

ARAMAIC
WORDBOOK
PART 9


GALATIANS

LEGEND
THE CHARACTER CARVER

ܘܢܝܢܐ

ALBION BIBLE
CLASSICS

CHRIST THE CHARACTER CARVER

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INTRODUCTION

The Galatian church was founded AD 45-8. *Galatians* was written some think from Corinth about AD 57 or alternatively in AD 49 from Antioch after the first missionary journey. There is no reference to the 49AD council which would have been apropos to mention in view of the relevance of its conclusions.

Graham Scroggie speaks of “Gallic Celts” who poured into Asia Minor 200-300BC (cf Pausanius). They were he says “Mentally alert impressionable people, vehement and treacherous in dealings easily discouraged and quarrelsome-people given to extremes.” Scroggie points out that 8 out of 12 “works of the flesh” were related to “strife”. *Galatians* looks like a rough draft of *Romans* and both letters were possibly written in the context of Acts 20 1-3. Luther called the epistle “My wife”.

In Galatians 1.6-7 we have the word *AHARATHA* (Another “different” “strange” “foreign” gospel) from which we get our term “heterodoxy”. Before the advent of Christianity Galatians worshipped Adgistis (mother of the gods) and offered human sacrifice.

Their “speedy *AGAL* apostasy” *of a sort describable as ‘a racing engine’ or ‘rushing stream’* [1.6] suggests an early breach of their early faith in or shortly after AD50.

Interesting Aramaic terms have throughout been transliterated into English for the reader. Classic teaching points set out in bold type and numbered thus **(I)**.

Bob Coffey Westgate 2017 / Albion Court 2018

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CHAPTER (1)

1 Paul –apostle not from the sons of men and not by the hand B'YAD *indicative of power & authority* of a son of man but by the hand of Jesus the Messiah and God (his) Father-He who raised Him from the house of death.

2 And all the brothers who are with me to the assembly that is in Galatia.

3 Grace be with you and peace from God the Father and from (our) Lord Jesus the Messiah.

4 He who gave His soul or life on behalf of our sins to free us from this evil world or age exactly in the will of God (our) Father.

5 In order that D' to Him should be glory to the age of ages (eternity) Amen.

6 I have marveled exactly **(I) how with rolling speed AGAL** you have turned from Messiah-He who called you by (His) grace to a foreign or different hope or gospel.

The metaphor cites “speed” like a “fast flowing river” or “spinning chariot wheel”

7 Which AIDA does not exist; but there are some men who disturb or shake you DALAH *like a storm* and they desire to cause a replacement of the gospel of Christ.

8 Even if however DIN we or an angel from heaven should bring good news outside that good news we brought he would be damned or should be banned KHAYM. *The comment delineates human reaction and God’s judgment. By implication angels may be punished and “damned”.*

9 Exactly as I said at first I say now that “If anyone brings you a gospel outside of what you have received he should be banned.”

10 For do I now plead with the children of men or God? Or do I seek to please the children of men? For if till now I have been pleasing men I have not been the servant of Messiah.

11 I give you to understand however that the gospel that was the hope that I brought was not from the a son of man.

12 For I neither received and learned it from a son of man but **(II) by revelation GALINAH open sight of Jesus the Messiah**. Thus Paul lays claim to apostleship.

13 For you have heard of my conversion HAPHEK because from the first that was in Judaism –then I was increasingly persecuting the church of God and waste it HARAB. *Paul could not destroy the church but he gave it a bad name. The Greek is πορθεω “to ravage”.*

14 And I was well exceeding in the Jewish religion beyond many who were men of my years in my race or family and was very zealous in the teaching of the Fathers.

15 When He who separated me from the womb of my mother and called me by His grace. *Here we ought to pause because “grace” gave us birth and grace gave us “new birth”.*

16 That He might reveal His “creating” son BARAH in me that I might bring the gospel among the Gentiles I did not make it known to flesh and blood as a “son of the moment” (i.e. at that time)

17 Neither did I go to Jerusalem to the apostles who were before me but I went to Arabia and returned again to Damascus.

18 And after 3 years I went to Jerusalem to see **Cephas** and stayed intimate with him for 15 days.

19 I however DIN did not see another apostle but **James** only-brother of **(our)** Lord.

20 These things however that may be-that I write to you behold before God I do not deceive you KADAB

21 After these things I came to the regions of Syria and Cilicia.

22 And the assemblies h'ADATHA in Judea who are in Messiah did not know me by face.

23 But they heard one thing only that he who from the first had persecuted us –behold **(III) now he preaches the faith** which he had pulled down SAHAP. *Paul's conversion marks the end of his career against Christianity but what of its beginning?. Had he been an active opponent from the earlier watershed of the cross or Pentecost?This chapter annotates "progress in faith"from Damascus to Arabia's solitude to Damascus, Jerusalem's fellowship and information extravaganza and then to Antioch's expansion of the faith as an Aramaic teacher of Christianity.*

24 And they were glorying in God through me.

CHAPTER (2)

AGAPESANTOS [*Greek Paul says He has been once for all a lover of my soul-cf the hymn Jesus lover of my soul by Charles Wesley*] *Paul is emphatic in this letter that Love is the capstone of Christianity-cf 1Corinthians13 where love is personified in Jesus eg "Love(Jesus) suffers long and is kind"*

1 Definitively DIN after 14 years I went up to Jerusalem with Barnabas and managed to steer DABR Titus with me.

2 I went up definitively with revelation and I revealed to them the gospel which I herald among the Gentiles and I showed it to those who supposed they were something essential" D'MEDEM; **(IV) they were essential privately BINI for me and themselves** - else I had run with energy(The Greek τρέχω means to "run fast" or "at distance") and might strain at running in vain. *I believe Paul is saying that he obtained his "vital"first facts from Peter and James. Paul is also saying that Peter and James the Lord's brother were vital joint leaders in Jerusalem. He is not disparaging them*

3 Titus also who was with me was Aramean(Syrian-from the Antiochene church presumably) was not *urged* AENAS to be circumcised.

4 Definitively because of false brothers who came up entering in to investigate in depth GISHAA the liberty HARUTHA (freedom from slavery) that we have in Jesus the Messiah with the precise aim that they might enslave **me**(*The Greek has "us"-a minor scribal error/change*).

5 Nor for a moment (or)an hour SHhAA did we give way or get hooked RAMA on their slavery that the reality and truth of the gospel may remain with you.

6 Those definitively that were thought to be essential to whatever(happened)-who were not essential (*i.e. they were not crical focus of the principle of "freedom"*)though it matters not to me for God does not accept the faces of men; however, those people added nothing to me (*they did not increase the weight of Paul's case*)

7 But on the contrary AHRANIAITH for they saw that I was entrusted with the good news for the uncircumcision exactly as Cephas was with news for the circumcision.

8 He who encourages Cephas in the apostleship of the circumcision also encourages me in the apostleship of the Gentiles.

9 **(V) And when James and Cephas and John were aware personally of the grace that was caused to be given me these esteemed to be essential AITHITHUN pillars**

AMUDA gave me and Barnabas the right hand of fellowship SHAOTHEP or association that we are in the house of the Gentiles and they in the house of the circumcision.

10 (VI) Only that we would remember and relate about **EhAED the poor MESCIN the poverty stricken and it had indeed been a concern of mine to do this.** *Clearly this increasing need was afflicting the church in Jerusalem-famine may also have taken hold with increasing political tension. Paul began to pull the Gentile churches together to assist with this problem. Love means sharing the good things of God.*

11 When Cephas came to Antioch to his face I reproved him KASA because they(at Antioch) had been stumbled by him (VII)THEQAL.*(The Greek κατεγνωσμενος "he was to be blamed" is altogether different –METHDIBU does not appear in the Aramaic).*Clearly Christians from Jerusalem frequented the church at Antioch and to an extent were influencing it toward circumcision-The Antiochenes seemed to "take exception" THEQAL (second meaning).Growth in grace means opening one's heart to the need of the world for Christ and keeping it open!

12 For before hefty men ENOSHA would come from the intimate circle LOTH of James –he was eating with the Gentiles -when they came however he withdrew himself and separated because he respected and dreaded those who were of the circumcision

13 Others of the Judeans who also were with him yielded or submitted RAMIN (were "bridled") in this way so that Barnabas was led to accept because of their persons.

14 And when I saw that they were going away but not uprightly in the truth of the gospel I said to Cephas in the eyes of all "If you who are a Jew are living an Aramean life and you are not Jewish (in lifestyle) exactly why do you press or urge Gentiles to live as Jewish people should live?"

15 For we from our natural stem are Judeans and we are not Gentiles in breach of the law.

16 Because we know that the son of man is not justified by the service and works of the written law but by **the faithfulness of Jesus** the Messiah-we also believe in Jesus the Messiah that we shall be justified by **faith of the Messiah** and not from works of the written law because from the works of the written law shall no flesh BASAR (Jew or Gentile) be justified."(cf Habakkuk2.4).

17 **When** however we plead or pray to be justified by Messiah we ourselves are found to be sinners then is Jesus the Messiah the active minister of sin? *Paul is arguing that we though Christians also still categorise as "sinners" however unwillingly –is Jesus responsible for or to be indited with promoting sin?*

18 For if I build again those things that I destroyed I have manifested myself as destructive of the covenant.

19 For I by the written law have died to the written law that I might live in relationship to God. *Paul urges that by the commandment which Moses wrote he is slain that by faith he might live through relationship with Christ by faith.*

20 And with Messiah I have been crucified that **from then** it was not I living(the new eternal life) but Messiah in me. And this life that I now live in the flesh I live by that faith of the Son of God who loved us and gave Himself **on behalf of us.**(VIII) *The Aramaic uses the plural not the personal of Paul. The apostle has 12 personal*

references before this-one might ask why he adds two inclusive references as the Aramaic demonstrates? There is only an IOTA of difference in the Dead Sea and Herodian script 𐤎𐤁𐤃𐤃 / 𐤎𐤁𐤃𐤃 the Estrangela is ܢܒܗܕ / ܢܒܗܕ—what appears to have happened is that the Aramaic has been misunderstood and the Greek has produced ΨΙΠΕΜΟΙ for ΥΠΙΠΕΜΩΝ. **Without Galatians the theology of Christ's death on the behalf of all nations and the inclusiveness of Paul vis-à-vis the limited vision of Peter at one stage would be more about a dispute than a principle.**

21 I do not reject the grace of God for if righteousness is by the written law the Messiah died for what? (ie for no reason/nothing)

CHAPTER (3)

1 **(IX)** O Galatians –you are lacking in understanding RAINA; Who is envious (or) jealous HASAM of you for behold Jesus was described or represented and **delineated TZOR BEFORE YOUR EYES (as) the designer ܥܝܢܐ , carver or fashioner TZIR WHEN He was crucified. The death of Christ –the crucifixion is the apex of love and the “finished work” of the carpenter/carver. The Jews who had not found Christ are jealous that so many had converted and were anxious to win them back. Galatians should “understand” and factor in the apostle’s clear teaching and not be diverted to Judaism again-equally they should see how clearly he explained the gospel and how earnest he is to confirm them in the faith. The reference to the “one who fashions” The Greek word Βασκανω means “bewitched” or “cast a spell on”. The question should not take us to think of a witch for an answer but to the arch deceiver-Satan. The battle is not just with the flesh-it is with the adversary of souls.The relevance of the Aramaic “one who fashions” is that the cross and the death of Christ is the centre of the work of the Lord who refashions our lives and as that is painstaking work so the cross was quite the most strenuous and exhausting and severe task that could be undertaken. Besides this “exactly” describes the work Christ is doing for us. Christ’s motto was “thorough” and that is what He desires in our lives. As a carver-carpenter He “did all things well or “thoroughly”(Mark7.37).This adds impetus to the call to progress in faith and love.**

2 **(X)** Now Paul deals with 4 theological questions which focus the salvation of God on our faith in Christ’s atonement not our works under the monitoring of the law. This only I want to know from you; was it **from the works and service of the written law that you received the Spirit or from the hearing** and obedience of faith? Paul is anxious to point out how they began-did they believe in Jesus and the necessity of His death to save and why then resort again to dependence on the law?

3 Are you void of understanding or foolish SACAL in this way that you have begun in the Spirit and **are you now making a finish in the flesh?** Paul is querying the Galatians and suggesting it is quite unwise and indeed antagonistic to Christianity to dispense with the work and guidance of the Holy Spirit in the Christian life.

4 **Have you believed or endured or declared SIBAR all these things for nothing in vain or rashly AIQA?** The apostle asks why they made profession at cost? Why they held to the faith despite opposition? Why they believed despite contrary teaching in earlier experience? These pointed queries relate to the work of Christ as their “artificer” who carves out their future aright.

5 Is He who gave the Spirit among you and does works of power among you (acting) from works of the written law or from the obedience of faith?

This fourth query as to the nature of God asks them to choose whether God's dynamic derives from the written law of Moses or from His own nature as one who answers the prayer of faith.

6 Exactly as Abraham believed God and it was reckoned HASHAB to him as righteousness.

7 Be aware thus HACIL that those who are from faith HIMANOTHA are the sons of Abraham.

8 (XI) ***The argument and principle of "Blessing via covenant faith" and not "Legal obedience" further enhances the deconstruction for all time of the theory of good works righteousness-supplying good reason for Luther to declare him to be "married to this letter."*** For because METUL before that God was aware that it is by faith that the peoples are justified(ones) God evangelized or brought good news to Abraham exactly as the scriptures say "In you shall all the nations be blessed".

9 What then MADIN "Believers are blest with faithful Abraham". *The point made more clearly by the Aramaic is that God took the gospel to Abraham requiring faith in the forseen sacrifice & atonement. We shall that base when we believe in the atoning Messiah.*

10 For those who are from the stock MIN or born of the line of works are of the law under a curse for it is written "Cursed is everyone who shall not do all that is written in this law"(Deuteronomy 27.26).*Being from good family stock is not redemptive-only faith in the atoning redeemer.*

11 (XII) ***Paul now asserts that God himself through the prophet Habakkuk circa 607BC just prior to the destruction of Jerusalem in 586BC and the carrying away to Babylon. A nation now to survive without the temple was told that God prized faith most of all. God loved "My righteous man justified by my faith that is in me".*** Conversely a man is not justified by the law . **This one thing God intimately revealed** because METUL it is written "The just shall live by faith" (Habakkuk2.4).

12 The law conversely was not from faith but whoever shall do hAVAD those things written in it shall live.

13 But Messiah redeemed us from the curse of the law and He on our behalf HALEPH became a curse for it is written "Everyone who is hanged on a tree QISA *a stake or gibbet* is cursed"(Dt.21.23).

14 That the blessing of Abraham will be among the nations through Yeshua the Messiah and we may receive the promise or declaration SHUWADIA of the Spirit by faith.

15 My brothers I speak as among the sons of men that a covenant among men which is confirmed no man rejects SALA or changes or alters HALAPH anything in it.

16 (XIII) ***The most ancient spiritual stance on being right with God was writ clear in Genesis circa 1800BC and it was a covenant and could not be changed even by the statutes of Mosaic law writ by the finger of the covenant making God. Covenant centrted in "the seed" Christ stood still unfringed, superlative and operative.*** The promise to Abraham however was promised MALAC to his seed and He(the Lord) did not say to him "To your seeds" to be precise as to many but to your "seed" precisely - to the One who is Messiah.

17 However I say this that the covenant that was from the first was caused to be true or confirmed by God in the Messiah that the written law which was 430 years later could not cast away SALA or root out. *Paul is stressing that the law is not superior to the promise-the former prevents some crime but the latter brings the blessing of life with God.*

18 If however the inheritance is from the law it will not therefore be from the promise MULCANA to Abraham but it is by the promise God gave him.

19 Why therefore is there written Law? It was added because of seduction error and apostasy MASATINA **until the seed would come** to whom the promise SHUWADIA was made. That law was given by the hand of angels –emphatically by the hand of a mediator. *Paul is affirming that the angels wrote the law and it was handed over by the Mediator.*

20 The mediator conversely has not been of one –but conversely God is One. *Paul is explaining that mediators are elected by two parties but in this instance God chose to act and provide himself as Mediator. The mediator is drawn from God’s own side.*

21 Is the written law is therefore contrary to the promise of God? God forbid-for if a law was given that was capable of life-giving in reality SHARIRA righteousness would have been by the law.

22 But written scriptural (law) CATHBA has imprisoned and bound or beleaguered HABASH everything under sin. *Everything is contained and argued to be sin so that the promise by **the faith** in Jesus the Messiah would be given freely to those who believe. Thus prison for those who look to works and law and liberty to those who believe and trust Christ.*

23 (XIV) **Faith was ever there from Abraham through Moses to David and Habakkuk but “the faith” in association with the disciples of Christ was new. All the period since Moses the monitor was the law and its rabbis. Now the teachers of free men of Christ were to be the apostles.** But until **the faith** would come the written law had guarded us when we were imprisoned to the faith that was going to have been revealed. *Paul’s imagery of prison which was unhappily very familiar to him indicates that until someone came in covenant love to release us we were guarded in a kind of prison lest we should act unrighteously. Such persons would not be truly righteous –just deter3red from major sins.*

24 Therefore the law was a discipline instructor TARA to intimate Messiah that we should be justified by **the faith**. *Messiah is described here as coming nigh not so much by handing over the law as coming closer day by day under the promise. Paul now writing in the NT era is aware that the promise has surpassed the law to the extent of annulling it as an agent to remind us of God who desired us to live aright and came himself to Sinai to hand over the law.*

25 But when **the faith** came we were no longer under the discipline instructor.

26 You are all children of God by the faith of Jesus Messiah

27 For those who have been baptized have put on Messiah. *The prison picture continues –we are washed and clothed anew to live as freemen of Christ.*

28 There is neither Jew nor Aramean; neither servant nor son of liberty; neither male nor female for you all are in Jesus the Messiah. *There are 22 NT references to Arameans 20 of which are changed to “Greeks”. It has been suggested that this was*

done before AD68 when Nero's reign ended because it is likely tht all NT Aramaic was translated inot Greek before that time.

29 And if you are of Messiah you are the seed of Abraham and heirs of the promise. *The sea change of being out of prison and enjoying an inheritance with promise of eternal life is the prize of **the gospel faith in Jesus Christ** and with it the power by the Spirit to live the life of faith.*

CHAPTER (4)

1 I say conversely DIN that during whatever time the heir is a child he is not separate from servants even when he is lord of them all.

2 But he is under guardians and masters of houses till the time appointed SAM *set or determined(for favour)*of his father.

3 Also in this way we when children were under the first principles or element or primitive (*Greek στοιχεια the Aramaic ESTOKSA occurs 6 times in the NT and the Greek 13 times in the Koine.*The languages exchange either way on this word and the Aramaic has a claim to be early.

4 When the completion of the time came God sent His Son and He was from a woman and He was under the law. *Even as Lord of all Jesus is subject to law.*

5 That He might redeem or buy with a ransom ZABAN those under law and we would receive the standing or position of heirs.

6 (XV) ***The widespread dissemination of the Holy Spirit accompanied the New Covenant as never before and enabled new freedom and assurance.*** And because you are (already) children God has sent the Spirit of His Son into your hearts who cries out Father (**our**) father. *The Greek has "Abba Father" using one Aramaic and one Greek word. Thus the Greek pays homage to the Aramaic it copies.*

7 So **after this** MAKIL you are not servants but sons and if sons also heirs of God by the power direction and help of Jesus the Messiah.

8 For **at that distinct time** HIDIN when you had not known God you did sterling service to those that by nature KINHUN were not God.

9 But **from now** KHASHA that you have known God and added to that been known by God you have turned to the ill and weak principles ESTOKASA (Greek στοιχεια) and from the top(the church leadership down) you want to make yourselves servants to them.

10 You keep days and lunar times and seasons and years.

11 I dread lest I have laboured for nothing among you.

12 Be like me I beg of you because I also have been like you my brothers-you have done me no wrong.

13 You know that through illness in my flesh I have brought you gospel news and hope from the first.

14 And you did not ridicule the trial of my flesh nor loathed it but you received me exactly as you would an angel of God and exactly as if you welcomed Jesus the Messiah.

15 Where then from now KHAKIL is your blessedness for I testify over you that if it were possible you would have plucked out KHATZA your eyes and given them to me.

16 For what reason have I become an enemy BAALDBUBA to you because I preached the reality and truth to you?

17 It is not for your excellence or beauty they rival or emulate KHASAM you but they want to oppress you that you may copy them.

18 But it is lovely that you would emulate what is excellent all the time not just when I am with you.

19 (XVI) Emulate those children for whom from the first I strive in labour **until the Messiah is formed TSOR or depicted in you.** *Paul returns notably to his reference to the carver in chapter three verse one. The tragedy of undeveloped or part carved character is the effect the apostle seeks at all costs to avoid.*

20 I was willing to be close to you and now (I wish) to change my tone(the daughter of my voice) because I am amazed THAMAH at you.

21 Those of you who tell me you wish to be under the law do not obey it.

22 For it is written “Abraham had two sons –one from a maidservant and one from a freewoman. The Aramaic as oftentimes rhymes-MIN AMATHA MIN H’ARATHA

23 But he that was from the maid was born of the flesh; conversely he born of the freewoman is by promise.

24 (XVII) *The parable of Sarai and Hagar gains its eminence from the ascension to heaven of Christ there in the New Jerusalem(above) gathered with His believing saints. His ascension and session underscore the carver’s completed work.* These however are **allegories or parables** PALATHA of two covenants-the one from Mt Sinai which is Hagar begets for bondage.

25 For Hagar is Mt Sinai which is in Arabia and the completion or perfection of this is Jerusalem serving slavery with her children.

26 Conversely that Jerusalem above ALITHA is free which is our mother.

27 For it is written “Rejoice O barren she who does not bear and be merry and bright PAZA and call out she who does not give birth because the sons of the desolate are more than the sons of the wife.”

28 We conversely my brothers exactly like Isaac are sons of promise.

29 And just as at that exact time he who was born of the flesh persecuted him who was born by the Spirit so also from now forward. *It is notable that just as Esau persecuted Jacob so in the latter day the modern equivalent-the Arab people persecute the Jews and the recipients of the works based Arab faith persecute Christians. The Galatian parable of the two Jerusalems continues to have relevance.*

30 But what do the scriptures say? “Cast out NAPHAQ or drive out & repudiate the maid and her son because the son of the maidservant will not inherit alongside the son of the freewoman.”

31 We therefore my brothers are not the children of the maid but of the son.

I instance from my companion commentary on the Greek the twelve “extensions” of the explanation of “liberty” after the four cumulative arguments put in this chapter.

A. v.21 You say to me “I want to be legal!” Listen “Abram had two sons-one by the bondwoman”

B v.25 This Hagar is Sinai-“Hagar” means “mountain” so “bondage mountain”

C. v.27 It is written “**Be glad, be kindly, cheer up be delighted-concerning Sara.**

D. Throw out the slave woman for her son shall not be heir with the free. So Paul moves to his great second conclusion “Therefore stand in the liberty with which Christ made you free!”(Technically this conclusion is in 5.1 but it is part of the argument of chapter 4)

Now for the 13 facts adduced in favour of growth to maturity-the thrust of the letter!

- (1) For exactly as long as the heir is a child he carries on till the end of that period like a slave though Lord of all. So leave the bondage of “elements” of worldliness
- (2) Time’s fullness has come-Jesus has bought us from the slave market-enjoy son ship
- (3) Exercise your language of prayer speaking freely to the Father for you are sons.

- (4) You are a slave no more-you can't be both-you are an heir through Christ alone!
- (5) Nature worship prevailed in Galatia and idolatry-but having experience of God is so different
- (6) Being known by God is so different. Observation of days months, special moments and special years is empty if they are all. Pauline labours were vain if they went back there. Paul remembers them welcome him as an angel-no setting at naught or spitting at him as they did at Jesus but they received him-and Christ the blesser. This was the great joy and Paul takes them back to it. They would have dug out their eyes for him.
- (7) Keep you warm passion alive. Paul uses the idea of courtship and asks for no loss of affection.
- (8) Paul is willing to be with them at the very moment of writing and would change his tone for he is in a strait-a hard place-with no room for manoeuvre
- (9) The implications earlier stated come in at this point and amid them Paul adds "Isaac was born free and Ishmael as a slave. This is, sadly, not just a historic but a continuing reality for the promise attached to the Isaac offering and faith in the God who gives life from the dead and assured if Isaac were offered he would rise again i.e. the resurrection faith.
- (10) Hagar is Mt Sinai-laws, laws, laws and submission to them with its utter hopelessness.
- (11) In New Testament days the mountain was in the same range or coordinate with Jerusalem which had chosen Sinai not the mount of the Beatitudes as its favourite climb. It was "Hagar" the "hard mountain"
- (12) Jerusalem is in bondage with her children as taught in law without the blessedness of resurrection "walk" and "faith".
- (13) But "Jerusalem above" (Zion) where David was born is the home of free people. The higher realm where one is in touch with Christ is a free place of exultation. Paul addresses the Galatians as "brothers" who are born again in the John3.7 sense of "being born from above". So the Galatians are asked to stand and not to be "entangled" in a "bond" of slavery. They should raise the banner-take their stand on the stronghold of faith in Yeshua rid them of the deceiver and halt in their career toward defection and apostasy.

CHAPTER (5)

1 (XVIII) *The yoke of Christian and Jew under obedience to law to advance righteousness is here declared at an end. Our new affiliation and fellowship is in "the faith" of the Son of God who loved us.* Stand from now on KHAKIL in the liberty or emancipation KHAROTHA with which Christ has freed us and do not be yoked KEDAN again in a yoke NIRA of bondage. *Paul is referring to oxen under yoke –something from which to be emancipated is approaching impossible.*

2 Behold I Paul say to you that if you will be circumcised Messiah profits you nothing HANA give you no pleasure or yields you no benefit.

3 I conversely testify again to every one that he is obliged that he should serve all the law.

4 You have been abrogated from Mesiah –those of you who are justified by the law and you have fallen from grace.

5. For we by the Spirit who is from faith wait for the hope or good news of righteousness.

6 For in Jesus Messiah circumcision is nothing neither is uncircumcision but faith that has been perfected **in love**. The Greek "working by" *ενεργουμένη* is quite different from the Aramaic GAMER concept of "completion". The Aramaic word "helped" METHADRA which has a similar meaning to "works" is somewhat similar in form but there appears to be an error in translation. It is true that faith does work by love but the truth is that Paul is constantly referring to the Galatians as needing to be complete and to be fully formed and that love is the efficient factor.

7 (XIX) *The illustrations of the stumble in the race and the yeast further enforce the need to concentrate on the "finish" and to avoid the niceties as "anise and cumin" that deter from the grandeur of judgment and righteousness and faith. You were*

running beautifully; who disturbed or alarmed you DOD that you should not obey the truth.

8 Your conviction or assurance PIS is not from Him who called you.

9 A little yeast ferments HAMA or heats up & warms the whole choice GABITHA or offering.

10 I do trust you by our Lord that you will not agree with RhAA strange things whoever that is who troubles or disturbs DALA you; he will endure SIBAR judgment whoever he is. *The apostle appears to instance one human source of disruption and warns that he will come to judgment.*

11 Why so definitively my brothers ***if until now I preach circumcision*** am I persecuted. Has the stumblingblock CASHALA of the cross been abolished or ceased Batal? The apostle though circumcised has a message of life that does not come by clean skin but by a circumcised heart that is right in the sight of God. *Paul of course did not currently preach circumcision or legal ritualism as radical obedience but faith in the Christ of the cross and circumcision of heart through Him.*

12 **(XX) The specific of circumcision for the proselyte is simply rejected in favour of heart righteousness through faith in Christ. Paul would go so far as to lose form the church those who insist on Gentiles becoming proselytes.** But I desire or am attached to the thought SHATOPH that those who disturb DALAH you would be absolutely castrated *The expression picks up the circumcision idea and Paul is bold to develop it into full castration with the Aramaic "In being castrated be fully castrated" PASAQ.*

13 You my brothers are definitively called to liberty only let not your liberty or freedom be a pretext ELATHA or argument for the flesh but **by love** be those who are serving one another. *Paul gives a strong axiom of the liberty of the New Covenant- namely "By love serve".*

14 **(XXI) A new law-the law of Christ that love of the Lord by faith fulfils the law stands to bar the law of Moses placing binding rules on the Christian.** For the entire law is fulfilled in this one theological word or eloquent saying or aphorism MALTHA "You shall **love your neighbour** as yourself".

15 If conversely you bite gnaw or sting and swallow one another watch lest you are destroyed or wiped out by one another. *Paul foresees that the church could be eliminated by lack of true Christian affection. Galatia became "the land of a thousand churches" so it must have heed the advice and grown as a result.*

16 **(XXII) Fellowship and "keeping in step" with the Spirit now replaces pacing life by comparing my life daily with the 10 commandments.** I say decidedly DIN that you should be walking i.e. "living" in the Spirit and so you will not ever or at any time MATHOM serve the craving of the flesh.

17 For the flesh covets or lusts RAG for anything that destroys or harms the Spirit and the Spirit has an appetite for or sets as its objective what harms the flesh and they are both opponents one of the other so you will not do anything that you want. *This saying is somewhat diffuse but it shows a mutual exclusiveness of flesh and spirit so that appetites are universally mixed and mankind is not capable of living on level exclusively without that renewal that governs the appetites.*

18 **(XXIII) Works and fruits are now contrasted -looking deeper they are not to be sought in the diary but in the heart-the heart that is satiated with carnality and the heart zealous for Christ.** But if you are lead by the Spirit you are not under the law.

19 For the works of the flesh are known-which exist as fornication, uncleanness or filth TANAPHOTHA, whoredom

20 Wholesale service of idols, witchcraft, incantation of charms HARSHOTHA, blasphemy or adversarial living, contention HARINA, jealousy or rivalry TANAN, hot rage, stubbornness or resistance HATZINA, divisions PELEGOTHA, schisms SADEQ schism or being riven apart.

21 Envy, killing, drunkenness or drunken bouts ROIUATHA, reveling or singing RAMARA *clearly raucous loud drunken song* and those who are providing for or care about, deal in and perform SAKHR such things I told you from the first and now for the future I say that they shall not inherit the kingdom of God.

22 The fruits PIARA *The Aramaic is a plural with a penultimate “e” vocalization instead of “in” which makes it more confusing. The verb AITHIHUN agrees in the plural so the grammar is not in doubt.* The fruits of the Spirit are **loveHOBAN**, joy **HADOTHA**, peace **SHALOMA**, longsuffering **MAGAROTH RUHA**, sweetness **BASIMOTHA**, grace **TIBUTHA**, faith **HIMANUTHA**.

23 Humility **MAKIKOTHA**, endurance **SIBARNOTHA** *The stem of this word admits of hope and good news too –a rich word against these no law is established or set up.*

24 Those decidedly who are of Messiah have crucified with the flesh all its sicknesses CAABOHI *with pain torment and grief* and cravings RAGIGTHA *appetites & savouring.*

25 Therefore KHAKIL *from now on* we shall live by the Spirit and be complete and surrendered SHALAM to the Spirit.

26 And let us not be people of vain glory SARIQ SHUBAHA *unprofitable opinion, proud orthodoxy* who belittle one another QALAM and are spiteful HASAM against one another *begrudging and backbiting.*

CHAPTER (6)

1 My brothers if any man among you should be overtaken or forestalled or caught QADAM by a transgression or foolish act SACAL those of you who are in the Spirit restore TEQAN him in the spirit of humility and be vigilant and prudent ZAHAR so that you also are not tempted.

2 And bear or carry TKA one another’s burdens or oppressions for thus you will fulfil the **Law of Messiah.**

3 For if a man thinks that he is something when he is not he deceives himself, is bewildered or wandering in error ThAA.

4 But a man should prove, examine or take time to test and consider his work of service and then there will be splendour or rightful pride or orthodox opinion by merit of himself and not through others.

5 (XXIV) *Finally Paul contrasts the law of Christ(v2) Love with the Pride of life and asks us all to examine ourselves as to which is the prevailing principle of life?* For every person should carry his own cargo YABEL also stands for “a stream” and a man like a stream should direct the flow of his life and its burdens and take their weight. *That is the way life flows best.*

6 But let him who hears the word share with him who is heard belonging to him in all good things. *The apostle indicates that there were local teachers who belonged to those who heard the word in local assemblies in Galatia. That is borne out by historical references.*

7 Do not err: God has not been put to shame; whatever kind (of seed) a son of man sows that he reaps.

8 Whoever sows of the flesh from the flesh reaps destruction and whoever sows of the Spirit shall reap eternal life.

9 When we serve what is good let it not be irksome wearying or boring MEAN to us for there will be a time that we reap and that will not be tedious or render us lazy or allow inactivity MEAN.

10 Now therefore while there is opportunity let us do solid work PELAH TABATHA on an intimate basis for everyone, additionally to sons of the household of faith.

11 Consider or take note of these writings that ***I have written to you with my own hand.*** *Paul's eye issues were either intermittent or not pronounced 13 years into his ministry and some 13 or 14 from the time of writing the Timothy epistles when he used an amanuensis to transcribe his thoughts save for his signature.*

12 Those who wish you to make boast in the flesh urge you to be circumcised only because they would not be persecuted for the crucifixion ZAQIPHUTHA of Messiah.

13 **(XXIV B) Paul emphasizes the “principle of independence” of Christians and the Church and the right we have under the Lord to prevent our bodies being taken over by Judaistic practice.** *For neither do such as those circumcised keep the law but they wish you to be circumcised that they may boast in your flesh—the flesh that is yours! The Aramaic has a typical double statement—its regular emphatic.*

14 But belonging me let there not be that to boast of except in the crucifixion of our Lord Yeshua the Messiah for in Him the world is crucified for me and I have been crucified as regards the world.

15 For Circumcision is not an existent issue nor uncircumcision but the New or restored Creation BARITHA *The same consonants mean “a renewed desert” and “a restored road” but the vocalization is different. BERITHA is the street, BARITHA is the field or desert and BIRATHA is the creature or whole creation. All actions are beautiful but the latter is grand beyond arable reculturing or de-desertification and road construction on the grand scale.*

16 **(XXV) Because the apostle has delivered such a critique he feels he has to demonstrate the original intent of god in covenant synthesizes best with the New Testament even better than the law of Moses and it has the earliest provenance in the heart of God.** *And those who welcome and adhere to the completion of SHELAM this ancient road or old way SHIKILAH peace SHALAMA shall be on them and compassionate affection be upon the Israel of ELOHA. Paul was a member of the people early called “the people of the Way—Jesus being “the Way”. Ironically though Christianity was comparatively new and was bundled together with Essenes, Zealots and Saducees as a sect of Judaism at its inception the two ways parted as numbers grew and Christianity became established as the mainstream monotheistic faith amongst Gentiles. “The Way” had the distinction of originating in the heart of God who declared in the Garden of Eden that “The seed(singular) of the woman would bruise the serpent’s head(Satan’s head). John the divine would speak of the Lamb*

slain before the world was founded (Apoc. 13.8) and Peter hailed Christ as “Chosen before the world’s foundation” (1Peter1.20). The covenant with Abraham put into operation the earliest Jewish understanding of the way of faith and this had been delivered by the “angel of the Lord”(Genesis22.15)-a term Christians recognize as shorthand for the pre-incarnate form of Christ.

17 Therefore MAKIL from now on no person will put torment my way for I have received the scars or lifted up the cross of our Lord Yeshua SHAKIL in or with my body. Paul has used an Aramaic phrase to say two things-he has marks of beatings and stonings and he has as it were “shouldered the cross” in such persecution. *Paul is to be esteemed for holding to the faith he once despised despite 2Corinthians 11.*

(a) 5 sets of 39 lashes from the Jews his own nation

(b)3 beatings with rods by lictors

(c) 1 stoning at Lystra by Galatians

(d)A night and day unshipped on the Mediterranean

(e) Through dangers in rivers, by bandits, his own & other races, in city & country.

Theseall these he coupled with his eye issues for which distinctly he sought God’s healing 3 times then no more and over them all he palced the words the Lord gave him “my grace is sufficient for you for my power is made perfect in your weakness”(2Corinthians 12.9)

18 The **grace** of (our) Lord Jesus the Messiah is with your spirit my brothers. Amen. *Paul shares the word God gave him with the Christians who have to bear the cross and suffer persecution. He knows God is glorified in our weakness and Christians encouraged by the favour of providential help through their pilgrimage.*

FINIS

Bob Coffey

Albion Court

Eve of Easter day April 1 2018

*Love of Christ so freely given,
Grace of God beyond degree,
Mercy higher than the heaven,
Deeper than the deepest sea.*

*All that thrills my soul is Jesus;
He is more than life to me;
And the fairest of ten thousand,
In my blessed Lord I see.*