

might be given by emunah in Rebbe, Melech HaMoshiach Yehoshua to the ma'aminim.

|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 Torah functioned as our omenet (governess) to lead us to 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 (YESHAYAH 53:10), then you are of the ZERA of Avraham Avinu, you are yoreshim (heirs) according to the havtachah (promise).

**4** 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| 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 Ben HaElohim [Moshiach, 2Sm 7:14; Ps 2:7; 89:27f], born of an isha (Cn 3:15; Isa 7:14; Mic 5:2), born under the Torah,

|5| That Moshiach might bring the Geulah (Redemption) to the ones under the Torah, 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 Ben HaElohim 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 [*Galatian Goyim*] 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 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 the Torah, 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, see 3:17), one from Mount