

(legalism), then Moshiach died for nothing and L'TOHU (in vain) [Isa 49:4; 65:23].

3 O senseless Galatians, who bewitched you? It was before your eyes that Rebbe, Melech HaMoshiach Yehoshua was publicly shown forth as having been TALUI AL HAETZ (hanging on the tree, DEVARIM 21:23).

|2| This one thing only I want to learn from you: did you receive the Ruach HaKodesh by means of chukim of the Torah (laws of Torah) 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 chukim of the Torah or by the hearing of emunah?

|6| Just as Avraham Avinu HE'EMIN BAHASHEM VAYACHSHEVEHA LO TZDAKAH ('believed Hashem and it [his faith] was accounted to him for righteousness' BERESHIS 15:6),

|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 'VENIVRECHU VO KOL GOYEI HA'ARETZ ('All the families, peoples of the earth will be blessed in you' BERESHIS 18:18; 12:3).

|9| For this reason, the ones of emunah receive the bracha (blessing) with Avraham Avinu

hama'amin (the believer).

|10| For as many as are (seeking 'YITZDAK IM HASHEM') by chukim of the Torah 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, to carry them out' DEVARIM 27:26; cf Ya 2:10).

|11| Now it is clear that not one person is YITZDAK IM HASHEM ('justified with G-d') by the Torah, because VTZADDIK BE'EMUNATO YICHEYEH ('the righteous by his faith will live' CHABAKUK 2:4).

|12| But the Torah is not of emunah, but the man YA'ASEH OTAM VACHAI ('who does these things will live' by them VAYIKRA 18:5).

|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' DEVARIM 21:23),

|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' BERESHIS 22:18). He does not say

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('and to your seeds'), as concerning many, but as concerning one, 'and to 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 SHEMOT 12:40]).

|18| For if the nachalah (inheritance) is based on Torah, 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 peysha'im, until the ZERA (Moshiach) should come to whom the havtachah had been made (BERESHIS 22:18). Now the Torah was administered through malachim (DEVARIM 33:2; TEHILLIM 68:18) by the hand of a metavech (VAYIKRA 26:46; BAMIDBAR 36:13).

|20| Now the metavech is not for only one, but Elohim hu echad (DEVARIM 6:4).

|21| Is the Torah, mimeila (consequently, as a result), against the havtachot (promises) of Hashem? Chas v'Shalom (G-d forbid!)! For if Torah 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 chukim of the Torah.

|22| But the Kitvei HaKodesh consigned all things under HaChet (Sin) [Ro 3:9], that the havtachah (promise)