

# Galatians: The Forged Letter Known As 'To The Galatians'

*Version 1*

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Amplified English

# The Forged Letter Known as 'To the Galatians'

## Chapter 1 Greetings

1 - 5

Paul, a delegate and emissary, teacher and ambassador, messenger and a person sent forth with orders, not from the source or origin of men or women, neither through the means of or on the grounds of, on account of or for the reason of, on the basis of or because of a man or a woman, but nevertheless, notwithstanding and on the contrary, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Messiah Yahushua, and of Father God who raised and awoke Him, erected and restored Him, caused Him to stand upright and transformed Him back to life from out of death and lifelessness, inanimateness and the realm of the deceased - as well as all the individual and collective brothers and fellow brethren that are together in close association with me, to the called out Ekklesia's, assemblies and congregations in Galatia: Favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness to all of you, and peace and tranquillity, harmony and concord, security and safety, exemption from chaos, prosperity and freedom, felicity and the assurance of salvation from the source and origin of God the Father, and our Sovereign Master, Yahushua the Anointed Messiah, the One who gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented Him about and concerning, regarding and on account of, because of and with respect to our sins and errors, misses of the mark and mistakes, our violations of the Torah of the Supreme One and our wandering from the Way and from the state of uprightness, so that and therefore, for the reason and for the purpose of saving and delivering, rescuing, drawing and snatching us away from out of the present and current, set and placed, put and instituted evil and troublesome, sorrowful and poor, pitiable and unfit, unattractive and useless, worthless and morally reprehensible, morally corrupt and wicked, annoying and unethical, diseased and blind, perilous and criminal, vicious and malignant, harmful and incompetent, bad and wretched, pernicious and noxious age and season, period of time and era, in accordance with and with regards to, in relation to and with respect to the will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, active volition and counsel, decree and law, precept and inclination of our God and Father, to whom *be* the glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty for and on behalf of eternity and forever, the unbroken age and perpetuity of time. Yes, truly this is a firm and reliable statement of truth!

## No Other Good News

6 - 9

I marvel and am astounded, in wonder and am amazed, astonished and surprised that concerning this, all of you are so quickly and swiftly, hastily and too easily being changed and transposed, transferring and being altered, perverted and substituting, deserting and turning away from, changing your mind concerning and removing yourselves from, separating and fleeing, being convinced to accept and falling away, retracting from and adopting, disassociating with and abandoning the One who called and addressed, summoned and invited all of you in, by and with favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness, *and are turning* into and towards another and a different good news, glad tiding and message, proclamation and victorious declaration in this manner and way, style and fashion, thus and so - not that there is or exists another or different one, except and apart from the fact that there are and exist some certain specific people, those who are shaking and stirring up, disturbing and unsettling, confusing and troubling, upsetting and agitating, routing and throwing all of you into disorder, and wanting and wishing, preferring and aiming, intending, willing and desiring with active volition to distort and turn, bend and twist, change and steer, transform and alter, pervert and misrepresent the good news, glad tiding and message, proclamation and victorious declaration of the Anointed Messiah to the complete opposite. But nevertheless, notwithstanding and on the contrary, even if we or a messenger, envoy or representative from out of heaven, the abode of the Supreme One, may declare or proclaim, bring or tell, announce or communicate a good news, glad tiding and message, proclamation and victorious declaration against and contrary to, without regard for and beyond, aside from and no coincident with, none conformable to and other than the good news, glad tiding and message, proclamation and victorious declaration that we ourselves declared and proclaimed, brought and told, announced and communicated, let *him or her* be and exist as bound with an oath and sworn with a curse, devoted to destruction and declared liable to severe divine penalty, forfeited their lives, vowed with an indissoluble pledge and anathema without hope of being redeemed. [*As, like and similar to how we have said before and in advance, said already and have warned formerly in the past, and now, at this present moment in time, I again, anew and furthermore say and teach, maintain and affirm, direct and exhort, advise and point out: if any certain person declares or proclaims, brings or tells, announces or communicates a good news, glad tiding and message, proclamation and victorious declaration that is against and contrary to, without regard for and beyond, aside from and no coincident with, none conformable to and other than that which and what you favourably took along and brought, led aside and accepted, received and ascertained, associated with and acknowledged, let [him or her] be and exist as bound with an oath and sworn with a curse, devoted to destruction and declared liable to severe divine penalty, forfeited their lives, vowed with an indissoluble pledge and anathema without hope of being redeemed.*]

## The Good News

10 - 12

For this reason, now, at this present moment in time, do I seek and intend to assure and conciliate, convince, persuade and influence men and human beings to believe, or *do I intend to influence* God? Or do I seek after and wish, want and demand, endeavour to and strive, look and desire to please and win over, satisfy and flatter, appease and accommodate, be acceptable to and conciliate the desires, opinions and interests of men, those things which they have elevated and lifted up, promoted, advocated and tolerated? If I was still and yet continuing to please and win over, satisfy and flatter, appease and accommodate, be acceptable to and conciliate the desires, opinions and interests of men, those things which they have elevated and lifted up, promoted, advocated and tolerated, I would not be and exist as a slave, servant and attendant of Messiah. But nevertheless, I make known and declare, reveal and communicate, tell and give recognition of, impart and confirm, impress and proclaim to all of you, brothers and fellow brethren, that concerning this, the good news, glad tiding and message, proclamation and victorious declaration declared and proclaimed, brought and told, announced and communicated by, under and through my power and control is not and does not exist as in accordance with and with regards to, in relation to and with respect to a man or human being, for the reason that I neither favourably took along or brought, led aside or accepted, received or ascertained, associated with or acknowledged it from the immediate proximity or presence of a man or human being, nor was I taught or instructed, explained, imparted or indoctrinated with it through discourses and discussions, but nevertheless, not withstanding and on the contrary, *I received it* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of a revelation and disclosure, laying bare and display, uncovering, unveiling and manifestation of the truth of the things unknown of Messiah Yahushua.

1:1a In order to make a forged letter receive a lot of support, it was very common to put the name of a very important and prominent person in the main opening of the forgery. As Paul, the Delegate was known for writing letters, it was easy for someone to gain some authority in their teaching by using Paul's name. However, know we know that Paul didn't write this letter, nor did he write the one *To the Ephesians*. See <http://www.thewaytovahuweh.com/research/did-paul-write-galatians>

1:1b From the placeholder XPY  
1:1c From the placeholder IHY  
1:1d From the placeholder OY  
1:2a Galatia was a province of Asia named after Celts/Gauls moved there 300 years before the Messiah was born. Galatia means Land Of The Gauls  
1:3a From the placeholder OY  
1:3b From the placeholder KY  
1:3c From the placeholder IHY  
1:3d From the placeholder XPY

1:4a From the placeholder OY  
1:4b From the placeholder TPΣ

1:7a From the placeholder XPY

1:9a Unfortunately, due to P46 missing a bit off the bottom of the leaf, what was actually said in the earliest manuscript of this Letter of Paul's is up to debate, seeing as though the room left wouldn't accommodate what verse 9 says in later manuscripts, neither in full nor in part, so I have decided to stick the entire thing in brackets and italics to show that v9 might not be in the original.

1:10a From the placeholder OY

1:10b From the placeholder XPY

1:12a From the placeholder IHY  
1:12b From the placeholder XPY

Affirming and confirming this, all of you have heard and attended to, considered and understood, comprehended and perceived, paid attention to, received news of and were informed of my former, previous and earlier behaviour and conduct, deportment and manner of life, act and deed in Yahuwdaism, the Yahuwdish religion, concerning the fact that in accordance with and with regards to, in relation to and with respect to a great degree and excess, extremeness and exuberance, fervour and vigour, immeasurability and vastness I was pursuing and pressing hard after, following after and trying to be catch, chasing after and desiring to find, endeavouring to acquire and seeking after, running after and persecuting, prosecuting and driving out, expelling and harassing, troubling and molesting, mistreating and banishing, forcing out and impeaching, indicting and accusing the called-out Ekklesia, assembly and congregation of God, and I was *trying to ravage* and attempted to destroy, devastate and attack, endeavoured to overthrow and ruin, besiege and plunder her. And I progressed and advanced, moved forward and increased, prospered and succeeded, grew and was promoted, furthered and thrived with rank and honour, distinction and regard in, by and with Yahuwdaism, the Yahuwdish religion, beyond and more than, above, to a greater degree and to a far superior level than many and numerous, grand, vast and an extensive amount of contemporaries, those of the same age as me within and inside my own race and nation, family, people and kin, for from the beginning, start and origin I existed as much more and excessively, extremely and deeply, abundantly and especially, superfluously and extraordinarily, extravagantly and superiorly, more earnest and considerably more zealous and desirable, eager and devout, enthusiastic and contentious, defensive and supportive, concerned and striving, emphatic with following and imitating, being deeply committed and wanting to emulate the handed down traditions and teachings, doctrines and dogmas, instructions and precepts, rituals and expositions of my ancestors and forefathers. But nevertheless, at the point in time when and as soon as the One who had marked off and separated, set apart and appointed, set aside and selected, appropriated and distinguished, determined and defined, excluded and ordained me from out of my mother's womb and uterus, was well pleased and delighted, took pleasure in and considered it to be good to reveal and make known, bring to light and uncover, lay bare and unveil, manifest and disclose His Son in, by and through me, so that, in order that and with the result that I may have declared and proclaimed, brought and told, announced and communicated His good news, glad tiding and message, proclamation and victorious declaration in, among and in the midst of the gentile nations and races. I did not immediately or right away, at once or straightaway, forthwith or instantly consult or confer, ask advice from or submit myself for approval, consideration or judgment, engage in council with or converse in, by or with flesh and blood, neither did I come or show myself, arise or appear, become established or walk into Yarushalaim favourably to the advantage of those who were delegates and emissaries, teachers and ambassadors, messengers and those persons sent forth with orders before and earlier, prior to and ahead of me, but nevertheless, notwithstanding and on the contrary, I went off and departed, retired, returned and withdrew into Arabia, and again, anew and furthermore, I turned around, returned and went back into Damesheq. Then and later on after three years, I went up and ascended into Yarushalaim to visit and investigate, bear witness and examine, observe and question, to gain knowledge from and to become personally acquainted with Kepha, and I remained and abided, endured and lived on, lasted and persisted, stayed and continued on favourably with him for fifteen days. However, I did not see or perceive, observe or witness, know or experience, recognise or respect, understand or comprehend, pay attention to or behold any of the other or different delegates and emissaries, teachers and ambassadors, messengers and those who were sent forth with orders, except and apart from Ya'qob, the brother and fellow brethren of the Sovereign Master. Moreover, what I write and inscribe, record and compose to all of you - before, in front of and in the presence of God behold, look and see the fact that concerning this, I do not lie or try to deceive, purposefully mislead or intentionally create and preach a falsehood or myth, perverse idea or fallacy!

13 - 20

Then, afterwards and later on I came and showed myself, arose and appeared, became established and walked into the regions and territories, areas and districts of Syria and Kilikia, but I was and existed as presently unknown and understood, not recognised and ignored in person and face, presence, countenance and appearance to the called out Ekklesia's, assemblies and congregations of Yahuwdea that are in Messiah. Nevertheless, they only and merely were and existed as hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to the fact that concerning this, "The one who was once and prior, earlier and formerly pursuing and pressing hard after, following after and trying to be catch, chasing after and desiring to find, endeavouring to acquire and seeking after, running after and persecuting, prosecuting and driving out, expelling and harassing, troubling and molesting, mistreating and banishing, forcing out and impeaching, indicting and accusing us is now at this present time declaring and proclaiming, bringing and telling, announcing and communicating the good news, glad tiding and message, proclamation and victorious declaration of the trust and reliance, obedience and confidence certainty and guarantee, assurance and dependence *in the Supreme One* which and what he once and prior, earlier and formerly was *trying to ravage* and attempted to destroy, devastate and attack, endeavoured to overthrow and ruin, besiege and plunder," and they were giving glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty to God in, through and because of me.

21 - 24

Then and later on through and via the passing of fourteen years, once again, anew and furthermore I rose, ascended and went up into Yarushalaim together with Bar-Nabiy, as well as having taken and brought along, associated with and fellowshiped together with Titus as a companion. As it happens, I rose, ascended and went up to Yarushalaim in accordance with and with regards to, in relation to and with respect to a revelation and disclosure, laying bare and display, uncovering, unveiling and manifestation of the truth of the things unknown, and I set forth and explained, communicated and declared, laid up and proposed, placed before and made known, entrusted and referred, imparted and committed to them for council, approval and decision regarding the good news, glad tiding and message, proclamation and victorious declaration that I announce and declare, publically pronounce and publish, openly preach and teach with the goal to persuade, warn and urge compliance to within and among the nations and races (although, this was done according to and with regards to, in relation to and with respect to myself and privately, on my own and separately from the public eye with those who are being thought and presumed, supposed and regarded, deemed and judged, decided, believed and considered to be of great repute and reputation), lest somehow and in some manner or way, style or fashion I may have been hastily running and rapidly rushing, hastening and striving to advance, exerting myself and freely spreading, progressing and advancing ahead, or had hastily ran and rapidly rushed, hastened and striven to advance, exerted myself and freely spread, progressed and advanced ahead for and on behalf of *something* empty-handed and vain, devoid of anything and without any purpose, foolish and useless, meritless and senseless, trivial and without any value, effect or result. But nevertheless, notwithstanding and on the contrary, not even Titus, being and existing as a Greek, was forced or compelled, urged or driven, pressured or stressed, pressed or burdened to be circumcised, to have his foreskin cut off. As it happens, however, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of false brothers, those who pretend to be fellow brethren yet are not, those who

1 - 4

1:13a *Yahuwdaism*, known as *Judaism*, was a corrupt religion formed by the Pharisees and Sadducees, which was further corrupted by later 'Rabbi's' into what's now known as *Rabbinical Judaism*

1:13b From the placeholder ØY  
1:13c All references to the *Ekklesia* are feminine, so she is correctly called a *she*

1:16a From the placeholder YN

1:17a *Yarushalaim*, incorrectly known as *Jerusalem* meaning *That which repays, pouring out restitution and restoration*

1:17b *Arabia* is part of the Asian Peninsula located to the east and south of Yisra'el and Syria. *Arabia* means *Barren*

1:17c *Damesheq*, incorrectly known as *Damascus* and means *Silent is the Sackcloth Weaver*. *Damesheq* is first mentioned in Genesis 14:15

1:18a *Kepha* is the Greek transliteration of the Aramaic meaning of *Petros* name, which means *small stone* or *pebble*

1:19a *Ya'qob*, incorrectly known as *Jacob* or *James* and means *Holder of the heal*

1:19b From the placeholder KY

1:20a From the placeholder ØY

1:21a *Syria* was a region North-east of Yisra'el and Antioch was its capital. In the OT, it is called *Aram*, from which we get the language of *Aramaic*. *Syria* means *Exalted*

1:21b *Kilikia*, incorrectly known as *Cilicia*, and means *The Land of Kelix (Celix)*. Was a province in southern *Asia Minor*, bordered by *Pamphylia*, *Lykaonia* and *Kappadokia*. *Tarsus*, the capital of *Kilikia*, was where *Sha'uwl/Paul* was born

1:22a *Yahuwdea*, incorrectly known as *Judea* and means *Land of the Yahuwdeans*

1:22b From the placeholder XPD

1:24a From the placeholder ØN

2:1a Contra to the real History recorded in *Acts*, there was no 14 year gap between Paul's first (*Acts* 9:26) and second (*Acts* 11:30; 12:25) trip to *Yarushalaim*. The Author of *Galatians* doesn't appear to have any grasp on Paul's real history at all - further proof that this letter is a complete and utter forgery (See *The Great Galatians Debate* pp. 25-26).

2:1b *Bar-Nabiy* was a Delegate who was first introduced in *Acts* 4:36. His real name is *Yahuwseph*, of the tribe of *Levi*, but he was given the title *Bar-Nabiy* which is an Aramaic title that means *Son of encouragement*. There is an *Epistle of Barnabas* but that is unfortunately another forgery of the 2nd Century CE

2:1c *Titus* means *Nurse*. *Titus*, of whom Paul also wrote a letter to, was a Gentile who probably came to trust in the Messiah through the teaching of Paul himself. *Titus* is mentioned in 3 of Paul's letters (*Titus*, 2 *Timotheos* & 2 *Corinthians*). However, the book of *Acts* never mentions *Titus* being with Paul so early on, and in fact only mentions *Titus* in *Acts* 18:7, after Paul's third trip to *Yarushalaim*, not here. More proof that the Author of *Galatians* didn't know about Paul's life, and this is all a forgery. (See *The Great Galatians Debate* pp. 26)

secretly and discretely brought, smuggled and snuck themselves in, surreptitiously arose and joined under false pretences, these certain ones who entered alongside and came in additionally, were introduced, slipped in and joined in the group with unknown sinister and evil intent to accurately view and contemplate, spy on and observe, closely inspect, secretly reconnoitre, explore and so plot against our freedom, liberty and independence that we have and hold, acquire and receive, regard and count, enjoy and inhabit, bear and uphold, guard and protect, cleave and cling to, depend and rely on, support and sustain, grip and embrace, entertain and keep, own and possess in, through and because of Messiah Yahushua, so that, in order that and with the result that they may thoroughly enslave and try to gain control over our thoughts and minds for their own purpose and intent, to attempt to subject, subdue and reduce us to their idea of absolute slavery and bondage. We did not yield or surrender, obey or grant them power, make way for or consider ourselves inferior, give way to or submit to them for even an hour or a moment, so that, in order that and with the result that the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of the truth of God may favourably remain and continue unchanged, persevere and persist, hold out and be strong, permanently keep on and endure, last, stay constant and live on eternally with all of you. Moreover, starting from the source and origin of those who are being thought and presumed, supposed and regarded, deemed and judged, decided, believed and considered to be and exist as someone of great repute, reputation and importance - (of what kind, sort or quality that they were and existed as at some point in time or other makes no difference and matters not, is of no account and means nothing, has no advantage or use, interest or variance, vitality or importance to me, none of them being unlike or different from me, nor are they superior or worth more than me in any way, shape or form: God does not receive or accept, take or seize, acquire or collect, grasp or obtain, choose or select, claim or procure, apprehend or admit into account a man's face and outward appearance, form, figure and person, how a person is perceived to others and the manner in which said person supposedly appears) - for the reason that those who are being thought and presumed, supposed and regarded, deemed and judged, decided, believed and considered to be of great repute, reputation and importance expounded the meaning of nor consulted, communicated nor imparted, contributed nor submitted, recounted nor enumerated absolutely nothing else to me. But nevertheless, notwithstanding and on the contrary, instead and on the other hand, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld the fact that concerning this, the good news, glad tiding and message, proclamation and victorious declaration of the uncircumcision, the gentile nations and races has been entrusted and relied with, credited and placed in me through confidence, certainty and guarantee, assurance and dependence, just as and exactly as, accordingly as, inasmuch as and to the same extent, manner and degree that Petros *has been entrusted with the good news* of the circumcision, the Yahuwdeans. Affirming and confirming this, He Who had operated and worked, aided and provided power, displayed energy and strength, was active and effective, functioned and executed, productive and brought about effects and results inside and within Petros for and on behalf of being a delegate and emissary, teacher and ambassador, delegate and one who is sent forth with orders from the Supreme one to the circumcision, the Yahuwdeans, He had also operated and worked, aided and provided power, displayed energy and strength, was active and effective, functioned and executed, productive and brought about effects and results in me for and on behalf of the gentile nations and races. And when Ya'qob, and Petros, and Yahuchanon, the ones who were thought and presumed, supposed and regarded, deemed and judged, decided, believed and considered to be and exist as great, reputed and important upright pillars and columns, supports and reinforcements, had known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned about and distinguished, judged and thought about, comprehended, acknowledged and recognised the favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness that had been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to me, they gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented *the* right hand of partnership and companionship, fellowship and friendship, communion, association and relationship to Bar-Nabiy and me, so that, in order that and with the result that we *should go* towards and on behalf of the gentile nations and races, but nevertheless, that they themselves *would go* towards and on behalf of the circumcision, the Yahuwdeans. *They* merely *asked* only one single thing, namely and specifically that should remember and recall, be mindful of and think about of the poor and destitute, lowly and afflicted, helpless and powerless, those lacking physical needs, of low status and honour, rank and so depend on others for support, which was also the very and the exact same thing I was actively and zealously, quickly and assiduously, earnestly and diligently endeavouring and devoted, concerned about and seriously attentive, eager and in a hurry to make every effort to do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute.

On the other hand, however, at the time when and as soon as Petros came and showed himself, arose and appeared, became established and walked into Antioch, I stood upright and sustained, steadfast and established, fixed and unmoveable, upheld and firm, maintained and authorised against and in opposition to, contrary to and denouncing of him before his face and person, form, figure and personal presence, resisting and opposing, withstanding and refuting him publically, because and concerning the fact that he was and existed as self-condemned and convicted, incriminated and reprehensible, accused and found to be with fault and worthy of blame. For the reason that earlier on, previous to and before a certain someone came and showed himself, arose and appeared, became established and arrived from the source and origin of Ya'qob, we were eating, devouring and consuming food together with and in company with the gentile nations and races, but nevertheless, as soon as and at the time when *this person* came and showed himself, arose and appeared, became established and arrived, he, *Petros*, was being withdrawn and holding back, shrinking from and drawing back, retreating and avoiding *us*, hiding and concealing himself, and marking off boundaries and cutting away, driving out and excluding, casting out and severing contact *with us*, fearing and being afraid, terrified and frightened of the ones from out of and among *the* circumcision, the Yahuwdeans. Then, the rest of the remaining Yahuwdeans joined him in this hypocrisy and pretence, false simulation and feigning, so that and therefore, accordingly and with the result that even Bar-Nabiy was led off and taken away, conducted and abducted, arrested and drawn away, diverted and carried off, separated and reduced, driven and held, deceived and influenced with their hypocrisy and pretence, false simulation and feigning. But nevertheless, notwithstanding and on the contrary, as soon as and at the time when I had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and paid attention to the fact that concerning this, they did not walk upright or straight, carefully or be straightforward, live properly or behave duly, act rightly or correctly with regards to, according to or to the advantage of the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of the truth of the good news, glad tiding and message, proclamation and victorious declaration, I

2:4b From the placeholder ΧΡΩ

2:4a From the placeholder ΗΥ

2:5a From the placeholder ΘΥ

2:6a From the placeholder ΟΖ

2:7a *Petros*, incorrectly known as *Peter* and means *A Stone*. Referring to Shim'on Petros as *Petros* rather than *Kepha* is a thoroughly un-Pauline thing to do, but seeing as though the earliest manuscript to contain chapter 2 (946) has *Petros*, this is further proof that Paul didn't write this letter. Paul didn't fluctuate between Aramaic titles and their Greek translation - he chose one, and stuck with it  
 2:7b *Yahuwdeans*, incorrectly known as *Jews* and means *Those Who Belong To Yahuweh*  
 2:9a *Yahuchanon*, incorrectly known as *John* and means *Yahuweh has given*. No one is actually too sure as to whom this *Yahuchanon* is supposed to be, as there's the Delegate *Yahuchanon*, as well as *Yahuchanon Marcus*, whom the Author may've actually had in mind

2:11a There are two *Antioch's* that Paul visited according to *Acts* - these are *Antioch of Syria (Acts 11:26)* and *Antioch of Pisidia (Acts 13:14)*. Seeing as though *Antioch of Pisidia* was the closest one to the *Galatians* up in *Galatia*, it is usually thought that that is the one being referred to. Nevertheless, there is no historical evidence that *Petros* went to either *Antioch*, so everything that happened in the next few verses is just completely made up by the Author of this *letter to the Galatians*, whoever he may have been

2:12a *This person* added as the Greek for "to come", *ερχομαι* is in the third person, singular tense, meaning "he, she, it", so whilst "he came" is a fine translation, it needs to be clarified

4 (cont)  
- 10

Unhistorical  
Confrontation  
In Unspecified  
Antioch

11 - 14

said to Kepha in front of and before, in the presence of and in sight of everyone, individually and collectively, "If, since and because you, originally existing and being present as a Yahuwdean, live and regulate your life, conduct and behave as a gentile, the rest of the people in the world, how in what manner and way, style and fashion do you force and compel, urge and drive, pressure and stress, press and burden those of the gentile nations and races to live, imitate and act like a Yahuwdean who is conforming to and following their religious customs? We are and exist as natural Yahuwdeans from birth, and not sinners, those who have erred, missed the mark and made mistakes, violated the Torah of the Supreme One and wandered from the Way and from the state of uprightness from out of the gentile nations and races, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld the fact that concerning this, a man or human being is not shown or made, rendered or exhibited, pronounced or declared to be righteous or just, upright or virtuous, faultless or guiltless, fair, approved or accepted from out of works or businesses, employments or undertakings, acts or deeds, functions or occupations, matters or accomplishments, tasks or labours of a law or commandment, custom or rule, tradition or order, statute or ordinance, law-code or moral tradition, except and apart from through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in* Messiah 'Yahushua', and we have placed trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence inside and within Messiah 'Yahushua', so that, in order that and with the result that we might be shown and made, rendered and exhibited, pronounced and declared to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted from out of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in* Anointed Messiah, and not from out of works or businesses, employments or undertakings, acts or deeds, functions or occupations, matters or accomplishments, tasks or labours of a law or commandment, custom or rule, tradition or order, statute or ordinance, law-code or moral tradition, for concerning this, all individual and collective flesh and mortal body shall not be shown or made, rendered or exhibited, pronounced or declared to be righteous or just, upright or virtuous, faultless or guiltless, fair, approved or accepted from out of works or businesses, employments or undertakings, acts or deeds, functions or occupations, matters or accomplishments, tasks or labours of a law or commandment, custom or rule, tradition or order, statute or ordinance, law-code or moral tradition."

14 (cont)

- 16

2:16a From the placeholder *XPY*  
 2:16b From the placeholder *IHY*  
 2:16c From the placeholder *XPY*  
 2:16d From the placeholder *IHI*

2:16e From the placeholder *XY*

Died To Moral Tradition

On the other hand, seeking after and wishing, wanting and demanding, endeavouring and striving, looking and desiring to be shown and made, rendered and exhibited, pronounced and declared to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted in, by and with Anointed Messiah, if or whether through enquiry and examination, thought and scrutiny, investigation and perception we ourselves may also be found and discovered, observed and recognised, detected and attained to be sinners, those who have erred, missed the mark and made mistakes, violated the Torah of the Supreme One and wandered from the Way and from the state of uprightness, then and therefore, accordingly and as a result of this, is Messiah a servant and minister, helper and attendant, assistant and agent of sin and error, mistakes and misses of the mark, the violation of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness? May it not come to be or exist, begin to be or arise, be made or finish, arrive or be produced, establish or occur, be created or prepared, constitute or appointed, present, institute or form, appear or originate! For the reason that if or whether I rebuild and repair, set up and plant, restore and establish, found and construct, renew and confirm, erect and promote again, anew and furthermore these things that I threw down and loosened, destroyed and demolished, dismantled and tore down, overthrew and detached, broke up and abolished, subverted and discarded, invalidated and put to an end, I show and expose, prove and exhibit, set forth and make conspicuous, present and stand, place and appoint, offer and frame, establish and commend, declare and introduce, demonstrate and make myself known as a transgressor and sinner, violator of the Torah and Torah-breaker. Affirming and confirming this, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of a law and commandment, custom and rule, tradition and order, statute and ordinance, law-code and moral tradition, I myself died and perished to a law and commandment, custom and rule, tradition and order, statute and ordinance, law-code and moral tradition, so that, in order that and with the result that I might live and breathe, be active and powerful, strong and fresh, efficient and endless, vigorous and blessed to God. I have been crucified together with Messiah. Now, it is no longer, no more and no further I who live or breathe, am active or powerful, strong or fresh, efficient or endless, vigorous or blessed, but nevertheless, it is Messiah who lives and breathes, is active and powerful, strong and fresh, efficient and endless, vigorous and blessed in, through and with me. And now, at this present time, that which I live and breathe, am active and powerful, strong and fresh, efficient and endless, vigorous and blessed in, by and with a fleshy body, I live and breathe, be active and powerful, strong and fresh, efficient and endless, vigorous and blessed in, by and with the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence of God and of Messiah, He who has dearly loved and welcomed, entertained and looked fondly upon, cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, been loyal to and greatly adored me, and who has given up and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed himself over on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for me. I do not set aside or disregard, ignore or annul, invalidate or condemn, break or revoke, deny or despise, abrogate or abolish, make void or get rid of, insult or offend, reject or refuse the favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness of God, for the reason that if or whether righteousness and validation, acceptance, vindication and uprightness, justification and acquittance to the Supreme One's standards and of being in a proper relationship with Him *is* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of a law and commandment, custom and rule, tradition and order, statute and ordinance, law-code and moral tradition, then and therefore, accordingly and as a result of this, Messiah died and perished, became useless and lifeless, inanimate and deceased freely and undeservedly, without cause and for no reason, for no purpose and unjustly.

2:17a From the placeholder *XPΩ*

2:17b From the placeholder *XΣ*

17 - 21

2:19a From the placeholder *ΩΩ*  
 2:19b From the placeholder *EΣTPAI*  
 2:19c From the placeholder *XPΩ*  
 2:20a From the placeholder *XΣ*

2:20b From the placeholder *ΘY*  
 2:20c From the placeholder *XPY*

2:21a From the placeholder *ΘY*

2:21b From the placeholder *XPΣ*

Chapter 3 Foolishness

1 - 2

O foolish and stupid, unwise and unintelligent, irrational and inconceivable, unreasonable and uncomprehending, ignorant and senseless Galatians! Who, which or what has bewitched and deceived, misled and maligned, disparaged and put a spell on all of you with harmful and sinister, pretentious and unfavourable words! In accordance with and with regards to, in relation to and with respect to your eyes, perception and understanding Messiah 'Yahushua' was written and depicted, portrayed and designated, appointed and ordained, announced and proscribed, publically proclaimed and set forth as having been crucified, nailed to an upright stake. I merely and only want and wish, prefer and aim, intend, will and desire to learn and be taught, instructed and explained the meaning of, be increased in knowledge and be informed, come to understand and discover, find out and ascertain, be trained in and comprehend about

3:1a Galatians being a people that Paul did not meet, nor do we have any evidence that they spoke, never mind read, Greek. Writing a letter in Greek to a people who wouldn't have understood it is completely silly, hence furthering the evidence that Paul didn't write this letter  
 3:1b From the placeholder *IHΣ*  
 3:1c From the placeholder *XPΣ*  
 3:1d From the placeholder *EΣTPΑΣ*

this certain specific thing from all of you as its source and origin: had all of you received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted the Spirit from out of works or businesses, employments or undertakings, acts or deeds, functions or occupations, matters or accomplishments, tasks or labours of a law or commandment, custom or rule, tradition or order, statue or ordinance, law-code or moral tradition, or rather from out of hearing and listening to the report and tidings, message and instruction of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One? In this manner and way, thus and so, all of you are and exist as foolish and stupid, unwise and unintelligent, irrational and inconceivable, unreasonable and uncomprehending, ignorant and senseless, having started at the beginning by engaging and commencing in Spirit, now, at this present moment in time, are all of you thoroughly and successfully completing and perfecting, accomplishing and executing, carrying out and fulfilling, performing and establishing, achieving and concluding, ending and finishing the aim, goal and purpose in a corporeal and mortal body? Had all of you experienced and undergone, received and endured so many and a great quantity of things without cause and plan, system and purpose, thoughtlessly and randomly, rashly and inconsiderately, groundlessly and without reason? If or whether it was indeed, truly and surely without cause and plan, system and purpose, thoughtlessly and randomly, rashly and inconsiderately, groundlessly and without reason. Then and therefore, accordingly, consequently and these things being so, does the One who is abundantly supplying and furnishing, presenting and providing, supporting and giving, furnishing, granting and bestowing the Spirit to all of you, as well as operating and working, aiding and providing, displaying energy and strength, being active and effective, functioning and executing, producing and bringing about powers and wonders, mighty deeds and supernatural capabilities, forces and abilities, strengths, miracles and wonders in, by and through all of you, do so from out of works or businesses, employments or undertakings, acts or deeds, functions or occupations, matters or accomplishments, tasks or labours of a law or commandment, custom or rule, tradition or order, statue or ordinance, law-code or moral tradition, or from out of hearing and listening to the report and tidings, message and instruction of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One? Just as and exactly as, accordingly as, inasmuch as and to the same extent, manner and degree that Abraham **“trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence in God, and it was claimed and reasoned, thought and supposed, judged and deemed, believed and considered, seemed and opinionated, determined and evaluated, purposed and reckoned, accounted and concluded, calculated and imputed, numbered and charged, credited and inferred to him into and on behalf of righteousness and validation, acceptance, vindication and uprightness, justification and acquittance to the Supreme One’s standards and of being in a proper relationship with Him.”** \* So then and therefore, accordingly and as a result of this, all of you know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise the fact that concerning this, those *who are* from out of trust and reliance, obedience and placing confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, these certain specific ones are those who are and exist as sons, descendents and offspring of Abraham. And the writing of Scripture, having foreseen and foreknown, seen ahead and earlier, in advance and already understanding the future, that concerning this, God shows and makes, renders and exhibits, pronounces and declares the gentile nations and races to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted from out of trust and reliance, obedience and placing confidence, certainty and guarantee, assurance and dependence *in Him*, He declared and proclaimed, brought and told, announced and communicated the good news, glad tidings and message, proclamation and victorious declaration beforehand to Abraham concerning this, **“All the individual and collective nations and races shall be blessed and favoured, praised and extolled, celebrated and honoured in, by and through you,”** \* so that and therefore, accordingly and with the result that those from out of trust and reliance, obedience and those placing confidence, certainty and guarantee, assurance and dependence in the Trustworthy One are blessed and favoured, praised and extolled, celebrated and honoured together in close association with the trustful and trustworthy, reliant and obedient men and human Abraham, he who was worthy to have confidence, certainty and guarantee, assurance and dependence placed *in him*.

3:2a From the placeholder  $\Pi\Lambda$

3:3a From the placeholder  $\Gamma\Lambda$

3:5a From the placeholder  $\Pi\Lambda$

3:6a Abraham means *Father of Nations*

3:6b From the placeholder  $\Theta\Upsilon$

3:7a From *Genesis 15:6*

3:8a From the placeholder  $\Theta\Sigma$

3:8b From *Genesis 12:3*

2 (cont)

- 9

## The Curse

Affirming and confirming this, as many as and all those who are and exist from out of works and businesses, employments and undertakings, acts and deeds, functions and occupations, matters and accomplishments, tasks and labours of a law and commandment, custom and rule, tradition and order, statue and ordinance, law-code and moral tradition, they are and exist as under and subject to the power and control of the effects, injury and harm of a curse and imprecation, execration and malediction, for the reason that it has been written and recorded, inscribed and composed down that concerning this, **“A curse and imprecation, execration and malediction upon all those, individually and collectively, who do not remain and abide, persevere, continue and hold fast to, keep and stay in all the individual and collective things that have been written and recorded, inscribed and composed down in the Scroll, Book and written account of the Law, the teachings and precepts, instructions and commandments of the Torah - to do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute them.”** \* Furthermore, it is clearly known and seen, visible and manifest, evident and plain, conspicuous and noticeable that concerning this, no one, nobody and nothing is shown or made, rendered or exhibited, pronounced or declared to be righteous or just, upright or virtuous, faultless or guiltless, fair, approved or accepted in, by or through a law or commandment, custom or rule, tradition or order, statue or ordinance, law-code or moral tradition before and in the immediate proximity and presence of God, for concerning this, **“The righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted, those observing the commandments of the Supreme One and those in a right relationship with Him shall live and breathe, be active and powerful, strong and fresh, efficient and endless, vigorous and blessed from out of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Supreme One.”** \* The Law, the teachings and precepts, instructions and commandments of the Torah are not and do not exist as from out of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, but nevertheless, notwithstanding and on the contrary, **“The one who has done and performed, accomplished and executed, practised and brought about, undertaken and created, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted them shall live and breathe, be active and powerful, strong and fresh, efficient and endless, vigorous and blessed in, through and because of them.”** \* Messiah bought out and delivered, ransomed and liberated, redeemed and freed us out of and away from the effects, injury and harm of the curse and imprecation, execration and malediction of the Law, the teachings, instructions and commandments of the Torah, having come to be and existed, began to be and arisen, been made and finished, arrived and been produced, established and occurred, been created and prepared, constituted and appointed, presented, instituted and formed, appeared and originated as a curse and imprecation,

3:10a From *Deuteronomy 27:26*

3:11a From the placeholder  $\Theta\Lambda$

3:11b From *Habakkuk 2:4*

3:12a From *Leviticus 18:5*

3:13a From the placeholder  $\chi\text{P}\Sigma$

10 - 13

13 (cont)

- 14

execration and malediction on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for us all, because and concerning the fact that it has been written and recorded, inscribed and composed, "A curse and imprecation, execration and malediction upon all those, individually and collectively, who have been hung and suspended upon something made out of wood," \* so that, in order that and with the result that the blessing and benediction, commendation and praise, conferred favour and laudation, benefit and gift of Abraham may come to be and exist, begin to be and arise, be made and finished, arrive and be produced, established and occur, be created and prepared, constituted and appointed, presented, instituted and formed, appear and originate inside and within the gentile nations and races in, through and because of Messiah Yahushua, so that, in order that and with the result that we may receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit the blessing and benediction, commendation and praise, conferred favour and laudation, benefit and gift of the Spirit through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One.

3:13b From Deuteronomy 21:23

3:14a From the placeholder XΩ  
3:14b From the placeholder TAY

3:14c From the placeholder ΠΝΣ

The Gift Of  
The Promise

Brothers and fellow brethren, I speak and teach, maintain and affirm, direct and exhort, advise and point out in accordance with and with regards to, in relation to and with respect to *the perspective* of man: nevertheless and notwithstanding, yet and similarly, no-one, nobody and nothing sets aside or disregards, ignores or annuls, invalidates or condemns, breaks or revokes, denies or despises, abrogates or abolishes, makes void or gets rid of, insults or offends, rejects or refuses a covenant and agreement, treaty and testament, disposition and arrangement, compact and contract of man that has been publically and openly confirmed and validated, stipulated and determined, fixed and sanctioned, ordained and accomplished, affirmed and enforced, ratified and established, nor *do they* add or supply, introduce or modify *it*. Moreover, the promises and gracious pledges, offers and vows were said and declared, announced and pronounced to Abraham and to his seed, child and offspring. It does not say and teach, maintain and affirm, direct and exhort, advise and point out, "And to seeds, child's and offspring's," as if they were upon many or numerous, grand, vast or an extensive amount, but nevertheless, notwithstanding and on the contrary, as if they were upon one single thing, "And to your seed, child and offspring," \* who, which and what is and exists as Messiah. Furthermore, this certain specific thing *is what I'm* saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out: The Law, the teachings and precepts, instructions and commandments of the Torah, having come to be and existed, began to be and arisen, been made and finished, arrived and been produced, established and occurred, been created and prepared, constituted and appointed, presented, instituted and formed, appeared and originated four hundred and thirty years afterwards and later on does not invalidate or render useless, rob of force or revoke, put out of action or disregard, annul or void, declare inoperable or reject, cancel or deprive the authority of the covenant and agreement, treaty and testament, disposition and arrangement, compact and contract, having been publically and openly confirmed and validated, stipulated and determined, fixed and sanctioned, ordained and accomplished, affirmed and enforced, ratified and established previously, earlier and beforehand by and under the control of God, for and on behalf of destroying and abolishing, invalidating and putting an end to, rendering useless and ineffective, idle and inactive, severing and terminating, separating and annulling the promise and gracious pledge, offer and vow. For the reason that if or whether the inheritance and possession of eternal salvation is through the means of or on the grounds of, on account of or for the reason of, on the basis of or because of a law or commandment, custom or rule, tradition or order, statue or ordinance, law-code or moral tradition, no more, no longer and no further *is it* from out of a promise and gracious pledge, offer and vow. To the contrary, God has graciously and freely bestowed, favourably granted and kindly given *it* to Abraham through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of a promise and gracious pledge, offer and vow.

3:16a From Genesis 12:7; 13:15; 17:7; 24:7

3:16a From the placeholder XPΣ

15 - 18

3:17a From the placeholder ΘΥ

3:18a From the placeholder ΘΣ

Then and therefore, consequently, accordingly and these things being so, what was the reason for the Law, the teachings and precepts, instructions and commandments of the Torah of actions and practices, conditions and functions, works and habits, activities and performances, deeds, affairs and operations? Up until the time when the Seed, Child and Offspring may come and show Himself, arise and appear, become established and arrive, to whom the promise and gracious pledge, offer and vow had been made and declared, professed and announced, messengers, envoys and representatives arranged and appointed, ordained and regulated, prescribed and established, ordered and directed, constituted and administered, determined and allotted, commanded and instructed it, *the Torah*, in, by and through a hand of mediator and intervener, arbitrator and go-between, reconciler and interceder. However, the mediator and intervener, arbitrator and go-between, reconciler and interceder is not and does not exist as of only one and one alone, but to the contrary, God is and exists as one single, unique and unanimous *entity*. Then and therefore, consequently, accordingly and these things being so, *is* the Law, the teachings and precepts, instructions and commandments of the Torah against and contrary to, opposite to, in conflict with and resistant against the promise and gracious pledge, offer and vow? May it not come to be or exist, begin to be or arise, be made or finish, arrive or be produced, establish or occur, be created or prepared, constitute or appointed, present, institute or form, appear or originate! For the reason that if or whether a law or commandment, custom or rule, tradition or order, statue or ordinance, law-code or moral tradition had been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, one being powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to make one alive and give life and continued existence, righteousness and validation, acceptance, vindication and uprightness, justification and acquittance to the Supreme One's standards and of being in a proper relationship with Him really, certainly and truly is and exists in, through and because of a law or commandment, custom or rule, tradition or order, statue or ordinance, law-code or moral tradition. But nevertheless, notwithstanding and on the contrary, the writing of Scripture enclosed and shut up, integrated and surrounded, enveloped and enforced, cooped up and hemmed, included and set, connected and compacted, linked and concluded, confined and encircled, imprisoned and locked up everyone, individually and collectively, under and subject to the power and control of sin and error, misses of the mark and mistakes, violations of the Torah of the Supreme One and the wandering from the Way and from the state of uprightness, so that, in order that and with the result that from out of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in* Messiah Yahushua, the promise and gracious pledge, offer and vow may be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to those trusting and relying, obeying and placing confidence, certainty and guarantee, assurance and dependence in the Trustworthy One. Therefore, before and ahead of the time when trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence came and showed itself, arose and appeared, became established and arrived, we were being watched over and guarded, kept safe and observed, protected and secured, preserved and protected under and subject to the power and control of a law and commandment, custom and rule, tradition and order, statue and ordinance, law-code and moral tradition, being enclosed and shut up, integrated and surrounded,

3:20a From the placeholder ΘΣ

19 - 23

3:22a From the placeholder XY  
3:22b From the placeholder IFY

enveloped and enforced, cooped up and hemmed, included and set, connected and compacted, linked and concluded, confined and encircled, imprisoned and locked up for and on behalf of the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence that was about to and inevitable to, determined and intended to, certain and expected to, destined and going to be revealed and made known, brought to light and uncovered, laid bare and unveiled, manifested and disclosed. So that and therefore, accordingly and with the result that the Law, the teachings and precepts, instructions and commandments of the Torah came to be and existed, began to be and arose, were made and finished, arrived and were produced, established and occurred, were created and prepared, constituted and appointed, presented, instituted and formed, appeared and originated as our teacher and tutor, guardian and instructor, supervisor and trainer, educator, leader and guide for and on behalf of Messiah, so that, in order that and with the result that we may be shown and made, rendered and exhibited, pronounced and declared to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted from out of trust and reliance, obedience and confidence, certainty and guarantee *in the Supreme One*. As a result, as trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence has come and shown itself, arisen and appeared, become established and arrived, no longer, no more and no further are we and do we exist as under and subject to the power and control of the effects of a teacher and tutor, guardian and instructor, supervisor and trainer, educator, leader and guide, for the reason that all of you, individually and collectively, are and exist as sons, offspring and children of God through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in Messiah Yahushua. Affirming and confirming this, as many as and all of you who were immersed and dipped, cleansed and washed, submerged and purified into and towards Messiah, all of you have put on and clothed, received and been furnished, covered and surrounded yourself with Messiah by receiving Him; no longer, no more and no further Yahudwan or Greek; no longer, no more and no further slave, servant or attendant, nor free or liberated, released or exempt, unrestrained or delivered ones who are unconstrained, unfettered or independent; no longer, no more and no further male nor female: all of you, individually and collectively, are and exist in Messiah Yahushua. In addition, if or whether all of you are and exist as of Messiah, then and therefore, accordingly and as a result of this, all of you *are* Abraham's seed, offspring and progeny, inheritors and possessors of eternal salvation in accordance with and with regards to, in relation to and with respect to a promise and gracious pledge, offer and vow.

23 (cont)

- 29

3:24a From the placeholder *XPV*

3:26a From the placeholder *OV*

3:26b From the placeholder *XPY*

3:26c From the placeholder *IVY*

3:27a From the placeholder *XPV*

3:27b From the placeholder *XIV*

3:28a From the placeholder *XPY*

2:28b From the placeholder *IVY*

3:28a From the placeholder *XPY*

## Chapter 4

### We Are Heirs

Moreover, I say and teach, maintain and affirm, direct and exhort, advise and point out: upon and over the certain amount and magnitude of time the heir, inheritance receiver and beneficiary is and exists as an infant, minor and child, unskilled and untaught, immature and foolish, inexperienced, weak and helpless, he is of no difference or matter, of no account and means nothing, has no advantage or use, interest or variance, vitality or importance, superiority, distinguishability or any sort of excellence beyond that of a slave, servant and attendant, *though* being and existing as a master, possessor and owner of everything, individually and collectively. But nevertheless, notwithstanding and on the contrary, he is and exists as under and subject to the power, control and effects of guardians and leaders, foremen and stewards, managers and agents, overseers and curators, governors, trustees and protectors, as well as household stewards and estate managers, domestic administrators and treasurers, up until and as far as the previously set and fixed time and day appointed and determined beforehand by the Father. It is also this manner and way, thus and so with us, whenever and as long as we were and existed as infants and children, minors and unskilled, untaught and immature, foolish and inexperienced, weak and helpless, we were and existed as having been put in bondage and enslaved, subjected and submissive, controlled, dependant and subdued under and subject to the power, control and effects of the elementary principles and fundamental elements, natural substances and concepts, components and rudimentary materials of doctrines and teachings, humanistic disciplines and taboos, dogmas, ordinances and ceremonies of the world and cosmos, galaxy and universe, the entire realm of man. However, at the time when the fullness and completion, fruition and totality, entirety, complete abundance and full measure of the intended and accomplished period, duration and span of time came and showed itself, arose and appeared, became established and arrived, God sent out and dispatched, sent away and dismissed, ordered and commissioned His Son, having come to be and existed, began to be and arisen, been made and finished, arrived and been produced, established and occurred, been created and prepared, constituted and appointed, presented, instituted and formed, appeared and originated from out of a wife and woman, having come to be and existed, began to be and arisen, been made and finished, arrived and been produced, established and occurred, been created and prepared, constituted and appointed, presented, instituted and formed, appeared and originated under and subject to the power, control and effects of a law and commandment, custom and rule, tradition and order, statue and ordinance, law-code and moral tradition, so that, in order that and with the result that He may buy out and deliver, ransom and liberate, redeem and free those under and subject to the power, control and effects of a law and commandment, custom and rule, tradition and order, statue and ordinance, law-code and moral tradition, so that, in order that and with the result that we may receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit back and recover the adoption as sons and children. As a result, because and concerning the fact that all of you are and exist as sons and children, God sent out and dispatched, sent away and dismissed, ordered and commissioned His Spirit into our hearts, our circulation of life that controls our desires and feelings, affections and endeavours, wills and characters, passions and impulses, shouting and crying, screaming and howling, yelling out and exclaiming, "Abba, Father". So then and therefore, accordingly and with the result that no more, no longer and no further do any of you exist as slaves, servants and attendants, but nevertheless, notwithstanding and on the contrary, *all of you exist* as a son and child. Moreover, if or whether a son and child, also a heir, inheritor and beneficiary through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of God.

4:2a From the placeholder *IVS*

4:4a From the placeholder *OV*

4:4b From the placeholder *IVS*

4:6a From the placeholder *OV*

4:6b From the placeholder *IVNA*

4:6c *Abba* is a Greek transliteration of the Aramaic of the same pronunciation, and means *Daddy*

4:6d From the placeholder *IVP*

4:7a From the placeholder *IVS*

4:7b From the placeholder *IVS*

4:7c From the placeholder *OV*

### Don't Return To False Idols

But nevertheless, notwithstanding and on the contrary, indeed, truly and surely then, at that time, having not seen or perceived, observed or witnessed, known or experienced, recognised or respected, understood or taken note of, comprehended or discerned, paid attention to or discovered, noticed or examined, inspected or beheld God, all of you were enslaved and in bondage to, submitted to and obeyed, yielded to, controlled and given up to those which naturally in form and essence are not and do not exist as gods. In contrast, now, at this present time, having known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned about and distinguished, judged and thought about, comprehended, acknowledged and recognised God, or rather, instead and on the contrary to a much higher and greater degree, having been known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned about and distinguished, judged and thought about, comprehended, acknowledged and recognised by, under and subject to the power and control of God, how and in what manner or way, style or fashion are all of you again, anew and furthermore converting and returning, wandering away and walking in, changing your mind towards and paying attention to, being intent on and regarding, curving and twisting, taking note of

4:8a From the placeholder *OV*

4:9a From the placeholder *OV*

4:9b From the placeholder *OV*

8 - 9



and believing in and upon the weak and powerless, inadequate and feeble, wretched and diseased, helpless and insignificant, and poor and destitute, miserable and shabby, beggarly and valueless, worthless and imperfect elementary principles and fundamental elements, natural substances and concepts, components and rudimentary materials of doctrines and teachings, humanistic disciplines and taboos, dogmas, ordinances and ceremonies, to which all of you want and wish, prefer and aim, intend, will and desire again, anew and furthermore to be enslaved and in bondage to, submitted to and obedient, yielded to, controlled and given up to by keeping a careful watch on and narrowly observing, assiduously keeping your eye and inquisitive attention on, supervising and lying in, superstitiously guarding and anxiously lurking around days and time periods, and months, and seasons, and years with regards to your own interests - I fear and am afraid, terrified and frightened for all of you, lest in some manner and way, style and fashion I laboured and toiled, strived and struggled for and on behalf of all of you without cause and plan, system and purpose, thoughtlessly and randomly, rashly and inconsiderately, groundlessly and without reason.

I ask and beg, beseech and plead to, express desire and request, petition, require and implore all of you, brothers and fellow brethren, come to be and exist, begin to be and arise, be made and finished, arrive and be produced, established and occur, be created and prepared, constituted and appointed, presented, instituted and formed, appear and originate as, like and similar to how I am, because and concerning the fact that I also *came to be* as, like and similar to all of you. In no way did any of you do anything unrighteous or unjust, wicked and wrong to me, causing me no harm, damage or injury, nor hurt me. Accordingly, all of you see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold the fact that concerning this, it was through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of a weakness and frailty, feebleness and inadequacy, illness, sickness and disability of the flesh and mortal body that I declared and proclaimed, brought and told, announced and communicated the good news, glad tidings and message, proclamation and victorious declaration to all of you the first and prior, previous and former time, and none of you despised nor scorned, rejected nor disregarded, made light of nor treated my trail and temptation, adversity and affliction, sorrow and pressure, challenge and trouble *that was* in, by and with my flesh and mortal body with contempt, but nevertheless, notwithstanding and on the contrary, all of you welcomed and embraced, favourably received, accepted and lifted me up as, like and similar to a messenger, envoy and representative of God, as, like and similar to Messiah Yahushua. Then and therefore, accordingly, consequently and these things being so, where and in what place is your sense of blessedness and extolment, fortunateness and state of happiness, giving of praise and pronouncement of thanks? For the reason that I witness and declare, confirm and approve, testify and affirm, report and acknowledge to all of you that concerning this, if or whether it was powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough, having dug out and torn out, gouged out and plucked out your eyes, all of you would have given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented *them* to me. So then and therefore, accordingly and as a result, have I come to be and existed, began to be and arisen, been made and finished, arrived and been produced, established and occurred, been created and prepared, constituted and appointed, presented, instituted and formed, appeared and originated as a personal hostile and opposed, hated and odious enemy of all of you *by* telling and professing, preaching and presenting truth that is real and disclosed, expressed and certain, upright and dependable, genuine and reliable, factual, sincere and honest to all of you? They are jealous and envious, seeking and desiring, craving, pursuing and trying to win all of you over, not for a well or pleasant, excellent or fine, useful or beneficial, nice or salutary, upright or worthy, admirable or commendable, precious or genuine, flawless or lovely, virtuous, beautiful or honourable purpose or reason, but nevertheless, notwithstanding and on the contrary, they want and wish, prefer and aim, intend, will and desire to separate and exclude, eliminate and leave no place for, hinder and prevent, get rid of and shut all of you out, so that, in order that and with the result that all of you may be jealous and envious of them, seeking and desiring, craving, pursuing and trying to win them over. As it happens, however, it is always and at all times good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable to be sought and desired, craved and pursued after with envy and jealousy in, with and because of *something* good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable, and not only or merely in, by or at the time when I have favourably arrived and am present with all of you for your advantage. My little children and offspring, those whom I have suffered like I was in child birth and gone into labour, been in travail and anguished, painfully laboured and been worried, fussed and in agony over again, anew and furthermore up until the point in time when Messiah may be formed and built, fashioned, impressed and shaped within and inside all of you. Moreover, I would favourably want and wish, prefer and aim, intend, will and desire to be advantageously in your presence and be at hand now, at this present time, and to change and transform, alter and exchange, do away with and make my sound and tone different, because and concerning the fact that I am at a loss and perplexed, uncertain and disturbed, hesitant and puzzled, anxious and have doubt in all of you!

4:10a The *Theological Dictionary of the New Testament* gives this as an explanation of this verse: "The compound [τροπαρῆσαι], especially in the middle [tense], seems to have the sense of "anxious, scrupulous, well-informed observance in one's own interest," which does not fit the traditional celebration of the Sabbath or other Jewish feasts [actually, feasts of Yahuweh], but does fit regard for points or spans of time which are evaluated positively or negatively from the standpoint of the calendar or astrology."

4:14a From the placeholder ΘΥ  
 4:14b From the placeholder ΧΡΗ  
 4:14c From the placeholder ΤΗΝ

Sarah And Hagar

Tell and teach, maintain and affirm, direct and exhort, advise and point out to me, those of you who are wanting and wishing, preferring and aiming, intending, willing and desiring to be and exist as under and subject to the power and control of a law and commandment, custom and rule, tradition and order, statute and ordinance, law-code and moral tradition: will none of you hear or attend to, consider or understand, comprehend or perceive, pay attention to or listen to the Law, the teachings and precepts, instructions and commandments of the Torah? For the reason that it has been written and recorded, inscribed and composed, that concerning this, Abraham had and held, acquired and received, regarded and counted, enjoyed and inhabited, bore and upheld, guarded and protected, cleaved and clung to, depended and relied on, supported and sustained, gripped and embraced, entertained and kept, owned and possessed two sons, one from out of the female slave, servant and attendant, and one from out of the free and liberated, released and exempt, unrestrained and unconstrained, unfettered and independent woman. But nevertheless, notwithstanding and on the contrary, the *one* from out of the female slave, servant and attendant has been born and begotten, brought forth and generated, delivered and produced, given occasion to and arisen, caused and brought into existence, created and engendered in accordance with and with regards to, in relation to and with respect to flesh and humanistic ideas, but nevertheless, the *son* of the free and liberated, released and exempt, unrestrained and unconstrained, unfettered and independent *one was born* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of a promise and gracious pledge, offer and vow. These certain things are and exist as an allegory and emblem, metaphor, figuration and illustration: for the reason that these certain specific *women* are and exist as two covenants and agreements, treaties and testaments, dispositions and arrangements, compacts and contracts, one indeed, truly and surely from the source and origin of

4:19a From the placeholder ΧΡΣ

4:24a *women* is added due to the fact that the Greek word translated as *these certain specific* is the Greek *ουτος*/outos in its plural, feminine form, so it has to refer to something stated previous to it, that's also in the feminine - the only things being the "slave and free women"

24 (cont)

- 26

Mount Ciy<sup>na</sup>, bearing and begetting, bringing forth and generating, delivering and producing, giving occasion to and arising, causing and bringing into existence, creating and engendering into and towards slavery, servility and bondage, which is and exists as *represented by Hagar*. Furthermore, the Mountain and hill of Ciy<sup>na</sup> is and exists within and inside Arabia, and it corresponds and is related to, is parallel and is answered, in the same series and rank, resembles and lines up together, represents and is a figure of the now present Yarushalaim, for the reason that she is enslaved and in bondage, subjected and in obedience, yielded to, controlled and given up together with her children and offspring. In contrast, the Yarushalaim above is and exists as free and liberated, released and exempt, unrestrained and unconstrained, unfettered and independent: she, *Yarushalaim*, is and exists as our mother, for the reason that it has been written, inscribed and recorded,

**“Be glad, merry and joyful, rejoice, celebrate and cheer, the sterile, infertile and barren one not bringing forth, reproducing or giving birth. Tear and rip, burst and break forth, shatter and let loose, and cry and call, exult and proclaim, exclaim and shout out loud, the one who does not have birth pains nor goes into labour, for concerning this, the children, offspring and progeny of the forsaken and deserted, desolate and uninhabited, lonely and abandoned woman are more numerous and of a greater number, grander and of a significantly vaster amount than those of the woman who has and holds, acquires and receives, regards and counts, enjoys and upholds, cleaves and clings to, depends and relies on, grips and embraces, owns and possesses a man who is her husband.” \***

27

Now brothers and fellow brethren, all of you are and exist as children, offspring and progeny of a promise and gracious pledge, offer and vow, in accordance with and with regards to, in relation to and with respect to Yitschaq. But nevertheless, notwithstanding and on the contrary, just as, exactly as and in accordance with how it was then, at that time, the *child* that had been born and begotten, brought forth and generated, delivered and produced, given occasion to and arisen, caused and brought into existence, created and engendered in accordance with and with regards to, in relation to and with respect to flesh and humanistic ideas, he pursued and pressed hard after, followed after and tried to catch, chased after and desired to find, endeavoured to acquire and sought after, ran after and persecuted, prosecuted and drove out, expelled and harassed, troubled and molested, mistreated and banished, forced out and impeached, indicted and accused *the child born* in accordance with and with regards to, in relation to and with respect to Spirit, so it is also in this manner and way, style and fashion now, at this present time. But nevertheless, notwithstanding and on the contrary, exactly what does the writing of Scripture say and teach, maintain and affirm, direct and exhort, advise and point out? **“Send out and compel, bid and cause, command and draw out, extract and bring out, lead and take out, release and set free the female slave, servant and attendant, as well as her son and child, for the reason that the son and child of the female slave, servant and attendant shall not inherit or obtain, gain possession of or receive, acquire or be allotted anything together with the son and child of the free and liberated, released and exempt, unrestrained and unconstrained, unfettered and independent woman.” \*** Then and therefore, accordingly and as a result, brothers and fellow brethren, we are not and do not exist as children, offspring or progeny of the female slave, servant and attendant, but nevertheless, not withstanding and on the contrary, *we exist as children and offspring* of the free and liberated, released and exempt, unrestrained and unconstrained, unfettered and independent *woman*. • Messiah has set free and liberated, released and delivered us for freedom, liberty and independence. Then and therefore, accordingly, consequently and these things being so, stand firm and be constant, steadfast and persevere, and do not again, anew or furthermore submit to or be held in, subjected to or ensnared, burdened or loaded, enter in or be liable to, caught or seized, pursue or strive after, be guilty or held fast, entangled with or be under the control of the yoke and burden, strict requirements and heavy obligations of slavery, servility and bondage. Behold, look and see! I, Paul, say and teach, maintain and affirm, direct and exhort, advise and point out to all of you that concerning this: If or whether any of you may be circumcised, having your foreskin cut off, Messiah shall be of no good or benefit, profit or advantage, help or assistance, use or service to any of you for anything. Therefore, again, anew and furthermore I testify and affirm, attest and declare, remind and point out to every individual and collective man and human being that is being circumcised, having your foreskin cut off, that concerning this, that person is and exists as a debtor, liable and obligated to do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute the whole and complete, entire, intact and undivided Law, the teachings and precepts, instructions and commandments of the Torah.

28 - 31

**Chapter 5**

1 - 3

**Called To Freedom**

4 - 7

Those certain persons who would be shown or made, rendered or exhibited, pronounced or declared to be righteous or just, upright or virtuous, faultless or guiltless, fair, approved or accepted in, by or through a law and commandment, custom and rule, tradition and order, statute and ordinance, law-code and moral tradition, all of you have been destroyed and abolished, invalidated and put an end to, rendered useless and ineffective, idle and inactive, severed and terminated, separated and annulled from the source, origin and root of Messiah: all of you have forsaken and deserted, fallen away and deviated from, swerved and digressed from, lost and drifted off, slipped from and come to naught, been thrown and deprived of, departed from and have been banished and expelled from the favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness. Affirming and confirming this, in Spirit, we ourselves are eagerly watching and anxiously expecting, looking for and waiting to accept and receive a hope and expectation of righteousness and validation, acceptance, vindication and uprightness, justification and acquittance to the Supreme One's standards and of being in a proper relationship with Him, desiring and joyfully expecting with confidence that we will acquire it from out of trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One. In, by and with Messiah 'Yahushua', neither circumcision, having no foreskin, nor uncircumcision, having foreskin, is strong or mighty, great or powerful, competent, able or capable enough for anyone or anything, but nevertheless, notwithstanding and on the contrary, *only* trust and reliance, obedience and placing confidence, certainty and guarantee, assurance and dependence in the Trustworthy One through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of an operation and work, aid and provision, display and energy, activity and effect, function and execution, production and bringing about of brotherly love and affection, good will, esteem and benevolence. All of you were hastily running and rapidly rushing, hastening and striving to advance, exerting yourself and freely spreading, progressing and advancing ahead well and pleasantly, excellently and finely, usefully and beneficially, nicely and salutarily, uprightly and worthily, admirably and commendably, preciously and genuinely, flawlessly and lovely, virtuously, beautifully and honourably. Which certain someone hindered and blocked, impeded, prevented and knocked, delayed and detained,

4:24b *Ciy<sup>na</sup>*, incorrectly known as *Sinai*, translated into Greek as *Σεινα* (In P46) and means *Thorny*  
4:24c *Hagar* was the servant girl of Sarah, Abraham's wife, who gave Hagar to Abraham as his concubine because she, Sarah, couldn't have children and because she didn't believe Yahuwah when He said she would have a child. *Hagar* means *Flight*

4:27a From *Yasha'Yah (Isaiah) 54:1*  
4:28b *Yitschaq*, incorrectly known as *Isaac*, who was the first-born son of Abraham and Sarah, of whom the promise to give Abraham and his descendants the Land of Canaan was to go through, who would later give birth to *Ya'qob*, who would have his name changed to *Yisra'el* of whom the 12 tribes of *Yisra'el* are descended. *Yitschaq* means *Laughter*

4:29a From the placeholder ΠΝΑ

4:30a From *Genesis 21:10, 12*

5:1a From the placeholder ΧΡΣ

5:2a Not being content with mentioning his name more than once, the forger has repeated *Paul's* name here, to make people really think that Paul wrote this forged letter  
5:2b From the placeholder ΧΡΣ

5:4a From the placeholder ΧΥ

5:5a From the placeholder ΤΝΙ

5:6a From the placeholder ΧΡΩ  
5:6b From the placeholder ΙΗΥ

wearied and irritated, offended, troubled and held all of you up to not be persuaded and convinced, assured and conciliated to obey and listen to, comply with and have their confidence and trust, reliance and dependence placed in the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of the truth? This treacherous and deceptive persuasion and solicitation, conviction, induction and enticement is not from out of the One calling and addressing, summoning and inviting all of you. A small, little and insignificant amount of yeast and leaven leavens an entire, whole and complete batch, mixture and lump of dough. However, in, by and with Yahuweh<sup>7</sup> I have been persuaded and convinced, assured and conciliated to obey and listen to, comply with and have my confidence and trust, reliance and dependence placed inside and within all of you, that concerning this, all of you may understand and regard, set your mind upon and ponder, think about and cherish, strive for and seek after, dwell upon and honour, purpose and be inclined to consider, view and judge, dispose and mind, fully know and be aware of, contemplate and fix your attention on no one and nothing else of the same sort. Nevertheless, the one who is shaking and stirring up, disturbing and unsettling, confusing and troubling, upsetting and agitating, routing and throwing all of you into disorder, he shall carry and bear, lift and take up, endure and undergo the righteous and just verdict and judgement, decision and evaluation, tribunal and court, determination and assessment, legal decree and sentence, whoever he may be or exist as. Moreover, brothers and fellow brethren, if or whether I yet and still announce and declare, publically pronounce and publish, openly preach and teach circumcision with the goal to persuade, warn and urge compliance to, why am I yet and still pursued and pressed hard after, followed after and tried to be caught, chased after and desired to find, endeavoured to acquire and sought after, ran after and persecuted, prosecuted and drove out, expelled and harassed, troubled and molested, mistreated and banished, forced out and impeached, indicted and accused? So then and therefore, accordingly and as a result of this, the offense and stumbling block, snare, impediment and trap of the upright pole and stake has been destroyed and abolished, invalidated and put an end to, rendered useless and ineffective, idle and inactive, severed and terminated, separated and annulled. So then and therefore, accordingly and as a result of this, the ones that are upsetting and unsettling, disturbing and troubling you, enticing and stirring, inciting, raising and causing you to rebel and revolt may also emasculate and castrate themselves, cutting and separating themselves from all of you. For this reason, brothers and fellow brethren, all of you were called and addressed, summoned and invited for and on behalf of freedom, liberty and independence; only and merely do not use the freedom, liberty and independence for or on behalf of an opportunity or cause, occasion or resource, origin or pretext, possibility or inclination, impulse or stimulus, excuse or undertaking, instigation or inducement, subject or material, starting point or circumstance for the flesh and mortal body, the corruptible nature of man, but nevertheless, notwithstanding and on the contrary, be enslaved and in bondage to, submit to and obey, yield to, be controlled and given up to each one and one another through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of brotherly love and affection, good will, esteem and benevolence. Affirming and confirming this, all the Law, the teachings and precepts, instructions and commandments of the Torah, individually and collectively, have been completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished in, by and through one single word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, in, by and with this: "All of you have dearly loved and welcomed, entertained and looked fondly upon, cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, been loyal to and greatly adored The Neighbour as himself." But nevertheless, if or whether any of you bite or damage, sting or vex, irritate or thwart, harm or wound, and consume or devour, take advantage of or dominate, captivate or immerse one another, perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct attention to and face, be aware of and take note that none of you are consumed or ruined, destroyed or burned up, disposed, gotten rid of or caused to perish by, under or subject to each other's and one another's power and control.

5:10a From the placeholder KY

5:11a From the placeholder ΣΤΡΟΥ

5:14a Supposedly from *Leviticus 19:18*, however the author (who wasn't Paul) has completely messed up his translation of the verse from Hebrew into Greek, which is the opposite of how Paul does so in *Romans 13:9*

7 (cont)  
- 15

Walk By  
The Spirit

Proceeding on, I say and teach, maintain and affirm, direct and exhort, advise and point out *this*: continue to walk around and go about, live, conduct and regulate your way of life, progress onwards and survive in Spirit<sup>7</sup>, and never, ever shall any of you complete or perfect, accomplish or execute, carry out or fulfil, perform or establish, achieve or conclude, end or finish the aim, goal and purpose of a desire and craving, lust and longing, coveting, impulse and passion of the flesh and mortal body, the corruptible nature of man. Affirming and confirming this, the flesh and mortal body, the corruptible nature of man, has desires and cravings, lusts and longings, covets, impulses and passions against and contrary to, opposite to, in conflict with and resistant against the Spirit<sup>7</sup>, and the Spirit<sup>7</sup> against and contrary to, opposite to, in conflict with and resistant against the flesh and mortal body, the corruptible nature of man, for the reason that these two things are set against and lie against, oppose and are adverse to, withstand and are hostile, confront and are resistant to each other and one another, so that, in order that and with the result that none of you may do or perform, accomplish or execute, practise or bring about, undertake or create, keep or carry out, construct or establish, form or produce, appoint or ordain, celebrate or constitute the certain specific things that you may want and wish, prefer and aim, intend, will and desire to do. But nevertheless, if or whether all of you are led and guided, brought and taken, attached to and conducted, directed and moved, impelled and carried by Spirit<sup>7</sup>, none of you are or exist as under or subject to the power, control or effects of a law or commandment, custom or rule, tradition or order, statue or ordinance, law-code or moral tradition. Therefore, the works and businesses, employments and undertakings, acts and deeds, functions and occupations, matters and accomplishments, tasks and labours of the flesh and mortal body, the corruptible nature of man, are and exist as evident and visible, publically known and distinguishable, apparent and recognisable, open and known, clearly and plainly seen, manifest and eminent, outstanding and shining, illustrious and conspicuous; these certain things are and exist *as follows*: fornication and sexual immorality, illicit sexual relations out of wedlock and bestiality; uncleanness and moral impurity, immorality and vileness, lustfulness and the lack of legal or moral restraints, wild extravagance and profligate living completely given up to disintegration due to wasteful expenditures, lewdness and incontinence, defilement and indecency; excessive debauchery and unbridled lust, licentiousness and voluptuousness, lasciviousness and wantonness, outrageousness, shamelessness and insolence; worship of false gods, images and idolatry manifested in feasts celebrating and honouring false gods; magic and occult religions, witchcraft, sorcery and black poisonings, the administration of drugs, poisons and potions; enmity and animosity, hostility and hatred among men; contention and strife, splits and rifts, division and tears, schism and factions, divisions of opinion, dissension and discord; irritable jealousy and envy, resentment and contentious rivalry; wrath and angers, furies and intense rage; selfishness and self interested ambition, canvassing and scheming; dissections, divisions and disunity, factions and separations; religious parties and sects based on false teachings, dogmas and opinions; envy and jealousy over the success of another person, ill-will and malice; drunkenness and intoxication; orgies and carousing, revelling, excessive feasting and festivities of riotous conduct that give thanks to false gods; and things like, resembling and similar to these certain specific ones in appearance and visible form; these

5:16a From the placeholder TINI

5:17a From the placeholder TINΣ  
5:17b From the placeholder TINA

5:18a From the placeholder TINI

16 - 21

*things* I forewarn and foretell, state beforehand and tell all of you about in advance, just as and exactly as, accordingly as, inasmuch as and to the same extent, manner and degree that I told all of you and stated, proclaimed, declared and announced formally and mentioned previously, that concerning this, those who are actively and habitually practicing and carrying on, undertaking and accomplishing, repeatedly performing and pursuing, executing and observing, being continually concerned with and busily engaged in doing such things of this kind and sort shall not inherit or obtain, gain possession of or receive, acquire or be allotted the kingdom and royal power, dominion and rule, kingship, reign and authority of God. In contrast, the fruit and work, act and deed, effect and produce, outcome and consequence, result and reward of the Spirit is and exists *as follows*: brotherly love and affection, good will, esteem and benevolence; joy and gladness, great delight and happiness; peace and tranquillity, harmony and concord, security and safety, exemption from chaos, prosperity and freedom, felicity and the assurance of salvation; patience and endurance, forbearance and perseverance, steadfastness and self-restraint; kindness and honesty, respectability and worthiness, uprightness and integrity, goodness and mildness; graciousness and friendliness, energetic and active goodness and zeal for moral excellence and truth that produces rebuking, chastising and correcting in order to form goodness and correctness in others; trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence; gentleness and modesty, courtesy and meekness, friendliness and considerateness; self-control and power, inner authority and mastery, continence and temperance; there is and exists no law or commandment, custom or rule, tradition or order, statute or ordinance, law-code or moral tradition against or contrary to, opposite to, in conflict with or resistant against such things as these mentioned. Moreover, those of the Anointed Messiah have put to death and crucified the flesh and mortal body, the corruptible nature of man, together in close association with its sufferings and afflictions, calamities and sorrows, grievances and misfortunes, evils and troubles, incidents and happenings, as well as its desires and cravings, lusts and longings, covets, impulses and passions. If or whether we live and breathe, are active and powerful, strong and fresh, efficient and endless, vigorous and blessed in Spirit, we may actively walk in harmony and live in conformity with, stand upright together and follow, correspond, conduct ourselves and behave in accordance with Spirit. *Let us* not come to be or exist, begin to be or arise, be made or finish, arrive or be produced, establish or occur, be created or prepared, constitute or appointed, present, institute or form, appear or originate as conceited boasters and self glorifiers, those who want and desire the admiration of others even though we have no glory, worth or value, provoking and irritating, inciting and challenging each other and one another, envying and being jealous over each other's and one another's success, bearing a grudge and ill-will, malice and resentment.

5:21a From the placeholder ΘΥ

5:22a From the placeholder ΠΝΣ

5:24a From the placeholder ΧΥ

5:24b From the placeholder ΕΣΤΑΝ

5:25a From the placeholder ΠΝΙ

5:25b From the placeholder ΠΝΙ

21 (cont)

- 25

## Chapter 6

### You Reap

### What You Sow

Also, brothers and fellow brethren, if or whether any man or human being may be caught or surprised, taken or seized, detected or discovered unawares and therefore overtaken in, by and with any sort of fault or lapse, error or mistake, blunder or offence, slip or stumble, sin or misdeed, wrongdoing or transgression, all of you who are spiritual are to fully render and prepare, strengthen and perfect, complete and equip, put in order and arrange, repair and restore, set right and refit, adjust and reconcile, furnish and mend, make adequate and establish, instruct and teach such a person as this in, by and through a Spirit of gentleness and modesty, courtesy and meekness, friendliness and considerateness; keeping an eye on and noticing, looking and contemplating, beholding and examining, paying attention to and considering, being concerned about and carefully watching, dwelling on and constantly thinking about, observing and fixing your eyes upon your own selves, so you may not be tempted or tested, enticed or led, seduced or solicited to sin, to violate the Torah of the Supreme One or wander from the state of Uprightness. Carry and bear, lift and take up, endure and support each other's and one another's yokes and burdens, weighty scales and heavy beams, obligations and troubles, sufferings and hardships, grieves and miseries, and in this manner and way, fashion and style, thus and so, all of you shall completely and totally complete and fulfil, perfect and celebrate, execute and carry out, finish and conclude, ratify and satisfy, realise and effect, perform and accomplish the Law, the teachings and precepts, instructions and commandments of the Torah of the Anointed Messiah. If indeed a certain someone thinks or presumes, supposes or regards, deems or judges, decides, believes or considers that he is and exists as someone *important*, even though he is and exists as nothing, nobody and no one, that person deceives, seduces and misleads his own mind concerning the truth, but nevertheless, let that person test and examine, prove and scrutinise, distinguish and view, discern and approve the goodness and genuineness, worthiness and excellence of his own work and business, employment and undertaking, act and deed, function and occupation, matter and accomplishment, task and labour, and then, at that time, that person shall have and hold, acquire and receive, regard and count, enjoy and inhabit, bear and uphold, guard and protect, cleave and cling to, depend and rely on, support and sustain, grip and embrace, entertain and keep, own and possess a reason to brag and boast, take pride, rejoice and praise inside and within himself alone, not inside or within another or the other person. Affirming and confirming this, each and every person shall carry and bear, lift and take up, endure and experience his own and peculiar, distinctive and individual, private, separate and personal load and burden, pack, toil and trouble.

6:1a From the placeholder ΠΝΙ

6:2a From the placeholder ΧΥ

1 - 5

Moreover, let the one who is being taught and instructed, informed and endowed with understanding and knowledge regarding the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of the *Supreme One* share and associate, participate and partake, commune and follow, have dealings with and join in, by and with every individual and collective good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable *thing* with the one who is teaching and instructing, informing and endowing them with understanding and knowledge. Do not be deceived or misled, led astray or caused to wander, mistaken or deluded, seduced or coerced into error, falling away from the truth: God is not mocked or sneered at, derided or treated with contempt, jeered at or outwitted, ridiculed or scorned, for the reason that whatever a man or human being may sow and seed, scatter, disperse and spread, this certain thing he or she shall also reap, harvest and gather, because and the fact that concerning this, the one who sows and seeds, scatters, disperses and spreads for and on behalf of his or her own flesh and mortal body, the corruptible nature of man, that person shall reap, harvest and gather corruption and destruction, morally depravity and death, decay and ruin, perdition and dissolution from out of the flesh and mortal body, the corruptible nature of man; but nevertheless, the one who sows and seeds, scatters, disperses and spreads for and on behalf of the Spirit, that person shall reap, harvest and gather eternal and never ending, everlasting and perpetual life and continued existence from out of the Spirit. In addition, let us not grow weary or lose heart, give up or become discouraged, lose enthusiasm or become exhausted from doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting what is good and beautiful, excellent and admirable, useful and suitable, commendable and fine, praiseworthy and genuine, eminent and precious, fitting and important, blameless and noble, pleasant and desirable, advantageous and honourable, for the reason that we shall reap, harvest and gather in a fixed and peculiar, distinctive and individual, private and separate, personal and due season and

6:7a From the placeholder ΘΥ

6:7b From the placeholder ΑΝΩΣ

6:8a From the placeholder ΠΝΑ

6:8b From the placeholder ΠΝΣ

6 - 9

9 (cont) -  
10

favourably definite time, not becoming weary or exhausted, growing weak or losing heart, getting tired out or losing courage, tiring out or giving up. Then and therefore, accordingly, consequently and these things being so, then and therefore, accordingly and as a result of this, just as, like and similar to the fact that we have and hold, acquire and receive, regard and count, enjoy and inhabit, bear and uphold, guard and protect, cleave and cling to, depend and rely on, support and sustain, grip and embrace, entertain and keep, own and possess a suitable and opportune season and fixed definite measure of time, let us make every working effort and practice, endeavour and pains, strive hard and do our best to diligently work and labour, exercise and perform, produce and acquire, accomplish and bring about what is good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable towards and with regards to, with reference and respect to, for the sake of and to the advantage of everyone, individually and collectively, and especially and chiefly, mostly, particularly and above all to the households and domestic families, intimate relatives, kin and near friends of the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One.

Final Warning

11

**Behold, look and see what great, big and tall letters and characters of the alphabet I have written and recorded, inscribed and composed to all of you with my own hand!**

As many as and all that there are of those who want and wish, prefer and aim, intend, will and desire to put on a good showing and exhibition, impression and well standing, pleasant display and a fair appearance in, by and through a fleshy and mortal body, the corruptible nature of man, these certain specific persons force and compel, urge and drive, pressure and stress, press and burden all of you to be circumcised, having your foreskin cut off – only and merely so that, in order that and with the result that they are not pursued and pressed hard after, followed after and tried to catch, chased after and desired to find, endeavoured to acquire and sought after, ran after and persecuted, prosecuted and drove out, expelled and harassed, troubled and molested, mistreated and banished, forced out and impeached, indicted and accused for the upright pole and stake of Yahushua the Anointed Messiah. Affirming and confirming this, those who have already circumcised themselves, cutting off their own foreskin, they do not even guard or keep, protect or watch over, observe or preserve, follow or obey, care for or pay attention to, defend or maintain, cherish or cling to, save or hold fast to a law or commandment, custom or rule, tradition or order, statue or ordinance, law-code or moral tradition, but nevertheless, notwithstanding and on the contrary, they want and wish, prefer and aim, intend, will and desire for all of you to be circumcised, having your foreskin cut off, so that, in order that and with the result that they may brag and boast, take pride, rejoice and praise in, by and with the flesh and mortal body of all of you that is yours. However, may it not come to be or exist, begin to be or arise, be made or finish, arrive or be produced, establish or occur, be created or prepared, constitute or appointed, present, institute or form, appear or originate that I myself should brag or boast, take pride, rejoice or praise in *anything* except and apart from the upright pole and stake of our Sovereign Master, Messiah Yahushua, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Whom world and cosmos, galaxy and universe, the entire realm of man has been crucified to me, dying, perishing and becoming worthless and useless, and I to world and cosmos, galaxy and universe, the entire realm of man. Affirming and confirming this, neither does circumcision, having your foreskin cut off, nor *does* uncircumcision, having foreskin, exist as something important, but nevertheless, notwithstanding and on the contrary, *what is important is* a new and fresh, renewed and unused, unprecedented and uncommon, unknown and remarkable, impressive and superior creation and foundation, transformed habitation and completely changed institution, establishment and building. And as many as and all of those who may have actively walked in harmony and lived in conformity with, stood upright together and followed, corresponded, conducted themselves and behaved in accordance with this certain specific rule and standard, principle and law, measure and statute, then peace and tranquillity, harmony and concord, security and safety, exemption from chaos, prosperity and freedom, felicity and the assurance of salvation, and mercy and compassion, pity, sympathy and kindness upon them, and also upon the Yisra'el of God.

6:12a From the placeholder ΣΤΡΩ  
6:12b From the placeholder ΙΗΥ  
6:12c From the placeholder ΧΡΥ

12 - 16

6:14a From the placeholder ΣΤΡΩ  
6:14b From the placeholder ΚΥ  
6:14c From the placeholder ΧΡΥ  
6:14d From the placeholder ΙΗΥ  
6:14e From the placeholder ΕΣΤΡΑΙ

6:16a From the placeholder ΘΥ

Epilogue

From now on, in the future and for the remainder of time, let no one, nobody and nothing cause or supply, show or hold out, keep or render, offer or present, display or exhibit, give or bestow, source or originate, promote or advocate, bolster or boost, endorse or encourage, urge or nourish, bring about or grant, provide occasion for or foster, sponsor or stimulate, uphold or yield, produce or champion troubles or labours, burdens or vexations, toils or hardships to me, for the reason that I carry and bear, lift and take up, endure and experience the brands, stamps and marks of Yahushua in, by and with my living body. The favour and joy, delight and kindness, glory and charm, sweetness and pleasure, merciful and loving kindness of our Sovereign Master, Messiah Yahushua, be with the Spirit of all of you, brothers and fellow brethren. Yes, truly this is a firm and reliable statement of truth.

6:17a From the placeholder ΙΗΥ  
6:18a From the placeholder ΚΥ  
6:18b From the placeholder ΧΡΥ  
6:18c From the placeholder ΙΗΥ  
6:18d From the placeholder ΠΝΣ

17 - 18

**The End Of  
The Forged  
Letter Known  
As 'To The  
Galatians'**

*Version 1*

As Translated By: Stephen Walch