17. They do not envy you for good (purposes), but instead they would wish to confine you, that you might have envy for them. 18. It is beautiful[53] that you put your envy in beautiful things always, and not just when I am with you. 19. (You are) my children of whom I am in the labor pains of birth with until the reality of Mashiyach is fully formed inside you. 20. I wish[54] I could be with you and change my tone of voice because I have deep concern regarding you. 21. I say to you, those that desire to let themselves be under Torah, do you not hear (and obey)[55] Torah? 22. For it is written that Awraham had two sons, one from a servant woman and one from a freewoman. 23. But he who was from the servant woman is by the flesh (and) he who was from the freewoman was by the promise. 24. Therefore, these things were symbolic of two covenants, the one from Mount Sinai gave birth[56] to bondage, which is Hagar. 25. For Hagar is the mountain that is in Arabia, and it surrenders[57] to this Urishlim which is now in bondage with her children. 26. But that Urishlim above is the freewoman who is the mother of us all. 27. For it is written: "Take delight, O barren one. Rejoice and cry, you who cannot travail with birth pains, for the sons of those who are forsaken outnumber the sons of the favored." 28. Now we, my brothers, are as Yitz'chak was, sons of the promise. 29. And just as he who was born after the flesh persecuted he who was (born) after the Spirit, so it is today. 30. But what does the Scripture say? "Cast out the bondwoman and her son, for he who is of the bondwoman will not inherit along with the son of the freewoman." 31. Therefore, my brothers, we are not sons of the bondwoman, but sons of the freewoman.

Chapter 5

1. Therefore you stand in the liberty of the Mashiyach, liberty and not subjugation, turning from the yoke of servitude. 2. Behold, I Paul say to you, if you are circumcised,[58] then Mashiyach is a thing that has no benefit for you. 3. I testify to you again (return to my testifying),[59] that every circumcised man is obligated to act on the entire Torah. 4. Those of you who are in Torah and who are seeking justification (from it),[60] you have ceased to be from Mashiyach, (and therefore) you have fallen from grace. 5. For we, through the blessings of the Spirit, which is from faith, abide in the hope of righteousness. 6. For in Mashiyach Y'shua, circumcision and uncircumcision are nothing, but faith is completed[61] through love. 7. You were progressing beautifully! Who confused you to not obey the truth? 8. Your persuasiveness was not from him who called you. 9. A little leaven leavens the whole lump. 10. I am confident with you in our Master (Y'shua),[62] that you will not consider anything else, and that he who troubled you will bear his judgment, whoever he is.

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53 The word ***shapir*** here can mean "*beautiful*" or also "*good.*"

54 ***Tzeba*** can also be rendered as "*strong, focused will*" and can therefore be a more forceful term than "*wish.*" This word is, for example, used in the Prayer of our Master as ***neh weh tsevyanakh***, or "*done is Your will.*" As such it is not just reflecting a "*wish*" but a desire that is determined to manifest. In addition, 1905 uses *din* (yet) in 1905 and *gir* (for) in Khabouris, but the meaning is unchanged. 1905 reading is retained in the Aramaic.

55 ***Shema*** means "*hear and do*" manifesting the hearing with proof of understanding by proper action.

56 A deep Hebraic wordplay: ***brit*** = covenant, but also ***breet*** = creation; and women obviously create life in their wombs. In this passage, the life that each woman creates literally gives birth to a "*covenant*" for each of their sons.

57 The word here, ***shlama***, is the Aramaic cognate of ***shalom*** and, as such, has the normal meaning, "*peace.*" However, in this context "*surrender*" is preferred, in the sense that Mount Sinai where the covenant was codified into divine writing, must surrender to Jerusalem. The reason for this is, it is Jerusalem and not Sinai where YHWH chose to place His name. The irony, of course, is that this "*peaceful surrender*" is in stark contrast to today's relationship between Saudi Arabia and the modern state of Israel.

58 If a person is immersed (baptized) or circumcised to please the status quo, it profits them nothing. Paul is referring to traditional, religious, Pharisaical, peer group circumcisions that are required before acceptance into status quo religious organizations. Christians who have been baptized into the name of a denomination can likely relate to this as well. Many Christians choose to be re-baptized after realizing their former baptism was into a denominational religion, rather than into the Kingdom of Elohim.

59 The word ***tob*** has multiple meanings; the root means "*to return*" and this covers several related ideas. Semitic thought has

17 חָסמִין בכֵּון לָא הנָא לשַפִּירתָא אֶלָא למֶחבַשכֵון הֵו צָבֶּין דַאנתַון תֶהווֹן
חָסמִין בהֵון: 18 שַפִּיר הֵו דֵין דתֶתחַסמֵון בשַפִּירתָא בכֵּלזַבַן ולָא אֶמַתי דַלוָתכֵון
אנָא בַלחֵודֹ: 19 בנַי אַילֵין דמֶן דרִיש מחַבֶּל אנָא עַדמָא דנֶתתִצִיר בכֵּון משִיחָא:
20 צָבֶּא הוית דֵין דֶאהוֶא לוָתכֵון הָשָא וֶאשַחלֶף בַרת קָלי מֶטֶל דתַמִיה אנָא
בכֵּון: 21 אֶמַרו לי אַנתַון אַילֵין דצָבֶּין דנֶהווֹן תִחֵית נָמוסָא לֶה לנָמוסָא לָא
שָמעִין אנתַון: 22 כתִיבֹ גֶיר דלַאבַרהָם תרֵין בנִין הוַו לֶה חַדֹ מֶן אַמתָא וחַדֹ מֶן
חֵארתָא: 23 אֶלָא הַו דמֶן אַמתָא בַבסַר אֶתיֶלֹד הַו דֵין דמֶן חֵארתָא במֶולכָנָא הנָא:
24 הָלֵין דֵין אִיתַיהֵין פֶּלאתָא דתַרתֵין דִיתַקַס חדָא דמֶן טֵור סִינַי יָלדָא לעַבַדֵוּתָא
דאִיתֵיה הָגָר: 25 הָגָר גֶיר טֵורָא הֵו דסִינַי דבַארַבִיא ושָלמָא להָדָא אֵורשֶלֶם
ופָלחָא עַבַדֵוּתָא הִי וַבַנֵיה: 26 הָי דֵין אֵורשֶלֶם עֶלֵיתָא חֵארתָא הי דאִיתֵיה אֶמַן:
27 כתִיבֹ גֶיר דֶאתבַסַמי עקַרתָא הָי דלָא יָלדָא וֶאתפַצחי וַעַי הָי דלָא מחַבלָא
מֶטֶל דסגִיו בנֶיה דצָדִיתָא יַתִיר מֶן בנֶיה דבַעִילתָא: 28 חנַן דֵין אַחַי אַיכֹ אִיסחָק
בנַי מֵולכָנָא חנַן: 29 וַאיכֹ דהָידֵין הַו דִילִיד הוָא בבֶּסרָא רָדֶּף הוָא להַו דַברֵוחָא
הָכַנָא אָף הָשָא: 30 אֶלָא מָנָא אֶמַר כתָבָא אַפקֵיה לַאמתָא ולַבַרָה מֶטֶל דלָא נאַרתַ
ברָה דַאמתָא עַם ברָה דחֵארתָא: 31 חנַן הָכֵּיל אַחַי לָא הוִין בנַי אַמתָא אֶלָאבנַי
חֵארתָא:

: דלות גלטיא ה

1 קוּמו הָכֵּיל בחֵארוֶתָא הָי דַמשִיחָא חַרַן ולָא תֶתַבַדנוֹן תוּבֹ בנִירָא דעַבַדֵוּתָא:
2 הָא אֶנָא פַולוֹס אָמַר אנָא לכֵּון דֶאן תֶתגַזַרון משִיחָא מֶדֶם לָא מַהנֶא לכֵּון:
3 מסַהֶדֹ אנָא דֵין תוּבֹ לכֵּל בַרנָשׁ דמֶתגַזַר דחַיָבֹ הֵו דכֵּלֶה נָמוסָא נֶעבֶּד:
4 אֶתבַטַלתֵון לכֵּון מֶן משִיחָא אַילֵין דבַנָמוסָא מֶזדַדקִיתֵון ומֶן טַיבֵוּתָא נפַלתֵון:
5 חנַן גֶיר ברֵוחָא דמֶן הַימָנוּתָא לסַבַרָא דזַדיקוּתָא מקַוֵינַן: 6 בַמשִיחָא גֶיר יֵשוּע
לָא גזֵורתָא מֶדֶם איתֶיה ולָא עֵורלוֹתָא אֶלָא הַימָנוּתָא דמֶתגַמרָא בחֵובָא: 7 שַפִּיר
רָהטִין הניתֵון מַנו דַוֶדכֵּון דלַשרָרָא לָא תֶתטפַיסֵון: 8 פִיסכֵּון לָא הנָא מֶן הַו
דַקרָכֵון: 9 חמִירָא קַליל כֵּלָה גבַילתָא מַחמַע: 10 אֶנָא תכִיל אנָא עלַיכֵון במָרַן
דמֶדֶם אחרִין לָא מֶתרַעיתֵון ואִינָא דדָלַח לכֵּון הֵו נסַיבריוהי לדִינָא מַן דאִיתַוהי:

always viewed morality as a straight path (Isaiah 40:3, Matthew 3:3). An evil person is one who is lost or has taken a crooked path, but if he repents he is said to have "turned back." That is why a variant on this word, ***teshuvah*** means "*to repent.*" In this case, Rav Shaul is literally "returning" to his main point.

60 Some seek "justification" through observance of Torah, others seek it by not observing Torah; both pursuits are based on man's religion. The answer is to observe Torah in YHWH and His Mashiyach and live righteously as Y'shua did. Put trust and Faith in YHWH, not in works or religion, but as co-laborers with Mashiyach!

61 This can also mean "*perfected.*"

62 ***Maran***, always refers to Y'shua as "our Master" and is a common narrative term throughout the NT.

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