

**The Giver - Justification**

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In this [study](study.html) I would like to examine the concept of justification as expressed in the [Hebrew](hebrew.html) word *tzedek*, which is translated by the KJV as *justification*.

The [Hebrew](hebrew.html) word for charity is "tzedaka". This word is derived from the [Hebrew](hebrew.html) root Tzade-Dalet-Qof, meaning righteousness, justice or fairness. Doing tzedaka, often translated as “justice” or “charity”, is incumbent on all [Jews](gen-jew.html) according to the Torah. Usually doing tzedaka involves putting a few coins in a tzedaka box. Chazal, our Sages, [teach](teacher.html) us that there is a lot more to this [mitzva](cmds613.html) than meets the eye. To expose the [insights](insights.html) into this [mitzva](cmds613.html), lets take a look at a very poor person who had fallen from her place as a princess and was reduced to gleaning in order to survive:

[***Ruth***](ruth.html) ***2:19*** *“Where did you glean today?” her mother-in-*[*law*](law.html) *asked her. “Where did you work? May the* [*one*](one.html) *that took (such generous] notice of you be blessed. “So she told her mother-in-*[*law*](law.html) *by whom she had worked, and said, “The* [*name*](name.html) *of the man by whom I worked today is Boaz.”*

In this pasuk, passage, we are eavesdropping on a conversation between Naomi and her daughter-in-[law](law.html) [Ruth](ruth.html). [Ruth](ruth.html), the daughter of the king of [Moab](stages.html), has just returned from her [first](one.html) day of gleaning in the [field](field.html) of Boaz. The wording of the above pasuk suggests that Boaz was helped more by giving tzedaka to [Ruth](ruth.html), than [Ruth](ruth.html) was helped by Boaz’s tzedaka.

The Sages of the [Midrash](orallaw.html) discuss the unusual wording of this passage:

[***Midrash***](orallaw.html) ***Rabbah*** [***Ruth***](ruth.html) ***V:9*** *AND HER MOTHER-IN-*[*LAW*](law.html) *SAID UNTO HER: WHERE HAST THOU GLEANED TO-DAY? (ib. 19). It was* [*taught*](teacher.html) *in the* [*name*](name.html) *of R. Joshua: More than the householder does for the poor man, does the poor man do for the householder, for* [*Ruth*](ruth.html) *said to Naomi: THE MAN'S* [*NAME*](name.html) *FOR WHOM I WROUGHT TO-DAY. She did not say, ‘who wrought for me,’ but FOR WHOM I WROUGHT. I wrought him many benefits in return for the* [*one*](one.html) *morsel of* [*food*](food.html) *which he gave me. R. Jose said: ya'an ubeya'an; the word ya'an (because) has the same* [*letters*](letters.html) *as ’ani (a poor man). R. Shiloh of Noveh said: Your wealth depends upon the poor man. R. Nahman said: It is written, Because that (bigelal) for this thing the Lord thy God will bless thee in all thy work: (Deuteronomy XV, 10) it [poverty] is a wheel (galgal) which comes round to all in the* [*world*](worlds.html)*, like the wheel of a pump which empties that which is full and fills that which is empty. Bar Kappara said: There is no man who does not come to this state [poverty], and if he does not his son does, and if not his son, his grandson. It was* [*taught*](teacher.html)*: R. Eliezer b.* [*Jacob*](israelja.html) *said: The vengeance taken of the idolatrous* [*nations*](nations.html) *will be on account of* [*Israel*](file:///D%3A%5CWord%5CClass%5Cgen-jew.html)*, while the vengeance taken of Israel will be on account of their poor. The vengeance taken of the idolatrous* [*nations*](nations.html) *will be on account of Israel, as it is said, And I will lay My vengeance upon* [*Edom*](edom.html) *by the* [*hand*](fourteen.html) *of My people Israel (Ezek. XXV, 14);* ***the vengeance taken of Israel will be on account of their poor****, as it is said, And he* [*cry*](mashal.html) *unto the Lord against thee, and it be* [*sin*](sin.html) *in thee (Deuteronomy XV, 9). R. Abun said: The poor man stands at your door, and the Holy* [*One*](one.html)*, blessed be He, stands at his right* [*hand*](mashal.html)*. If you give unto him, He who stands at his right* [*hand*](mashal.html) *will bless you, but if not, He will exact punishment from you, as it is said, Because He standeth at the right* [*hand*](mashal.html) *of the needy (*[*Psalm*](psalms1.html) *CIX, 31). R. Abbahu said: We should be grateful even to the impostors among them. It has been stated: R. Johanan and Resh Lakish went down to bathe in the public baths of Tiberias, and a poor man accosted them. He said to them, ‘Give me something.’ They answered, ‘When we come out we will give it.’ When they came out they found him dead. They said: ' Since we did not assist him during his life, let us attend to him after his death.’ When they arose from washing his* [*body*](body.html)*, they found a purse of dinars by him, and they said: ' It is well.’ Whereupon R. Abbahu said: ‘We should be grateful even to the impostors among them, for were it not for the impostors among them, were a man to see a beggar begging alms and refuse him, he would be punished with death immediately.’*

This brief conversation between [Ruth](ruth.html) and Naomi [teaches](teacher.html) us [two](two.html) important lessons. [First](one.html), when we give tzedaka or deal with those less fortunate than us, we have to be fully cognizant that someone is hurting because they are in need. It is a very humbling [experience](experience.html) to be so poor that we have to accept tzedaka. We have to try and minimize this pain to whatever extent we can, so that those who are poor can maintain their dignity and pride and avoid despair. Second, [Ruth](ruth.html) is a shining example of [one](one.html) who can see reality and accentuate the positive. Even at [one](one.html) of the lowest moments in her life, a [time](time.html) when she may have rightfully become sad, depressed, and possibly lose faith in [HaShem](hashem.html), she managed to turn this depressing [experience](experience.html) into [one](one.html) which reflected the true reality and revealed her [insight](insights.html). [Ruth](ruth.html) [knew](daat.html) that it was important to preserve her dignity, and by viewing her situation in a positive light, showing us reality, and revealing the [secret](sod.html) of tzedaka, she proved herself worthy of the title Chazal bestowed upon her, *The Mother of Royalty.*

Boaz provided [Ruth](ruth.html) with a significant amount of [food](food.html) that might last [Ruth](ruth.html) and Naomi a week or more, but [Ruth](ruth.html) provided Boaz with a [mitzva](cmds613.html) and its consequent eternal reward. Thus we can see that [Ruth](ruth.html) gave much more to Boaz than he gave to her.

Because Boaz gave [Ruth](ruth.html) tzedaka (justice – Boaz gave [Ruth](ruth.html) what [HaShem](hashem.html) had given him to hold for her), he became a tzaddik (a righteous and just man). Boaz was [justified](file:///D%3A%5CWord%5CClass%5Cjustification.html) by his emunah, his faithful obedience to [HaShem](hashem.html) and His Torah, as we read in the Nazarean codicil:

***Romans 5:1-2*** *Therefore being justified by faith, we have peace with God through our Lord* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*: 2 By whom also we have access by faith into this* [*grace*](grace.html) *wherein we stand, and rejoice in hope of the glory of God.*

My [Teacher](teacher.html), Hakham Dr. [Yosef](joseph.html) ben Haggai, has translated this passage in a very poignant manner:

***Romans 5:1-2*** *Therefore being made charitable by faithful obedience, let us have Shalom with G-d by (the example of) our Master Yeshuah the* [*Mashiach*](mashiach.html)*;2 By him we have been brought by faithful obedience into his [grace](grace.html) (the Torah) wherein we stand, and are proud of the hope of the shekinah of G-d.*

Now we can understand the words of Rambam in his commentary to the [*Mishna*](orallaw.html)in:

***Pirkei Avot 3:19*** *All is judged according to the* [*number*](nchart.html) *of deeds.*

Rambam explains that it is better to give [one](one.html) dollar of charity [one](one.html) hundred times, than [one](one.html) hundred dollars [one](one.html) [time](time.html). The more times a person acts in a way that is [meritorious](file:///D%3A%5CWord%5CClass%5Cmerit.html) and like [HaShem](hashem.html), the more he conditions himself to the performance of [mitzvot](cmds613.html) and purifies his *neshama*. *Tzedaka* is not performed for the poor person's sake, but rather to enable the [giver](giver.html) to emulate [HaShem](hashem.html) and [merit](merit.html) the [Olam HaBa](futures.html)*.*

**JUSTIFICATION**

The KJV uses the word “[justification](file:///D%3A%5CWord%5CClass%5Cjustification.html)” and “justify” to translate the [Hebrew](hebrew.html) word tzedek and its highest attainment: tzedaka.

"Tzedaka" is the [Hebrew](hebrew.html) word normally translated as “charity” in English, but the connotation of the [two](two.html) words are very different. "Charity" suggests magnamity, a generous act by those who have, which benefits those who do not have. "Tzedaka", on the other [hand](fourteen.html), comes from the [Hebrew](hebrew.html) root, "tzedek", which means justice or fairness. Giving to the poor is not viewed in Judaism as an altruistic, generous act. It is instead seen as an act of justice and righteousness; doing [one](one.html)'s duty by giving to the poor what is due to them. We understand that the reason I have more than I need, is because [HaShem](hashem.html) gave me the poor man’s money to hold until the need was revealed. Therefore, when the need is revealed, justice requires me to give the poor man HIS money that was entrusted to me.

It is every [Jew's](gen-jew.html) **obligation** to give "Tzedaka", to give to the poor and to support [community](community.html) institutions. The [spiritual](physical.html) benefit of giving to the poor is so great that the poor person actually does the [giver](giver.html) a a great kindness by giving him a chance to do this [mitzva](cmds613.html). Thus does [Ruth](ruth.html) state:

[***Ruth***](ruth.html) ***2:19*** *And her mother in* [*law*](law.html) *said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take* [*knowledge*](knowledge.html) *of thee. And she shewed her mother in* [*law*](law.html) *with whom she had wrought, and said, The man’s* [*name*](name.html) *with whom I wrought to day is Boaz.*

There is a folk saying that goes: "A fool gives and a wise man takes". A fool who gives tzedaka thinks that he is giving, while a wise man who gives realizes that he is taking, he is the [one](one.html) who benefits the most from his act of giving.

The word tzedaka comes from the [Hebrew](hebrew.html) root tzedek, "justice", according to Strong’s Concordance. Tzedaka, the [Hebrew](hebrew.html) word for helping the poor, strangers, widows, and orphans is often translated as "charity." However, the [Hebrew](hebrew.html) root tzedek should be translated as "justice" or "fairness". What is the [connection](connection.html) between giving to the poor and justice? To begin to answer this question, lets examine what the torah [teaches](teacher.html) us about how we are to give charity to the poor. The Torah also [teaches](teacher.html) us the reason why we are obligated to give.

***Vayikra (Leviticus) 19:9-10*** *And when you reap the harvest of your land, you shall not reap to the very corners of your* [*field*](field.html)*, nor shall you* [*gather*](gather.html) *the gleanings of your harvest. And you shall not glean your vineyard, nor shall you* [*gather*](gather.html) *every grape of your vineyard; you shall leave them for the poor and stranger; I am the Lord your God.*

***Devarim (Deuteronomy) 4:19-22 W****hen you cut down your harvest in your* [*field*](field.html)*, and have forgotten a sheaf in the* [*field*](field.html)*, you shall not go again to fetch it; it shall be for the stranger, for the orphan, and for the widow; that the Lord your God may bless you in all the work of your* [*hands*](fourteen.html)*... And you shall remember that you were a* [*slave in the land of Egypt*](file:///D%3A%5CWord%5CClass%5Cthebirth.html)*; therefore I* [*command*](cmds613.html) *you to do this thing.*

***Devarim (Deuteronomy) 15:7-9*** *If there shall be a needy person among you, any of your brethren in any of your cities, in the Land that* [*HaShem*](hashem.html)*, your God, gives you, you shall not harden your* [*heart*](body.html) *or close your* [*hand*](fourteen.html) *against your destitute brother. Rather, you shall open your* [*hand*](fourteen.html) *to him; you shall lend him his requirement, whatever is lacking to him. Beware lest there be a* [*lawless*](file:///D%3A%5CWord%5CClass%5Claw.html) *thought in your* [*heart*](body.html)*, saying, "The* [*seventh*](seven.html) *year approaches, the remission year", and you will look malevolently upon your destitute brother and refuse to give him - then he may appeal against you to* [*HaShem*](hashem.html)*, and it will be a* [*sin*](sin.html) *upon you.*

***Devarim (Deuteronomy) 19:28-29*** *At the end of* [*three*](three.html) *years you shall bring forth all the tithe of your produce in that year, and shall lay it up inside your gates... and the stranger, and the orphan, and the widow, who are inside your gates, shall come, and shall* [*eat*](eating.html) *and be satisfied; that the Lord your God may bless you in all the work of your* [*hand*](fourteen.html) *which you do.*

Thus we see that tzadaka is an obligation, not an option! We can also see that charity is but a particular application of justice. From Judaism's perspective, therefore, [one](one.html) who gives tzedaka is acting justly; [One](one.html) who doesn't, is acting unjustly. And Torah views this lack of justice as not only mean­spirited but also illegal.

Every person is required to give tzedaka according to his ability. Even a poor person who is himself supported by tzedaka, must give tzedaka. A person who can only give a little should not hesitate to give, because a little from him is like a great deal from a wealthier person. We are all obligated to seek justice!

According to Maimonides, in his seminal work, the Mishnah Torah, Zerayim, [Laws](law.html) of Contributions to the Poor, Chapter 10:7-14, there are [eight](eight.html) levels of Tzedaka, each [one](one.html) higher than the other. Maimonides' [eight](eight.html) levels of giving arranged from best to least good:

✡ Give the recipient the wherewithal to become self-supporting. The highest [one](one.html) of all is when [one](one.html) takes the [hand](fourteen.html) of [one](one.html) from Israel and gives him a gift or a loan, or engages him in a partnership, or finds him work by which he can stand on his own and not require any charity. Thus it is written: "And you strengthened the stranger who lives with you." i.e. strengthen him so he won't fall and need your help.

✡ Neither the donor nor the recipient knows the other.

✡ The donor knows the recipient but the recipient is unaware of the donor.

✡ The recipient knows the donor but the donor does not [know](daat.html) the recipient.

✡ The donor gives without being solicited.

✡ The donor gives after being solicited.

✡ The donor gives less than he should but does so cheerfully.

✡ The donor is pained by the act of giving.

Performing tzedaka, deeds of justice, is the most important obligation that [HaShem](hashem.html) imposes on His people, as we can see from the following pasukim:

***Devarim (Deuteronomy) 16:20*** *Tzedek, tzedek you shall pursue,*

The Sages of the [Talmud](orallaw.html) also [taught](teacher.html) this understanding:

***Bava Bathra 9b*** *"Tzedaka is equal to all the other* [*commandments*](cmds613.html) *combined"*

From the Torah’s perspective, therefore, [one](one.html) who gives tzedaka is justified and has [justification](file:///D%3A%5CWord%5CClass%5Cjustification.html). Without tzedaka [one](one.html) is not justified and he has not obtained justification. Justification is what happens when we do the right thing. Justification is rendered by the judge when he determines that an individual has done the right thing and acted justly. Giving tzedaka is the highest form of “doing the right thing”.

It is also possible to perform charity in order to receive [forgiveness](forgive.html) for [sin](sin.html). This is an effective method of repentance (provided [one](one.html) abandons [one](one.html)'s [sins](sin.html) as well), and is noted by the prophet:

***Daniel 4:27*** *Wherefore, O king, let my counsel be acceptable unto thee, and break off thy* [*sins*](sin.html) *by doing righteousness (tzedaka), and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.*

To hammer this point home, lets examine a few of the common passages on justification. We will look at a couple of translations and also Hakham Dr. [Yosef](joseph.html) ben Haggai’s translation:

**Romans 3:19-31**

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| King James (Authorized) Version | Murphy’s [New](new.html) Testament from the Peshitta (Aramaic Bible) | Hakham Dr. [Yosef](joseph.html) ben Haggai Translation |
| 19 ¶ Now we [know](daat.html) that what things soever the [law](law.html) saith, it saith to them who are under the [law](law.html): that every [mouth](body.html) may be stopped, and all the [world](worlds.html) may become guilty before God.  | 19 ¶ Now we [know](daat.html), that whatever the [law](law.html) saith, it saith to them who are under the [law](law.html); that every [mouth](body.html) may be stopped, and all the [world](worlds.html) be guilty before God.  | *19 Now, we* [*know*](daat.html) *that whatever the Torah says, it is said to those who are under the yoke of the Torah, so that every (*[*Gentile*](gen-jew.html)*)* [*mouth*](body.html) *may be shut, and all the* [*Gentile*](gen-jew.html)[*world*](worlds.html) *may become guilty before G-d.* |
| 20 Therefore by the deeds of the [law](law.html) there shall no flesh be justified in his sight: for by the [law](law.html) is the [knowledge](knowledge.html) of [sin](sin.html).  | 20 Wherefore, by the deeds of the [law](law.html), no flesh is justified before him: for, by the [law](law.html), [sin](sin.html) is [known](daat.html).  | *20 Wherefore, by strict obedience to the Written Torah, no flesh is made charitable before His (G-d’s) presence, for by the strict adherence to the Written Torah,* [*sin*](sin.html) *is* [*known*](daat.html)*.* |
| 21 But now the righteousness of God without the [law](law.html) is manifested, being witnessed by the [law](law.html) and the prophets;  | 21 But now, the righteousness of God without the [law](law.html), is manifested; and the [law](law.html) and the prophets testify of it:  | *21 But now, the charity (Tsedakah) of G-d outside the Written Torah is manifested and the very Written Torah and the Prophets testify to it;*  |
| 22 Even the righteousness of God which is by faith of [Yeshua](yeshua.html) [Mashiach](mashiach.html) unto all and upon all them that believe: for there is no difference:  | 22 even the righteousness of God, which is by faith in [Yeshua](yeshua.html) [Mashiach](mashiach.html), for every [one](one.html), and on every [one](one.html), that believeth in him: for there is no distinction;  | *22 But the charity (Tsedakah) of G-d is by the faithful obedience of the Yeshuah the* [*Mashiach*](mashiach.html) *to everyone (amongst the* [*Gentiles*](gen-jew.html)*); also to every (*[*Gentile*](gen-jew.html)*) man who faithfully obeys him, for there is no discrimination;* |
| 23 For all have sinned, and come short of the glory of God;  | 23 for they have all sinned, and failed of the glory of God.  | *23 For all have sinned and are short of the glory of G-d;* |
| 24 Being justified freely by his [grace](grace.html) through the [redemption](redemption.html) that is in [Mashiach](mashiach.html) [Yeshua](yeshua.html):  | 24 And they are justified gratuitously, by [grace](grace.html), and by the [redemption](redemption.html) which is in [Yeshua](yeshua.html) [Mashiach](mashiach.html);  | *24 For they (the* [*Gentiles*](gen-jew.html)*) are freely given charity (Tsedakah) by the* [*grace*](grace.html) *(Torah) of G-d, through the deliverance which is in Yeshuah the* [*Mashiach*](mashiach.html)*,*  |
| 25 Whom God hath set forth to be a propitiation through faith in his [blood](body.html), to declare his righteousness for the remission of [sins](sin.html) that are past, through the forbearance of God;  | 25 whom God hath preconstituted a propitiation, by faith in his [blood](body.html), because of our [sins](sin.html), which we before committed,  | *25 Whom G-d has foreordained to be a propitiation through faithful obedience in his life for the remission of our* [*sins*](sin.html) *that are past.* |
| 26 To declare, I say, at this [time](time.html) his righteousness: that he might be just, and the [justifier](file:///D%3A%5CWord%5CClass%5Cjustification.html) of him which believeth in [Yeshua](yeshua.html).  | 26 in the space which God in his long suffering gave to us, for the manifestation of his righteousness at the present [time](time.html); that he might be righteous, and might with righteousness justify him who is in the faith of our Lord [Yeshua](yeshua.html) [Mashiach](mashiach.html). | *26 By the opportunity which G-d has given us though His forbearance, for the manifestion of His Chessed at the present* [*time*](time.html)*, that he might be declared a Tsadik; and for Chessed of Charitableness to him who is in the faithful obedience of our master* [*Yeshua*](yeshua.html) *the* [*Mashiach*](mashiach.html) |
| 27 Where is [boasting](chametz.html) then? It is excluded. By what [law](law.html)? of works? Nay: but by the [law](law.html) of faith.  | 27 Where then is glorying? It is annihilated. By what [law](law.html)? by that of works? Nay: but by the [law](law.html) of faith.  | *27 Where is* [*boasting*](chametz.html) *then? It is worthless. By what principle? Of strict adherence to the Written Torah? No, but by the principle of faithful obedience.* |
| 28 Therefore we conclude that a man is [justified](file:///D%3A%5CWord%5CClass%5Cjustification.html) by faith without the deeds of the [law](law.html).  | 28 We therefore conclude, that it is by faith a man is justified, and not by the works of the [law](law.html).  | *28 Therefore we conclude that it is by faithful obedience that a man (*[*Gentile*](gen-jew.html)*) becomes charitable and not by strict adherence to the Written Torah.* |
| 29 Is he the God of the [Jews](gen-jew.html) only? is he not also of the [Gentiles](gen-jew.html)? Yes, of the [Gentiles](gen-jew.html) also:  | 29 For, is he the God of the [Jews](gen-jew.html) only, and not of the [Gentiles](gen-jew.html)? Nay: of the [Gentiles](gen-jew.html) also.  | *29 Why? Is G-d the G-d of the* [*Jews*](gen-jew.html) *only (who have the* [*Oral Torah*](orallaw.html)*)? Is He not also G-d of the* [*Gentiles*](gen-jew.html)*? Yes, He is G-d of the* [*Gentiles*](gen-jew.html) *also (that they may also partake of the* [*grace*](grace.html) *of the* [*Oral Torah*](orallaw.html)*).* |
| 30 Seeing it is [one](one.html) God, which shall justify the [circumcision](circumcz.html) by faith, and [uncircumcision](file:///D%3A%5CWord%5CClass%5Ccircumcz.html) through faith.  | 30 Because there is, [one](one.html) God, who justifieth the [circumcision](circumcz.html) by faith, and the uncircumcision by the same faith.  | *30 For it is* [*one*](one.html) *G-d, Who renders charitable the* [*Jews*](gen-jew.html) *by faithful obedience, and the* [*Gentiles*](gen-jew.html) *by the same faithful obedience.*  |
| 31 Do we then make void the [law](law.html) through faith? God forbid: yea, we establish the [law](law.html). | 31 Do, we then nullify the [law](law.html) by faith? Far be it. On the contrary, we establish the [law](law.html). | *31 What then? Do we nullify the Written Torah by this faithful obedience (to the* [*Oral Torah*](orallaw.html)*)? G-d forbid! On the contrary, we establish the Written Torah!*  |

**Text of Romans 4:17 – 5:21**

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| King James (Authorized Version) | Murphy’s [New](new.html) Testament from the Peshitta (Aramaic Bible) – (brackets are my additions) – Romans 4:17- 5:5 | Hakham Dr. [Yosef](joseph.html) ben Haggai’s translation. |
| 17 ¶ (As it is written, I have made thee a father of many [nations](nations.html)), before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.  | 17 ¶ as it is written: "I have constituted thee a father to a multitude of [nations](nations.html);" namely before G-d, in whom you have believed (faithfully obeyed); Who quickens the dead, and calls those things which are not, as if they were. | *17 As it is written, I have made you a father of many peoples (*[*nations*](nations.html)*),. In the presence of the* [*one*](one.html) *G-d in whom you have faithfully obeyed, Who quickens the dead and who calls those who are yet not in being, as though they were present.* |
| 18 Who against hope believed in hope, that he might become the father of many [nations](nations.html), according to that which was spoken, So shall thy [seed](flower.html) be. | 18 And without hope, he ([Avraham](avraham.html)) confided in the hope of becoming the father of a multitude of [nations](nations.html); (as it is written: So will thy [seed](flower.html) be.)  | *18 For he who was hopeless trusted in hope, that he might become the father of many peoples (*[*nations*](nations.html)*); as it is written: “so shall your descendants be.”* |
| 19 And being not weak in faith, he considered not his own [body](body.html) now dead, when he was about an hundred years old, neither yet the deadness of Sara’s [womb](thebirth.html):  | 19 And he was not sickly in his faith (faithful obedience), while contemplating his inert [body](body.html), (for he was a hundred years old,) and the inert [womb](thebirth.html) of Sarah. | *19 His faithful obedience never weakened even when he saw his old* [*body*](body.html) *when he was a hundred years old, and the deadness of Sarah’s* [*womb*](thebirth.html)*.* |
| 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; | 20 And he did not hesitate at the promise of G-d, as [one](one.html) lacking faith (faithful obedience); but he was strong in faith (faithful obedience), and gave glory to Gd, | *20. He did not doubt the promise of G-d as* [*one*](one.html) *who lacks faithful obedience, but his faithful obedience strengthened him, and he gave glory to G-d.* |
| 21 And being fully persuaded that, what he had promised, he was able also to perform. | 21 and felt assured, that what G-d had promised to him, He (G-d) was able to fulfill. | *21 He felt assured that what G-d had promised him, G-d was able to fulfill.* |
| 22 And therefore it was imputed to him for righteousness. | 22 And therefore it was accounted to him for righteousness (charitableness). | *22 Therefore his faithful obedience was accounted to him for charitableness (tsedakah).* |
| 23 ¶ Now it was not written for his sake alone, that it was imputed to him; | 23 ¶ And not for his sake alone, was it written, that his faith (faithful obedience) was accounted for righteousness (charitableness);  | *23 That his faithful obedience was accounted to him for charitableness (tsedakah) was not written for his sake alone,* |
| 24 But for us also, to whom it shall be imputed, if we believe on him that raised up [Yeshua](yeshua.html) our Lord from the dead; | 24 but for our sakes also; because it is to be accounted so to us, who believe in Him (G-d) that raised our Lord [Yeshua](yeshua.html) [Mashiach](mashiach.html) from the dead; | *24 But for us also, for He (G-d) will* [*number*](nchart.html) *us also, who faithfully obey Him (G-d) Who raised our Master* [*Yeshua*](yeshua.html) *the* [*Mashiach*](mashiach.html) *from the dead;* |
| 25 Who was delivered for our offences, and was raised again for our [justification](file:///D%3A%5CWord%5CClass%5Cjustification.html). | 25 who was delivered up, on account of our [sins](sin.html); and arose, that he might justify us (make us charitable). | *25 who was delivered up because of our offences and arose that he (*[*Mashiach*](mashiach.html)*) might make us charitable/merciful).* |
| 1 ¶ Therefore being justified by faith, we have peace with God through our Lord [Yeshua](yeshua.html) [Mashiach](mashiach.html):  | 1 ¶ Therefore, because we are justified (made charitable) by faith (faithful obedience), we shall have peace with G-d, through our Lord [Yeshua](yeshua.html) [Mashiach](mashiach.html).  | *1 Therefore being made charitable by faithful obedience, let us have Shalom with G-d by (the example of) our Master Yeshuah the* [*Mashiach*](mashiach.html)*;* |
| 2 By whom also we have access by faith into this [grace](grace.html) wherein we stand, and rejoice in hope of the glory of God. | 2 By whom we are brought by faith (faithful obedience) into this [grace](grace.html) (Torah), in which we stand and rejoice in the hope of the glory of G-d. | *2 By him we have been brought by faithful obedience into his* [*grace*](grace.html) *(the Torah) wherein we stand, and are proud of the hope of the shekinah of G-d.* |
| 3 And not only so, but we glory in tribulations also: [knowing](file:///D%3A%5CWord%5CClass%5Cknowledge.html) that tribulation worketh patience; | 3 And not only so, but we also rejoice in afflictions; because we [know](daat.html) that affliction perfects in us patience; | *3 And not only so, but we also glory in our tribulations; knowing that tribulation perfects patience in us;*  |
| 4 And patience, [experience](experience.html); and [experience](experience.html), hope: | 4 and patience, [experience](experience.html); and [experience](experience.html), hope: | *4 and patience, [experience](experience.html); and [experience](experience.html), hope.* |
| 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. | 5 and hope makes not ashamed because the love of G-d is diffused in our hearts, by the Holy Spirit who is given to us. | *5 And hope causes no [one](one.html) to be ashamed; because the love (Ahavah/Chessed) of G-d is poured into your hearts by the Ruach HaQodesh which is give to us ([Jews](gen-jew.html)).* |
| 6 ¶ For when we were yet without strength, in due [time](time.html) [Mashiach](mashiach.html) died for the ungodly.  | 6 ¶ And if at this [time](time.html), on account of our weakness, [Mashiach](mashiach.html) died for the ungodly:  | *6. But Mesiah at this* [*time*](time.html)*, because of our weaknesses, died for the sake of the* [*wicked*](wicked.html)*.* |
| 7 For scarcely for a righteous man will [one](one.html) die: yet peradventure for a good man some would even dare to die.  | 7 (for rarely doth [one](one.html) die for the ungodly; though for the good, some [one](one.html) perhaps might venture to die:) | *7. Hardly would any man die for the sake of the* [*wicked*](wicked.html)*; but for the sake of the good,* [*one*](one.html) *might be willing to die.* |
| 8 But God commendeth his love toward us, in that, while we were yet sinners, [Mashiach](mashiach.html) died for us.  | 8 God hath here manifested his love towards us. Because, if when we were sinners, [Mashiach](mashiach.html) died for us; | *8. G-d has here manifested His love towards us, in that whilst we were yet sinners he died for us.* |
| 9 Much more then, being now [justified](file:///D%3A%5CWord%5CClass%5Cjustification.html) by his [blood](body.html), we shall be saved from wrath through him.  | 9 how much more, shall we now be justified (made charitable) by his [blood](body.html) (life) and be rescued from wrath by him? | *9. Much more then being made charitable by his life, we shall be delivered from wrath through him.* |
| 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be [saved](file:///D%3A%5CWord%5CClass%5Csalvation.html) by his life.  | 10 For if when we were enemies, God was reconciled with us by the death of his Son; how much more shall we, in his reconciliation, live by his life? | *10. For if we were enemies we were reconciled to G-d by the death of His son, much more, being reconciled we will be saved by his life.* |
| 11 And not only so, but we also joy in God through our Lord [Yeshua](yeshua.html) [Mashiach](mashiach.html), by whom we have now received the [atonement](atonemen.html).  | 11 And not only so, but we also rejoice in God, by means of our Lord [Yeshua](yeshua.html) [Mashiach](mashiach.html), through whom we have now received the reconciliation.  | *11. And not only so, but we also glory in G-d through our Master Yeshuah the* [*Mashiach*](mashiach.html)*, by whom we have now received the reconciliation.* |
| 12 Wherefore, as by [one](one.html) man [sin](sin.html) entered into the [world](worlds.html), and death by [sin](sin.html); and so death passed upon all men, for that all have sinned:  | 12 As by means of [one](one.html) man, [sin](sin.html) entered into the [world](worlds.html), and, by means of [sin](sin.html), death; and so death passed upon all the sons of men, inasmuch as they all have sinned: | *12. Just as* [*sin*](sin.html) *entered into the* [*world*](worlds.html) *by* [*one*](one.html) *man, and death by means of* [*sin*](sin.html)*, so death was imposed upon all men, inasmuch as they all have sinned.* |
| 13 (For until the [law](law.html) [sin](sin.html) was in the [world](worlds.html): but [sin](sin.html) is not imputed when there is no [law](law.html).  |  13 For until the [law](law.html), [sin](sin.html), although it was in the [world](worlds.html), was not accounted [sin](sin.html), because there was no [law](law.html).  | *13. For until the* [*law*](law.html) *was given, though* [*sin*](sin.html) *was in the* [*world*](worlds.html) *it was not considered* [*sin*](sin.html) *because there was no* [*law*](law.html)*.* |
| 14 Nevertheless death reigned from [Adam](adam.html) to Moses, even over them that had not sinned after the similitude of [Adam](adam.html)’s transgression, who is the figure of him that was to come.  | 14 Yet death reigned from [Adam](adam.html) until Moses, even over those who had not sinned after the likeness of the transgression of the [command](cmds613.html) by [Adam](adam.html), who was the [type](types.html) of him that was to come. | *14. Nevertheless death reigned from* [*Adam*](adam.html) *to Moses, even over them who had not sinned in the manner of the transgression of the* [*law*](law.html) *by* [*Adam*](adam.html)*, who is the likeness (image) of him who was to come.* |
| 15 But not as the offence, so also is the free gift. For if through the offence of [one](one.html) many be dead, much more the [grace](grace.html) of God, and the gift by [grace](grace.html), which is by [one](one.html) man, [Yeshua](yeshua.html) [Mashiach](mashiach.html), hath abounded unto many.  | 15 But not, as the fault, so also the free gift. For if, on account of the fault of [one](one.html), many died; how much more, will the [grace](grace.html) (the Torah) of God and his free gift, on account of [one](one.html) man, [Yeshua](yeshua.html) [Mashiach](mashiach.html), abound unto many ([Gentiles](gen-jew.html))?  | *15. But the measure of the gift of G-d was not the measure of the fall. If therefore, because of the fall of* [*one*](one.html)*, many died, how much more will the* [*grace*](grace.html) *(Torah) and gift of G-d, because of* [*one*](one.html) *man, Yeshuah the* [*Mashiach*](mashiach.html)*, be increased for the many (*[*Gentiles*](gen-jew.html)*)?* |
| 16 And not as it was by [one](one.html) that sinned, so is the gift: for the judgment was by [one](one.html) to condemnation, but the free gift is of many offences unto [justification](file:///D%3A%5CWord%5CClass%5Cjustification.html). | 16 And not, as the offence of [one](one.html), so also the free gift. For the judgment, which was of [one](one.html) offence, was unto condemnation; but the free gift was, of many [sins](sin.html), unto righteousness (charity).  | *16. And the effect of the gift of G-d was greater than the effect of the offence of* [*Adam*](adam.html)*; for while the judgment of* [*one*](one.html) *man’s offence resulted in condemnation of many, the gift of G-d in* [*forgiveness*](forgive.html) *of* [*sins*](sin.html) *resulted in charity to the many (*[*Gentiles*](gen-jew.html)*).* |
| 17 For if by [one](one.html) man’s offence death reigned by [one](one.html); much more they which receive abundance of [grace](grace.html) and of the gift of righteousness shall reign in life by [one](one.html), [Yeshua](yeshua.html) [Mashiach](mashiach.html).) | 17 For if, on account of the offence of [one](one.html), death reigned; still more, they who receive the abundance of the [grace](grace.html) (Torah), and the free gift, and the righteousness (charity), will reign in life, by means of [one](one.html), [Yeshua](yeshua.html) [Mashiach](mashiach.html). | *17 For if* [*one*](one.html) *man’s offence, death reigned, how much more those (the* [*Gentiles*](gen-jew.html)*) who received abundance of* [*grace*](grace.html) *(Torah) and of the gift of charitableness (Tsedekut) shall reign in life by* [*one*](one.html)*, Yeshuah the* [*Mashiach*](mashiach.html)*.*  |
| 18 Therefore as by the offence of [one](one.html) judgment came upon all men to condemnation; even so by the righteousness of [one](one.html) the free gift came upon all men unto [justification](file:///D%3A%5CWord%5CClass%5Cjustification.html) of life.  | 18 Therefore, as on account of the offence of [one](one.html), condemnation was to all men; so on account of the righteousness (charity) of [one](one.html), will the victory unto life be to all men.  | *18 In like manner as by* [*one*](one.html) *man’s offence condemnation came upon all men, even so by the charitableness (Tsedekut) of* [*one*](one.html) *man will the victory to life be to all men.* |
| 19 For as by [one](one.html) man’s disobedience many were made sinners, so by the obedience of [one](one.html) shall many be made righteous. | 19 For as; on account of the disobedience (to Torah) of [one](one.html) man, many became sinners; so also, on account of the obedience (to Torah) of [one](one.html), many ([Gentiles](gen-jew.html)) become righteous (charitable).  | *19 For as by* [*one*](one.html) *man’s disobedience (to the Torah) many were made sinners, so by the obedience (to the Torah) of* [*one*](one.html) *man shall many (*[*Gentiles*](gen-jew.html)*) be made charitable.* |
| 20 Moreover the [law](law.html) entered, that the offence might abound. But where [sin](sin.html) abounded, [grace](grace.html) did much more abound: | 20 And the entrance given to the [law](law.html), was that [sin](sin.html) might increase (amongst the [Gentiles](gen-jew.html)): and where [sin](sin.html) increased (amongst the [Gentiles](gen-jew.html)), there [grace](grace.html) (the Torah) abounded.  | *20 The introduction of the Torah caused* [*sin*](sin.html) *to increase (amongst the* [*Gentiles*](gen-jew.html)*) and when* [*sin*](sin.html) *had increased (amongst the* [*Gentiles*](gen-jew.html)*),* [*grace*](grace.html) *(Torah) became abundant (to them).* |
| 21 That as [sin](sin.html) hath reigned unto death, even so might [grace](grace.html) reign through righteousness unto [eternal life](eternal.html) by [Yeshua](yeshua.html) [Mashiach](mashiach.html) our Lord. | 21 So that, as [sin](sin.html) had reigned in death, so [grace](grace.html) (Torah) might reign in righteousness (charity) unto life eternal, by means of our Lord [Yeshua](yeshua.html) [Mashiach](mashiach.html). | *21 Just as* [*sin*](sin.html) *had reigned through death, so* [*grace*](grace.html) *(Torah) shall reign through charitableness to* [*eternal life*](eternal.html) *by our Master Yeshuah the* [*Mashiach*](mashiach.html)*.* |

1347 dikaiwsiv dikaiosis *dik-ah’-yo-sis* from 1344

Thayer’s[[1]](#footnote-1) defines this as “Judgement in reference to what is just”.

The Septuagint uses this word in: Lev.24:22

1345 dikaiwma dikaioma *dik-ah’-yo-mah* from 1344

Thayer’s indicates that the Septuagint uses this word to translate “Chok ([command](cmds613.html) above our logic)”, “Mishpat (cammand that is logical to us)”, or “[Mitzva](cmds613.html) (an intuitive [command](cmds613.html))”.

The Septuagint uses this word in: Gen.26:5, Exo 15:25-26, Exo.21:1, 21:9, 21:31, 24:3, Lev.25:18, Num.15:16, 27:11, 30:17, 31:21, 35:29, 36:12

1344 dikaiow dikaioo *dik-ah-yo’-o* from 1342

Thayer indicates that the Septuagint uses this word to translate “Tzedek (Righteousness)”.

Kittel[[2]](#footnote-2) indicates that the roots for each of these words is best expressed with the [Hebrew](hebrew.html) words “tzedek, chesed, tzedaka, and chok”.

The Septuagint uses this word in: Gen.38:26, 44:16, Exo 23:7, Deu.25:1

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Now, lets take what we have learned and attempt to understand the following pasuk:

[***Galatians***](galatian.html) ***3:22*** *But the scripture hath concluded all under* [*sin*](sin.html)*, that the promise by faith of* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *might be given to them that believe. 23 But before faith came, we were kept under the* [*law*](law.html)*, shut up unto the faith which should afterwards be revealed. 24 Wherefore the* [*law*](law.html) *was our schoolmaster to bring us unto* [*Mashiach*](mashiach.html)*, that we might be* [*justified*](file:///D%3A%5CWord%5CClass%5Cjustification.html) *by faith. 25 But after that faith is come, we are no longer under a schoolmaster.*

What does this mean? I suggest the following:

[***Galatians***](galatian.html) ***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 the Torah. 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. 24 Wherefore the* [*law*](law.html) *was our schoolmaster to bring us unto* [*Mashiach*](mashiach.html)*, that we might stand before the judge and shown to ne just because of our faithful obedience. 25 But after we were faithfully obedient, we no longer require a schoolmaster to force us to be obedient.*

An incident recorded in the Torah shows us how potent it is for us to understand that tzedaka benefits the [giver](giver.html) more than the receiver[[3]](#footnote-3):

***Shemot (***[***Exodus***](exodus.html)***) 25:2*** *"Take for Me an* [*offering*](korbanot)*"*

The donations requested of Bnei Israel for the construction of the [Mishkan](mikdash.html) are described as being taken rather than given. Moreover, [HaShem](hashem.html) is the Master of the Universe and all that it contains. Did He need contributions and materials from human beings to construct His [Mishkan](mikdash.html)?

The purpose of the contributions was to enable [Bnei Israel](file:///D%3A%5CWord%5CClass%5Cgen-jew.html) to participate in the construction of the [Mishkan](mikdash.html). Thus the giving was in fact a receiving. That is why [HaShem](hashem.html) said, "Take for me an [offering](korbanot)."

The Nesi'im, the heads of the [tribes](tribes.html), responded to the call for contributions for the [Mishkan](mikdash.html) by declaring that they would donate what ever was still needed after the rest of Bnei Israel gave all that they could. In the end, all that was left to bring were the precious stones for the Ephod and the Choshen, the oil and the spices for the [incense](ketoret.html) and the Menorah. The Nesi'im were admonished for conducting themselves in this manner and the yud was removed their title in:

***Shemot (***[***Exodus***](exodus.html)***) 35:27*** *And the Nesi’im brought onyx stones, and stones to be set, for the ephod, and for the breastplate;*

The Nesi'im misunderstood the purpose of the giving. There was no deficit to be made up. [HaShem](hashem.html) has no deficit. The giving was an opportunity for self-development, the [purification](file:///D%3A%5CWord%5CClass%5Cpurity.html) of [one](one.html)'s soul through attachment to a holy undertaking. Approaching the [mitzva](cmds613.html) as if [HaShem](hashem.html) [needs](needs.html) our contributions was ludicrous.

In this light, we can appreciate the significance of the deletion of the "yud" from the title of the Nesi'im. With a "yud", the word Nesi'im denotes "those that carry". Without the "yud", the vowels can be rearranged to read "Nis'aim"- those that are carried. The "yud" was removed to instruct them that, though they viewed themselves as making up the shortfall, they were in reality being carried by the [merit](merit.html) of the [mitzva](cmds613.html)!

This principle is further illustrated in the carrying of the holy [ark](ark.html) in the wilderness . The staves with which the holy [ark](ark.html) was carried, represent the supporters of Torah, those who give tzedaka. They are an intrinsic part of the Torah [community](community.html), inseparable from the Torah scholars, just as the staves could not be removed from the [ark](ark.html). But the Levites, of the house of Kohath, who carried the [ark](ark.html) were miraculously lifted off the ground and literally carried by the [ark](ark.html) itself!!! Their apparent support was in reality that which supported them. Thus we see in the following [Midrash](orallaw.html):

[***Sotah***](hair.html) ***35a*** *When the last of the* [*Israelites*](file:///D%3A%5CWord%5CClass%5Cgen-jew.html) *ascended from the* [*Jordan*](stages.html)*, the waters returned to their place; as it is said: And it came to pass, when the* [*priests*](priests.html) *that bore the* [*ark*](ark.html) *of the* [*covenant*](covenant.html) *of the Lord were come up out of the midst of the* [*Jordan*](stages.html)*, and the soles of the* [*priests’*](priests.html)[*feet*](heel.html) *were lifted up unto the dry ground, that the waters of* [*Jordan*](stages.html) *returned unto their place, and went over all its banks, as aforetime. Consequently the* [*ark*](ark.html) *and its bearers and the* [*priests*](priests.html) *were on* [*one*](one.html) *side [of the* [*Jordan*](stages.html)*] and the Israelites on the other! The* [*ark*](ark.html) *carried its bearers and passed over [the river]; as it is said: And it came to pass, when all the people were* [*clean*](purity.html) *passed over, that the* [*ark*](ark.html) *of the Lord passed over, and the* [*priests*](priests.html)*, in the presence of the people. On that account was Uzza punished, as it is said: And when they came unto the* [*threshing-floor*](file:///D%3A%5CWord%5CClass%5Ctemple.html) *of Chidon, Uzza put forth his* [*hand*](fourteen.html) *to hold the* [*ark*](ark.html)*. The Holy* [*One*](one.html)*, blessed be He, said to him, ‘Uzza, [the* [*ark*](ark.html)*] carried its bearers; must it not all the more [be able to carry] itself!’*

The following true story makes our point in an especially poignant manner:

After his [marriage](mashal.html), Rabbi Eliezer Gordon, the founder of the Telshe Yeshiva, was supported by his father-in-[law](law.html), Rabbi [Avraham](avraham.html) [Yitzchak](isaac.html) Neviezer, so that he could devote himself fully to Torah learning and develop into a gadol. As his family began to grow, and he was offered various rabbinical positions, Reb Eliezer sought to relieve his father-in-[law](law.html) of this financial burden. He asked his permission to accept a rabbinical position and begin to support himself. Despite difficult financial times, Reb [Avraham](avraham.html) [Yitzchak](isaac.html) refused to permit him to do so. When Reb [Avraham](avraham.html) [Yitzchak](isaac.html)'s wife asked him how long he intended to support their daughter and son-in-[law](law.html)'s family, he responded, "My dear wife, who knows who is supporting whom..." Finally the prestigious rabbinical position in Eisheshok was offered to Reb Eliezer, and his father-in-[law](law.html) could no longer detain him. The day after the Gordon family left for Eisheshok, Reb [Avraham](avraham.html) [Yitzchak](isaac.html) died. It then became clear who had been supporting whom.

Chazal tell us that we will be [redeemed](redemption.html) through the [merit](merit.html) of tzedaka. May we recognize the great opportunity offered us when we are called upon to support Torah institutions, Torah scholars, and the poor, and thereby [merit](merit.html) [redemption](redemption.html)!

\* \* \*

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1. “Thayer’s Greek-English Lexicon of the New Testament”, by Joseph H. Thayer [↑](#footnote-ref-1)
2. “Theological Dictionary of the New Testament”, Gerhard Kittel editor [↑](#footnote-ref-2)
3. Rabbi Zev Leff provided these excellent illustrations [↑](#footnote-ref-3)