

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), zitzfleisch (patience), nedivut (generosity, kindness), chesed (loving-kindness), ne'emanut (faithfulness),

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

|24| But the ones who are mekabel Moshiach Yehoshua have put to be talui al HaEtz (hanging on the Tree, DEVARIM 21:23) 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.

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

6 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 (TEHILLIM 55:23) 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 load.

|6| And let the one being taught limudei kodesh (sacred studies) in the Kitvei

HaKodesh share in all good things with his rabbinic moreh (2Ti3:14-15).

|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 BETTO ("in its season" TEHILLIM 1:3) we will reap, if we faint not.

|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 (Ro 2:29), 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 (DEVARIM 21:23).

|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 (DEVARIM 21:23) Yehoshua Adoneinu, through whom the Olam Hazeh has become nevelah talui al HaEtz (corpse hanging on the tree DEVARIM 21:23) 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 (New Creation).

|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 [See Ro 2:28-29].

|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 YESHAYEH 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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[T.N. 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 hitkhadshut 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 Col 2:11-13.]