

Moshiach's Letter through the Shliach Sha'ul to the Brit Chadasha Kehillah in Galatia

Introduction

Galatians was probably written around 49 C.E. just after Rav Sha'ul's first Shlichus journey. It was probably written from Antioch in Syria. The chukim of the Torah along with bris milah are the covenant privileges given by HASHEM to preserve the existence of Yehudim as a people (see Ac 21:20-26; 16:1-3); however, as individuals, Jews as well as non-Jews must not take their eyes off saving faith's all-important eternal bris milah excision of the unregenerate "basar," which excision is hitkhdshut regeneration and rebirth in Moshiach in the Ruach Hakodesh, the only salvation for Abraham no less than for all Abraham's children. See Yn 3:3 and Co 2:11-13.

This book covers some of the same themes as that of Romans, which was written around 57 C.E. Look at Ga 3:12-13 and also Ro 4:14. When certain legalists visited the Galatian congregations and taught these non-Jews a doctrine that added conditions to salvation, the corrective had to be made that those who have a claim to the inheritance on the basis of their fulfillment of the law boil down to one individual, Moshiach, as is stated in Ga 3:12-13. So only Moshiach has a claim on HASHEM on the basis of his obedience and his total walk on the Derech Hakodesh in that he never sinned (MJ 4:15; 7:26; 1K 2:22; Isa 53:9; Yn 8:23; 8:46; Ex

12:5; Yn 1:29; 2C 5:21). Anyone else who assumes such about himself or herself is delusional. For as bnei Adam we are sin not just in what we do, but in what we are, as blind, depraved creatures running from the Word and hiding in our shame and guilt (see Ps 51; Gn 3:8). How can we seek self-attained salvation through meritorious works if we do not even understand our own depravity and need for HASHEM's gracious gift of Moshiach Tzidkeinu? This was the problem with the Galatians.

¹ From Sha'ul, a Shliach, not from Bnei Adam, nor through Bnei Adam, but through Rebbe, Melech HaMoshiach Yehoshua and HASHEM, Elohim Avinu, the One of whom [we say] Mechayyei Mesim Atah (*Thou Revivest the Dead*), even the Moshiach,

² And from all the Achim B'Moshiach with me; to the Kehillot of Galatia.

³ Chen v'Chesed HASHEM to you and Shalom HASHEM from Elohim Avinu and Rebbe, Melech HaMoshiach Yehoshua Adoneinu,

⁴ The one having made a matnat Elohim of himself, on behalf of chattoteynu (*our sins*), so that he might rescue us out of the Olam Hazei [Yom Tzarah], this age, this present evil age, according to the ratzon HASHEM(*will of G-d*), even Avinu,

⁵ Lo hakavod l'olmei olamim. Omein.

⁶ I am shocked that so quickly you are being turned from the One who granted you the kri'ah (*calling*), summoning you by the Chen v'Chesed HASHEM of Moshiach. I am shocked that so quickly

you are being turned from this to a different “Besuras HaGeulah.”

⁷ Not that there is another, mind you! Except that there are some individuals disturbing and troubling you,* desiring to twist and pervert the Besuras HaGeulah† of Moshiach.

⁸ But even if we‡ or a malach from Shomayim should pose as maggidim [for Moshiach] and make a hachrazah (*proclamation*) to you of a “Besuras HaGeulah” other than that Besuras HaGeulah which we preached to you, let such a one be ARUR HAISH§(*Cursed is the man*) and set under cherem (*ban of destruction*) and onesh Gehinnom (*damnation*).

⁹ As we have previously said, and now again I say, if any one preaches a “Besuras HaGeulah” to you other than that which you received, let him be ARUR HAISH and be consigned to onesh Gehinnom.

¹⁰ Am I now seeking the ishshur (*approval*) of Bnei Adam? Or the haskama (*approval*) of HASHEM? Or am I seeking to be a man-pleaser? If [and this is not the case] I were still pleasing Bnei Adam, I would not have been the eved of Moshiach.

¹¹ For I mefarsem (*make known*) to you, Achim B'Moshiach, the Besuras HaGeulah having been preached by me, that it is not according to Bnei Adam;

¹² For neither did I receive it from Bnei Adam nor was I taught it, but no, it was through a chazon

* **1:7** Ga 5:12 † **1:7** Isa 40:9; 60:6 ‡ **1:8** Shlichim, emissaries of Rebbe, Melech HaMoshiach § **1:8** Josh 6:26

(*revelation*) of Moshiach Yehoshua.

¹³ For you heard of my *derech*, my *halakhah*, my *hitnahagut* (*conduct*) in earlier times in *Yahadut* (*Judaism*), how I was to an extraordinary degree bringing *redifah* (*persecution*) upon the *Kehillah* of *HASHEM* and was making havoc of it,

¹⁴ And I was *shtaig* (*working my way up, advancing, progressing*) in *Yahadut* (*Judaism*) beyond many of my *landsmen*, being more abundantly *machmir* and a *kannai* (*zealot*) *bekius* for the *minhagim*, the *Masorot haAvot*, the *kabbalah* (*oral tradition*), the *Torah Sheb'al Peh*, the *Halakhah* of my *Avot*.

¹⁵ But when *HASHEM* was pleased, when it was the *ratzon HASHEM*, *HASHEM* being the One who separated me as *kodesh KERA'ANI MIME'EI IMMI** (*He called me from the womb of my mother*) and granted me the *kri'ah* (*calling*), summoning me through the *Chen v'Chesed* of *HASHEM*,

¹⁶ To reveal His *Zun fun der Oybershter* in me, that I might preach Him among the *Goyim*, immediately, then, I did not consult with *basar vadahm* (*flesh and blood*),

¹⁷ Nor did I go up to *Yerushalayim* to those who were *Moshiach's Shlichim* before me, but I went away *hitbodedut* into *Arabia* and again I returned to *Damascus*.

¹⁸ Then, after *shalosh shanim* (*three years*), I went up to *Yerushalayim* to get acquainted with *Kefa*, and I stayed with him *chamishah asar yamim* (*fifteen days*).

¹⁹ But other of the *Moshiach's Shlichim* I did not

* 1:15 Isa 49:1

see except Ya'akov achi Rebbe, Melech HaMoshiach Adoneinu.[†]

²⁰ Now, what things I write to you, hinei, before HASHEM I do not speak sheker.

²¹ Next I went into the regions of Syria and of Cilicia,

²² But I was unknown panim el panim by the Kehillot of Moshiach in Yehudah;

²³ Only they were hearing that “the one once bringing redifah (*persecution*) upon us is now preaching the[‡] Emunah which once he was pillaging.”

²⁴ And they were glorifying HASHEM in[§] me.

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¹ Then, after arbach esrey shanim (*fourteen years*), again* I went up to Yerushalayim with Bar-Nabba, having taken with me also Titos.

² Yet I went up according to a chazon (*revelation*), and I laid before them the Besuras HaGeulah which I proclaim among the Goyim, but I did this privately to the men of repute,[†] lest I should run, or should prove to have run, L'TOHU (*in vain*).[‡]

³ But Titos, the one with me, a Yevani (*Greek*), was not compelled to undergo bris milah.

⁴ But because of the achei sheker (*false brothers*) b'Moshiach, the ones secretly brought in, the ones who crept in to spy out our DERORS(*freedom*)

[†] **1:19** T.N. Ya'akov and Sha'ul were both unbelievers before the appearance of the Moshiach to them after His histalkus – see 1C

15:7 [‡] **1:23** Messianic Orthodox Jewish [§] **1:24** by means of

* **2:1** Ac 11:30 [†] **2:2** Ga 2:9 [‡] **2:2** Isa 49:4; 65:23 [§] **2:4** Lv 25:10

which we have in Moshiach Yehoshua al menat (*in order that*) they might enslave us.

⁵ To these enslavers not for one hour did we yield in subjection, that HaEmes of the Besuras HaGeulah might continue and remain with you.*

⁶ But from the men of repute whatever they once were matters nothing to me, ki ein masso panim im HASHEM (*for there is no respect of persons with G-d, no partiality*), for to me these men of repute added nothing.

⁷ But, on the contrary, having seen that I have been entrusted with the Besuras HaGeulah for those without the bris milah, just as Kefa was for those with the bris milah,

⁸ For the One having worked in Kefa for a Shlichus to those with the bris milah also worked in me for a Shlichus to the Goyim.

⁹ And realizing the Chen v'Chesed HASHEM having been given to me, Ya'akov† and Kefa and Yochanan, the men of repute, the ones seeming to be Ammudei HaKehillah (*Pillars of the Kehillah*), extended to me and to Bar-Nabba the yad yeminam (*right hands*) as a sign of Achavah B'Moshiach (*Brotherhood in Moshiach*), that we should be for those of the Goyim, but they for those of the bris milah,

¹⁰ Only that we should remember the Aniyim (*the Poor*), the very thing which I was also eager to do.

¹¹ But when Kefa came to Antioch, I stood against him to his face, because there was found

* 2:5 Galatian Goyim † 2:9 See Mt 13:55

in him a dvar ashmah (*a thing of guilt, condemnation*).

¹² For, before certain ones[‡] came from Ya'akov, Kefa was as a matter of course sitting at tish at betzi'at halechem (*breaking of bread*) at the Seudos Moshiach with the Goyim; but, when they came, Kefa drew back and was separating himself, fearing the ones[§] of the b'ris milah.*

¹³ And the rest of the Yehudim who were ma'aminim b'Moshiach joined with Kefa in this dissembling, so that even Bar-Nabba was carried away with their tzevi'ut (*hypocrisy*).

¹⁴ But when I saw that their halichah, their hitnahagut (*conduct*) was not the Derech HaYashar (*Straight Way*) with respect to HaEmes of HaBesuras HaGeulah, I said to Kefa before all, "If you, being a Yehudi, have a hitnahagut that is according to the Derech Goyim and not the Derech Yehudim, how do you compel the Goyim to live as the Yehudim?"

¹⁵ We ourselves are Yehudim by birth and not Goyishe chote'im (*sinner*s).

¹⁶ Yet we have da'as that a man cannot be YITZDAK IM HASHEM[†] (*be justified with G-d*) by [depending on] the ma'asim of Ge'etz (*Law*), but through emunah in Rebbe, Melech HaMoshiach Yehoshua. And we have come to have bitachon in Rebbe, Melech HaMoshiach Yehoshua, that we can be YITZDAK IM HASHEM[‡] (*be justified with G-d*) by emunah in Moshiach and not by[§] ma'asim,

[‡] 2:12 Jerusalem visitors [§] 2:12 the Jerusalem party * 2:12 Ac 15:5 [†] 2:16 Job 25:4 [‡] 2:16 Job 25:4 [§] 2:16 supposed zokheh merit of

because by taryag mitzvot KOL CHAI LO YITZDAK* (*all living shall not be justified*).

¹⁷ Now, if, by seeking to be YITZDAK IM HASHEM in Moshiach, we ourselves were found also to be chote'im (*sinner*s),[†] then in that case is Moshiach a kohen for iniquity, a minister serving sin? Chas v'Shalom (*G-d forbid*)!

¹⁸ For if what I destroyed, these things I again rebuild,[‡] I display myself to be a poshei'a (*transgressor*).

¹⁹ For I, through the Torah,[§] died in relation to the gezetz,* so that I might live to HASHEM. With Moshiach I have been talui al haetz[†] (*hanging on the tree*).

²⁰ But it is no longer Anochi (*I*) who lives, but Moshiach who lives in me, and the Chayyim I now live in the basar, I live by emunah, emunah in the Zun fun der Oybershter,[‡] the one having ahavah (*agape*) for me and having given himself over, on my behalf.

²¹ I do not set aside the Chen v'Chesed HASHEM; for if the MAH (*how*) an ENOSH (*man*) is to be YITZDAK IM HASHEM[§] is found through Gezetz chumra, then Moshiach died for nothing and L'TOHU (*in vain*).*

3

¹ O senseless Galatians, who bewitched you? It was before your eyes that Rebbe, Melech

* **2:16** Ps 143:2 † **2:17** 2:15; Ro 3:9,23 ‡ **2:18** Ga 1:23; 5:2

§ **2:19** Ga 3:13 * **2:19** Ro 7:4-6 † **2:19** Dt 21:23 ‡ **2:20**

Moshiach § **2:21** Job 25:4 * **2:21** Isa 49:4; 65:23

HaMoshiach Yehoshua was publicly shown forth as having been TALUI AL HAETZ* (*hanging on the tree*).

² This one thing only I want to learn from you: did you receive the Ruach HaKodesh by means of ma'asim of Gezetz (*works of Law*) or by means of the hearing of emunah?

³ You lack seichel; having begun in the Ruach HaKodesh, will you now be perfected in the basar?

⁴ Did you suffer so many things lashav (*in vain*)? — if it really was lashav.

⁵ So then, HASHEM who is supplying to you the Ruach HaKodesh and producing nifla'ot (*miracles*) among you, by what means does He do it, by ma'asim of Gezetz or by the hearing of emunah?

⁶ — Just as Avraham Avinu HE'EMIN B'HASHEM V'YACHSHEVEHA LO TZEDAKAH† (*believed HASHEM and it [his faith] was accounted to him for righteousness*).

⁷ Know then, that the Bnei HaEmunah, these ones are the Bnei Avraham Avinu!

⁸ And the Kitvei HaKodesh, having foreseen that HASHEM would yatzdik (*justify*) the Goyim by emunah, preached the Besuras HaGeulah beforehand to Avraham Avinu, saying, V'NIVRECHU VO KOL GOYEI HA'ARETZ‡ (*All the peoples of the earth will be blessed in you*).

⁹ For this reason, the ones of emunah receive the bracha (*blessing*) with Avraham Avinu hama'amin (*the believer*).

* 3:1 Dt 21:23 † 3:6 Gn 15:6 ‡ 3:8 Gn 18:18; 12:3

¹⁰ For as many as are seeking “YITZDAK IM HASHEM” by ma'asim of Gezetz are under a kelalah (*curse*); for it has been written, ARUR ASHER LO YAKIM ES DIVREI HATORAH HAZOT LA'ASOT OTAM§(*Cursed is everyone who does not uphold, abide by all the words of this Torah to do them*).

¹¹ Now it is clear that not one person is YITZDAK IM HASHEM (*justified with G-d*) by Gezetz, because V'TZADDIK BE'EMUNATO YICHEYEH*(*the righteous by his faith will live*).

¹² But the Gezetz is not of emunah, but the man YA'ASEH OTAM VACHAI†(*who does these things will live [by them]*).

¹³ Moshiach redeemed us from the kelalah (*curse*) of the Torah, having become a kelalah (*curse*) on behalf of us, because it has been written, KILELAT HASHEM is on NIVLATO TALUI AL HAETZ‡(*Curse of G-d is on the NEVELAH (body, corpse) being hanged on the tree*),

¹⁴ In order that to the Goyim the Bracha of Avraham Avinu might come by Moshiach Yehoshua, that the havtachah (*promise*) of the Ruach haKodesh we might receive through emunah.

¹⁵ Achim B'Moshiach, I speak according to human dimyon (*analogy*). Even a brit (*covenant*) having been confirmed by Bnei Adam no one sets aside or adds to it.

¹⁶ Now to Avraham Avinu were spoken the havtachot (*promises*) and to his ZERA§(*seed*). He does not say V'LIZERA ECHAH (*and to your seeds*), as concerning many, but as concerning one, “and to

§ 3:10 Dt 27:26; cf Ro 2:10 * 3:11 Hab 2:4 † 3:12 Lv 18:5

‡ 3:13 Dt 21:23 § 3:16 Gn 22:18

the ZERA of you,” and that ZERA is Moshiach.

¹⁷ And this I say: a brit (*covenant*), which was previously confirmed by HASHEM, cannot be annulled so as to abolish the havtachah (*promise*) by the Mattan Torah – which was given arba me'ot usheloshim shanah (*four hundred and thirty years*) later.*

¹⁸ For if the nachalah (*inheritance*) is based on Gezezt, it is no longer based on havtachah (*promise*); but HASHEM has given the nachalah to Avraham Avinu by havtachah (*promise*).

¹⁹ Why then the Mattan Torah (*Giving of the Torah*)? The Torah was added because of peyscha'im, until the ZERA (*Moshiach*) should come to whom the havtachah had been made.† Now the Torah was administered through malachim‡ by the hand of a metavech.§

²⁰ Now the metavech is not for only one, but Elohim hu echad.*

²¹ Is the Torah, mimeila (*consequently, as a result*), against the havtachot (*promises*) of HASHEM? Chas v'Shalom (*G-d forbid*)! For if Gezezt had been given that had the ko'ach (*power*) to affect hitkhdshut (*regeneration*), then to be YITZDAK IM HASHEM (*justified with G-d*) would indeed have been based on ma'asim of Gezezt.

²² But the Kitvei HaKodesh consigned all things under HaChet (*Sin*),† that the havtachah (*promise*) might be given by emunah in Rebbe, Melech HaMoshiach Yehoshua to the ma'aminim.

* **3:17** Ex 12:40 † **3:19** Gn 22:18 ‡ **3:19** Dt 33:2; Ps 68:18
 § **3:19** Lv 26:46; Num 36:13 * **3:20** Dt 6:4 † **3:22** Dt 27:26

²³ But before Emunah came, we were being held in custody, being confined and guarded for the about-to-be-revealed Emunah.

²⁴ This is the result: the Gezetz functioned as our omenet (*governess*) unto Moshiach, that by emunah we might be YITZDAK IM HASHEM.

²⁵ But Emunah having come, we are no longer under an omenet (*governess*).

²⁶ For through emunah in Rebbe, Melech HaMoshiach Yehoshua, you are all yeladim of Elohim.

²⁷ For as many as have had a tevilah into Moshiach have clothed yourselves with Moshiach.

²⁸ There is not Yehudi nor Yevani (*Greek*), there is not eved (*servant*) nor Ben Chorin (*freedman*), there is not zachar (*male*) nor nekevah (*female*), for you are all echad in Moshiach Yehoshua.

²⁹ And, if you belong to Moshiach,[‡] then you are of the ZERA of Avraham Avinu, you are yoreshim (*heirs*) according to the havtachah (*promise*).

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¹ Now I say this: for however much time as the yoresh (*heir*) has not attained his majority (*the state or time of being of full legal age, or his religious majority, his Bar Mitzvah*), he differs nothing from an eved, though being Ba'al Bayit of all the nachalah (*inheritance*).

² And he is under shomrim (*guardians*) and omnot (*governesses*) until the time previously appointed by the Ba'al Bayit.

[‡] 3:29 Isa 53:10

³ So also we, when we were immature, had been enslaved under the yesodot (*rudiments*) of the Olam Hazeh.

⁴ But when the fullness of time had come, HASHEM sent forth his Zun fun der Oybershter,* born of an isha,† born under Gezetetz (*Law*),

⁵ That Moshiach might bring the Geulah (*Redemption*) to the ones under Gezetetz (*Law*), that we might receive the Ma'amad HaBanim (*the standing as sons*), the bechirah adoption.

⁶ And because you are banim, HASHEM sent forth the Ruach of His Zun fun der Oybershter into your levavot, crying “Abba, Avinu!”

⁷ So you are no longer an eved but a ben; and if a ben, also a yoresh through HASHEM.

⁸ But, formerly, when you did not have da'as (*knowledge*) of HASHEM, you were avadim serving that which is by nature not HaEl Ha'Amiti (*the true G-d*).

⁹ But, now, having known HASHEM, or rather having been known by HASHEM, how is it that you are returning to the weak and beggarly yesodot (*rudiments*) of the Olam Hazeh to which again you want to renew your service as avadim?

¹⁰ You‡ observe yamim (*days*) and chodashim (*months, new moons*) and mo'adim (*fixed times, festivals*) and shanim.

¹¹ I fear for you, lest somehow efsher (*perhaps*) I have labored for you lashav (*in vain*).

¹² Become as I am, because I also became as you are, Achim B'Moshiach. I implore you. You did me

* **4:4** Moshiach, 2Sm 7:14; Ps 2:7; 89:27f † **4:4** Gn 3:15; Isa 7:14; Mic 5:2 ‡ **4:10** Galatian Goyim

no wrong.

¹³ And you know that it was due to chulshat habasar (*weakness of the flesh, sickness*) that I first preached the Besuras HaGeulah to you,

¹⁴ and your nisayon (*trial*) in my basar you did not despise nor did you loathe, but as a malach HASHEM you received me, as Rebbe Melech HaMoshiach Yehoshua himself.

¹⁵ Where then is your birkat Shomayim? For I testify to you that if possible, having torn out your eynayeem (*eyes*), you would have made a mattanah (*gift*) of them to me.

¹⁶ So, then, have I become your oyev (*enemy*) by telling you HaEmes?

¹⁷ They (*the mohalim haGoyim*) are zealously courting you, but not in a good way; rather, they desire to cut you off and shut you out, in order that you may be zealous for them.

¹⁸ Now it is tov ma'od to be zealous in a good thing all the time, and not only during my presence with you.

¹⁹ My yeladim, for whom again I suffer chevlei leydah (*birth pains*) until Moshiach is formed in you,

²⁰ Would that I were present with you just now and could change my tone, because I am baffled by you.

²¹ Tell me, you Goyim who wish to be under Gezet, do you not possess “shema” hearing of the Torah?

²² For the Torah says that Avraham Avinu had shnei banim (*two sons*), one of shifchah (*the slave woman*) and one of the gevirah.

²³ But the one of the slave woman has been born according to the basar, and the one of the free woman has been born through the havtachah (*promise*).

²⁴ Now these things can be taken derech mashal (*figuratively*); for these are two beritot§(*covenants*), one from Mount Sinai bearing banim for avdut (*slavery, bondage*): this is Hagar.

²⁵ Now, Hagar is the Mount Sinai in Arabia; and corresponds to the Yerushalayim of the present, for she is in avdut with her banim.*

²⁶ But the Yerushalayim above is a Bat Chorin (*daughter of freedom*), the Imma lechulanu (*the Mother of us all*).†

²⁷ For it has been written, RANNI AKARAH LO YALADAH PITZCHI RINNAH V'TZAHALI LO CHALAH KI RABBIM BENEI SHOMEMAH MIB'NEI VE'ULAH (*Sing, rejoice, O barren, the one not giving birth, break forth into song and shout for joy, the one not suffering birth pains; because more are the children of the desolate woman than the one having the husband*).‡

²⁸ But you, Achim b'Moshiach, are Bnei HaHavtacha (*Sons of the Promise*), like Yitzchak.§

²⁹ But just as at that time the one born according to the basar was bringing redifah (*persecution*) on the one born according to the Ruach HaKodesh, so it is now also.

³⁰ But what does the Kitvei HaKodesh say? “Cast out the slave woman and her son, for never will

§ 4:24 see Ga 3:17 * 4:25 see 2C 3:14 † 4:26 Ps 87:5-6; Ex 25:40; Isa 49:20f; 54:1-13 ‡ 4:27 Isa 54:1 § 4:28 Gn 18:10

the son of the slave woman inherit with my son, the son of the free woman.”*

³¹ Therefore, Achim B'Moshiach, we are not Bnei “HAAMAH” (*Sons of the Slave Woman*) but Bnei HaKhofshi'yah (*Sons of Lady Freedom, the Freedwoman*).

5

¹ For this “zman cheruteinu” (*Pesach Haggadah Kiddush*), Moshiach freed us; stand fast, therefore, and be not again bound by an ol (yoke) of avdut (slavery).

² Hinei, I Sha'ul say to you, that if you Goyim undergo the bris milah, Moshiach will profit you nothing.*

³ And I testify again to every one of you undergoing bris milah that such is chal (*placed under obligation*) to do the taryag mitzvot.

⁴ You who want to be YITZDAK IM HASHEM (*justified with G-d*) by [boasting in] chumra,† by ma'asim of Gezetz, are estranged from Moshiach, you at that point fall from the Chen v'Chesed HASHEM.‡

⁵ For we by the Ruach Hakodesh eagerly await by emunah that for which we have tikvah, our Tzidkat HASHEM righteousness.

⁶ For in Rebbe, Melech HaMoshiach Yehoshua neither milah is of any force nor the lack of it, but emunah working through ahavah.§

⁷ You [Goyim] were running well: who hindered you from being persuaded by HaEmes?

* **4:30** Gn 21:10 * **5:2** Ga 3:12-14 † **5:4** i.e., legal justification

‡ **5:4** T.N. See Ep 2:8-9 § **5:6** see Ga 5:2 Gentile context

⁸ This persuasion is not of the One calling you.

⁹ A little chametz leavens all habatzek (*the dough*).*

¹⁰ I have bitachon, (*confidence*) in you in Adoneinu that you will think nothing other, but the one troubling you will bear the judgment, whoever he may be.

¹¹ But if I preach [to Goyim] the bris milah, Achim B'Moshiach, why am I still being persecuted? In that case, the michshol (*stumbling block*) of [Moshiach's] Etz[†] has been abolished.

¹² O if the ones (*the mohalim of Goyim*) troubling you would castrate themselves!

¹³ For, Achim B'Moshiach, you were called for “zman Cheruteinu”;[‡] only use not the Cherut for a pretext for the basar, but, through ahavah (*agape*), minister to one another as avadim (*servants*).

¹⁴ For the entire Torah has been summed up in one word: V'AHAVTA L'RE'ACHA KAMUCHA[§] (*Love your neighbor as yourself*).

¹⁵ But if you bite and devour one another, beware lest you be consumed by one another.

¹⁶ But I say, let your halakhah be by the Ruach HaKodesh, and by no means will you carry out the ta'avot (*lusts*) of the basar.

¹⁷ For the basar desires against the Ruach HaKodesh, and the Ruach HaKodesh desires against the basar – for these oppose each other –

* **5:9** See Pesach Haggadah † **5:11** Ga 3:12-14; Dt 21:23 ‡ **5:13**
5:1 § **5:14** Lv 19:18

with the result that the things you wish you cannot do.*

¹⁸ But if by the Ruach HaKodesh you are led, you are not under Gezet.

¹⁹ Now the ma'asei habasar are manifest, de-hainu (*being*): zenut (*fornication*), tum'ah (*impurity*), zimmah (*licentiousness*),

²⁰ Avodah zarah (*idolatry*), kashefanut (*sorcery, witchcraft*), eivot (*enmities*), merivah (*strife*), kinah (*jealousy*), rogez (*anger*), anochiyut (*selfishness*), machalokot (*dissensions*), kitot (*sects*),

²¹ Tzarut ayin (*envyings*), shichrut (*drunkenness*), holelut (*carousing*) and things like these, of which I tell you beforehand, as I said previously, that the ones practicing such things will not receive the nachalah (*inheritance*) of the Malchut HASHEM.

²² But the p'ri of the Ruach HaKodesh is ahavah (*agape*), simcha (*joy*), shalom (*peace*), savlanut (*patience*), nedivut (*generosity, kindness*), chesed (*loving-kindness*), ne'emanut (*faithfulness*),

²³ Anavah (*meekness, shiflut, lowliness*), shli-tah atzmi (*self-control*)...would you not agree? — against these things there is no issur (*proscription in the Torah*).

²⁴ But the ones who are mekabel Moshiach Yehoshua have put to be talui al HaEtz†(*hanging on the Tree*) the basar with its teshukot (*desires*) and its ta'avot (*lusts*).

²⁵ If we live by the Ruach HaKodesh, we should stay in line with the Derech HaYashar (*Straight Way*) of the Ruach HaKodesh.

* **5:17** See Romans chapter 7 † **5:24** Dt 21:23

²⁶ Let us not become ba'alei ga'avah (*conceited, haughty persons*), provoking one another, envying one another.

6

¹ Achim B'Moshiach, if indeed a man is overtaken in some averah, you ones with ruchniyus restore such a one in a spirit of anavah (*meekness*), watching out for yourself lest also you come under nisayon (*temptation*).

² Bear one another's burdens* and thus you will fulfill the Torah of Moshiach.

³ For if anyone thinks himself to be something when he is nothing, he deceives himself.

⁴ But let each man prove his own ma'aseh and then in his own ma'asim rather than in that of his re'a (*neighbor*) he will find kavod.

⁵ For each man must bear his own massa (*burden*).

⁶ And let the one being taught limudei kodesh (*sacred studies*) in the Kitvei HaKodesh share in all good things with his rabbinic moreh.†

⁷ Do not be led astray. HASHEM is not mocked. For whatever a man sows, this also he will reap.

⁸ For the one sowing to the basar of himself, of the basar will reap churban (*destruction*); but the one sowing to the Ruach HaKodesh, of the Ruach HaKodesh will reap Chayyei Olam.

⁹ Now let us not lose chozek in doing Gemilut Chasadim, for BE'TTO‡(*in its season*) we will reap, if we faint not.

* 6:2 Ps 55:23 † 6:6 2Ti 3:14-15 ‡ 6:9 Ps 1:3

¹⁰ Therefore, then, as we have opportunity, we should do ma'asim tovim towards all, and especially towards the Bnei Beis HaEmunah.

¹¹ SEE WITH WHAT GROISE LETTERS I WROTE TO YOU WITH MY OWN HAND.

¹² As many as crave to be good preeners in the basar,§ these compel you (*Goyim*) to undergo bris milah; they (*the mohalim of Goyim*) do so only to avoid suffering redifah (*persecution*) for the Etz of Moshiach.*

¹³ For not even those of the party of the bris milah are shomer mitzvot themselves; they (*the mohalim of Goyim*) want you (*Goyim*) to undergo bris milah for the purpose of boasting in your basar!

¹⁴ But may it not be to me to boast, except in HaEtz HaMoshiach† Yehoshua Adoneinu, through whom the Olam Hazeh has become nevelah talui al HaEtz‡(*corpse hanging on the tree*) to me, and I have become a nevelah talui al HaEtz (*corpse hanging on the tree*) to the Olam Hazeh.

¹⁵ For neither bris milah is anything, nor fehlt (*the lacking*) of bris milah, but a Bri'a Chadasha.§

¹⁶ And as many as stay in line with the Derech HaYashar (*Straight Way*) of these divrei torah, Shalom HASHEM and Chesed HASHEM be upon them, and upon the Yisroel of HASHEM.*

¹⁷ For the rest, let no one give me any more tzoros; for I bear in my basar the chabburot haYehoshua (*wounds, stripes of Yehoshua*).†

§ 6:12 Ro 2:29 * 6:12 Dt 21:23 † 6:14 Dt 21:23 ‡ 6:14 Dt 21:23

§ 6:15 T.N. See Ga 5:2 Gentile context contra Ac 21:21 * 6:16 See Ro 2:28-29 † 6:17 Isa 53:5

¹⁸ Achim B'Moshiach, the Chen v'Chesed
HASHEM of Rebbe, Melech HaMoshiach Yehoshua
Adoneinu be with your neshamah. Omein.

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