

Galatians

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In this paper I would like to look at the book of Galatians to try to understand how it relates to the Torah. I am going to go verse by verse in order to ensure clarity.

***Galatians 3:1*** *O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose* [*eyes*](body.html)[*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *hath been evidently set forth, crucified among you?*

***Galatians 3:2*** *This only would I learn of you, Received ye the Spirit by the works of the* [*law*](law.html)*, or by the* [*hearing*](mashal.html) *of faithful obedienceful obedience?*

The obvious answer is that they received the spirit by the [hearing](mashal.html) of faithful obedienceful obedience.

***Galatians 3:3*** *Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?*

The obvious answer is that they are not made perfect by the flesh.

***Galatians 3:4*** *Have ye suffered so many things in vain? if [it be] yet in vain.*

***Galatians 3:5*** *He therefore that ministereth to you the Spirit, and worketh miracles among you, [doeth he it] by the works of the* [*law*](law.html)*, or by the* [*hearing*](mashal.html) *of faithful obedienceful obedience?*

The obvious answer is that the ministering is by the [hearing](mashal.html) of faithful obedienceful obedience.

***Galatians 3:6*** *Even as* [*Abraham*](avraham.html) *believed God, and it was accounted to him for righteousness.*

Here we see that faithful obedienceful obedience is defined by the actions of [Avraham](avraham.html) who demonstrated his faithful obedienceful obedience by believing [HaShem](hashem.html) regarding a son, Yitzchack, **and** leaving Ur to go to to the land of Canaan:

***Bereshit (Bereshit (Genesis)) 15:1-17*** *After these things the word of* [*HaShem*](hashem.html) *came unto* [*Abram*](avraham.html) *in a vision, saying,* [*Fear*](fear.html) *not,* [*Abram*](avraham.html)*: I [am] thy shield, [and] thy exceeding great reward. And* [*Abram*](avraham.html) *said, Lord* [*HaShem*](hashem.html)*, what wilt thou give me, seeing I go childless, and the steward of my house [is] this Eliezer of Damascus? And* [*Abram*](avraham.html) *said, Behold, to me thou hast given no* [*seed*](flower.html)*: and, lo,* [*one*](one.html) *born in my house is mine heir. And, behold, the word of* [*HaShem*](hashem.html) *[came] unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward* [*heaven*](heaven.html)*, and tell the* [*stars*](mazaroth.html)*, if thou be able to* [*number*](nchart.html) *them: and he said unto him, So shall thy* [*seed*](flower.html) *be. And he believed in* [*HaShem*](hashem.html)*; and he counted it to him for righteousness. And he said unto him, I [am]* [*HaShem*](hashem.html) *that brought thee out of Ur of the Chaldees, to give thee this land to* [*inherit*](inherit.html) *it. And he said, Lord* [*HaShem*](hashem.html)*, whereby shall I* [*know*](daat.html) *that I shall* [*inherit*](inherit.html) *it? And he said unto him, Take me an* [*heifer*](heifer.html) *of* [*three*](three.html) *years old, and a she goat of* [*three*](three.html) *years old, and a ram of* [*three*](three.html) *years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece* [*one*](one.html) *against another: but the birds divided he not. And when the fowls came down upon the carcases,* [*Abram*](avraham.html) *drove them away. And when the* [*sun*](hachama.html) *was going down, a deep* [*sleep*](mashal.html) *fell upon* [*Abram*](avraham.html)*; and, lo, an horror of great darkness fell upon him. And he said unto* [*Abram*](avraham.html)*,* [*Know*](daat.html) *of a surety that* ***thy*** [***seed***](flower.html) *shall be a stranger in a land [that is] not theirs, and shall serve them; and they shall afflict them* [*four*](four.html) *hundred years; And also that* [*nation*](nations.html)*, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy* [*fathers*](fathers.html) *in peace; thou shalt be buried in a good old age. But in the* [*fourth*](four.html)[*generation*](toldot.html) *they shall come hither again: for the iniquity of the Amorites [is] not yet full. And it came to pass, that, when the* [*sun*](hachama.html) *went down, and it was dark, behold a smoking* [*furnace*](furnace.html)*, and a burning lamp that passed between those pieces. In the same day* [*HaShem*](hashem.html) *made a* [*covenant*](covenant.html) *with* [*Abram*](avraham.html)*, saying, Unto thy* [*seed*](flower.html) *have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.*

The faithful obedienceful obedience of Avram was acknowledged by [HaShem](hashem.html) when He made an unconditional [covenant](covenant.html) ("Brit Bein Habetarim", the [covenant](covenant.html) between the parts) with Avram. This [covenant](covenant.html) involved [three](three.html) things:

1. Avram would be bound to [HaShem](hashem.html)
2. An [inheritance](inherit.html) in the land.
3. A son (offspring)

By examining these [three](three.html) things carefully, [one](one.html) can see that these things are normally the result of a [marriage](mashal.html) [covenant](covenant.html). This suggests that the “[Covenant](covenant.html) Between the Parts” was a [covenant](covenant.html) that ***promised*** [marriage](mashal.html) between [HaShem](hashem.html) and Avram’s [seed](flower.html).

[One](one.html) of the most accepted explanations for why the animals were divided in half suggests that the [two](two.html) parties to any "brit" should look upon their [new](new.html) relationship as if they were now [one](one.html) and the same organism, as the animals used by Avram had been while they were alive. This “union” also suggests a [marriage](mashal.html) relationship.

In [Jewish](gen-jew.html) [law](law.html) we have an understanding of [HaShem](hashem.html)’s ***promise***, as shown in the Encyclopedia Judaica:

In [Jewish](gen-jew.html) [law](law.html) *shiddukhin* is defined as the mutual promise between a man and a woman to contract a [marriage](mashal.html) at some [future](future.html) [time](time.html) and the formulations of the terms (*tena'im*) on which it shall take place. In general parlance, as opposed to legal terminology, it is [known](daat.html) as *erusin* (Kid. 63a, Tos.), which is in fact part of the [marriage](mashal.html) ceremony proper. The concept of *shiddukhin* can entail either a promise by the intending parties themselves or [one](one.html) made by their respective parents or other relatives on their behalf (Kid. 9b; Sh. Ar., EH 50:4–6 and 51). The sages regarded *kiddushin* (consecration; see [Marriage](mashal.html)) without prior *shiddukhin* as licentiousness and prescribed that "he who enters into a [marriage](mashal.html) without *shiddukhin* is liable to be flogged" (TJ, Kid. 3:10, 64b; TB, Kid. 12b; Maim. Yad, Ishut, 3:22 and Issurei Bi'ah, 21:14; Sh. Ar., EH 26:4). *Shiddukhin* as such has no immediate effect on the personal status of the parties—it being only a promise to create a different personal status in the [future](future.html) (Resp. Rosh 34:1; *Beit* [*Yosef*](joseph.html) EH 55). Nor does the promise give either party the right to claim specific performance from the other-since a [marriage](mashal.html) celebrated in pursuance of a judgment requiring the defendant to marry the plaintiff is repugnant to the basic principle that a [marriage](mashal.html) requires the free will and consent of both the parties thereto.

Tenaim, which translates as "conditions," is an engagement, a pre-Ketubah contract setting out the terms of the [marriage](mashal.html), including the date and [time](time.html) of the [wedding](wedding.html) ceremony (chuppah). This, for example, was done verbally by Boaz:

[***Ruth***](ruth.html) ***3:7-17*** *And when Boaz had* [*eaten*](eating.html) *and drunk, and his* [*heart*](body.html) *was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his* [*feet*](heel.html)*, and laid her down. And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his* [*feet*](heel.html)*. And he said, Who [art] thou? And she answered, I [am]* [*Ruth*](ruth.html) *thine handmaid: spread therefore thy skirt over thine handmaid; for thou [art] a near kinsman. And he said, Blessed [be] thou of* [*HaShem*](hashem.html)*, my daughter: [for] thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter,* [*fear*](fear.html) *not; I will do to thee all that thou requirest: for all the* [*city*](city.html) *of my people doth* [*know*](daat.html) *that thou [art] a virtuous woman. And now it is true that I [am thy] near kinsman: howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, [that] if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, [as]* [*HaShem*](hashem.html) *liveth: lie down until the morning.*

Thus we see that at “[Covenant](covenant.html) Between the Parts”, [HaShem](hashem.html) executed *shiddukhin* with Avram’s [seed](flower.html), namely [Mashiach](mashiach.html).

Note that Avram never received the promised [Marriage](mashal.html). He never received the promised [inheritance](inherit.html), nor did he receive the promise of numerous offsping. Bear in mind that [HaShem](hashem.html) will add the [letter](letters.html) “hay” to Avram’s [name](name.html), thereby changing it to [Avraham](avraham.html).

Now lets continue examining Galatians:

***Galatians 3:7***[*Know*](daat.html) *ye therefore that they which are of faithful obedienceful obedience, the same are the children of* [*Abraham*](avraham.html)*.*

Those that have the faithful obedienceful obedience of [Avraham](avraham.html) are his offspring.

***Galatians 3:8*** *And the scripture, foreseeing that God would* [*justify*](justification.html) *the heathen through faithful obedience, preached before the* [*gospel*](mishna1.html) *unto* [*Abraham*](avraham.html)*, [saying], In thee shall all* [*nations*](nations.html) *be blessed.*

The [Gentiles](gen-jew.html) are JUSTIFIED by faithful obedienceful obedience. This is to be their blessing.

***Galatians 3:9*** *So then they which be of faithful obedience are blessed with faithful obedienceful* [*Abraham*](avraham.html)*.*

[Avraham](avraham.html) and those of like faithful obedience are those who will enter the [marriage](mashal.html) [covenant](covenant.html) with [HaShem](hashem.html).

This next verse describes those that that fail to obey Torah ([law](law.html)) as cursed:

***Galatians 3:10*** *For as many as are of the works of the* [*law*](law.html) *are under the curse: for it is written, Cursed [is] every* [*one*](one.html) *that continueth not in all things which are written in the book of the* [*law*](law.html) *to do them.*

Here Hakham Shaul is reminding his audience of the necessity to obey the Torah of Moshe. Failure to do so results in a curse. In Devarim (Devarim (Deuteronomy)) 27, [HaShem](hashem.html) is quite explicit about the curses for those who fail to obey the Torah.

Now, even though we must obey the Torah or else we will receive a curse, never the less, this Torah which we must obey, does not [JUSTIFY](justification.html) us:

***Galatians 3:11*** *But that no man is justified by the* [*law*](law.html) *in the sight of God, [it is] evident: for, The just shall live by faithful obedience.*

Those who are just, that is, those who faithful obediencefully obey and apply Torah justice, these are the ones who will live my faithful obedience. These are the ones who will enter the [marriage](mashal.html) [covenant](covenant.html) which [HaShem](hashem.html) made with [Avraham](avraham.html).

Hakham Shaul now reiterates that the ONLY way to have life (and [eternal life](eternal.html) is the emphasis) is to DO the Torah ([law](law.html)).

***Galatians 3:12*** *And the* [*law*](law.html) *is not of faithful obedience: but, The man that doeth them shall live in them.*

Let me restate the above verse: And the Torah is not of faithful obedience but the man that does the Torah shall live in its precepts, this is how he will live.

[Mashiach](mashiach.html) has [redeemed](redemption.html) those who obey Torah from the curse that comes from disobedience to the Torah:

***Galatians 3:13***[*Mashiach*](mashiach.html) *hath* [*redeemed*](redemption.html) *us from the curse of the* [*law*](law.html)*, being made a curse for us: for it is written, Cursed [is] every* [*one*](one.html) *that hangeth on a tree:*

This verse begins a very mystical concept which must be understood in order to compehend the depth of Hakham Shaul’s words. The basic concept is this: In the [Olam HaBa](futures.html), the [world](futures.html) to come, there will be a single [body](body.html) made up of all those who will live by faithful obedience. This [body](body.html) is called [Mashiach](mashiach.html). This [body](body.html) will be the bride who is wed to [HaShem](hashem.html) as indicated by the [covenant](covenant.html) that [HaShem](hashem.html) made with [Avraham](avraham.html).

Hakham Shaul points out that [Avraham](avraham.html) did NOT receive what was promised. [Mashiach](mashiach.html) will receive that which was promised to [Avraham](avraham.html). [Avraham](avraham.html) as a part of the [body](body.html) of [Mashiach](mashiach.html), will then receive what was promised.

***Galatians 3:14*** *That the blessing of* [*Abraham*](avraham.html) *might come on the* [*Gentiles*](gen-jew.html) *through* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*; that we might receive the promise of the Spirit through faithful obedience.*

Lets sum this up: We enter the [covenant](covenant.html) of [Avraham](avraham.html), the [marriage](mashal.html) [covenant](covenant.html), by having the faithful obedience of [Avraham](avraham.html).

***Galatians 3:15*** *Brethren, I* [*speak*](mashal.html) *after the manner of men; Though [it be] but a man's* [*covenant*](covenant.html)*, yet [if it be] confirmed, no man disannulleth, or addeth thereto.*

Now this concept of the [body](body.html) of [Mashiach](mashiach.html) will be made solid as [HaShem](hashem.html) makes explicit that the promise is to [Mashiach](mashiach.html) ONLY!!!!

***Galatians 3:16*** *Now to* [*Abraham*](avraham.html) *and his* [*seed*](flower.html) *were the promises made. He saith not, And to* [*seeds*](flower.html)*, as of many; but as of* [*one*](one.html)*, And to thy* [*seed*](flower.html)*, which is* [*Mashiach*](mashiach.html)*.*

If we are NOT a part of the [body](body.html) of [Mashiach](mashiach.html), then we have no part in the [marriage](mashal.html) covevant, the [covenant](covenant.html) of [Avraham](avraham.html).

Hakham Shaul now introduces the [marriage](mashal.html) ([betrothal](betroth.html)) [covenant](covenant.html) that [HaShem](hashem.html) and the [body](body.html) of [Mashiach](mashiach.html) entered into at Mount [Sinai](stages.html):

***Galatians 3:17*** *And this I say, [that] the* [*covenant*](covenant.html)*, that was confirmed before of God in* [*Mashiach*](mashiach.html)*, the* [*law*](law.html)*, which was* [*four*](four.html) *hundred and* [*thirty*](thirty.html) *years after, cannot disannul, that it should make the promise of none effect.*

The [covenant](covenant.html) that [HaShem](hashem.html) made with [Avraham](avraham.html) when he left Ur was [four](four.html) hundred and [thirty](thirty.html) years before the [covenant](covenant.html) that [HaShem](hashem.html) made with the Children of Israel at Mount [Sinai](stages.html) (Shemot 12:31). This [time](time.html) period implies that there is a [connection](connection.html) between the [two](two.html) [events](feasts.html). It is well [known](daat.html) that [Jews](gen-jew.html) count in order to connect. The counting of the [omer](omer.html), for example, connect [Pesach](passover.html) with [shavuot](shavuot.html).

The Torah was a [marriage](mashal.html) (erusin – [betrothal](betroth.html)) [covenant](covenant.html) between those who had already agreed to a [marriage](mashal.html) [covenant](covenant.html). This [covenant](covenant.html) defines the rule of behavior for the bride.

Many Sephardic [synagogues](synagog.html) celebrate [Shavuot](shavuot.html) as the [wedding](wedding.html) (erusin or [betrothal](betroth.html)) between God and the [Nation](nations.html) of Israel, as the episode of [Sinai](stages.html) is described by many biblical commentaries. Most Sephardic siddurim have a special text of the ketubah that includes the list of the 613 [mitzvot](cmds613.html). That text is read along with the tenaim (conditions of matrimony), when the Torah is taken from the [Ark](ark.html) on [Shavuot](shavuot.html) morning.

***Galatians 3:18*** *For if the* [*inheritance*](inherit.html) *[be] of the* [*law*](law.html)*, [it is] no more of promise: but God gave [it] to* [*Abraham*](avraham.html) *by promise.*

The [inheritance](inherit.html) was promised to [Avraham](avraham.html) by [covenant](covenant.html).

Hakham Shaul now asks the obvious question: Why do we have to obey the Torah if we gain the [inheritance](inherit.html) without the Torah:

***Galatians 3:19*** *Wherefore then [serveth] the* [*law*](law.html)*? It was added because of transgressions, till the* [*seed*](flower.html) *should come to whom the promise was made; [and it was] ordained by* [*angels*](angels.html) *in the* [*hand*](fourteen.html) *of a mediator.*

Hakham Shaul answers the question by telling us why we have Torah in the [first](one.html) place. We have the Torah because man failed to obey [HaShem](hashem.html) and live according to His [command](cmds613.html). This Torah will remain until the Living Torah, the [body](body.html) of [Mashiach](mashiach.html), receives the promises. The Torah is the ketubah or [marriage](mashal.html) [covenant](covenant.html) which defines the responsibilities of the bride and groom. If the bride and groom were perfect, there would be no need of a ketubah, but because of transgressions, we have a ketubah.

The mediator of the Torah was Moshe (Moses):

***Galatians 3:20*** *Now a mediator is not [a mediator] of* [*one*](one.html)*, but God is* [*one*](one.html)*.*

Now we come to a most interesting question:

***Galatians 3:21*** *[Is] the* [*law*](law.html) *then against the promises of God? God forbid: for if there had been a* [*law*](law.html) *given which could have given life, verily righteousness should have been by the* [*law*](law.html)*.*

Let me re-phrase this question: Is the [covenant](covenant.html) which promised [marriage](mashal.html) against the [marriage](mashal.html) itself? The answer is no. The Torah sanctifies us, it does not [justify](justification.html) us! In other words, we agreed to get married before we [knew](daat.html) the rules, and we remain married because of our comittment and love to our mate. Never the less, the [covenant](covenant.html) defines the rules of the [marriage](mashal.html).

We are justified by the faithful obedience of [Avraham](avraham.html). The unconditional [covenant](covenant.html) given to [Avraham](avraham.html) is the [sign](signs.html) of our [justification](justification.html).

We are sanctified by the Torah of Moshe. When we keep the Torah, these [commands](cmds613.html) set us apart from all other people. Anyone who has kept kosher has a good understanding about how we are “set apart”. The Torah does NOT [justify](justification.html) us, it sanctifies us.

Unless we are a part of the [body](body.html) of [Mashiach](mashiach.html), then we have no part in the promise given to [Avraham](avraham.html)’s [seed](flower.html).

***Galatians 3:22*** *But the scripture hath concluded all under* [*sin*](sin.html)*, that the promise by faithful obedience of* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *might be given to them that believe.*

Now Hakham asks a most interesting question:

***Galatians 3:23*** *But before faithful obedience came, we were kept under the* [*law*](law.html)*, shut up unto the faithful obedience which should afterwards be revealed.*

How is it that we were kept under the [law](law.html) BEFORE faithful obedience came?

The answer is that the Torah is our tutor, or schoolmaster:

***Galatians 3:24*** *Wherefore the* [*law*](law.html) *was our schoolmaster [to bring us] unto* [*Mashiach*](mashiach.html)*, that we might be justified by faithful obedience.*

What does a tutor do? Obviously, he [teaches](teacher.html) us something. So, if a tutor [teaches](teacher.html) us 8th grade mathematics, do we abandon that [knowledge](knowledge.html) and practice when we get to the 9th grade? Of course not! The whole purpose of a tutor is to enable us to master a subject in order that we can obtain mastery over that subject. Ultimately the goal is for the student to become the [teacher](teacher.html). So, even though we are no longer under a tutor, because we have mastered the Torah, never the less we continue to obey and practice that which the tutor [taught](teacher.html) us:

***Galatians 3:25*** *But after that faithful obedience is come, we are no longer under a schoolmaster.*

What is a “son of God”? The Sages [teach](teacher.html) us that a “son of God” is a Rabbi, a judge on the Bet Din:

***Galatians 3:26*** *For ye are all the sons of God by faithful obedience in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*.*

As [Mashiach](mashiach.html) is the chief Hakham, or judge, so too are we judges when we are a part of the [body](body.html) of [Mashiach](mashiach.html):

***1 Corithinians 12:12*** *For as the* [*body*](body.html) *is* [*one*](one.html)*, and hath many members, and all the members of that* [*one*](one.html)[*body*](body.html)*, being many, are* [*one*](one.html)[*body*](body.html)*: so also [is]* [*Mashiach*](mashiach.html)*.*

We become a part of the [body](body.html) of [Mashiach](mashiach.html) when we are born again in the [mikveh](forty.html) (immersed in water):

***Galatians 3:27*** *For as many of you as have been baptized into* [*Mashiach*](mashiach.html) *have put on* [*Mashiach*](mashiach.html)*.*

Now that we are a part of the [body](body.html) of [Mashiach](mashiach.html), we no longer have the attributes we had before:

***Galatians 3:28*** *There is neither* [*Jew*](gen-jew.html) *nor Greek, there is neither bond nor free, there is neither* [*male*](male%2Bfemale.html) *nor* [*female*](male%2Bfemale.html)*: for ye are all* [*one*](one.html) *in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*.*

Obviously if I am a finger in the [body](body.html) of [Mashiach](mashiach.html), then I am no a [female](male%2Bfemale.html) finger or a Greek finger. I am a finger which is a part of the [body](body.html) of [Mashiach](mashiach.html).

***Galatians 3:29*** *And if ye [be]* [*Mashiach*](mashiach.html)*'s, then are ye* [*Abraham*](avraham.html)*'s* [*seed*](flower.html)*, and heirs according to the promise.*

As a part of this mystical [body](body.html) of [Mashiach](mashiach.html) I receive the promise given to [Avraham](avraham.html). If I am not a part of this mystical [body](body.html), then I do NOT receive the promise given to [Avraham](avraham.html).

[**Jewish**](gen-jew.html)[**marriage**](mashal.html) **concepts**:

In Talmudic times the *erusin* (similar to an engagement or [betrothal](betroth.html)) would take place up to a year in advance of the *nisuin* (the actual [wedding](wedding.html)). At the *erusin* (literally "forbidden," as in the bride and groom were forbidden to others) the couple signed a document of agreement; the bride accepted an item of value from the groom, usually a coin or a ring; and the blessing over the wine was recited. The couple were legally married but did not consummate the [marriage](mashal.html) and lived separately for up to a year, during which [time](time.html) the couple prepared a home for their [new](new.html) family. The *nisuin* was a festive ceremony when the groom escorted the bride to his home. Blessings were recited over wine and the couple were left alone together to consummate the [marriage](mashal.html).

*kiddushin* or *erusin* ([betrothal](betroth.html))

The second part of the ceremony took place at a later date and was called *nissu'in* ([marriage](mashal.html) proper). It was also called *huppah* (see below) after either the groom's house to which the bride was led or the canopy, symbolic of that house, under which the ceremony took place. Originally *nissu'in* was effected by the bride entering the groom's house and cohabiting with him. On the occasion of the *nissu'in* a series of benedictions was recited (see below). After this stage the couple were completely married and liable to all the responsibilities and privileges of that state (see also below, Legal Aspects).

***Galatians 2:1-8***[*Fourteen*](fourteen.html) *years later I went up again to* [*Jerusalem*](city.html)*, this* [*time*](time.html) *with Barnabas. I took Titus along also. I went in response to a revelation and set before them the* [*gospel*](mishna1.html) *that I preach among the* [*Gentiles*](gen-jew.html)*. But I did this privately to those who seemed to be leaders, for* [*fear*](fear.html) *that I was running or had run my race in vain. Yet not even Titus, who was with me, was compelled to be* [*circumcised*](circumcz.html)*, even though he was a Greek. [This matter arose] because some false brothers had infiltrated our ranks to spy on the* [*freedom*](freedom.html) *we have in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *and to make us slaves. We did not give in to them for a moment, so that the truth of the* [*gospel*](mishna1.html) *might remain with you. As for those who seemed to be important--whatever they were makes no difference to me; God does not judge by external appearance--those men added nothing to my message. On the contrary, they saw that I had been entrusted with the task of preaching the* [*gospel*](mishna1.html) *to the* [*Gentiles*](gen-jew.html)*, just as Tzefet (Peter) had been to the* [*Jews*](gen-jew.html)*. For God, who was at work in the ministry of Tzefet (Peter) as an apostle to the* [*Jews*](gen-jew.html)*, was also at work in my ministry as an apostle to the* [*Gentiles*](gen-jew.html)*.*

The [first](one.html) "controversial" issue seems to be the [circumcision](circumcz.html) of Titus.

Paul's primary audience are [Gentiles](gen-jew.html).

***Galatians 2:3-5*** *Yet not even Titus, who was with me, was compelled to be* [*circumcised*](circumcz.html)*, even though he was a Greek. [This matter arose] because some false brothers had infiltrated our ranks to spy on the* [*freedom*](freedom.html) *we have in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *and to make us slaves. We did not give in to them for a moment, so that the truth of the* [*gospel*](mishna1.html) *might remain with you.*

How does NOT being [circumcised](circumcz.html) give us [freedom](freedom.html)?

"[freedom](freedom.html)" is used elsewhere in scripture as:

***Galatians 4:28 - 5:6*** *Now you, brothers, like* [*Isaac*](isaac.html)*, are children of promise. At that* [*time*](time.html) *the son born in the ordinary way persecuted the son born by the power of the Spirit. It is the same now. But what does the Scripture say? "Get rid of the slave woman and her son, for the slave woman's son will never share in the* [*inheritance*](inherit.html) *with the free woman's son." Therefore, brothers, we are not children of the slave woman, but of the free woman. It is for* [*freedom*](freedom.html) *that* [*Mashiach*](mashiach.html) *has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery. Mark my words! I, Paul, tell you that if you let yourselves be* [*circumcised*](circumcz.html)*,* [*Mashiach*](mashiach.html) *will be of no value to you at all. Again I declare to every man who lets himself be* [*circumcised*](circumcz.html) *that he is obligated to obey the whole* [*law*](law.html)*. You who are trying to be justified by* [*law*](law.html) *have been alienated from* [*Mashiach*](mashiach.html)*; you have fallen away from* [*grace*](grace.html)*. But by faithful obedience we eagerly await through the Spirit the righteousness for which we hope. For in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *neither* [*circumcision*](circumcz.html) *nor uncircumcision has any value. The only thing that counts is faithful obedience expressing itself through love.*

[***Ephesians***](ephesians.html) ***3:7-13*** *I became a servant of this* [*gospel*](mishna1.html) *by the gift of God's* [*grace*](grace.html) *given me through the working of his power. Although I am less than the least of all God's people, this* [*grace*](grace.html) *was given me: to preach to the* [*Gentiles*](gen-jew.html) *the unsearchable riches of* [*Mashiach*](mashiach.html)*, And to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things. His intent was that now, through the* [*church*](church.html)*, the manifold wisdom of God should be made* [*known*](daat.html) *to the rulers and authorities in the heavenly realms, According to his eternal purpose which he accomplished in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *our Lord. In him and through faithful obedience in him we may approach God with* [*freedom*](freedom.html) *and confidence. I ask you, therefore, not to be discouraged because of my sufferings for you, which are your glory.*

[***Yaaqov***](israelja.html) ***(James) 1:19-25*** *My dear brothers, take note of this: Everyone should be quick to listen, slow to* [*speak*](mashal.html) *and slow to become angry, For man's anger does not bring about the righteous life that God* [*desires*](needs.html)*. Therefore, get rid of all moral filth and the evil that is so prevalent and humbly accept the word planted in you, which can* [*save*](salvation.html) *you. Do not merely listen to the word, and so deceive yourselves. Do what it says. Anyone who listens to the word but does not do what it says is like a man who looks at his* [*face*](body.html) *in a mirror And, after looking at himself, goes away and immediately forgets what he looks like. But the man who looks intently into the perfect* [*law*](law.html) *that gives* [*freedom*](freedom.html)*, and continues to do this, not forgetting what he has heard, but doing it--he will be blessed in what he does.*

[***Yaaqov***](israelja.html) ***(James) 2:8-20*** *If you really keep the royal* [*law*](law.html) *found in Scripture, "Love your neighbor as yourself," you are doing right. But if you show favoritism, you* [*sin*](sin.html) *and are convicted by the* [*law*](law.html) *as lawbreakers. For whoever keeps the whole* [*law*](law.html) *and yet stumbles at just* [*one*](one.html) *point is guilty of breaking all of it. For he who said, "Do not commit adultery," also said, "Do not murder." If you do not commit adultery but do commit murder, you have become a lawbreaker.* [*Speak*](mashal.html) *and act as those who are going to be judged by the* [*law*](law.html) *that gives* [*freedom*](freedom.html)*, Because judgment without mercy will be shown to anyone who has not been merciful. Mercy triumphs over judgment! What good is it, my brothers, if a man claims to have faithful obedience but has no deeds? Can such faithful obedience* [*save*](salvation.html) *him? Suppose a brother or sister is without clothes and daily* [*food*](food.html)*. If* [*one*](one.html) *of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his* [*physical*](physical.html)[*needs*](needs.html)*, what good is it? In the same way, faithful obedience by itself, if it is not accompanied by action, is dead. But someone will say, "You have faithful obedience; I have deeds." Show me your faithful obedience without deeds, and I will show you my faithful obedience by what I do. You believe that there is* [*one*](one.html) *God. Good! Even the* [*demons*](demons.html) *believe that--and shudder. You foolish man, do you want evidence that faithful obedience without deeds is useless?*

***I Tzefet (Peter) 2:11-16*** *Dear friends, I urge you, as* [*aliens*](aliens.html) *and strangers in the* [*world*](worlds.html)*, to abstain from sinful* [*desires*](needs.html)*, which war against your soul. Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us. Submit yourselves for the Lord's sake to every* [*authority*](authority.html) *instituted among men: whether to the king, as the supreme* [*authority*](authority.html)*, Or to governors, who are sent by him to punish those who do wrong and to commend those who do right. For it is God's will that by doing good you should silence the ignorant talk of foolish men. Live as free men, but do not use your* [*freedom*](freedom.html) *as a cover-up for evil; live as servants of God.*

***I Corinthians 10:23-33*** *"Everything is permissible"--but not everything is beneficial. "Everything is permissible"--but not everything is constructive. Nobody should seek his own good, but the good of others.* [*Eat*](eating.html) *anything sold in the meat market without raising questions of conscience, For, "The earth is the Lord's, and everything in it." If some unbeliever invites you to a meal and you want to go,* [*eat*](eating.html) *whatever is put before you without raising questions of conscience. But if anyone says to you, "This has been offered in* [*sacrifice*](korbanot.html)*," then do not* [*eat*](eating.html) *it, both for the sake of the man who told you and for conscience' sake-- The other man's conscience, I mean, not yours. For why should my* [*freedom*](freedom.html) *be judged by another's conscience? If I take part in the meal with thankfulness, why am I denounced because of something I thank God for? So whether you* [*eat*](eating.html) *or drink or whatever you do, do it all for the glory of God. Do not cause anyone to stumble, whether* [*Jews*](gen-jew.html)*, Greeks or the* [*church*](church.html) *of God-- Even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved.*

***Luqas (***[***Luke***](luke.html)***) 4:14-21***[*Yeshua*](yeshua.html) *returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. He* [*taught*](teacher.html) *in their* [*synagogues*](synagog.html)*, and everyone praised him. He went to Nazareth, where he had been brought up, and on the* [*Sabbath*](sabbath.html) *day he went into the* [*synagogue*](synagog.html)*, as was his custom. And he stood up to read. The scroll of the prophet Yeshayah (Isaiah) was handed to him. Unrolling it, he found the place where it is written: "The Spirit of the Lord is on me, because he has anointed me to preach* [*good news*](mishna1.html) *to the poor. He has sent me to proclaim* [*freedom*](freedom.html) *for the prisoners and recovery of sight for the blind, to release the oppressed, To proclaim the year of the Lord's favor." Then he rolled up the scroll, gave it back to the attendant and sat down. The* [*eyes*](body.html) *of everyone in the* [*synagogue*](synagog.html) *were fastened on him, And he began by saying to them, "Today this scripture is fulfilled in your* [*hearing*](mashal.html)*."*

***Yeshayah (Isaiah) 61:1-7*** *The Spirit of the Sovereign* [*HaShem*](hashem.html) *is on me, because* [*HaShem*](hashem.html) *has anointed me to preach* [*good news*](mishna1.html) *to the poor. He has sent me to bind up the brokenhearted, to proclaim* [*freedom*](freedom.html) *for the captives and release from darkness for the prisoners, To proclaim the year of* [*HaShem*](hashem.html)*'s favor and the day of vengeance of our God, to comfort all who* [*mourn*](mourning.html)*, And provide for those who grieve in Zion--to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of* [*mourning*](mourning.html)*, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of* [*HaShem*](hashem.html) *for the display of his splendor. They will rebuild the ancient ruins and restore the places long devastated; they will renew the ruined cities that have been devastated for* [*generations*](toldot.html)*.* [*Aliens*](aliens.html) *will shepherd your flocks; foreigners will work your fields and vineyards. And you will be called* [*priests*](priests.html) *of* [*HaShem*](hashem.html)*, you will be named ministers of our God. You will feed on the wealth of* [*nations*](nations.html)*, and in their riches you will boast. Instead of their shame my people will receive a double portion, and instead of disgrace they will rejoice in their* [*inheritance*](inherit.html)*; and so they will* [*inherit*](inherit.html) *a double portion in their land, and everlasting joy will be theirs.*

***Tehillim (***[***Psalms***](psalms1.html)***) 119:44-48*** *I will always obey your* [*law*](law.html)*, for ever and ever. I will* [*walk*](walking.html) *about in* [*freedom*](freedom.html)*, for I have sought out your precepts. I will* [*speak*](mashal.html) *of your statutes before kings and will not be put to shame, For I delight in your* [*commands*](cmds613.html) *because I love them. I lift up my* [*hands*](fourteen.html) *to your* [*commands*](cmds613.html)*, which I love, and I meditate on your decrees.*

Lets also examine some verses which use the word "free":

***Romans 8:1-8*** *Therefore, there is now no condemnation for those who are in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*, Because through* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *the* [*law*](law.html) *of the Spirit of life set me free from the* [*law*](law.html) *of* [*sin*](sin.html) *and death. For what the* [*law*](law.html) *was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a* [*sin*](sin.html)[*offering*](korbanot)*. And so he condemned* [*sin*](sin.html) *in sinful man, In order that the righteous requirements of the* [*law*](law.html) *might be fully met in us, who do not live according to the sinful nature but according to the Spirit. Those who live according to the sinful nature have their minds set on what that nature* [*desires*](needs.html)*; but those who live in accordance with the Spirit have their minds set on what the Spirit* [*desires*](needs.html)*. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; The sinful mind is hostile to God. It does not submit to God's* [*law*](law.html)*, nor can it do so. Those controlled by the sinful nature cannot please God.*

***I Corinthians 9:16-23*** *Yet when I preach the* [*gospel*](mishna1.html)*, I cannot boast, for I am compelled to preach. Woe to me if I do not preach the* [*gospel*](mishna1.html)*! If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me. What then is my reward? Just this: that in preaching the* [*gospel*](mishna1.html) *I may offer it free of charge, and so not make use of my rights in preaching it. Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the* [*Jews*](gen-jew.html) *I became like a* [*Jew*](gen-jew.html)*, to win the* [*Jews*](gen-jew.html)*. To those under the* [*law*](law.html) *I became like* [*one*](one.html) *under the* [*law*](law.html) *(though I myself am not under the* [*law*](law.html)*), so as to win those under the* [*law*](law.html)*. To those not having the* [*law*](law.html) *I became like* [*one*](one.html) *not having the* [*law*](law.html) *(though I am not free from God's* [*law*](law.html) *but am under* [*Mashiach*](mashiach.html)*'s* [*law*](law.html)*), so as to win those not having the* [*law*](law.html)*. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might* [*save*](salvation.html) *some. I do all this for the sake of the* [*gospel*](mishna1.html)*, that I may share in its blessings.*

***Tehillim (***[***Psalms***](psalms1.html)***) 119:28-35*** *My soul is weary with sorrow; strengthen me according to your word. Keep me from deceitful ways; be gracious to me through your* [*law*](law.html)*. I have chosen the way of truth; I have set my* [*heart*](body.html) *on your* [*laws*](law.html)*. I hold fast to your statutes,* [*HaShem*](hashem.html)*; do not let me be put to shame. I run in the path of your* [*commands*](cmds613.html)*, for you have set my* [*heart*](body.html) *free. {He}* [*Teach*](teacher.html) *me,* [*HaShem*](hashem.html)*, to follow your decrees; then I will keep them to the end. Give me understanding, and I will keep your* [*law*](law.html) *and obey it with all my* [*heart*](body.html)*. Direct me in the path of your* [*commands*](cmds613.html)*, for there I find delight.*

***Yochanan (John) 8:31-47*** *To the* [*Jews*](gen-jew.html) *who had believed him,* [*Yeshua*](yeshua.html) *said, "If you hold to my* [*teaching*](teacher.html)*, you are really my disciples. Then you will* [*know*](daat.html) *the truth, and the truth will set you free." They answered him, "We are* [*Abraham*](avraham.html)*'s descendants and have never been slaves of anyone. How can you say that we shall be set free?"* [*Yeshua*](yeshua.html) *replied, "I tell you the truth, everyone who* [*sins*](sin.html) *is a slave to* [*sin*](sin.html)*. Now a slave has no permanent place in the family, but a son belongs to it forever. So if the Son sets you free, you will be free indeed. I* [*know*](daat.html) *you are* [*Abraham*](avraham.html)*'s descendants. Yet you are ready to kill me, because you have no room for my word. I am telling you what I have seen in the Father's presence, and you do what you have heard from your father." "*[*Abraham*](avraham.html) *is our father," they answered. "If you were* [*Abraham*](avraham.html)*'s children," said* [*Yeshua*](yeshua.html)*, "then you would do the things* [*Abraham*](avraham.html) *did. As it is, you are determined to kill me, a man who has told you the truth that I heard from God.* [*Abraham*](avraham.html) *did not do such things. You are doing the things your own father does." "We are not illegitimate children," they protested. "The only Father we have is God himself."* [*Yeshua*](yeshua.html) *said to them, "If God were your Father, you would love me, for I came from God and now am here. I have not come on my own; but he sent me. Why is my language not clear to you? Because you are unable to hear what I say. You belong to your father, the* [*devil*](demons.html)*, and you want to carry out your father's* [*desire*](needs.html)*. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. Yet because I tell the truth, you do not believe me! Can any of you prove me guilty of* [*sin*](sin.html)*? If I am telling the truth, why don't you believe me? He who belongs to God hears what God says. The reason you do not hear is that you do not belong to God."*

Lets look again at Galatians:

***Galatians 2:11-21*** *When Peter came to Antioch, I opposed him to his* [*face*](body.html)*, because he was clearly in the wrong. Before certain men came from James, he used to* [*eat*](eating.html) *with the* [*Gentiles*](gen-jew.html)*. But when they arrived, he began to draw back and separate himself from the* [*Gentiles*](gen-jew.html) *because he was afraid of those who belonged to the* [*circumcision*](circumcz.html) *group. The other* [*Jews*](gen-jew.html) *joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray. When I saw that they were not acting in line with the truth of the* [*gospel*](mishna1.html)*, I said to Peter in front of them all, "You are a* [*Jew*](gen-jew.html)*, yet you live like a* [*Gentile*](gen-jew.html) *and not like a* [*Jew*](gen-jew.html)*. How is it, then, that you force* [*Gentiles*](gen-jew.html) *to follow* [*Jewish*](gen-jew.html) *customs? "We who are* [*Jews*](gen-jew.html) *by* [*birth*](birth.html) *and not '*[*Gentile*](gen-jew.html) *sinners'* [*Know*](daat.html) *that a man is not justified by observing the* [*law*](law.html)*, but by faithful obedience in* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*. So we, too, have put our faithful obedience in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *that we may be justified by faithful obedience in* [*Mashiach*](mashiach.html) *and not by observing the* [*law*](law.html)*, because by observing the* [*law*](law.html) *no* [*one*](one.html) *will be justified. "If, while we seek to be justified in* [*Mashiach*](mashiach.html)*, it becomes evident that we ourselves are sinners, does that mean that* [*Mashiach*](mashiach.html) *promotes* [*sin*](sin.html)*? Absolutely not! If I rebuild what I destroyed, I prove that I am a lawbreaker. For through the* [*law*](law.html) *I died to the* [*law*](law.html) *so that I might live for God. I have been crucified with* [*Mashiach*](mashiach.html) *and I no longer live, but* [*Mashiach*](mashiach.html) *lives in me. The life I live in the* [*body*](body.html)*, I live by faithful obedience in the Son of God, who loved me and gave himself for me. I do not set aside the* [*grace*](grace.html) *of God, for if righteousness could be gained through the* [*law*](law.html)*,* [*Mashiach*](mashiach.html) *died for nothing!"*

The primary issue seems to be [justification](justification.html). Note:

***Galatians 2:16-17***[*Know*](daat.html) *that a man is not justified by observing the* [*law*](law.html)*, but by faithful obedience in* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*. So we, too, have put our faithful obedience in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *that we may be justified by faithful obedience in* [*Mashiach*](mashiach.html) *and not by observing the* [*law*](law.html)*, because by observing the* [*law*](law.html) *no* [*one*](one.html) *will be justified. "If, while we seek to be justified in* [*Mashiach*](mashiach.html)*, it becomes evident that we ourselves are sinners, does that mean that* [*Mashiach*](mashiach.html) *promotes* [*sin*](sin.html)*? Absolutely not!*

***Galatians 3:11*** *Clearly no* [*one*](one.html) *is justified before God by the* [*law*](law.html)*, because, "The righteous will live by faithful obedience."*

***Galatians 3:24*** *So the* [*law*](law.html) *was put in charge to lead us to* [*Mashiach*](mashiach.html) *that we might be justified by faithful obedience.*

***Galatians 5:4*** *You who are trying to be justified by* [*law*](law.html) *have been alienated from* [*Mashiach*](mashiach.html)*; you have fallen away from* [*grace*](grace.html)*.*

Related verses on "[justification](justification.html)":

***II Luqas (Acts) 13:32-41*** *"We tell you the* [*good news*](mishna1.html)*: What God promised our* [*fathers*](fathers.html) *He has fulfilled for us, their children, by raising up* [*Yeshua*](yeshua.html)*. As it is written in the second* [*Psalm*](psalms1.html)*: "'You are my Son; today I have become your Father.' The fact that God raised him from the dead, never to decay, is stated in these words: "'I will give you the holy and sure blessings promised to David.' So it is stated elsewhere: "'You will not let your Holy* [*One*](one.html) *see decay.' "For when David had served God's purpose in his own* [*generation*](toldot.html)*, he fell* [*asleep*](mashal.html)*; he was buried with his* [*fathers*](fathers.html) *and his* [*body*](body.html) *decayed. But the* [*one*](one.html) *whom God raised from the dead did not see decay. "Therefore, my brothers, I want you to* [*know*](daat.html) *that through* [*Yeshua*](yeshua.html) *the* [*forgiveness*](forgive.html) *of* [*sins*](sin.html) *is proclaimed to you. Through him everyone who believes is justified from everything you could not be justified from by the* [*law*](law.html) *of Moses. Take care that what the prophets have said does not happen to you: "'Look, you scoffers, wonder and perish, for I am going to do something in your days that you would never believe, even if someone told you.'"*

and:

***Romans 3:20-28*** *Therefore no* [*one*](one.html) *will be declared righteous in his sight by observing the* [*law*](law.html)*; rather, through the* [*law*](law.html) *we become conscious of* [*sin*](sin.html)*. But now a righteousness from God, apart from* [*law*](law.html)*, has been made* [*known*](daat.html)*, to which the* [*Law*](law.html) *and the Prophets testify. This righteousness from God comes through faithful obedience in* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *to all who believe. There is no difference, For all have sinned and fall short of the glory of God, And are justified freely by his* [*grace*](grace.html) *through the* [*redemption*](redemption.html) *that came by* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*. God presented him as a* [*sacrifice*](korbanot.html) *of* [*atonement*](atonemen.html)*, through faithful obedience in his* [*blood*](body.html)*. He did this to demonstrate his justice, because in his forbearance he had left the* [*sins*](sin.html) *committed beforehand unpunished-- He did it to demonstrate his justice at the present* [*time*](time.html)*, so as to be just and the* [*one*](one.html) *who justifies those who have faithful obedience in* [*Yeshua*](yeshua.html)*. Where, then, is* [*boasting*](chametz.html)*? It is excluded. On what principle? On that of observing the* [*law*](law.html)*? No, but on that of faithful obedience. For we maintain that a man is justified by faithful obedience apart from observing the* [*law*](law.html)*.*

and:

***Romans 5:1-9*** *Therefore, since we have been justified through faithful obedience, we have peace with God through our Lord* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*, Through whom we have gained access by faithful obedience into this* [*grace*](grace.html) *in which we now stand. And we rejoice in the hope of the glory of God. Not only so, but we also rejoice in our sufferings, because we* [*know*](daat.html) *that suffering produces perseverance; Perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us. You see, at just the right* [*time*](time.html)*, when we were still powerless,* [*Mashiach*](mashiach.html) *died for the ungodly. Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners,* [*Mashiach*](mashiach.html) *died for us. Since we have now been justified by his* [*blood*](body.html)*, how much more shall we be saved from God's wrath through him!*

and:

***Romans 10:5-13*** *Moses describes in this way the righteousness that is by the* [*law*](law.html)*: "The man who does these things will live by them." But the righteousness that is by faithful obedience says: "Do not say in your* [*heart*](body.html)*, 'Who will ascend into* [*heaven*](heaven.html)*?'" (that is, to bring* [*Mashiach*](mashiach.html) *down) "Or 'Who will descend into the deep?'" (that is, to bring* [*Mashiach*](mashiach.html) *up from the dead). But what does it say? "The word is near you; it is in your* [*mouth*](body.html) *and in your* [*heart*](body.html)*," that is, the word of faithful obedience we are proclaiming: That if you confess with your* [*mouth*](body.html)*, "*[*Yeshua*](yeshua.html) *is Lord," and believe in your* [*heart*](body.html) *that God raised him from the dead, you will be saved. For it is with your* [*heart*](body.html) *that you believe and are justified, and it is with your* [*mouth*](body.html) *that you confess and are saved. As the Scripture says, "Anyone who trusts in him will never be put to shame." For there is no difference between* [*Jew*](gen-jew.html) *and* [*Gentile*](gen-jew.html)*--the same Lord is Lord of all and richly blesses all who call on him, For, "Everyone who calls on the* [*name*](name.html) *of the Lord will be saved."*

and:

[***Yaaqov***](israelja.html) ***(James) 2:20-26*** *You foolish man, do you want evidence that faithful obedience without deeds is useless? Was not our ancestor* [*Abraham*](avraham.html) *considered righteous for what he did when he offered his son* [*Isaac*](isaac.html) *on the altar? You see that his faithful obedience and his actions were working together, and his faithful obedience was made complete by what he did. And the scripture was fulfilled that says, "*[*Abraham*](avraham.html) *believed God, and it was credited to him as righteousness," and he was called God's friend. You see that a person is justified by what he does and not by faithful obedience alone. In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction? As the* [*body*](body.html) *without the spirit is dead, so faithful obedience without deeds is dead.*

What does this verse mean:

***Galatians 2:14*** *...You are a* [*Jew*](gen-jew.html)*, yet you live like a* [*Gentile*](gen-jew.html) *and not like a* [*Jew*](gen-jew.html)*. How is it, then, that you force* [*Gentiles*](gen-jew.html) *to follow* [*Jewish*](gen-jew.html) *customs?*

1. Tzefet (Peter) is not being condemned for [eating](eating.html) with [Gentiles](gen-jew.html).

2. Paul is condemning Tzefet (Peter) for forcing [Gentiles](gen-jew.html) to follow [Jewish](gen-jew.html) customs.

Compare Galatians 2:14 with:

***II Luqas (Acts) 10:25-29*** *As Tzefet (Peter) entered the house, Cornelius met him and fell at his* [*feet*](heel.html) *in reverence. But Tzefet (Peter) made him get up. "Stand up," he said, "I am only a man myself." Talking with him, Tzefet (Peter) went inside and found a large gathering of people. He said to them: "You are well aware that it is against our* [*law*](law.html) *for a* [*Jew*](gen-jew.html) *to associate with a* [*Gentile*](gen-jew.html) *or visit him. But God has shown me that I should not call any man impure or unclean. So when I was sent for, I came without raising any objection. May I ask why you sent for me?"*

***Yeshayah (Isaiah) 65:1-5*** *"I revealed myself to those who did not ask for me; I was found by those who did not seek me. To a* [*nation*](nations.html) *that did not call on my* [*name*](name.html)*, I said, 'Here am I, here am I.' All day long I have held out my* [*hands*](fourteen.html) *to an obstinate people, who* [*walk*](walking.html) *in ways not good, pursuing their own imaginations-- A people who continually provoke me to my very* [*face*](body.html)*,* [*offering*](korbanot) *sacrifices in gardens and burning* [*incense*](ketoret.html) *on altars of brick; Who sit among the graves and spend their nights keeping* [*secret*](sod.html) *vigil; who* [*eat*](eating.html) *the flesh of pigs, and whose pots hold broth of unclean meat; Who say, 'Keep away; don't come near me, for I am too sacred for you!' Such people are smoke in my nostrils, a* [*fire*](fire.html) *that keeps burning all day.*

***Yochanan (John) 4:7-10*** *When a Samaritan woman came to draw water,* [*Yeshua*](yeshua.html) *said to her, "Will you give me a drink?" (His disciples had gone into the town to buy* [*food*](food.html)*.) The Samaritan woman said to him, "You are a* [*Jew*](gen-jew.html) *and I am a Samaritan woman. How can you ask me for a drink?" (For* [*Jews*](gen-jew.html) *do not associate with Samaritans.)* [*Yeshua*](yeshua.html) *answered her, "If you* [*knew*](daat.html) *the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water."*

and:

***II Luqas (Acts) 11:1-18*** *The apostles and the brothers throughout Judea heard that the* [*Gentiles*](gen-jew.html) *also had received the word of God. So when Tzefet (Peter) went up to* [*Jerusalem*](city.html)*, the* [*circumcised*](circumcz.html) *believers criticized him And said, "You went into the house of uncircumcised men and* [*ate*](eating.html) *with them." Tzefet (Peter) began and explained everything to them precisely as it had happened: "I was in the* [*city*](city.html) *of Joppa* [*praying*](prayer.html)*, and in a trance I saw a vision. I saw something like a large sheet being let down from* [*heaven*](heaven.html) *by its* [*four*](four.html) *corners, and it came down to where I was. I looked into it and saw* [*four*](four.html)*-footed animals of the earth, wild beasts, reptiles, and birds of the air. Then I heard a voice telling me, 'Get up, Tzefet (Peter). Kill and* [*eat*](eating.html)*.' "I replied, 'Surely not, Lord! Nothing impure or unclean has ever entered my* [*mouth*](body.html)*.' "The voice* [*spoke*](mashal.html) *from* [*heaven*](heaven.html) *a second* [*time*](time.html)*, 'Do not call anything impure that God has made* [*clean*](purity.html)*.' This happened* [*three*](three.html) *times, and then it was all pulled up to* [*heaven*](heaven.html) *again. "Right then* [*three*](three.html) *men who had been sent to me from Caesarea stopped at the house where I was staying. The Spirit told me to have no hesitation about going with them. These* [*six*](six.html) *brothers also went with me, and we entered the man's house. He told us how he had seen an* [*angel*](angels.html) *appear in his house and say, 'Send to Joppa for Simon who is called Tzefet (Peter). He will bring you a message through which you and all your* [*household*](househld.html) *will be saved.' "As I began to* [*speak*](mashal.html)*, the Holy Spirit came on them as he had come on us at the beginning. Then I remembered what the Lord had said: 'Yochanan (John) baptized with water, but you will be baptized with the Holy Spirit.' So if God gave them the same gift as he gave us, who believed in the Lord* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*, who was I to think that I could oppose God?" When they heard this, they had no further objections and praised God, saying, "So then, God has granted even the* [*Gentiles*](gen-jew.html) *repentance unto life."*

and:

***II Luqas (Acts) 15:5-21*** *Then some of the believers who belonged to the party of the Pharisees stood up and said, "The* [*Gentiles*](gen-jew.html) *must be* [*circumcised*](circumcz.html) *and required to obey the* [*law*](law.html) *of Moses." The apostles and elders met to consider this question. After much discussion, Tzefet (Peter) got up and addressed them: "Brothers, you* [*know*](daat.html) *that some* [*time*](time.html) *ago God made a choice among you that the* [*Gentiles*](gen-jew.html) *might hear from my lips the message of the* [*gospel*](mishna1.html) *and believe. God, who knows the* [*heart*](body.html)*, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He made no distinction between us and them, for he* [*purified*](purity.html) *their hearts by faithful obedience. Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our* [*fathers*](fathers.html) *have been able to bear? No! We believe it is through the* [*grace*](grace.html) *of our Lord* [*Yeshua*](yeshua.html) *that we are saved, just as they are." The whole assembly became silent as they listened to Barnabas and Paul telling about the miraculous* [*signs*](signs.html) *and wonders God had done among the* [*Gentiles*](gen-jew.html) *through them. When they finished, James* [*spoke*](mashal.html) *up: "Brothers, listen to me. Simon has described to us how God at* [*first*](one.html) *showed his concern by taking from the* [*Gentiles*](gen-jew.html) *a people for himself. The words of the prophets are in agreement with this, as it is written: "'After this I will return and rebuild David's fallen tent. Its ruins I will rebuild, and I will restore it, That the remnant of men may seek the Lord, and all the* [*Gentiles*](gen-jew.html) *who bear my* [*name*](name.html)*, says the Lord, who does these things' That have been* [*known*](daat.html) *for ages. "It is my judgment, therefore, that we should not make it difficult for the* [*Gentiles*](gen-jew.html) *who are turning to God. Instead we should write to them, telling them to abstain from* [*food*](food.html) *polluted by idols, from sexual immorality, from the meat of strangled animals and from* [*blood*](body.html)*. For Moses has been preached in every* [*city*](city.html) *from the earliest times and is read in the* [*synagogues*](synagog.html) *on every* [*Sabbath*](sabbath.html)*."*

and:

***Romans 14:13-23*** *Therefore let us stop passing judgment on* [*one*](one.html) *another. Instead, make up your mind not to put any stumbling block or obstacle in your brother's way. As* [*one*](one.html) *who is in the Lord* [*Yeshua*](yeshua.html)*, I am fully convinced that no* [*food*](food.html) *is unclean in itself. But if anyone regards something as unclean, then for him it is unclean. If your brother is distressed because of what you* [*eat*](eating.html)*, you are no longer acting in love. Do not by your* [*eating*](eating.html) *destroy your brother for whom* [*Mashiach*](mashiach.html) *died. Do not allow what you consider good to be spoken of as evil. For the kingdom of God is not a matter of* [*eating*](eating.html) *and drinking, but of righteousness, peace and joy in the Holy Spirit, Because anyone who serves* [*Mashiach*](mashiach.html) *in this way is pleasing to God and approved by men. Let us therefore make every effort to do what leads to peace and to mutual edification. Do not destroy the work of God for the sake of* [*food*](food.html)*. All* [*food*](food.html) *is* [*clean*](purity.html)*, but it is wrong for a man to* [*eat*](eating.html) *anything that causes someone else to stumble. It is better not to* [*eat*](eating.html) *meat or drink wine or to do anything else that will cause your brother to fall. So whatever you believe about these things keep between yourself and God. Blessed is the man who does not condemn himself by what he approves. But the man who has doubts is condemned if he* [*eats*](eating.html)*, because his* [*eating*](eating.html) *is not from faithful obedience; and everything that does not come from faithful obedience is* [*sin*](sin.html)*.*

and:

***I Timothy 4:1-6*** *The Spirit clearly says that in later times some will abandon the faithful obedience and follow deceiving spirits and things* [*taught*](teacher.html) *by* [*demons*](demons.html)*. Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. They forbid people to marry and order them to abstain from certain* [*foods*](food.html)*, which God created to be received with thanksgiving by those who believe and who* [*know*](daat.html) *the truth. For everything God created is good, and nothing is to be rejected if it is received with thanksgiving, Because it is consecrated by the word of God and* [*prayer*](prayer.html)*. If you point these things out to the brothers, you will be a good minister of* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*, brought up in the truths of the faithful obedience and of the good* [*teaching*](teacher.html) *that you have followed.*

and:

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 9:8-14*** *The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the* [*first*](one.html)[*tabernacle*](mikdash.html) *was still* [*standing*](mashal.html)*. This is an illustration for the present* [*time*](time.html)*, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper. They are only a matter of* [*food*](food.html) *and drink and various ceremonial washings--external regulations applying until the* [*time*](time.html) *of the* [*new*](new.html) *order. When* [*Mashiach*](mashiach.html) *came as* [*high priest*](priests.html) *of the good things that are already here, he went through the greater and more perfect* [*tabernacle*](mikdash.html) *that is not man-made, that is to say, not a part of this* [*creation*](bara.html)*. He did not enter by means of the* [*blood*](body.html) *of goats and calves; but he entered the Most Holy Place once for all by his own* [*blood*](body.html)*, having obtained eternal* [*redemption*](redemption.html)*. The* [*blood*](body.html) *of goats and bulls and the ashes of a* [*heifer*](heifer.html) *sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly* [*clean*](purity.html)*. How much more, then, will the* [*blood*](body.html) *of* [*Mashiach*](mashiach.html)*, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!*

and:

***Colossians 2:16-23*** *Therefore do not let anyone judge you by what you* [*eat*](eating.html) *or drink, or with regard to a religious* [*festival*](festival.html)*, a* [*New*](new.html)[*Moon*](chodesh.html) *celebration or a* [*Sabbath*](sabbath.html) *day. These are a shadow of the things that were to come; the reality, however, is found in* [*Mashiach*](mashiach.html)*. Do not let anyone who delights in false humility and the worship of* [*angels*](angels.html) *disqualify you for the prize. Such a person goes into great detail about what he has seen, and his unspiritual mind puffs him up with idle notions. He has lost* [*connection*](connection.html) *with the* [*Head*](body.html)*, from whom the whole* [*body*](body.html)*, supported and held together by its ligaments and sinews, grows as God causes it to grow. Since you died with* [*Mashiach*](mashiach.html) *to the basic principles of this* [*world*](worlds.html)*, why, as though you still belonged to it, do you submit to its rules: "Do not handle! Do not taste! Do not touch!"? These are all destined to perish with use, because they are based on human* [*commands*](cmds613.html) *and teachings. Such regulations indeed have an appearance of wisdom, with their self-imposed worship, their false humility and their harsh treatment of the* [*body*](body.html)*, but they lack any value in restraining sensual indulgence.*

\* \* \*

What does this verse mean?

***Galatians 2:19*** *For through the* [*law*](law.html) *I died to the* [*law*](law.html) *so that I might live for God.*

To get an idea, lets look at:

***Romans 7:1-13*** *Do you not* [*know*](daat.html)*, brothers--for I am* [*speaking*](mashal.html) *to men who* [*know*](daat.html) *the* [*law*](law.html)*--that the* [*law*](law.html) *has* [*authority*](authority.html) *over a man only as long as he lives? For example, by* [*law*](law.html) *a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released from the* [*law*](law.html) *of* [*marriage*](mashal.html)*. So then, if she marries another man while her husband is still alive, she is called an adulteress. But if her husband dies, she is released from that* [*law*](law.html) *and is not an adulteress, even though she marries another man. So, my brothers, you also died to the* [*law*](law.html) *through the* [*body*](body.html) *of* [*Mashiach*](mashiach.html)*, that you might belong to another, to him who was raised from the dead, in order that we might bear fruit to God. For when we were controlled by the sinful nature, the sinful passions aroused by the* [*law*](law.html) *were at work in our* [*bodies*](body.html)*, so that we bore fruit for death. But now, by dying to what once bound us, we have been released from the* [*law*](law.html) *so that we serve in the* [*new*](new.html) *way of the Spirit, and not in the old way of the written code. What shall we say, then? Is the* [*law*](law.html)[*sin*](sin.html)*? Certainly not! Indeed I would not have* [*known*](daat.html) *what* [*sin*](sin.html) *was except through the* [*law*](law.html)*. For I would not have* [*known*](daat.html) *what coveting really was if the* [*law*](law.html) *had not said, "Do not covet." But* [*sin*](sin.html)*, seizing the opportunity afforded by the* [*commandment*](cmds613.html)*, produced in me every kind of covetous* [*desire*](needs.html)*. For apart from* [*law*](law.html)*,* [*sin*](sin.html) *is dead. Once I was alive apart from* [*law*](law.html)*; but when the* [*commandment*](cmds613.html) *came,* [*sin*](sin.html) *sprang to life and I died. I found that the very* [*commandment*](cmds613.html) *that was intended to bring life actually brought death. For* [*sin*](sin.html)*, seizing the opportunity afforded by the* [*commandment*](cmds613.html)*, deceived me, and through the* [*commandment*](cmds613.html) *put me to death. So then, the* [*law*](law.html) *is holy, and the* [*commandment*](cmds613.html) *is holy, righteous and good. Did that which is good, then, become death to me? By no means! But in order that* [*sin*](sin.html) *might be recognized as* [*sin*](sin.html)*, it produced death in me through what was good, so that through the* [*commandment*](cmds613.html)[*sin*](sin.html) *might become utterly sinful.*

\* \* \*

***Galatians 3:1-25*** *You foolish Galatians! Who has bewitched you? Before your very* [*eyes*](body.html)[*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *was clearly portrayed as crucified. I would like to learn just* [*one*](one.html) *thing from you: Did you receive the Spirit by observing the* [*law*](law.html)*, or by believing what you heard? Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort? Have you suffered so much for nothing--if it really was for nothing? Does God give you his Spirit and work miracles among you because you observe the* [*law*](law.html)*, or because you believe what you heard? Consider* [*Abraham*](avraham.html)*: "He believed God, and it was credited to him as righteousness." Understand, then, that those who believe are children of* [*Abraham*](avraham.html)*. The Scripture foresaw that God would* [*justify*](justification.html) *the* [*Gentiles*](gen-jew.html) *by faithful obedience, and announced the* [*gospel*](mishna1.html) *in advance to* [*Abraham*](avraham.html)*: "All* [*nations*](nations.html) *will be blessed through you." So those who have faithful obedience are blessed along with* [*Abraham*](avraham.html)*, the man of faithful obedience. All who rely on observing the* [*law*](law.html) *are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the* [*Law*](law.html)*." Clearly no* [*one*](one.html) *is justified before God by the* [*law*](law.html)*, because, "The righteous will live by faithful obedience." The* [*law*](law.html) *is not based on faithful obedience; on the contrary, "The man who does these things will live by them."* [*Mashiach*](mashiach.html)[*redeemed*](redemption.html) *us from the curse of the* [*law*](law.html) *by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree." He* [*redeemed*](redemption.html) *us in order that the blessing given to* [*Abraham*](avraham.html) *might come to the* [*Gentiles*](gen-jew.html) *through* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*, so that by faithful obedience we might receive the promise of the Spirit. Brothers, let me take an example from everyday life. Just as no* [*one*](one.html) *can set aside or add to a human* [*covenant*](covenant.html) *that has been duly established, so it is in this case. The promises were spoken to* [*Abraham*](avraham.html) *and to his* [*seed*](flower.html)*. The Scripture does not say "and to* [*seeds*](flower.html)*," meaning many people, but "and to your* [*seed*](flower.html)*," meaning* [*one*](one.html) *person, who is* [*Mashiach*](mashiach.html)*. What I mean is this: The* [*law*](law.html)*, introduced 430 years later, does not set aside the* [*covenant*](covenant.html) *previously established by God and thus do away with the promise. For if the* [*inheritance*](inherit.html) *depends on the* [*law*](law.html)*, then it no longer depends on a promise; but God in his* [*grace*](grace.html) *gave it to* [*Abraham*](avraham.html) *through a promise. What, then, was the purpose of the* [*law*](law.html)*? It was added because of transgressions until the* [*Seed*](flower.html) *to whom the promise referred had come. The* [*law*](law.html) *was put into effect through* [*angels*](angels.html) *by a mediator. A mediator, however, does not represent just* [*one*](one.html) *party; but God is* [*one*](one.html)*. Is the* [*law*](law.html)*, therefore, opposed to the promises of God? Absolutely not! For if a* [*law*](law.html) *had been given that could impart life, then righteousness would certainly have come by the* [*law*](law.html)*. But the Scripture declares that the whole* [*world*](worlds.html) *is a prisoner of* [*sin*](sin.html)*, so that what was promised, being given through faithful obedience in* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*, might be given to those who believe. Before this faithful obedience came, we were held prisoners by the* [*law*](law.html)*, locked up until faithful obedience should be revealed. So the* [*law*](law.html) *was put in charge to lead us to* [*Mashiach*](mashiach.html) *that we might be justified by faithful obedience. Now that faithful obedience has come, we are no longer under the supervision of the* [*law*](law.html)*.*

Who are the [seed](flower.html) of [Abraham](avraham.html)?

What are the implications of being of the [seed](flower.html) of [Abraham](avraham.html)?

Are there [two](two.html) different sets of rule; [one](one.html) for [physical](physical.html) descendants and [one](one.html) for the [seed](flower.html) of [Abraham](avraham.html)?

Lets look at what the word "[seed](flower.html)" means:

NIV:

Galatians 3:29 If you belong to [Mashiach](mashiach.html), then you are [Abraham](avraham.html)'s [seed](flower.html), and heirs according to the promise.

KJV:

Galatians 3:29 And if ye [be] [Mashiach](mashiach.html)'s, then are ye [Abraham](avraham.html)'s [seed](flower.html), and heirs according to the promise.

4690 sperma, sper'-mah; from 4687; something sown, i.e. [seed](flower.html) (includ. The [male](male%2Bfemale.html) "sperm"); by impl. offspring; spec. a remnant ([fig](bethphag.html). as if kept over for planting):-issue, [seed](flower.html).

-------------------- Dictionary Trace -------------------

4687 speiro, spi'-ro; prob. strengthened from 4685 (through the idea of extending); to scatter, i.e. sow (lit. or [fig](bethphag.html).):-sow (-er), receive [seed](flower.html).

Lets look at some related verses:

***Bereshit (Genesis) 21:9-13*** *But Sarah saw that the son whom Hagar the Egyptian had borne to* [*Abraham*](avraham.html) *was mocking, And she said to* [*Abraham*](avraham.html)*, "Get rid of that slave woman and her son, for that slave woman's son will never share in the* [*inheritance*](inherit.html) *with my son* [*Isaac*](isaac.html)*." The matter distressed* [*Abraham*](avraham.html) *greatly because it concerned his son. But God said to him, "Do not be so distressed about the boy and your maidservant. Listen to whatever Sarah tells you, because it is through* [*Isaac*](isaac.html) *that your offspring will be reckoned. I will make the son of the maidservant into a* [*nation*](nations.html) *also, because he is your offspring."*

and:

***Romans 4:1-25*** *What then shall we say that* [*Abraham*](avraham.html)*, our forefather, discovered in this matter? If, in fact,* [*Abraham*](avraham.html) *was justified by works, he had something to boast about--but not before God. What does the Scripture say? "*[*Abraham*](avraham.html) *believed God, and it was credited to him as righteousness." Now when a man works, his wages are not credited to him as a gift, but as an obligation. However, to the man who does not work but trusts God who justifies the* [*wicked*](wicked.html)*, his faithful obedience is credited as righteousness. David says the same thing when he speaks of the blessedness of the man to whom God credits righteousness apart from works: "Blessed are they whose transgressions are forgiven, whose* [*sins*](sin.html) *are covered. Blessed is the man whose* [*sin*](sin.html) *the Lord will never count against him." Is this blessedness only for the* [*circumcised*](circumcz.html)*, or also for the uncircumcised? We have been saying that* [*Abraham*](avraham.html)*'s faithful obedience was credited to him as righteousness. Under what circumstances was it credited? Was it after he was* [*circumcised*](circumcz.html)*, or before? It was not after, but before! And he received the* [*sign*](signs.html) *of* [*circumcision*](circumcz.html)*, a seal of the righteousness that he had by faithful obedience while he was still uncircumcised. So then, he is the father of all who believe but have not been* [*circumcised*](circumcz.html)*, in order that righteousness might be credited to them. And he is also the father of the* [*circumcised*](circumcz.html) *who not only are* [*circumcised*](circumcz.html) *but who also* [*walk*](walking.html) *in the footsteps of the faithful obedience that our father* [*Abraham*](avraham.html) *had before he was* [*circumcised*](circumcz.html)*. It was not through* [*law*](law.html) *that* [*Abraham*](avraham.html) *and his offspring received the promise that he would be heir of the* [*world*](worlds.html)*, but through the righteousness that comes by faithful obedience. For if those who live by* [*law*](law.html) *are heirs, faithful obedience has no value and the promise is worthless, Because* [*law*](law.html) *brings wrath. And where there is no* [*law*](law.html) *there is no transgression. Therefore, the promise comes by faithful obedience, so that it may be by* [*grace*](grace.html) *and may be guaranteed to all* [*Abraham*](avraham.html)*'s offspring--not only to those who are of the* [*law*](law.html) *but also to those who are of the faithful obedience of* [*Abraham*](avraham.html)*. He is the father of us all. As it is written: "I have made you a father of many* [*nations*](nations.html)*." He is our father in the sight of God, in whom he believed--the God who gives life to the dead and calls things that are not as though they were. Against all hope,* [*Abraham*](avraham.html) *in hope believed and so became the father of many* [*nations*](nations.html)*, just as it had been said to him, "So shall your offspring be." Without weakening in his faithful obedience, he faced the fact that his* [*body*](body.html) *was as good as dead--since he was about a hundred years old--and that Sarah's* [*womb*](thebirth.html) *was also dead. Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faithful obedience and gave glory to God, Being fully persuaded that God had power to do what he had promised. This is why "it was credited to him as righteousness." The words "it was credited to him" were written not for him alone, But also for us, to whom God will credit righteousness--for us who believe in him who raised* [*Yeshua*](yeshua.html) *our Lord from the dead. He was delivered over to death for our* [*sins*](sin.html) *and was raised to life for our* [*justification*](justification.html)*.*

***Romans 9:4-13*** *The people of Israel. Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the* [*law*](law.html)*, the* [*temple*](temple.html) *worship and the promises. Theirs are the patriarchs, and from them is traced the human ancestry of* [*Mashiach*](mashiach.html)*, who is God over all, forever praised! Amen. It is not as though God's word had failed. For not all who are descended from Israel are Israel. Nor because they are his descendants are they all* [*Abraham*](avraham.html)*'s children. On the contrary, "It is through* [*Isaac*](isaac.html) *that your offspring will be reckoned." In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as* [*Abraham*](avraham.html)*'s offspring. For this was how the promise was stated: "At the* [*appointed*](settimes.html)[*time*](time.html) *I will return, and Sarah will have a son." Not only that, but Rebekah's children had* [*one*](one.html) *and the same father, our father* [*Isaac*](isaac.html)*. Yet, before the twins were born or had done anything good or bad--in order that God's purpose in election might stand: Not by works but by him who calls--she was told, "The older will serve the younger." Just as it is written: "*[*Jacob*](israelja.html) *I loved, but* [*Esau*](edom.html) *I hated."*

and:

***Galatians 3:6-9*** *Consider* [*Abraham*](avraham.html)*: "He believed God, and it was credited to him as righteousness." Understand, then, that those who believe are children of* [*Abraham*](avraham.html)*. The Scripture foresaw that God would* [*justify*](justification.html) *the* [*Gentiles*](gen-jew.html) *by faithful obedience, and announced the* [*gospel*](mishna1.html) *in advance to* [*Abraham*](avraham.html)*: "All* [*nations*](nations.html) *will be blessed through you." So those who have faithful obedience are blessed along with* [*Abraham*](avraham.html)*, the man of faithful obedience.*

***Galatians 3:24-29*** *So the* [*law*](law.html) *was put in charge to lead us to* [*Mashiach*](mashiach.html) *that we might be justified by faithful obedience. Now that faithful obedience has come, we are no longer under the supervision of the* [*law*](law.html)*. You are all sons of God through faithful obedience in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*, For all of you who were baptized into* [*Mashiach*](mashiach.html) *have clothed yourselves with* [*Mashiach*](mashiach.html)*. There is neither* [*Jew*](gen-jew.html) *nor Greek, slave nor free,* [*male*](male%2Bfemale.html) *nor* [*female*](male%2Bfemale.html)*, for you are all* [*one*](one.html) *in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*. If you belong to* [*Mashiach*](mashiach.html)*, then you are* [*Abraham*](avraham.html)*'s* [*seed*](flower.html)*, and heirs according to the promise.*

[***Ephesians***](ephesians.html) ***3:1-6*** *For this reason I, Paul, the prisoner of* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *for the sake of you* [*Gentiles*](gen-jew.html)*-- Surely you have heard about the administration of God's* [*grace*](grace.html) *that was given to me for you, That is, the mystery made* [*known*](daat.html) *to me by revelation, as I have already written briefly. In reading this, then, you will be able to understand my* [*insight*](insights.html) *into the mystery of* [*Mashiach*](mashiach.html)*, Which was not made* [*known*](daat.html) *to men in other* [*generations*](toldot.html) *as it has now been revealed by the Spirit to God's holy apostles and prophets. This mystery is that through the* [*gospel*](mishna1.html) *the* [*Gentiles*](gen-jew.html) *are heirs together with Israel, members together of* [*one*](one.html)[*body*](body.html)*, and sharers together in the promise in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*.*

***Romans 11:1-36*** *I ask then: Did God reject his people? By no means! I am an Israelite myself, a descendant of* [*Abraham*](avraham.html)*, from the* [*tribe*](tribes.html) *of* [*Benjamin*](benyamin.html)*. God did not reject his people, whom he foreknew. Don't you* [*know*](daat.html) *what the Scripture says in the passage about Elijah--how he appealed to God against Israel: "Lord, they have killed your prophets and torn down your altars; I am the only* [*one*](one.html) *left, and they are trying to kill me"? And what was God's answer to him? "I have reserved for myself* [*seven*](seven.html) *thousand who have not bowed the knee to Baal." So too, at the present* [*time*](time.html) *there is a remnant chosen by* [*grace*](grace.html)*. And if by* [*grace*](grace.html)*, then it is no longer by works; if it were,* [*grace*](grace.html) *would no longer be* [*grace*](grace.html)*. What then? What Israel sought so earnestly it did not obtain, but the elect did. The others were hardened, As it is written: "God gave them a spirit of stupor,* [*eyes*](body.html) *so that they could not see and* [*ears*](body.html) *so that they could not hear, to this very day." And David says: "May their table become a snare and a trap, a stumbling block and a retribution for them. May their* [*eyes*](body.html) *be darkened so they cannot see, and their backs be bent forever." Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression,* [*salvation*](salvation.html) *has come to the* [*Gentiles*](gen-jew.html) *to make Israel envious. But if their transgression means riches for the* [*world*](worlds.html)*, and their loss means riches for the* [*Gentiles*](gen-jew.html)*, how much greater riches will their fullness bring! I am talking to you* [*Gentiles*](gen-jew.html)*. Inasmuch as I am the apostle to the* [*Gentiles*](gen-jew.html)*, I make much of my ministry In the hope that I may somehow arouse my own people to envy and* [*save*](salvation.html) *some of them. For if their rejection is the reconciliation of the* [*world*](worlds.html)*, what will their acceptance be but life from the dead? If the part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches. If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, Do not boast over those branches. If you do, consider this: You do not support the root, but the root supports you. You will say then, "Branches were broken off so that I could be grafted in." Granted. But they were broken off because of unbelief, and you stand by faithful obedience. Do not be arrogant, but be afraid. For if God did not spare the natural branches, he will not spare you either. Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off. And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again. After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree! I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full* [*number*](nchart.html) *of the* [*Gentiles*](gen-jew.html) *has come in. And so all Israel will be saved, as it is written: "The deliverer will come from Zion; he will turn godlessness away from* [*Jacob*](israelja.html)*. And this is my* [*covenant*](covenant.html) *with them when I take away their* [*sins*](sin.html)*." As far as the* [*gospel*](mishna1.html) *is concerned, they are enemies on your account; but as far as election is concerned, they are loved on account of the patriarchs, For God's gifts and his call are irrevocable. Just as you who were at* [*one*](one.html)[*time*](time.html) *disobedient to God have now received mercy as a result of their disobedience, So they too have now become disobedient in order that they too may now receive mercy as a result of God's mercy to you. For God has bound all men over to disobedience so that he may have mercy on them all. Oh, the depth of the riches of the wisdom and* [*knowledge*](knowledge.html) *of God! How unsearchable his judgments, and his paths beyond tracing out! "Who has* [*known*](daat.html) *the mind of the Lord? Or who has been his counselor?" "Who has ever given to God, that God should repay him?" For from him and through him and to him are all things. To him be the glory forever! Amen.*

compare:

NIV:

***Romans 4:16*** *Therefore, the promise comes by faithful obedience, so that it may be by* [*grace*](grace.html) *and may be guaranteed to all* [*Abraham*](avraham.html)*'s offspring--not only to those who are of the* [*law*](law.html) *but also to those who are of the faithful obedience of* [*Abraham*](avraham.html)*. He is the father of us all.*

KJV:

Romans 4:16 Therefore [it is] of faithful obedience, that [it might be] by [grace](grace.html); to the end the promise might be sure to all the [seed](flower.html); not to that only which is of the [law](law.html), but to that also which is of the faithful obedience of [Abraham](avraham.html); who is the father of us all,

4690 sperma, sper'-mah; from 4687; something sown, i.e. [seed](flower.html) (includ. The [male](male%2Bfemale.html) "sperm"); by impl. offspring; spec. a remnant ([fig](bethphag.html). as if kept over for planting):-issue, [seed](flower.html).

**\* \* \***

Compare:

***Galatians 3:12*** *The* [*law*](law.html) *is not based on faithful obedience; on the contrary, "The man who does these things will live by them."*

with:

***Vayikra (Leviticus) 18:1-5***[*HaShem*](hashem.html) *said to Moses, "*[*Speak*](mashal.html) *to the Israelites and say to them: 'I am* [*HaShem*](hashem.html) *your God. You must not do as they do in Egypt, where you used to live, and you must not do as they do in the land of Canaan, where I am bringing you. Do not follow their practices. You must obey my* [*laws*](law.html) *and be careful to follow my decrees. I am* [*HaShem*](hashem.html) *your God. Keep my decrees and* [*laws*](law.html)*, for the man who obeys them will live by them. I am* [*HaShem*](hashem.html)*.*

and:

***Devarim (Deuteronomy) 32:45-47*** *When Moses finished reciting all these words to all Israel, He said to them, "Take to* [*heart*](body.html) *all the words I have solemnly declared to you this day, so that you may* [*command*](cmds613.html) *your children to obey carefully all the words of this* [*law*](law.html)*. They are not just* [*idle words*](mashal.html) *for you--they are your life. By them you will live long in the land you are crossing the* [*Jordan*](stages.html) *to possess."*

and:

***Ezra-Nechemiah (Nehemiah) 9:26-31*** *"But they were disobedient and rebelled against you; they put your* [*law*](law.html) *behind their backs. They killed your prophets, who had admonished them in order to turn them back to you; they committed awful blasphemies. So you handed them over to their enemies, who oppressed them. But when they were oppressed they cried out to you. From* [*heaven*](heaven.html) *you heard them, and in your great* [*compassion*](jonah.html) *you gave them deliverers, who rescued them from the* [*hand*](fourteen.html) *of their enemies. "But as soon as they were at rest, they again did what was evil in your sight. Then you abandoned them to the* [*hand*](fourteen.html) *of their enemies so that they ruled over them. And when they cried out to you again, you heard from* [*heaven*](heaven.html)*, and in your* [*compassion*](jonah.html) *you delivered them* [*time*](time.html) *after* [*time*](time.html)*. "You warned them to return to your* [*law*](law.html)*, but they became arrogant and disobeyed your* [*commands*](cmds613.html)*. They sinned against your ordinances, by which a man will live if he obeys them. Stubbornly they turned their backs on you, became stiff-necked and refused to listen. For many years you were patient with them. By your Spirit you admonished them through your prophets. Yet they paid no attention, so you handed them over to the neighboring peoples. But in your great mercy you did not put an end to them or abandon them, for you are a gracious and merciful God.*

and:

***Yechezkel (Ezekiel) 20:10-26*** *Therefore I led them* [*out of Egypt*](thebirth.html) *and brought them into the desert. I gave them my decrees and made* [*known*](daat.html) *to them my* [*laws*](law.html)*, for the man who obeys them will live by them. Also I gave them my Sabbaths as a* [*sign*](signs.html) *between us, so they would* [*know*](daat.html) *that I* [*HaShem*](hashem.html) *made them holy. "'Yet the people of Israel rebelled against me in the desert. They did not follow my decrees but rejected my* [*laws*](law.html)*--although the man who obeys them will live by them--and they utterly desecrated my Sabbaths. So I said I would pour out my wrath on them and destroy them in the desert. But for the sake of my* [*name*](name.html) *I did what would keep it from being profaned in the* [*eyes*](body.html) *of the* [*nations*](nations.html) *in whose sight I had brought them out. Also with uplifted* [*hand*](fourteen.html) *I swore to them in the desert that I would not bring them into the land I had given them--a land flowing with milk and honey, most beautiful of all lands-- Because they rejected my* [*laws*](law.html) *and did not follow my decrees and desecrated my Sabbaths. For their hearts were devoted to their idols. Yet I looked on them with pity and did not destroy them or put an end to them in the desert. I said to their children in the desert, "Do not follow the statutes of your* [*fathers*](fathers.html) *or keep their* [*laws*](law.html) *or defile yourselves with their idols. I am* [*HaShem*](hashem.html) *your God; follow my decrees and be careful to keep my* [*laws*](law.html)*. Keep my Sabbaths holy, that they may be a* [*sign*](signs.html) *between us. Then you will* [*know*](daat.html) *that I am* [*HaShem*](hashem.html) *your God." "'But the children rebelled against me: They did not follow my decrees, they were not careful to keep my* [*laws*](law.html)*--although the man who obeys them will live by them--and they desecrated my Sabbaths. So I said I would pour out my wrath on them and spend my anger against them in the desert. But I withheld my* [*hand*](fourteen.html)*, and for the sake of my* [*name*](name.html) *I did what would keep it from being profaned in the* [*eyes*](body.html) *of the* [*nations*](nations.html) *in whose sight I had brought them out. Also with uplifted* [*hand*](fourteen.html) *I swore to them in the desert that I would disperse them among the* [*nations*](nations.html) *and scatter them through the countries, Because they had not obeyed my* [*laws*](law.html) *but had rejected my decrees and desecrated my Sabbaths, and their* [*eyes*](body.html) *[lusted] after their* [*fathers*](fathers.html)*' idols. I also gave them over to statutes that were not good and* [*laws*](law.html) *they could not live by; I let them become defiled through their gifts--the* [*sacrifice*](korbanot.html) *of every firstborn--that I might fill them with horror so they would* [*know*](daat.html) *that I am* [*HaShem*](hashem.html)*.'*

and:

***Romans 10:1-13*** *Brothers, my* [*heart*](body.html)*'s* [*desire*](needs.html) *and* [*prayer*](prayer.html) *to God for the Israelites is that they may be saved. For I can testify about them that they are zealous for God, but their zeal is not based on* [*knowledge*](knowledge.html)*. Since they did not* [*know*](daat.html) *the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness.* [*Mashiach*](mashiach.html) *is the goal of the* [*law*](law.html) *so that there may be righteousness for everyone who believes. Moses describes in this way the righteousness that is by the* [*law*](law.html)*: "The man who does these things will live by them." But the righteousness that is by faithful obedience says: "Do not say in your* [*heart*](body.html)*, 'Who will ascend into* [*heaven*](heaven.html)*?'" (that is, to bring* [*Mashiach*](mashiach.html) *down) "Or 'Who will descend into the deep?'" (that is, to bring* [*Mashiach*](mashiach.html) *up from the dead). But what does it say? "The word is near you; it is in your* [*mouth*](body.html) *and in your* [*heart*](body.html)*," that is, the word of faithful obedience we are proclaiming: That if you confess with your* [*mouth*](body.html)*, "*[*Yeshua*](yeshua.html) *is Lord," and believe in your* [*heart*](body.html) *that God raised him from the dead, you will be saved. For it is with your* [*heart*](body.html) *that you believe and are justified, and it is with your* [*mouth*](body.html) *that you confess and are saved. As the Scripture says, "Anyone who trusts in him will never be put to shame." For there is no difference between* [*Jew*](gen-jew.html) *and* [*Gentile*](gen-jew.html)*--the same Lord is Lord of all and richly blesses all who call on him, For, "Everyone who calls on the* [*name*](name.html) *of the Lord will be saved."*

and:

***I Yochanan (John) 3:21-24*** *Dear friends, if our hearts do not condemn us, we have confidence before God And receive from him anything we ask, because we obey his* [*commands*](cmds613.html) *and do what pleases him. And this is his* [*command*](cmds613.html)*: to believe in the* [*name*](name.html) *of his Son,* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*, and to love* [*one*](one.html) *another as he commanded us. Those who obey his* [*commands*](cmds613.html) *live in him, and he in them. And this is how we* [*know*](daat.html) *that he lives in us: We* [*know*](daat.html) *it by the Spirit he gave us.*

\* \* \*

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