, so no need to put it in.

¹⁴⁷⁹ This is to translate subjunctive, plural form of the verb **εργαζομαι**/ergazomai.

¹⁴⁸⁰ 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.

¹⁴⁸¹ Please refer to Footnote 1215 above.

¹⁴⁸² The definite article **ο**/ho is not used in the genitive case, so it can’t mean “of”.

¹⁴⁸³ The correct transliteration and translation of the definite article **ο**/ho restored.

¹⁴⁸⁴ Once more, as seen in Footnote 1423 & 1461, **δε**/de is being used as a connective rather than contrastive particle.

¹⁴⁸⁵ It’s best to translate the preposition **προς**/pros the same as it appears previously in the sentence.

¹⁴⁸⁶ Definite article unspecified in QP.

¹⁴⁸⁷ This is to translate the fact that the adjective **οικειος**/oikeios is in the plural, not singular form.

¹⁴⁸⁸ It’s best to include the word “the” in the translation of the definite article **ο**/ho.

¹⁴⁸⁹ Please refer to Footnote 1215 above.

¹⁴⁹⁰ This is the correct translation of the noun **πιστις**/pistis

Corrected: All of¹⁴⁹¹ Y~~you~~ should are to¹⁴⁹² look at and become acquainted with (~~idete~~¹⁴⁹³ eidon - all of you must see, notice, perceive and become familiar with (written as a command)¹⁴⁹⁴) how what old, tall, and great (elikois¹⁴⁹⁵) [~~the~~] letters (grammasiv¹⁴⁹⁶ – written alphabetic characters) I have written¹⁴⁹⁷ (egrapho¹⁴⁹⁸ – I have actually inscribed with pen-~~to~~) [~~to~~]¹⁴⁹⁹ you all (~~umin~~¹⁵⁰⁰ su¹⁵⁰¹) [~~with~~]¹⁵⁰² my own (ho¹⁵⁰³ emos) hand (cheir).

Actual Translation: All of you are to look at 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~~ (thelousin¹⁵⁰⁴ – ~~thoseey whom~~ actually take pleasure in, propose, and enjoy) to make a good public showing (euprosopeo~~sai~~¹⁵⁰⁵ – make a favorable impression) in (en) this¹⁵⁰⁶ (houtos)¹⁵⁰⁷ a fleshy body (sarx), these persons (houtos)¹⁵⁰⁸ to actually¹⁵⁰⁹ compel and pressure (anagkazousiv¹⁵¹⁰ – to force, obligate, and necessitate) all of¹⁵¹¹ you (umas¹⁵¹² su¹⁵¹³) to be circumcised (peritemno), merely (monos~~h~~¹⁵¹⁴ – only and just) so that (hina) they may¹⁵¹⁵ are not pursued or harassed¹⁵¹⁶ (me dioko – they might not follow and strive after) for¹⁵¹⁷ the (ho)¹⁵¹⁸ cross¹⁵¹⁹ upright stake¹⁵²⁰ (στρο / ~~stau~~^{ro} STRO – Divine Placeholder for Upright Pillar indicating

¹⁴⁹¹ This is to translate the plural form of the verb εἶδον/eidon.

¹⁴⁹² This is to fully bring across the imperative form of the verb εἶδον/eidon.

¹⁴⁹³ Please refer to Footnote 1215 above.

¹⁴⁹⁴ Why not bring this across in the actual translation?

¹⁴⁹⁵ Please refer to Footnote 1215 above.

¹⁴⁹⁶ Please refer to Footnote 1215 above.

¹⁴⁹⁷ This is to translate the aorist tense of the verb γράφω/grapho.

¹⁴⁹⁸ Please refer to Footnote 1215 above.

¹⁴⁹⁹ The personal pronoun σου/su is written in the dative case, so “to” doesn’t need to be in brackets.

¹⁵⁰⁰ Please refer to Footnote 1215 above.

¹⁵⁰¹ The correct transliteration of the root σου/su restored.

¹⁵⁰² The brackets around “with” are unnecessary as the definite article ο/ho is in the dative form.

¹⁵⁰³ Definite article omitted in QP.

¹⁵⁰⁴ Please refer to Footnote 1215 above.

¹⁵⁰⁵ Please refer to Footnote 1215 above.

¹⁵⁰⁶ The demonstrative pronoun οὗτος/houtos is in the plural form, not the singular.

¹⁵⁰⁷ As the demonstrative pronoun οὗτος/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.

¹⁵⁰⁸ The demonstrative pronoun οὗτος/houtos restored to its correct place in the sentence and accurately translated.

¹⁵⁰⁹ The verb ἀναγκάζω/anagkazo is in the present, active, indicative form, not in its infinitive form, so it can’t mean “to compel”.

¹⁵¹⁰ Please refer to Footnote 1215 above.

¹⁵¹¹ This is to translate the plural form of the personal pronoun σου/su.

¹⁵¹² Please refer to Footnote 1215 above.

¹⁵¹³ The correct transliteration of the root σου/su restored.

¹⁵¹⁴ Please refer to Footnote 1215 above.

¹⁵¹⁵ The verb δῶκω/dioko is in the *indicative* mood, not the subjunctive.

¹⁵¹⁶ This is to translate the fact that the verb δῶκω/dioko is in its *passive* tense, not the active.

¹⁵¹⁷ This is to translate the *dative* case of the definite article ο/ho.

¹⁵¹⁸ Definite article unspecified in QP.

¹⁵¹⁹ 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'awl has disassociated God's symbols from God's purpose it is unlikely that he would have made this connection)) of **the** (~~tot~~¹⁵²¹ **ho**) **Christou-Iesou**¹⁵²² **Messiyah, Yahushua**¹⁵²³ (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~~)).

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~~¹⁵²⁴) those (*oi*) who have already been circumcised (*peritemnomēnoi*¹⁵²⁵), **neither** (*oute*) **do they** themselves (*autoi*¹⁵²⁶) carefully observe (*phulasso* – actually obey) [~~the~~]¹⁵²⁷ **Law a moral tradition**¹⁵²⁸ (*nomos*¹⁵²⁹ - ~~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*¹⁵³⁰ – are of the opinion, purpose, and desire that) **all of you** (*umas su*) **to being circumcised** (*peritemnoesthai*¹⁵³¹), **in order that** (*hina*) **in** (~~en~~ – with) **your** (*umetera*¹⁵³²) **flesh** (*sarx*)¹⁵³³ **they may boast** (*kauchaontmai*¹⁵³⁴ – they **might may** brag and be glorified) **in** (*en* - with) **the** (*ho*)¹⁵³⁵ **flesh** (*sarx*) **of all of you that is yours**¹⁵³⁶ (*humeteros*)¹⁵³⁷.

¹⁵²⁰ This is actually what the placeholder ΣΤΡΩ/STRŌ represents.

¹⁵²¹ Please refer to Footnote 1215 above.

¹⁵²² This is not what the placeholders represent.

¹⁵²³ This is the actual meaning of the placeholders.

¹⁵²⁴ Please refer to Footnote 1215 above. Although QP incorrectly transliterates how the word appears here anyway.

¹⁵²⁵ Please refer to Footnote 1215 above.

¹⁵²⁶ Please refer to Footnote 1215 above.

¹⁵²⁷ There is no definite article before the noun νομος/nomos. It does not mean “the” anything.

¹⁵²⁸ This is the actual meaning of the noun νομος/nomos when it isn't prefixed by the definite article.

¹⁵²⁹ Please refer to Footnote 1215 above.

¹⁵³⁰ Please refer to Footnote 1215 above.

¹⁵³¹ Please refer to Footnote 1215 above.

¹⁵³² Please refer to Footnote 1215 above. Although QP incorrectly transliterates how the word appears here anyway.

¹⁵³³ 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.

¹⁵³⁴ Please refer to Footnote 1215 above.

¹⁵³⁵ The definite article is omitted from QP.

¹⁵³⁶ 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.

¹⁵³⁷ 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 (~~emot~~¹⁵³⁸)¹⁵³⁹ amay¹⁵⁴⁰ it not (me) ~~one who wishes~~ come to exist or arise (~~genoite~~¹⁵⁴¹ ginomai) for me myself¹⁵⁴² ~~not~~¹⁵⁴³ (~~ego ego me~~¹⁵⁴⁴) to¹⁵⁴⁵ boasting or brag (~~kauchasthomai~~¹⁵⁴⁶ – bragging), if except (~~ei~~) ~~not~~ (me)¹⁵⁴⁷ in (en) the (~~to~~¹⁵⁴⁸ ho¹⁵⁴⁹) cross¹⁵⁵⁰ upright stake¹⁵⁵¹ (στυλ / stauromai – 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 (~~to~~¹⁵⁵² ho¹⁵⁵³) our (~~emon~~¹⁵⁵⁴ ego) Lord¹⁵⁵⁵ Sovereign Master¹⁵⁵⁶ (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 'Iesou¹⁵⁵⁷ Messiyah Yahushua¹⁵⁵⁸ (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) whom (~~hosu~~¹⁵⁵⁹) my (~~emot~~¹⁵⁶⁰)¹⁵⁶¹ world and cosmos (kosmos – universe, earth, or world system) was actually has been¹⁵⁶² crucified (ΕΣΤΡΑΪ / estaurōtai – Divine Placeholder for being affixed to

¹⁵³⁸ Please refer to Footnote 1215 above.

¹⁵³⁹ QP puts this in the wrong place.

¹⁵⁴⁰ This is to translate the meaning of the *optative* mood, an even less certain mood compared to the subjunctive.

¹⁵⁴¹ Please refer to Footnote 1215 above.

¹⁵⁴² The correct translation of the double εγω εγω/ego ego restored.

¹⁵⁴³ QP has translated the wrong word.

¹⁵⁴⁴ 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.

¹⁵⁴⁵ This is to translate the fact that the verb καυχασμαι/kauchaomai is in its *infinitive mood* form.

¹⁵⁴⁶ Please refer to Footnote 1215 above.

¹⁵⁴⁷ 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.

¹⁵⁴⁸ Please refer to Footnote 1215 above.

¹⁵⁴⁹ The correct transliteration of the definite article ο/ho restored.

¹⁵⁵⁰ 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.

¹⁵⁵¹ This is what the placeholder ΣΤΡΩ/STRŌ represents.

¹⁵⁵² Please refer to Footnote 1215 above.

¹⁵⁵³ The correct transliteration of the definite article ο/ho restored.

¹⁵⁵⁴ Please refer to Footnote 1215 above.

¹⁵⁵⁵ This is not what the placeholder ΚΥ/ΚŪ represents. All the evidence points to the contrary of that promoted in QP.

¹⁵⁵⁶ The actual meaning of the placeholder ΚΥ/ΚŪ.

¹⁵⁵⁷ This is not what the placeholders represent.

¹⁵⁵⁸ This is what the placeholders actually represent.

¹⁵⁵⁹ Please refer to Footnote 1215 above.

¹⁵⁶⁰ Please refer to Footnote 1215 above.

¹⁵⁶¹ 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.

¹⁵⁶² This is to translate the perfect tense represented by the placeholder ΕΣΤΡΑΪ/ESTRAI.

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)¹⁵⁶³ and I (kago) ~~[to the]~~ world and cosmos (kosmos¹⁵⁶⁴).

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~~¹⁵⁶⁵ ~~(ti)~~¹⁵⁶⁶ ~~really exists~~ (~~estin~~¹⁵⁶⁷)¹⁵⁶⁸ circumcised (peritome) nor (oute) uncircumcised (akrobustia¹⁵⁶⁹) exists as (eimi) something important¹⁵⁷⁰ (tis)¹⁵⁷¹, on the contrary (alla), what is important is [a]¹⁵⁷² new (kainos¹⁵⁷³) 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~~¹⁵⁷⁴) may~~ight~~ have marched¹⁵⁷⁵ in conformity following and stood upright with (stoicheosin¹⁵⁷⁶ – might proceed arranged in ranks, and might walk compliantly in someone's footsteps, imitating them with) this (~~h~~outos¹⁵⁷⁷) rule (kanon – literally the measuring rod, and figuratively the standard and principle), peace (eirene) and (kai) mercy (eleos - compassion and affection, loving kindness and clemency)¹⁵⁷⁸ upon (ep)

¹⁵⁶³ 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.

¹⁵⁶⁴ Please refer to Footnote 1215 above. The correct transliteration is κοσμος/kosmos.

¹⁵⁶⁵ This is not a translation of the neuter form of the indefinite pronoun τις/tis.

¹⁵⁶⁶ Please refer to Footnote 1215 above. The correct transliteration is τις/tis.

¹⁵⁶⁷ Please refer to Footnote 1215 above. The correct transliteration is ειμι/eimi.

¹⁵⁶⁸ QP puts these two words (τις ειμι/tis eimi) in the wrong place.

¹⁵⁶⁹ Please refer to Footnote 803.

¹⁵⁷⁰ 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,

¹⁵⁷¹ The two words τις ειμι/tis eimi restored to their correct place in the sentence.

¹⁵⁷² As there is no definite article before the adjective καινος/kainos, "a" doesn't have to be in brackets.

¹⁵⁷³ Please refer to Footnote 1215 above. The correct transliteration is καινος/kainos.

¹⁵⁷⁴ Please refer to Footnote 1215 above. The correct transliteration is οσος/hosos.

¹⁵⁷⁵ The additional words are to translate the aorist, active, subjunctive form of the verb στοιχεω/stoicheo.

¹⁵⁷⁶ Please refer to Footnote 1215 above. The correct transliteration is στοιχεω/stoicheo.

¹⁵⁷⁷ Please refer to Footnote 1215 above. The correct transliteration is ουτος/houtos.

¹⁵⁷⁸ The words και ελεος/kai eleos restored to the correct place in the sentence.

them (~~autos~~¹⁵⁷⁹), ~~and (kai) mercy (eleos — compassion and affection, loving kindness and elemency)~~¹⁵⁸⁰ and also (kai) upon (epi) the (~~tou~~¹⁵⁸¹ ho¹⁵⁸²) Yisra'el ('Israel — a transliteration of Yisra'el, meaning individuals who strive with God), of ~~this~~¹⁵⁸³ (~~tou~~¹⁵⁸⁴ ho¹⁵⁸⁵) God (ΘΥ).

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 (tou) rest who remain~~¹⁵⁸⁶ For the remainder of time (ho¹⁵⁸⁷ *loipos* - ~~those who are left~~ in the future and from now on), ~~do not let anyo-one (medeis) cause, create or champion~~¹⁵⁸⁸ (~~parecheto~~ - ~~do not allow let~~ it ~~not~~ happen that any person should promote, advocate, render, display, or endorse (present imperative (stated as a ~~command~~ request¹⁵⁸⁹ in real time))) ~~create troubles, burdens, or cause work for vexations~~ (~~kopos~~¹⁵⁹⁰ - exhaust, bother, beat, or grieve) for me (~~moi~~¹⁵⁹¹ ego), ~~because for~~ (gar) I (ego) carry (*bastazo* - accept and endure) the (~~ta~~¹⁵⁹² ho) brands, marks, and tattoos (*stigmata*¹⁵⁹³ - that which is pricked into one's skin and designates ownership) of (~~tou~~¹⁵⁹⁴ ho) 'Iesou¹⁵⁹⁵ Yahushua¹⁵⁹⁶ (*IHY*/'*Iesou* - Divine Placeholder for Yahushua - Yah Saves (~~which was most likely added by a second century scribe because Sha'awl's letter disassociates Yahushua from Yahuweh~~¹⁵⁹⁷) in (en) my (~~μου~~¹⁵⁹⁸ ego) body (ho¹⁵⁹⁹ *soma*) ~~which I actually bear~~ (~~bastazo~~ — I really carry, endure, and undergo)¹⁶⁰⁰.

¹⁵⁷⁹ Please refer to Footnote 1215 above.

¹⁵⁸⁰ 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.

¹⁵⁸¹ Please refer to Footnote 1215 above.

¹⁵⁸² The correct transliteration of the definite article *o*/*ho* restored.

¹⁵⁸³ There is no occurrence of the Greek

¹⁵⁸⁴ Please refer to Footnote 1215 above.

¹⁵⁸⁵ The correct transliteration of the definite article *o*/*ho* restored.

¹⁵⁸⁶ Seeing as though neither the definite article *o*/*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 CE.

¹⁵⁸⁷ The correct transliteration of the definite article *o*/*ho* restored.

¹⁵⁸⁸ The translation of the verb *παρεχω*/*parecho* restored.

¹⁵⁸⁹ 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.

¹⁵⁹⁰ Please refer to Footnote 1215 above. The correct transliteration is *κοπος*/*kopos*.

¹⁵⁹¹ Please refer to Footnote 1215 above. The correct transliteration is *εγω*/*ego*.

¹⁵⁹² Please refer to Footnote 1215 above. The correct transliteration is *o*/*ho*.

¹⁵⁹³ Please refer to Footnote 1215 above. The correct transliteration is *o*/*ho*.

¹⁵⁹⁴ Please refer to Footnote 1215 above. The correct transliteration is *o*/*ho*.

¹⁵⁹⁵ This is not what the placeholder represents.

¹⁵⁹⁶ This is what the placeholder actually represents.

¹⁵⁹⁷ This sentence lacks any evidence. If it is true for this in Papyrus 46, then it is true for every Greek manuscript.

¹⁵⁹⁸ Please refer to Footnote 1215 above. The correct transliteration is *εγω*/*ego*.

¹⁵⁹⁹ The definite article *o*/*ho* is omitted in QP.

¹⁶⁰⁰ The text of 6:17 only has the verb *βασταζω*/*bastazo* once, not twice.

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*)¹⁶⁰¹ ~~Charis-Charity/Gratia-Grace~~ **favour** (*Echaris* – name of the Greek goddesses¹⁶⁰² of Charity, from who the Roman Gratia, or Graces were named loving kindness and the gift of goodwill) of the (*tou*¹⁶⁰³ *ho*) **our** (*ego*) **Lord**¹⁶⁰⁴ **Sovereign Master**¹⁶⁰⁵ (KY – placeholder for 'edon Upright One or Yahuweh using *kuriou*, which is more accurately rendered Lord using Satan's title in Sha'awl's epistles¹⁶⁰⁶) **our**¹⁶⁰⁷ (*emon*)¹⁶⁰⁸ 'Iesou Christou¹⁶⁰⁹ **Messiyah Yahushua**¹⁶¹⁰ (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'awl most certainly wrote the corrupted Greek name and title¹⁶¹¹ which has been poorly transliterated Jesus Christ)), **be** with (*meta*) the (*tou*¹⁶¹² *ho*) **s**¹⁶¹³ **Spirit** (ΠΝΣ */pneumatōs* – Divine Placeholder for the *Ruwach Qodesh*, or Set-Apart Spirit (however, since Sha'awl's spirit (a.k.a. the Lord) bears no resemblance to our Spiritual Mother, a lowercase spirit is appropriate)) of **all of**¹⁶¹⁴ **you** (*umon*¹⁶¹⁵ *su*) **brothers** (*adelphoi*). **Amen**¹⁶¹⁶ **Awmane** (*Amen* – the name of the Egyptian sun god, as reflected in *Amen*¹⁶¹⁷ *Ra* and *Tutankhamen*¹⁶¹⁸ – is trustworthy and reliable).

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

¹⁶⁰¹ The definite article is unspecified in QP.

¹⁶⁰² This is wrong information.

¹⁶⁰³ This is not a transliteration of the root o/*ho*.

¹⁶⁰⁴ This is not what the placeholder represents.

¹⁶⁰⁵ This is what the placeholder actually represents.

¹⁶⁰⁶ This is wrong information.

¹⁶⁰⁷ QP puts *εγω/ego* in the wrong place.

¹⁶⁰⁸ This is the wrong transliteration of the root *εγω/ego* and how it actually appears in the verse.

¹⁶⁰⁹ This is not what the placeholders represent.

¹⁶¹⁰ This is what the placeholders actually represent.

¹⁶¹¹ Most certainly? The evidence of the earliest manuscripts all point to the complete and utter contrary of this statement.

¹⁶¹² This is not a transliteration of the root o/*ho*.

¹⁶¹³ The letter "s" should be in Uppercase.

¹⁶¹⁴ The pronoun *συ/su* is in the plural form. Bring this across in a translation.

¹⁶¹⁵ This is the wrong transliteration of the root *εγω/ego* and how it actually appears in the verse.

¹⁶¹⁶ Refer to Footnote 41.

¹⁶¹⁷ This should actually be *Amun Ra*.

¹⁶¹⁸ This should actually be *Tutankhamun*.

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>	QP	KJV	ESV	NIV	NET	NASB
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>	QP	KJV	ESV	NIV	NET	NASB
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
<u>CI Total</u>	1014	661	858	840	763	781	879
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>	QP	KJV	ESV	NIV	NET	NASB
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
<u>C2 Total</u>	1131	736	992	911	830	900	928
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>	QP	KJV	ESV	NIV	NET	NASB
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
<u>C3 Total</u>	1314	869	1106	1079	979	1037	1084
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>	QP	KJV	ESV	NIV	NET	NASB
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
<u>C4 Total</u>	1311	835	1174	1118	1051	1108	1188
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>	QP	KJV	ESV	NIV	NET	NASB
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
<u>C5 Total</u>	933	593	787	779	710	774	807
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
<u>C6 Total</u>	798	473	675	680	602	670	677
<u>Total</u>	6501	4167 (64%)	5592 (86%)	5407 (83%)	4935 (76%)	5270 (81%)	5563 (86%)

Accuracy List:

Most Accurate:	King James Version; 5592 points; 86% accuracy.
Second Most Accurate:	New American Standard Bible; 5563 points; 86% accuracy.
Third Place:	English Standard Version; 5407 points; 83% accuracy.
Fourth Place:	New English Translation; 5270 points; 81% accuracy.
Second Least Accurate:	New International Version; 4935 points; 76% accuracy.
Most Inaccurate:	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 the rather grandiose claims on its website.

However, what is most disturbing is the fact that a "translation" now in its 400th 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 the English language at that time had no set rules or even followed a general outline. 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 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 done by Sophronius Eusebius Hieronymus (commonly known as Jerome) in the 5th Century CE. Just looking at a snippet from *Questioning Paul*, Craig Winn 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 anything 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*.

Furthermore, this is just regarding the text of *Galatians*. How other 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.

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 unrepeatable 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); εδικαιωσα/edikaiosa/I was declared righteous (aorist tense); εδικαιωμαι/edikaiomai/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 <i>elision</i> is the omission of a word or words that don't need to be repeated, but are implied. Example: <i>Have you been to Paris? Yes, I have</i> (<i>been to Paris</i> is omitted from the end of the statement, but is implied); <i>I fell down the slope, as well as Mark</i> (it is implied, yet omitted, that Mark also fell down the slope).
Preposition	The <i>prepositions</i> 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>I threw the chips <u>into</u> the bin</i> ; <i>You are to come <u>with</u> me now</i> ; <i>Don't go <u>in</u> there!</i>

Appendix B

*Discussion of **χαρις/charis** taken from The Great Galatians Debate, pages 99-109*

Our fourth word is probably one of the most controversial ones - **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 **χαίρω/chaíro**, 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 Thalia¹.

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*². 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**³, 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*⁴. **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 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)) 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’el⁵. 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 Genesis⁶; nine times in Exodus⁷; twice in Numbers⁸; once in Deuteronomy⁹; once in Judges¹⁰; three times in Ruth¹¹; six times in 1st Samuel¹²; three times in 2nd Samuel¹³; once in 1st Kings¹⁴; seven times in Esther¹⁵; twice in the Psalms¹⁶; nineteen times in Proverbs¹⁷; twice in Ecclesiastes¹⁸; four times in Zechariah¹⁹; and once in Daniel²⁰.

¹ <http://www.theoi.com/Ouranios/KharisAglaia.html>

² Homer’s *Iliad*. 18. 382-383.

³ John J. Jackson - *The Iliad in Greek* Book 18, v382

⁴ Hesiod, *Theogony* 945 - <http://www.theoi.com/Ouranios/KharisAglaia.html>

⁵ See pages 58-59 of *The Great Galatians Debate*

⁶ 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

⁷ Exod. 3:21; 11:3; 12:36; 33:12, 13 (x2), 16, 17; 34:9

⁸ Num. 11:11; 32:5

⁹ Deut. 24:1

¹⁰ Judg. 6:17

¹¹ Ruth 2:2, 10, 13

¹² 1 Sam. 1:18; 16:22; 20:3, 29; 25:8; 27:5

¹³ 2 Sam 14:22; 15:25; 16:4

¹⁴ 1 Kings 11:19

¹⁵ 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/eurisko) favour (χαρις/charis) in the presence of (εναντιον/enantion) Yahuweh (ΚΥ/ΚΥ) the (ο/ho) God (ΩΥ/THU).”**

Seeing as though the translation of Genesis 6:8 from Hebrew into Greek was done almost two hundred years prior to Paul's birth, I really do think it is unfair to put any sort of “blame” in 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 **יָן/khen**²¹, a word which itself means “favour, charm, elegance, and acceptance”²². **Χαρις/charis** is therefore the Greek equivalent of the Hebrew **יָן/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 **יָן/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/lachanon) 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 **יָן/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 (א/’el) deny them (אני/mana’) to (יָן/min) me (אני/’aniy) before (אני/terem) I die (אני/muwth)”** to the Greek version **“Do not (μη/me) remove (αφαιρεω/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 **יָן/khen**, **χαρις/charis** is used to translate the Hebrew **רַחֵם/rakham**/mercy in

¹⁶ Psalm 44:3 (45:2 English - 45:3 Hebrew); 83:12 (84:11 English - 83:12 Hebrew)

¹⁷ 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

¹⁸ Eccles. 9:11; 10:12

¹⁹ Zech 4:7 (x2); 6:14; 12:10

²⁰ Dan. 1:9

²¹ 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

²² Enhanced Strong's Lexicon #H2580

Genesis 43:14²³ and Daniel 1:9; the Hebrew **טוב/khesed**/goodness in Esther 2:9; the Hebrew **גדולה/gaduwlah**/greatness in Esther 6:3; the Hebrew **קלח/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**²⁴. 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 **χαρίζομαι/charizomai**/to grant favour, a verb that actually derives from the Greek

²³ 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

²⁴ 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 **ינ/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 **ינ/khen** using the Greek θερμος/thermos, a word which you may have already gathered means “hot”, something the Hebrew **ינ/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 (ינ/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 **ינ/khen** as θερμος/thermos is that they accidentally mistook the word for the Hebrew **חם/kham**, which means “hot”.

As you can see then, whilst **ינ/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. Again, even though ελεος/eleos translated **ינ/khen** in two instances, the Septuagint translators could also use χαρις/charis to translate the Hebrew **חן/khesed**, the usual Hebrew word rendered by the Greek ελεος/eleos. There was therefore a slight overlap between the two.

Notwithstanding, **ינ/khen** is translated the most by the Greek χαρις/charis, for χαρις/charis was the Greek equivalent of the Hebrew **ינ/khen**. 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 **ינ/khen**. So even before 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 Solomon²⁵; twenty-six times in Sirach²⁶; six times in Tobit²⁷; three times in Judith²⁸; twice in Baruch²⁹; twice in 1 Esdras³⁰; fourteen times in 1 Maccabees³¹; and five times in 2 Maccabees³². The first instance, in *The Wisdom of Solomon* (a book written sometime between 200 BCE - 40CE³³ by either an Alexandrian Jew, or a combination of an Alexandrian and Israeli

²⁵ Wisdom of Sol. 3:9, 14; 4:15; 8:21; 14:26; 18:2

²⁶ 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

²⁷ Tobit 1:13 (x2); 2:14; 7:17; 12:18 (x2)

²⁸ Judith 8:19, 8:23; 10:8

²⁹ Baruch 1:12; 2:14

³⁰ 1 Esdras 6:5; 8:4

³¹ 1 Macc. 3:29; 6:13, 24, 59; 9:10; 10:60; 11:11, 24, 33; 12:45; 13:4 (x2), 6; 14:25

³² 2 Macc. 1:14; 3:33; 4:16; 7:33; 15:39

³³ http://en.wikipedia.org/wiki/Wisdom_of_Solomon#Date_and_authorship

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/oti), 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 **יְהִי/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 **טוֹב/tuw b** meaning “good, good things, goodness, fairness, beauty, joy, and prosperity”³⁴. This is rather interesting, seeing as though Paul liked to say to his recipients **“Favour (χαρις/charis) to you, and peace from God...”**³⁵ (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 **יְהִי/khen** and **טוֹב/tuw b** in mind, for 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 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 instances³⁶; as an added word in three instances³⁷; as a translation for the Hebrew **יְהִי/khen** in seven instances³⁸; as a translation for the Hebrew **חֶסֶד/khesed** in two instances³⁹; as a translation for the Hebrew **טוֹב/tuw b** in one more instance⁴⁰; and as a translation from the Hebrew **תִּקְוָה/tiqvah**, meaning “hope and expectation”⁴¹ in one instance⁴².

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 **יְהִי/khen**, and a few other words that are used sparingly.

χαρις/charis is even used in the Jewish Pseudepigrapha⁴³, appearing thirty-five times: seven times in the Letter of Aristeas⁴⁴; one time in 1st Enoch⁴⁵; twelve times in the Testaments of the Twelve Patriarchs⁴⁶; four times in books four and five of the Sibylline Oracles⁴⁷; once in Ezekiel

³⁴ *The Enhanced Strong’s Lexicon* #H2898

³⁵ Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phi. 1:2; Col. 1:2; 1 Thess. 1:1; 2 Thess. 1:2; Philem. 3

³⁶ Sirach 17:22; 19:25; 20:16; 21:16; 24:16, 17; 26:13; 29:15; 30:6; 35:2

³⁷ Sirach 26:15; 37:21; 40:22

³⁸ Sirach 4:21; 7:19, 33; 26:15; 32:10; 41:27; 45:1

³⁹ Sirach 7:33; 40:17

⁴⁰ Sirach 8:19

⁴¹ *The Enhanced Strong’s Lexicon* #H8615

⁴² Sirach 12:1

⁴³ For information on all of the Jewish Pseudepigrapha, see *The Old Testament Greek Pseudepigrapha* by Ken Penner

⁴⁴ Letter of Aristeas 1:8, 54, 226, 230, 238, 249, 272

⁴⁵ 1st Enoch 5:7

⁴⁶ 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

⁴⁷ Sibylline Oracles 4:46, 189; 5:59, 5:330

the Tragedian⁴⁸; once in Aristobulus⁴⁹; three times in the Life and Sentences of Aesop/Ahiqar⁵⁰; four times in 3 Maccabees⁵¹; and twice in 4 Maccabees⁵².

To pick on 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 1st 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 Luke⁵³; seventeen times in Acts⁵⁴; four times in John⁵⁵; twice in James⁵⁶; ten times in 1st Peter⁵⁷; twice in 2nd Peter⁵⁸; once in 2nd John⁵⁹; once in Jude⁶⁰; and twice in Revelation⁶¹.

This therefore means that the attributed Pauline literature uses *χαρις/charis* one hundred and eight times: twenty-four times in Romans⁶²; ten times in 1st Corinthians⁶³; eighteen times in 2nd Corinthians⁶⁴; seven times in Galatians⁶⁵; twelve times in Ephesians⁶⁶; three times in Philippians⁶⁷; five times in Colossians⁶⁸ and 2nd Timothy⁶⁹; twice in 1st Thessalonians⁷⁰ and Philemon⁷¹; four times in 2nd Thessalonians⁷², 1st Timothy⁷³ and Titus⁷⁴; and eight times in Hebrews⁷⁵. 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

⁴⁸ Ezekiel the Tragedian 1:162

⁴⁹ Aristobulus 4

⁵⁰ Life and Sentences of Aesop/Ahiqar 23, 25, 32

⁵¹ 3 Macc. 1:9; 5:20, 41; 6:36

⁵² 4 Macc. 5:9; 11:12

⁵³ Luke 1:30; 2:40, 52; 4:22; 6:32, 33, 34; 17:9

⁵⁴ 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

⁵⁵ John 1:14; 16 (x2), 17

⁵⁶ James 4:6 (x2)

⁵⁷ 1 Pet. 1:2, 10, 13; 2:19, 20; 3:7; 4:10; 5:5, 10, 12

⁵⁸ 2 Pet. 1:2; 3:18

⁵⁹ 2 John 3

⁶⁰ Jude 4

⁶¹ Rev. 1:4; 22:21

⁶² 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

⁶³ 1 Cor. 1:3, 4; 3:10; 10:30; 15:10 (x3), 57; 16:3, 23

⁶⁴ 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

⁶⁵ Gal. 1:3, 6, 15; 2:9, 21; 5:4; 6:18

⁶⁶ Eph. 1:2, 6, 7; 2:5, 7, 8; 3:2, 7, 8; 4:7, 29; 6:24

⁶⁷ Phil. 1:2, 7; 4:23

⁶⁸ Col. 1:2, 6; 3:16; 4:6, 18

⁶⁹ 2 Tim. 1:2, 3, 9; 2:1; 4:22

⁷⁰ 1 Thess. 1:1; 5:28

⁷¹ Philem. 3, 25

⁷² 2 Thess. 1:2, 12; 2:16; 3:18

⁷³ 1 Tim. 1:2, 12, 14; 6:21

⁷⁴ Titus 1:4; 2:11; 3:7, 15

⁷⁵ 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 Paul may like to use the word *χαρις/charis*, its use fluctuates between each letter. And if 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/dikaio*s/declared upright, *δικαιοω/dikaioo*/to be declared upright, and *δικαιοσυνη/dikaio*sune/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/chaíro*/to be joyous, *χαρις/charis*/favour), mentioning *δικαιος/dikaio*s once⁷⁶, *δικαιοσυνη/dikaio*sune four times⁷⁷, and *δικαιοω/dikaioo* eight times⁷⁸, a grand total of thirteen times altogether. The *letter to the 'Galatians'* only mentions *χαρα/chara* once⁷⁹, doesn’t even mention *χαίρω/chaíro*, 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 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 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 Paul who likes to use the word *χαρις/charis*.

⁷⁶ Gal. 3:11

⁷⁷ Gal. 2:21; 3:6, 21; 5:5

⁷⁸ Gal. 2:16 (x3), 17; 3:8, 11, 24; 5:4

⁷⁹ Gal. 5:22

