

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 TEHILLIM 87:5-6; SHEMOT 25:40; YESHAYEH 49:20f; 54:1-13).

|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" YESHAYEH 54:1).

|28| But you, Achim b'Moshiach, are Bnei HaHavtacha (Sons of the Promise), like Yitzchak. [BERESHIS 18:10]

|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 the son of the slave woman inherit with my son, the son of the free woman" BERESHIS 21:10)

|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** 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 [3:12-14].

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

|4| You who want to be YITZDAK IM HASHEM ("justified with G-d") by chumra (legalism), [*i.e.*, *legal justification*] by chukim of the Torah, 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, the Tzidkat Hashem (DANIEL 9:24).

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

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

|8| This persuasion is not of the One calling you.

|9| A little chametz leavens all habatzek (the dough, *T.N. see Pesach Haggadah*).

|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 (3:12-14; DEVARIM 21:23)

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" (5:1); 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: VAHAVTA L'REACHA KAMOCHA ("Love your neighbor as yourself" VAYIKRA 19:18).

|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—with the result that the things you wish you cannot do (Ro chp 7).

|18| But if by the Ruach HaKodesh you are led, you are not under [epoch of] Torah.

|19| Now the ma'asei habasar are manifest, dehainu (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