

now we know him thus no longer. ^a **17** Therefore if any man is in Mëssiah, he becomes a new creation; the old things pass away; behold, new things are coming. ^b **18** Now all these things are from the Almĭghty, who reconciles us to himself through Mëssiah, and gives us the ministry of reconciliation, **19** as that the Almĭghty has been in Mëssiah reconciling the world to himself, not considering their trespasses against them, and he has committed to us the word of reconciliation. **20** Therefore, we are ambassadors for Mëssiah, as though the Almĭghty were entreating through us; we beg you on behalf of Mëssiah, be reconciled to the Almĭghty. **21** He made him who knew no sin to be a sin offering on our behalf, so that we might become the righteousness of the Almĭghty in connection to him. ^c

Keep Ministry Pure

6 And working together with him, we also urge you not to receive the loving-kindness of the Almĭghty in vain—**2** for he says, AT THE ACCEPTABLE TIME, I LISTENED TO YOU, AND IN THE DAY OF SALVATION I HELPED YOU; behold, now is “the acceptable time,” behold, now is “the day of salvation”—^d **3** giving no cause for offense in anything, in order that the ministry be not discredited, **4** but in everything commending ourselves as servants of

^a That is, Paul does not judge the faithful by the outward appearance of the body, which is dying. There are those who give an ear to the deceiver because he presents himself in the flesh as youthful and full of fleshly vigor.

^b Paul is telling us that despite the dying body, the real person in Messiah is being renewed inside. The Gnostics reinterpret the tenses and claim they are already perfected.

^c See end note on this verse.

^d Isa. 49:8.

the Almĭghty, in much endurance, in afflictions, in hardships, in distresses, **5** in beatings, in imprisonments, in tumults, in labors, in sleeplessness, in hunger, **6** in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in genuine love, **7** in the word of truth, in the power of the Almĭghty; by the weapons of justice for the right hand and the left, **8** by glory and dishonor, by evil report and good report; regarded as deceivers and yet true; **9** as unknown yet well-known, as dying yet behold, we live; as punished yet not put to death, **10** as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things.

11 Our mouth has spoken freely to you, Corinthians, our heart is opened wide. **12** You are not restrained by us, but you are restrained in your own affections. **13** Now in a like exchange—I speak as to children—open wide to us also.

14 Do not be bound together with the unfaithful; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? **15** Or what harmony has Mëssiah with Belial, or what has a faithful one in common with an unfaithful one? **16** Or what agreement has the Temple of the Almĭghty with idols? For we are a temple of the living Almĭghty; just as the Almĭghty said, I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR ALMĭGHY, AND THEY WILL BE MY PEOPLE. ^e **17** Therefore, COME OUT FROM THEIR MIDST AND BE SEPARATE, says Yāhweh. AND DO NOT TOUCH WHAT IS UNCLEAN; AND I WILL WELCOME YOU. ^f **18** AND I WILL BE A FĀTHER TO YOU, AND YOU WILL BE SONS

^e Lev. 26:12; Ex. 6:7; Jer. 31:32(33), 32:38; Eze. 37:27.

^f Isa. 52:11.

2 Corinthians 7:1

AND DAUGHTERS TO ME, SAYS YĀHWEH OF HOSTS. ^a

Paul Pours Out His Heart

7 Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of the Almighty.

2 Make room for us in your hearts; we wronged no one, we corrupted no one, we took advantage of no one. **3** I do not speak to condemn you; for I have said before that you are in our hearts to die together and to live together. **4** Great is my confidence in you, great is my boasting on your behalf; I am filled with comfort. I am overflowing with joy in all our affliction.

5 For even when we came into Macedonia our flesh had no rest, but we were afflicted on every side: conflicts without, fears within. **6** But the Almighty, who comforts the depressed, comforted us by the coming of Titus; **7** and not only by his coming, but also by the comfort with which he was comforted in you, as he reported to us your longing, your mourning, your zeal for me; so that I rejoiced even more.

8 For though I caused you sorrow by my letter, I do not regret it; though I did regret it—for I see that that letter caused you sorrow, though only for a while—**9** I now rejoice, not that you were made sorrowful, but that you were made sorrowful to the point of repentance; for you were made sorrowful according to the will of the Almighty, in order that you might not suffer loss in anything through us. **10** For the sorrow that is according to the will of the Almighty produces a repentance without regret, leading to salvation; but the sorrow of the world produces death. **11** For

behold what earnestness this very thing, this godly sorrow, has produced in you: what vindication of yourselves, what indignation, what fear, what longing, what zeal, what avenging of wrong! In everything you demonstrated yourselves to be innocent in the matter. **12** So although I wrote to you it was not for the sake of the offender, nor for the sake of the one offended, but that your earnestness on our behalf might be made known to you in the sight of the Almighty. **13** For this reason we have been comforted. And besides our comfort, we rejoiced even much more for the joy of Titus, because his spirit has been refreshed by you all. **14** For if in anything I have boasted to him about you, I was not put to shame; but as we spoke all things to you in truth, so also our boasting before Titus proved to be the truth. **15** And his affection abounds all the more toward you, as he remembers the obedience of you all, how you received him with fear and trembling. **16** I rejoice that in everything I have confidence in you.

Great Generosity

8 Now, brothers, we wish to make known to you the loving-kindness of the Almighty which has been given in the assemblies of Macedonia, **2** that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality. **3** For I testify that according to their ability, and beyond their ability they gave of their own accord, **4** begging us with much entreaty for the favor of participation in the support of the holy ones, **5** and this, not as we had expected, but they first gave themselves to Yāhweh and to us by the will of the Almighty.

6 Consequently we urged Titus that as he had previously made a beginning, so he would also complete

^a Paraphrase Ezek. 20:34, 41; 2Sam. 7:14. Isa. 43:6; 2Sam. 7:8.

in you this gracious work as well. **7** But just as you abound in everything, in faithfulness and utterance and knowledge and in all earnestness and in the love we inspired in you, see that you abound in this gracious work also. **8** I am not speaking this as a command, but as proving through the earnestness of others the sincerity of your love also.

9 For you know the loving-kindness of our Adōnai Yēshua the Mēssiah, that though he was rich, yet for your sake he became poor, that you through his poverty might become rich. **10** And I give my opinion in this matter, for this is to your advantage, who were the first to begin a year ago not only to do this, but also to desire to do it. **11** But now finish doing it also; that just as there was the readiness to desire it, so there may be also the completion of it by your ability. **12** For if the readiness is present, it is acceptable according to what a man has, not according to what he does not have. **13** For this is not for the ease of others and for your affliction, but by way of equality—**14** at this present time your abundance being a supply for their want, that their abundance also may become a supply for your want, that there may be equality; **15** as it is written, HE WHO GATHERED MUCH DID NOT HAVE TOO MUCH, AND HE WHO GATHERED LITTLE HAD NO LACK. ^a

16 But thanks be to the Almighty, who puts the same earnestness on your behalf in the heart of Titus. **17** For he not only accepted our appeal, but being himself very earnest, he has gone to you of his own accord. **18** And we have sent along with him the brother whose fame in the things of the good news has spread through all the assemblies; **19** and not only this, but he has also been appointed

by the assemblies to travel with us in this gracious work, which is being administered by us for the glory of Yāhweh himself, and to show our readiness, **20** taking precaution that no one should discredit us in our administration of this generous gift; **21** for we have regard for what is honorable, not only in the sight of Yāhweh, but also in the sight of men. **22** And we have sent with them our brother, whom we have often tested and found diligent in many things, but now even more diligent, because of his great confidence in you. **23** As for Titus, he is my partner and fellow worker among you; as for our brothers, they are messengers of the assemblies, a glory to Mēssiah. **24** Therefore openly before the assemblies show them the proof of your love and of our reason for boasting about you.

Supporting The Ministry

9 For it is superfluous for me to write to you about this ministry to the holy ones; **2** for I know your readiness, of which I boast about you to the Macedonians, namely, that Achaia has been prepared since last year, and your zeal has stirred up most of them. **3** But I have sent the brothers, that our boasting about you may not be made empty in this case, that, as I was saying, you may be prepared; **4** lest if any Macedonians come with me and find you unprepared, we (not to speak of you) should be put to shame by this confidence. **5** So I thought it necessary to urge the brothers that they would go on ahead to you and arrange beforehand your previously promised bountiful gift, that the same might be ready as a bountiful gift, and not affected by covetousness.

6 Now this I say, he who sows sparingly will also reap sparingly; and he who sows bountifully will also reap bountifully. **7** Let each one

^a Ex. 16:18.

2 Corinthians 9:8

do just as he has purposed in his heart; not grudgingly or under compulsion; for the Almighty loves a cheerful giver. **8** And the Almighty is able to make all loving-kindness abound to you, that always having all sufficiency in everything, you may have an abundance for every good deed; **9** as it is written, HE SCATTERED ABROAD, HE GAVE TO THE POOR, HIS JUSTICE ABIDES ONWARDLY.^a **10** NOW HE WHO SUPPLIES SEED TO THE SOWER AND BREAD FOR FOOD, will supply and multiply your seed for sowing and increase the harvest of your righteousness; ^b **11** you will be enriched in everything for all liberality, which through us is producing thanksgiving to the Almighty. **12** For the ministry of this service is not only fully supplying the needs of the holy ones, but is also overflowing through many thanksgivings to the Almighty. **13** because of the proof given by this ministry they will glorify the Almighty for your obedience to your confession of the good news of Messiah, and for the liberality of your contribution to them and to all, **14** while they also, by prayer on your behalf, yearn for you because of the surpassing loving-kindness of the Almighty in you. **15** Thanks be to the Almighty for his indescribable gift!

Paul Pleads With Them

10 Now I, Paul, myself urge you by the meekness and gentleness of Messiah—I who am meek when face to face with you, but bold toward you when absent! **2** I ask that when I am present I may not be bold with the confidence with which I consider to be courageous against some, who consider us as if we walked according to the flesh. **3** For though we walk in the flesh, we do

not war according to the flesh, **4** for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. **5** We are destroying speculations and every lofty thing raised up against the knowledge of the Almighty, and we are taking every thought captive to the obedience of Messiah, **6** and we are ready to punish all disobedience, whenever your obedience is complete.

7 You are looking at things as they are outwardly. If anyone is confident in himself that he is Messiah's, let him consider this again within himself, that just as he is Messiah's, so also are we. **8** For even if I should boast somewhat further about our authority, which Yāhweh gave for building you up and not for destroying you, I will not be put to shame, **9** for I do not wish to seem as if I would terrify you by my letters. **10** For they say, "His letters are weighty and strong, but his personal presence is unimpressive, and his speech contemptible." **11** Let such a person consider this, that what we are in word by letters when absent, such persons we are also in deed when present.

12 For we are not bold to class or compare ourselves with some of those who commend themselves; but when they measure themselves by themselves, and compare themselves with themselves, they are without understanding. **13** But we will not boast beyond our measure, but within the measure of the sphere which the Almighty apportioned to us as a measure, to reach even as far as you. **14** For we are not overextending ourselves, as if we did not reach to you, for we were the first to come even as far as you in the good news of Messiah; **15** not boasting beyond our measure, that is, in other men's labors, but with the hope that as your faithfulness grows, we will be, within

^a Psa. 112:9.

^b Isa. 55:10.

our sphere, enlarged even more by you, **16** so as to proclaim the good news even to the regions beyond you, and not to boast in what has been accomplished in the sphere of another.

17 But HE WHO BOASTS, LET HIM BOAST IN YĀHWEH. ^a **18** For not he who commends himself is approved, but whom Yāhweh commends.

Paul Defends His Emissaryship

11 I wish that you would bear with me in a little foolishness; but indeed you are bearing with me. **2** For I am jealous for you with a godly jealousy; for I betrothed you to one husband, that to Mēssiah I might present you as a pure virgin. **3** But I am afraid, lest as the serpent deceived Eve by his craftiness, your minds should be led astray from the simplicity and purity of devotion to Mēssiah. **4** For if one comes and proclaims another Yēshua whom we have not proclaimed, or you receive a different spirit which you have not received, or a different good news which you have not accepted, you bear this beautifully. **5** For I consider myself not in the least inferior to the most eminent emissaries. **6** But even if I am unskilled in speech, yet I am not so in knowledge; in fact, in every way we have made this evident to you in all things.

7 Or did I commit a sin in humbling myself that you might be exalted, because I proclaimed the good news of the Almighty to you without charge? **8** I robbed other assemblies, taking wages from them to serve you; **9** and when I was present with you and was in need, I was not a burden to anyone; for when the brothers came from Macedonia, they fully supplied my need, and in

everything I kept myself from being a burden to you, and will continue to do so. **10** As the truth of Mēssiah is in me, this boasting of mine will not be stopped in the regions of Achaia.

11 Why? because I do not love you? the Almighty knows I do! **12** But what I am doing, I will continue to do, that I may cut off opportunity from those who desire an opportunity to be regarded just as we are in the matter about which they are boasting.

13 For such men are false emissaries, deceitful workers, disguising themselves as emissaries of Mēssiah.

14 And no wonder, for even Satan disguises himself as *an angelic messenger of light*. **15** Therefore it is not surprising if his servants also disguise themselves as servants of justice; whose end will be according to their deeds. ^b

16 Again I say, let no one think me foolish; but if you do, receive me even as foolish, that I also may boast a little. **17** That which I am speaking, I am not speaking as Yāhweh would, but as in foolishness, in this confidence of boasting. **18** Since many boast according to the flesh, I will boast also. **19** For you, being so wise, bear with the foolish gladly. **20** For you bear with anyone if he enslaves you, if he devours you, if he takes advantage of you, if he exalts himself, if he hits you in the face. **21** To my shame I must say that we have been weak by comparison.

But in whatever respect anyone else is bold (I speak in foolishness), I am just as bold myself. **22** Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. **23** Are they servants of Mēssiah? (I speak as if insane) I more so; in far more labors, in far more imprisonments, beaten times without number, often in danger of death.

^a Jer. 9:23(24).

^b *justice*: or, *righteousness*.

2 Corinthians 11:24

24 Five times I received from the Jews thirty-nine lashes. **25** Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep. **26** I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the nations, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brothers; **27** I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure. **28** Apart from such external things, there is the daily pressure upon me of concern for all the assemblies. **29** Who is weak without my being weak? Who is led into sin without my intense concern?

30 If I have to boast, I will boast of what pertains to my weakness. **31** The Almighty and Fäther of Adōnai Yēshua, he who is blessed onward the times most immemorial, knows that I am not lying. **32** In Damascus the ethnarch under Aretas the king was guarding the city of the Damascenes in order to seize me, **33** and I was let down in a basket through a window in the wall, and so escaped his hands.

Paul's Vision

12 Boasting is necessary, though it is not profitable; but I will go on to visions and revelations of Yāhweh. **2** I know a man in Mēssiah who fourteen years ago—whether in the body I do not know, or out of the body I do not know, the Almighty knows—such a man was caught up to the third heaven. **3** And I know how such a man—whether in the body or apart from the body I do not know, the Almighty knows—**4** was caught up into Paradise, and heard inexpressible words, which a man is not permitted to speak. **5** On behalf of

such a man will I boast; but on my own behalf I will not boast, except in regard to my weaknesses. **6** For if I do wish to boast I will not be foolish, for I will be speaking the truth; but I refrain from this, so that no one may account me with more than he sees in me or hears from me.

A Thorn in the Flesh

7 And because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, *an angelic messenger* of Satan to buffet me—to keep me from exalting myself! **8** Concerning this I entreated Yāhweh three times that it might depart from me. **9** And he has said to me, “My loving-kindness is sufficient for you, for power is perfected in weakness.” Most gladly, therefore, I will rather boast about my weaknesses, that the power of Mēssiah may dwell in me. **10** Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Mēssiah’s sake; for when I am weak, then I am strong.

11 I have become foolish; you yourselves compelled me. Actually I should have been commended by you, for in no respect was I inferior to the most eminent emissaries, even though I am a nobody. **12** The signs of a true emissary were performed among you with all perseverance, by signs and wonders and miracles. **13** For in what respect were you treated as inferior to the rest of the assemblies, except that I myself did not become a burden to you? Forgive me this wrong!

14 Here for this third time I am ready to come to you, and I will not be a burden to you; for I do not seek what is yours, but you; for children are not responsible to save up for their parents, but parents for their children. **15** And I will most gladly

spend and be expended for your souls. If I love you the more, am I to be loved the less?

16 But be that as it may, I did not burden you myself; nevertheless, crafty fellow that I am, I took you in by deceit. **17** Certainly I have not taken advantage of you through any of those whom I have sent to you, have I? **18** I urged Titus to go, and sent the brother with him. Titus did not take any advantage of you, did he? Did we not conduct ourselves in the same spirit and walk in the same steps?

19 All this time you have been thinking that we are defending ourselves to you. Actually, it is in the sight of the Almighty that we have been speaking in Měssiah; and all for your up-building, beloved. **20** For I am afraid that perhaps when I come I may find you to be not what I wish and may be found by you to be not what you wish; that perhaps there may be strife, jealousy, angry tempers, disputes, slanders, gossip, arrogance, disturbances; **21** I am afraid that when I come again my Almighty may humiliate me before you, and I may mourn over many of those who have sinned in the past and not repented of the impurity, immorality and sensuality which they have practiced.

Examine Yourselves

13 This is the third time I am coming to you. EVERY FACT IS TO BE CONFIRMED BY THE TESTIMONY OF TWO OR THREE WITNESSES. ^a **2** I have previously said when present the second time, and though now absent I say in advance to those who have sinned in the past and to all the rest as well, that if I come again, I will not spare anyone, **3** since you are seeking for proof of the Měssiah who speaks in me, and

who is not weak toward you, but mighty in you. **4** For indeed he was crucified because of weakness, yet he lives because of the power of the Almighty. For we also are weak in him, yet we will live with him because of the power of the Almighty directed toward you.

5 Test yourselves to see if you are in the *covenant* faithfulness; examine your-selves! Or do you not recognize this about yourselves, that Yěshua the Měssiah is in you—unless indeed you fail the test? **6** But I trust that you will realize that we ourselves do not fail the test. **7** Now we pray to the Almighty that you do no wrong; not that we ourselves may appear approved, but that you may do what is right, even though we should appear unapproved. **8** For we can do nothing against the truth, but only for the truth. **9** For we rejoice when we ourselves are weak but you are strong; this we also pray for, that you be made complete. **10** For this reason I am writing these things while absent, in order that when present I may not use severity, in accordance with the authority which Yāhweh gave me, for building up and not for tearing down.

11 Finally, brothers, rejoice, be made complete, be comforted, be like-minded, live in peace; and the Almighty of love and peace will be with you.

12 Greet one another with a holy kiss.

13 All the holy ones greet you. **14** The loving-kindness of Adōnai Yěshua the Měssiah, and the love of the Almighty, and the fellowship of the Holy Spirit, be with you all.

^a Deut. 19:15.

End Notes

- 2 Corinthians 3:14:** *in Messiah is it taken away:* the veil is removed in Messiah, because Messiah allows Israel to repent and pays for the penalty of sin. Then Israel can look at the righteousness expressed in the Law and not be condemned by looking, and having looked can be transformed by the spiritual commandments of the Law • *Covenant: brit olam.* Paul's use of the word "old" here is "of old" or "from time immemorial" (m'olam). Israel needs to realize it needs a new instance of the original covenant in Messiah so that the blessings of the covenant can be received instead of the curses.
- 2 Corinthians 5:8:** *the body:* Paul means the current body of death. The Gnostics perverted the text to mean any body whatsoever because they rejected the physical creation. Paul makes it clear we receive a new body. Nevertheless, the Gnostic doctrine is how the Church interprets this text because they are constantly saying that this text means that we are with the Almighty when we are dead, that is, when we are without a body. But Paul means we are with him when we receive the new body at the resurrection.
- 2 Corinthians 5:21:** The same Hebrew/Greek word means "sin", "sin offering" and "penalty of sin". Messiah became a sin offering and paid the penalty of sin. But he did not become "sin" in the sense of being "sinful" as some false teachers imply who see the atonement as fully compensating God, as if sin never happened. Yeshua paid the punitive penalty. The rest was forgiven • The subjunctive mood, "might" expresses the wish or intention of the Almighty that we should obey him and become renewed in him. This does not happen automatically, but only through repentance and obedience to His commandments. It is not completed till Yeshua returns to complete the change.

GALATIANS

Introduction

1 Paul, an emissary—not from men nor through man, but through Yeshua the Messiah and the Almighty Fāther, who raised him from the dead—**2** and all the brothers with me: To the assemblies of Galatia:

3 Loving-kindness to you and peace from our Almighty Fāther, and Adōnai Yēshua the Messiah, **4** who gave himself for our sins so that he might rescue us from the present evil age, according to the will of our Almighty and Fāther, **5** to whom be the glory for *all* the ages of the ages. Amæn. ^a

A False Good News

6 I am amazed that you are so quickly deserting him who called you in the loving kindness of Messiah, for a different “good news,” **7** which is really not another—only there are some who are disturbing you, and who want to distort the good news of Messiah. **8** But even though we, or a messenger from heaven, should proclaim to you a good news contrary to that which we have proclaimed to you, let him be accursed. **9** As we have said before, so I say again now, if any man is proclaiming to you a *so called* good news contrary to that which you received, let him be accursed. ^b

^a for [all] the ages of the ages: or לְעוֹלָמֵי
עוֹלָמֵי for the most imperceptibly
long time of the imperceptibly long
times.

^b accursed: *anathema* (ἀνάθεμα, אָנָתֵמָה). This text is typically quoted by false teachers against anyone who keeps Sabbath or food laws, but it is their *believe only* gospel which which has replaced the true good news that

10 For am I now seeking the favor of men, or of the Almighty? Or am I striving to please men? If I were still trying to please men, I would not be a servant of Messiah.

Paul Defends His Ministry

11 For I would have you know, brothers, that the good news, which was proclaimed by me, is not according to man.

12 For I neither received it from man, nor was I taught it, but I received it through a revelation of Yēshua the Messiah.

13 For you have heard of my former manner of life in Judaism, how I used to persecute the Assembly of the Almighty exceedingly, and tried to destroy it. ^c **14** And I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions.

15 But when he who had set me apart, from my mother’s womb, and called me through his loving kindness, was pleased ^d **16** to reveal his Sōn to me, that I might proclaim him among the nations, I did not

requires personal commitment and loyalty, i.e. faithfulness to Messiah.

^c *Judaism*: Paul means the Rabbinic Judaism that supplanted other denominations of Judaism by placing emphasis on traditions and opposition to Messiah. Late usage has defined the term as only Rabbinic *Judaism*, and therefore the term is now to be avoided.

^d *set me apart*: possibly Paul was truly loyal to the Almighty as a child, and his parents looking for the Messiah, or he could simply be referring to the fact that he was born a Jew here and circumcised as a Jew.

Galatians 1:17

immediately consult with flesh and blood,^a **17** nor did I go up to Jerusalem to those who were emissaries before me, but I went away to Arabia, and returned once more to Damascus. **18** Then after three years I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days. **19** But I did not see any other of the emissaries except Jacob, the brother of Adōnai.^b

20 Now in what I am writing to you, I assure you before the Almighty that I am not lying. **21** Then I went into the regions of Syria and Cilicia. **22** And I was unknown by sight to the assemblies of Judea which were in Messiah; **23** but only, they were hearing, “He who once persecuted us is now proclaiming the trusting faithfulness which he once tried to destroy.” **24** And they were glorifying the Almighty because of me.

Before The Jerusalem Council

2 Then passing through fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also.

2 And it was because of a revelation that I went up, and I set before them the good news which I proclaim among the nations, but I did so in private to those who were recognized as important, for fear that I might be running, or had run, in vain.^c

3 But not even Titus who was with me, though he was a Greek, was compelled to be circumcised—**4** that is, through the false brothers who had sneaked in to spy out our liberty which we have in Messiah Yēshua, in order to bring us into

^a *peoples: nations, ethnicities.*

^b *Jacob: Ya'akov* (James, Ἰακωβον).

^c *fear:* Paul was afraid he had not set a high enough standard for his converts to confirm their loyalty to Messiah.

bondage.^d

5 But we did not yield in subjection to them for even an hour, so that the truth of the good news might remain with you.^e **6** But from those who appeared to be important (What they were makes no difference to me. The Almighty shows no partiality)—well, those who appeared to be *important* contributed nothing to me.^f

7 But on the contrary, they saw that I was entrusted to be faithful with the good news to the uncircumcised, just as Peter was to the circumcised.

8 For he who effectively worked for Peter in his emissaryship to the circumcised effectively worked for me also to the nations, **9** and recognizing the loving kindness that was given to me, Jacob and Cephas and John, who were recognized as pillars, gave to me and Barnabas the right hand of fellowship. So we go to the nations, and they to the circumcised.

10 They only asked us to remember the poor—the very thing I also was eager to do.

A Dispute At Antioch

11 But when Cephas came to Antioch, I opposed him to his face, because he was prejudiced.^g

12 For prior to the coming of certain men from Jacob, he used to eat with the nations, but when they came, he began to withdraw and

^d See end note 1. Gal 2:4.

^e *truth of the good news:* we begin the walk of faithfulness on a foundation of forgiveness. Legalism is obeying to achieve salvation rather than remain in salvation. See John 15:1-10.

^f *contributed: added.*

^g *came to Antioch:* before the Jerusalem council • *prejudiced* κατεγνωσμένος. See LSJ καταγνωσσω. Thayer, *blamed*. The translation condemned is too strong.

hold himself aloof, fearing those of the circumcision. ^a

13 And the rest of the Judeans joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy. ^b

14 But when I saw that they were not being straightforward toward the truth of the good news, I said to Cephas before all: If you, being Jewish, live like a Gentile and not like a Jew, how is it that you are compelling the nations to become Jews? ^c

15 Are we Jews by nature, and not sinners from the nations? ^d **16a** But we know that man is not administered justice from the customary works, but *only* through the faithfulness of Messiah Yēshua *on the cross*. ^e **16b** Even we to Messiah Yē-

shua have pledged trusting faithfulness, so that we may have justice satisfied by the faithfulness of Messiah *on the cross*, and not by the customary works, because by the customary works will no flesh satisfy justice. ^f

17 But if seeking to have justice administered in Messiah, we ourselves have also been found sinners, is Messiah then a minister of sin? May it never be! ^g **18** For if I rebuild *the case* which I have destroyed, I prove myself to be a transgressor. ^h

19 For through the norm I die to the *legal* norm, so that I might live to *the Almighty*. ⁱ **20** I have been jointly crucified with Messiah, that is, I no longer live. Now, Messiah is living in me; that is, what I am presently living in the flesh I am living in trusting faithfulness to the Sōn of the Almighty, who loved me, and delivered himself up for me. ^j

^a *Jacob*: James' own position was probably not clear at this time, but James was the authority figure, and as is often the case in organizations, others tend to clarify things their way when the chief administrator is undecided, or lacks clarity himself • *circumcision*: This term here means **circumcision party**, and not Jews in general. It means those who said that circumcision was required before a person could be judged faithful.

^b *Judeans*: The circumcision party was largely located in Judea. Paul and other dispersion Jews did not readily join in, so the term is to be translated in the geographic sense rather than the ethnic sense.

^c See end note 2. Gal. 2:14.

^d A question, as Paul's argument in Romans 2 shows. It is a rhetorical and sarcastic question designed to show that faithfulness is not perfectionism.

^e *is not administered justice*: **is not justified** • *customary works*: **works of custom**. This includes any kind of works, whether tradition or legitimate commandments used to achieve salvation. Legalism is obeying to

achieve salvation rather than remain in salvation • *faithfulness of Messiah*: See end note 3. Gal. 2:16.

^f *have justice satisfied*: **be justified**.

^g *have justice administered*: **be justified** • *found sinners*: = found guilty. Messiah only satisfies justice for those who enter a guilty plea.

^h *rebuild*: To return to seeking an acquittal is the opposite of repentance. It would confirm him as a transgressor.

ⁱ *through the norm*: unclear, whether just one or both of the following interpretations apply: [1] **through the Law**, the norm of paying a sacrificial penalty for the repentant, or [2] **through the status quo**, through using the status quo to acquit himself, he proved the futility of it for himself • *to the norm*: the norm of paying one's own penalty or needing an acquittal, **status quo**, normal procedure.

^j In the eyes of the law, Paul is legally dead and has paid the penalty • *to the Son of the Almighty*, or **in the Almighty**

Galatians 2:21

21 I am not setting aside the loving kindness of the Almighty. For if justice is *administered* through the *legal* norm, then Messiah died needlessly. ^a

Being Trustingly Faithful

3 You foolish Galatians, who has bewitched you, before whose eyes Yēshua the Messiah was publicly portrayed as crucified? 2 This is the only thing I want to find out from you: did you receive the Spīrit by the customary works, or by a submissive listening in trusting faithfulness. ^b

3 Are you so foolish? Having begun by the Spīrit, are you now being perfected by the flesh? 4 Did you suffer so many things in vain—if indeed it was in vain? 5 Does he then, who provides you with the Spīrit and works miracles among you, do it by the customary works, or according to a submissive listening of trusting faithfulness, 6 just as Abraham PLEDGED TRUSTING FAITHFULNESS IN YĀHWEH, AND IT WAS CONSIDERED TO HIM AS RIGHTEOUSNESS? ^c

7 Therefore, be sure that it is those who are of trusting faithfulness who are sons of Abraham. 8 And the Scripture, foresaw that the Almighty would correct the nations by faithfulness, *because* it proclaimed

Son.

^a *norm*: the norm to pay one's own penalty or to be acquitted.

^b *customary works*: **works of custom**: the notion that if one is good enough God will forgive on that basis. Legalism says obedience is to achieve salvation, whereas faithfulness says it is only necessary to obey to remain in the salvation promised.

^c *pledged trusting faithfulness*: כָּבַדְתִּי אֱלֹהֵי אֲבֹתַי **he put support on**; 1. **to rely on, trust** by making God his support, 2. to give support to, **be faithful**. Gen. 15:6.

the good news beforehand to Abraham: ALL THE NATIONS WILL BE BLESSED IN YOU. ^d 9 So then those who are of trusting faithfulness are blessed with the faithful Abraham.

10 For as many as are of the works of custom are under a curse; for it is written, CURSED IS EVERYONE WHO DOES NOT STAND BY ALL THE THINGS WRITTEN IN THE SCROLL OF THE LAW, TO PERFORM THEM. ^e

11 Now that no one has justice satisfied by the norm before the Almighty is evident; for, THE RIGHTEOUS MAN WILL LIVE BY FAITHFULNESS. ^f 12 So, the *legal* status quo is not of trusting faithfulness but, HE WHO PRACTICES THEM WILL LIVE BY THEM. ^g

^d *correct*: literally, **justice** (verb 1. a penal **correction** to pay the penalty for us by his faithfulness, 2. a **correction** of life to make us righteous from his faithfulness resulting in our faithfulness. Both His faithfulness and our faithfulness in the case of being made righteous. Gen. 12:3, 18:18; Acts 3:25.

^e See end note 4. Gal. 3:10.

^f *has justice satisfied*: **is justified**

• *norm*: 1. trying to compensate God for sin by one's own efforts to merit forgiveness, or 2. lacking Messiah
• *faithfulness*: 1. Messiah's faithfulness first and 2. our faithful response. Hab. 2:4; Rom. 1:17. But it is clear that our part of faithfulness does not achieve the satisfaction of justice. Only Messiah achieves salvation. We just remain in it by obedience (John 15:1-10; 1John 2:3-4).

^g *status quo*: **norm** • *them*: does not refer to the legal norm which tries to achieve salvation by works or without Messiah. The phrase after 'but' is given by Paul as an exception. When one is already in salvation, then one abides in it by keeping the commandments. Lev. 18:5.

13 Messiah redeemed us from the curse in the Law, having become a curse for us. For it is written, CURSED IS EVERYONE WHO HANGS ON A TREE ^a—14 in order that in Messiah Yēshua the blessing of Abraham might come to the nations, so that we might receive the promise of the Spirit through *his* faithfulness *on the cross*.

The Norm of Judgment and the Promise

15 Brothers, I am saying that according to man, in the same way, as with a humanly established covenant, no one is setting aside or adding modifications. 16 Now the promises were spoken to Abraham and to his seed. He does not say, “And to seeds,” as *if only* referring to many, unless also to one, AND TO YOUR SEED, that is, Messiah. ^b 17 What I am saying is this: the *written legal norm*, which came four hundred and thirty years later, does not invalidate the covenant previously ratified by the Almighty, so as to nullify the promise. ^c

18 For if the inheritance is based on the *legal norm*, it is no longer based on the promise; but the Al-

^a *the curse in the Law*: or **the Law’s curse**. The sense is not that the Law is a curse. Deu. 21:23.

^b *unless*: See Gen. Notes. Gen. 13:15, 17:8, 24:7. Paul is not denying the reference to seed plural. Rather he is extracting an additional *remez* (hint) to Messiah based on the fact that the word ‘seed’ also may be singular.

^c *norm*: **standard, rule, instruction, law**. The written instruction established the **status quo** for the sinner, which was judgment, however this does not overrule the covenant, for which the Law makes exception to the norm, teaching that the Messiah would die in our place and carry our sins away through his resurrection life in the third day.

mīghty has granted it to Abraham by means of a promise. ^d

19 Why then the *legal norm*? It was added because of transgressions, (until the seed should come, for which *transgressions* he had been promised), being ordered through envoys in the hand of a middle-man. ^e 20 And he is not the middle-man of one; but the Almighty alone is. ^f

21 Is the Law then contrary to the promises of the Almighty? May it never be! For if a usage was given which was able to restore life to *all those who would be killed by our sin*, then justice would indeed have been based on the usage. ^g

22 But the Scripture has concluded all men to *be* under sin’s *consequences*, that the promise by the faithfulness of Yēshua the Messiah *on the cross* might be given to those who are trustingly faithful. ^h

^d *norm*: **status quo**. Paul means the norm of paying one’s own penalty for sin or the norm of trying to do so by works.

^e See end note 5. Gal. 3:19 • *for which*: or **concerning which** • *promised*: Messiah was promised to pay the penalty of transgressions; Isa. 53:8. • *envoys*: **emissaries, messengers**, the ‘departure goats’ each Yom Kippur, who transported transgressions to the wilderness, to be kept until their penalties were laid on Messiah • *middle-man*: **mediator**; the man that led the goat tethered in his hand to the wilderness, who was a type of Messiah.

^f *he*: the middle-man from vs. 19. *one*: or **anyone, someone**; God (Messiah) is the only mediator. See end note 6. Gal. 3:20.

^g *usage*: **practice, habit**. This sense of *nomos* was common in Greek, but seldom used by Paul. The practice of good does not undo all sin’s effects. Therefore, it cannot serve as justice.

^h *trustingly faithful*: Heb. sense, **fixing**

Galatians 3:23

23 But before *his* faithfulness came, we were kept in custody under the norm, being shut up to the faithfulness of *Messiah*, which was later to be revealed. ^a

24 Therefore the *legal* norm is made to be our chaperone to lead us to *Messiah*, that we may be corrected by *his* faithfulness. ^b

25 But now that *his* faithfulness has come, we are no longer under a chaperone. ^c

26 For you are all sons of the Almighty through the faithfulness in *Messiah* *Yēshua*. ^d 27 For all of you who are immersed into *Messiah* clothe yourselves with *Messiah*.

28 *Adoption as sons* does not consist in being born Jewish or Greek, it is not in being slave or free man, nor is it in being male or female. For you are all one in *Messiah* *Yēshua*. ^e

29 And if you belong to *Messiah*,

support [on *Messiah*].

^a [*his*] faithfulness came: See end note 7. Gal. 3:23; in a personal sense.

● *norm*: the judgment of the Law.

● *revealed*: *Messiah*'s faithfulness was fully revealed later. The Yom Kippur ceremony revealed a relief from judgment until *Messiah*. See 3:19.

^b *be corrected*: **be justiced**, 1. a penal correction, **have the penalty paid**; in which case read [*his*] faithfulness 2. a **correction** of life, **be made righteous**; in which case read without the [*his*] or both to include both his faithfulness and our faithful response.

^c *chaperone*: the condemnation of the law ● *we*: all Israel, though the faithful remnant of Israel did obtain a promise of relief from condemnation by the Yom Kippur instruction.

^d *through the faithfulness in Messiah*: διὰ τῆς πίστεως ἐν ΧΩ. *Messiah* is the ultimate source of all of our righteousness.

^e *one*: **yahad, united**. Paul is rebuking his enemies. See 3:20.

then you are Abraham's seed, heirs according to promise.

The Heir Looks Like A Slave At First

4 Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything, 2 but he is under guardians and managers until the date set by the father. ^f

3 So also we, while we were childish, were held in bondage under the elemental forces of the world. ^g

4 But when the fullness of the time came, the Almighty sent forth his Sōn, born of a woman, born subject to Law, ^h 5 in order that he might redeem those subject to Law, that we might receive the adoption as sons. ⁱ 6 And because you are sons, the Almighty has sent forth the Spīrit of his Sōn into our hearts, crying, "Abba! Fāther!" 7 Therefore you are no longer a slave, but a son; and if a son, then an heir through the

^f *differ*: That is to say, those in the covenant have not yet received the inheritance, and appear outwardly to look the same as slaves.

^g *we*: Here managers of a different sort are meant—the institutions of this world, which lead to eternal death; speaking of unbelievers. Paul's "we" includes himself here because he was unfaithful and needed converting ● *childish*: **infantile**; Paul means backslidden Israel here and converts. His switching of point of view between faithful Israel, converts, and unfaithful Israel is somewhat confusing, but might be explained by 4:1.

^h *Law*: A positive use of *nomos* for the Law. Paul means that *Yeshua* submitted to the Law.

ⁱ *Law*: and **norm**. The repentant are subject to Law, and are redeemed from the norm of it ● *sons*: We are adopted as sons, but the inheritance is still future; see vs. 1.

Almighty.^a

Pagan Observances

8 However at that time, when you did not know the Almighty, you were slaves to those which by nature are no gods. 9 But now that you have come to know the Almighty, or rather to be known by the Almighty, how is it that you turn back again to the weak and worthless elemental spirits, to which you desire to be enslaved all over again?

10 Days you are carefully watching, even months and seasons and anniversaries.^b 11 I fear for you, that perhaps I have labored over you in vain.

12 I beg of you, brothers, become as I, for I also *have become* as you. You have done me no wrong; 13 but you know that it was because of a bodily illness that I proclaimed the good news to you the first time. 14 And that which was a trial to you in my bodily condition you did not despise or spit at, but you received me as the Messenger of the Almighty, as Messiah Yēshua *himself*.

15 Where then is that sense of blessing you had? For I bear you witness, that if possible, you would have plucked out your eyes and given them to me. 16 Have I therefore become your enemy by telling you the truth? 17 They eagerly seek you, not commendably, but they wish to shut you out, in order that you may seek them. 18 But it is good always to be eagerly sought in a commendable manner, and not only when I am present with you. 19 My children, with whom I am again in labor until Messiah is formed in you—20 but I could wish to be present with you now and to change my tone, for I am perplexed

^a *slave*: He speaks to converts.

^b See end note 8. Gal. 4:10..

about you.

Hagar: a type of the legal norm

21 Tell me, you who want to be under the *legal* norm, do you not listen to the Law?^c 22 For it is written that Abraham had two sons, one by the bondwoman and one by the free woman. 23 But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise.

24 This is allegorically speaking: For these *women* are two wills *respecting inheritance*, one away from the mountain of Sinai into slavery begetting children; which is Hagar.^d

25 For the Sinai Mountain is in Arabia, and *Arabia* corresponds to the present Jerusalem, for she is in slavery with her children.^e

26 But the Jerusalem at the top

^c *norm*: *status quo, tradition, custom*.

^d *wills*: *dispositions, settlements*. Paul uses the ordinary Greek sense here meaning the *disposition* of an inheritance. The rebels were led away from Mt. Sinai and denied the inheritance. The territory of the wandering was Arabia, the domain of the slave Hagar. • *away from*: or *from*, with from being understood as having come from that direction, but having departed from faithfulness.

^e *Sinai Mountain*: The beginning of the verse is textually corrupt in the manuscripts. I have selected the variant that does not equate Sinai with Hagar or Arabia • *she*: The third person singular verb, συστοιχέω@vipa —3s, refers back to Arabia (corresponding to Hagar) because it is the nearest antecedent of the verb. Paul is not saying Mt. Sinai is in slavery, but Hagar/Arabia is in slavery, and so is the present Jerusalem. Mt. Sinai is not a feminine gender, but Arabia, Hagar, and Jerusalem are all feminine. Hagar/Arabia corresponds to the present Jerusalem in slavery.

Galatians 4:27

is free; she is our mother. ^a

27 For it is written, REJOICE, BARREN ONE WHO DOES NOT BEAR; BREAK FORTH AND SHOUT, YOU WHO ARE NOT IN LABOR; FOR MORE WILL BE THE CHILDREN OF THE DESOLATE ONE THAN OF THE ONE WHO HAS A HUSBAND.

28 And you brothers, like Isaac, are children of promise. **29** But as at that time he who was born according to the flesh persecuted him *who was born* according to the Spirit, so it is now also. **30** But what does the Scripture say? CAST OUT THE BONDWOMAN AND HER SON, FOR THE SON OF THE BONDWOMAN WILL NOT BE AN HEIR WITH THE SON OF the free woman. ^b **31** So then, brothers, we are not children of a bondwoman, but of the free woman.

Circumcision Does Not Save Anyone

5 It was for freedom that Messiah set us free! Therefore keep standing firm and do not be subject again to a yoke of slavery. ^c

2 Behold I, Paul, say to you that if you should receive circumcision,

^a at the top *ἄνω*; or **above**. Now Paul speaks of Mt. Sinai itself, and makes the New Jerusalem correspond to the top of the mountain, which is above. The slaves remain under the shadow of the mountain in Arabia, but the redeemed are being delivered to ascend upward to meet Yahweh. Paul uses the illustration because his *Yahad* enemies had their headquarters in Arabia. The *Yahad* exaggerated Jerusalem as an enslaved occupied territory, and thought themselves free. The Arabia/slavery illustration must have stung them greatly. The *Yahad*'s theology may have been attractive to Arabs.

^b Gen. 21:10.

^c *slavery*: Trying to discharge one's debt by keeping just one commandment is to put on the yoke of slavery.

Messiah will be of no benefit to you. ^d

3 And I testify again to every man receiving circumcision, that he is a debtor to do the whole Law ^e—**4** you have been severed from Messiah, you who are satisfying justice by the norm; you have fallen from loving-kindness. ^f **5** For we through the Spīrit, by trusting faithfulness, eagerly await the confident expectation of righteousness. ^g **6** For in Messiah Yēshua neither circumci-

^d Paul does not mean scriptural circumcision. He means it as his enemies defined it, as a means of eliminating the debt of condemnation. See end note 9. Gal. 5:2. Compare this with Roman Catholic teaching on baptism.

^e If a person believes that obeying one commandment fulfills their obligation, then they are mistaken. They are debtors to do the whole Law. But if one realizes that no commandment can meet their obligation, and instead relies on the faithfulness of Messiah for paying the penalty, then they can faithfully respond and keep the commandments without being in debt.

^f *satisfying justice*: **paying the penalty**. *norm*: **status quo**, **tradition**; the norm is to believe that obeying one or a few commandments fulfills one's obligation to the Almighty. This is not so, and is why one needs to be justified by Messiah's faithfulness first. For only out of reliance on His justicing can our faithfulness proceed out of a loving heart. Otherwise, it is a transaction begotten in fear.

^g *await*: The key here is "waiting". Obeying one or a few commandments does not make one perfect. Believing the promises does not make God view one as perfectly righteous, nor does being baptized. We have to wait for perfection realizing that Messiah forgave our sins so that we are not in debt for the imperfections we still have.

sion nor uncircumcision makes anyone stronger, without trusting faithfulness working through love. ^a

7 You were running well; who hindered you from being loyal to the truth? 8 This persuasion did not come from him who calls you. 9 A little leaven leavens the whole lump of dough. 10 I have confidence in you in Yāhweh, that you will adopt no other view; but the one who is disturbing you will bear his judgment, whoever he is.

11 But I, brothers, when I still proclaim circumcision, why still am I persecuted? It is because the offense of the cross, has been nullified by them. ^b 12 Would that those who are troubling you would even mutilate themselves. ^c

13 For you were called to freedom, brothers; only do not turn your freedom into an opportunity for the flesh, but through love serve one another. 14 For the whole Law is made complete in one saying, in the statement, YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF. ^d 15 But if you bite and devour one another, take care lest you be consumed by one another.

16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh. 17 For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are

^a without: **ifnot**.

^b when: or **if**. the word "if" and "when" are the same in Hebrew and sometimes come through in Paul's Greek.

^c mutilate: Because they believe they are secure in circumcision and do not need faithfulness. What they have done is redefine circumcision to take the place of the cross just as Rome has redefined baptism.

^d made complete: Think of the love commandment as filling up the last part of the cup to overflowing. Lev. 19:18.

in opposition to one another, so that you may not do the things that you please. 18 But if you are led by the Spirit, you are not under the norm.

19 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, ^e 20 idolatry, sorcery, enmities, quarreling, jealousy, outbursts of anger, selfish ambition, dissensions, factions, ^f 21 envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things will not inherit the kingdom of the Almighty. ^g

22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law.

24 Now those who belong to Messiah Yēshua crucify the flesh with its passions and desires. 25 If we live by the Spirit, let us also walk by the Spirit.

26 Let us not become boastful, challenging one another, envying one another.

^e sensuality: precise meaning uncertain

• impurity: see Eze. 18:6.

^f sorcery: the meaning includes the use of drugs • quarreling: a fight where both sides are aiming at a selfish end • dissensions: divisions arise out of jealousy when one person does not like the influence another has and wants it for himself. Paul does not mean dividing over a seriously false teaching • factions: some people create a faction so they can gain power by leading it.

^g carousing: drunken feasting • These things indicate a lack of faithfulness to Yeshua, which is the same as lack of repentance. without repentance no one can be saved. Such willful sins will keep one out of the kingdom of God.

Galatians 6:1

The Torah Of Messiah

6 Brothers, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness, looking to yourself, lest you too be tempted. **2** Bear one another's burdens, and thus fulfill the Law of Mēssiah. **3** For if anyone thinks he is something when he is nothing, he deceives himself. **4** But let each one examine his own work, and then he will have reason for joyful satisfaction in regard to himself alone, and not in regard to another. **5** For each one should bear his own load. **6** And let the one who is taught the word share all good things with him who teaches. **7** Do not be deceived, the Almighty is not mocked. For whatever a man sows, this he will also reap. **8** For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spīrit will from the Spīrit reap everlasting life. **9** And let us not lose heart in doing good, for in due time we will reap if we do not grow weary. **10** So then, while we have opportunity, let us do good to all

men, and especially to those who are of the household of the faith.

11 See with what large letters I am writing to you with my hand.

12 As many as desire to make a good showing in the flesh try to compel you to be circumcised, only so that they may not be persecuted for the cross of Mēssiah. **13** For those who are circumcised do not even keep the Law themselves, so much as they desire to have you circumcised, that they may boast in your flesh. **14** But may it never be that I should boast, except in the cross of our Adōnai Yēshua the Mēssiah, through which the world has been crucified to me, and I to the world.

15 For neither is circumcision anything, nor uncircumcision, without a renewed creation. **16** And those who will walk by this rule, peace and mercy *be* upon them—even upon the Israel of the Almighty.

17 From now on let no one cause trouble for me, for I bear on my body the brand-marks of Yēshua.

18 The loving-kindness of our Adōnai Yēshua the Mēssiah be with your spirit, brothers. Amēn.

End Notes

note 1. Gal 2:4 Verses 3-4 are combined, and the conjunction (διὰ δὲ) at the start of vs. 4 is explanatory, which is to say, it explains what sort of circumcision he was not compelled to get. Verse 4 is added by way of explanation that it was a *false circumcision*, taught by false teachers (τοὺς παρεισάκτους ψευδαδελφούς), that Titus was not told he needed to get. These teachers said that it was necessary to become a Jew first by circumcision, and that being a Jew gave one the status of being saved. Paul's point is that Titus, as newly faithful, and beginning in the steps of faithfulness that Abraham had, was accepted as a covenant brother, even though he had not yet been circumcised. The circumcision was a sign, and like baptism could come as a later expression of faithfulness, and was not required as evidence that he had begun the walk of faithfulness.

Paul's adversaries made circumcision itself the hope of salvation, and further being accepted as Jewish, much in the same way that Roman Catholics and Lutherans make baptism the hope of salvation, in which a person is considered unsaved before baptism, and then saved after it. These theologies neglected the fact that repentance consists of abiding trusting faithfulness toward the Almighty, which can come before a particular "sign" commandment is learned, and then these

theologies give their sheep a false notion of security in having “kept” a commandment in the past (whether circumcision or baptism). Meanwhile they neglect of the need for moment by moment trusting faithfulness throughout one’s life. So after a person who places their hope on circumcision or baptism does the ritual, then they later fall into distrust or unfaithfulness toward the Almighty, and they do not realize that the ritual did not save them. Only acceptance of Yeshua’s work on the cross, as the basis of security, followed by an abiding *moment by moment* trustingly faithful response to walk in the commandments can define faithfulness, and the condition of remaining in the mercy of Messiah.

While one set of rules applies, one cannot judge the new convert as being unfaithful just because they have had neither time or opportunity to learn all the commandments. The growth of a new convert may be stunted by circumstances beyond their control, or by false teaching about which commandments apply to them, and yet they are still faithful to the Almighty. They should not be judged as negligent unless we are sure the circumstances for obedience are good, the opportunity is possible, and the false teachings keeping them from obedience have been corrected. Also, their commitment to a false sect should not be mistaken for lack of commitment to Messiah. And only Messiah can judge cases where they seem to be confused about the nature of trusting faithfulness itself. All we can do is teach well and pass on to the next person if no fruit is borne of teaching the truth. The false teachers, themselves, however, are a different matter. They may be judged on the basis of their false teaching.

The false brothers said circumcision was necessary to be part of saved Israel. Legal precedent says that the covenant may be entered before circumcision and that community enforcement of the command only becomes mandatory with respect to taking possession of inheritance in the land or eating the Passover sacrifice. Since Titus was neither eating Passover or inheriting the land (he only visited), it was not necessary to insist on the command. How soon a new convert should be circumcised, however, is another issue, but lack of it at conversion does not exclude the convert from Israel, nor does lack of it due to false teaching or circumstance exclude one from Israel • *bondage*: after putting all their hope on circumcision, the deceived are made dependent on the false teaching. They have not learned that keeping one’s position in Messiah depends on abiding faithfulness (John 15:1-10), which they have replaced with false security in circumcision. Now their fears and security, for themselves, and others, are tied to being circumcised (or being Jewish). Abiding faithfulness is neglected, and they become further enslaved to sin combined with a false religiosity.

note 2. Gal. 2:14 *live like a Gentile* ὑπάρχων ἔθνικῶς: The second word is really an adverb: *goyishly*, or *gentilely*. It is not a charge of Law breaking, though the Rabbis might have seen it that way. Rather it is a charge of failure to follow traditional additions to the Law concerning separation for ritual purity. According to these rules a Jew would not go into a non-Jewish house, in the most extreme case, based on the fear that a dead body might be buried under it. The Law, however, does not indicate that walking over a grave will defile one. The purpose of such rules was to keep Jews and non-Jews separate. Most Rabbis were not interested in non-Jewish converts. This was illustrated by the legendary story of the Pharisee Shammai beating a gentile off with a measuring stick who said he would submit to learning the Law in the space of time he could stand on one foot. • *become Jews*: To enter a non-Jewish house was to “live” like a *goy*, or regarded so by the circumcision party. Paul is referring to Peter’s mission to Cornelius. Peter’s renewed prejudice was implying to non-Jews that they had to become Jews before they could be saved.

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Not only do non-Jews not have to become Jews before committing to Messiah and enjoying his mercy, they do not even have to become Jews later. A non-Jew can be circumcised later, but it does not have to be a Jewish circumcision. And as a Jewish circumcision is easily confused with the teaching of the circumcision party in Judaism; it is not recommended. A modern analogy would go like this. A Baptist missionary converts some Amazon Indians, but the Indians have not yet been baptized, but they show evidences of faithfulness, repenting of their idolatry and immoralities. The small congregation is joined by a Jesuit and Lutheran missionary who bring their few converts along and they say that their members should not eat with the other ‘converts’ because they have not been baptized yet, and cannot be treated as brothers. The Baptist missionary then declares, ‘ye would have us discount the evidence of faithfulness and become Catholics or Lutherans before being saved?’ After sending the Catholics and Lutherans away, a few months later, after careful instruction on what baptism does not do, the new converts take the step of baptism.

note 3. Gal. 2:16 *faithfulness of Messiah πιστεως Χριστου/ΚΥ*. The translations have “faith in Christ” which is focused on the converts’ faith. But this is grammatically improbable, and contrary to the context, as well as Paul’s theology. The correction is acknowledged in the NET Bible (www.bible.org), and also in Wallace’s *Exegetical Syntax*. Messiah’s faithfulness is the work he did to establish His end of the covenant. This work was to pay the penalty for our sins. The word **justiced** (translated **satisfy justice**) means the payment of a penalty. We are **justiced** by His **faithfulness**. The nature of Yeshua’s payment is a punitive one, so that the Almighty can express his displeasure against sin. It was a limited punitive penalty that Yeshua paid for those who would repent and put their support on Him (pledge trusting faithfulness). For Yeshua only suffered for some nine hours before dying, and then he rose the third day. Calvinistic, Lutheran, and Catholic theologians have all tried to turn Messiah’s payment into a compensatory payment, as if the Almighty were compensated for the consequences of all sin. In fact, all the consequences of sin cannot be compensated for. Even though the sin of individuals is forgiven, the consequences of those same sins has death dealing effects on other persons, which cannot be reversed, and are not reversed by Messiah’s death. The mercy in Messiah’s death is that the punitive penalty is limited and substitutionary (vicarious), and the need to compensate everything is outright forgiven. For no payment is going to return conditions to a state “just as if I’d never sinned.”

note 4. Gal. 3:10: The Hebrew teaches that the one who does not **uphold** the Law is cursed (as opposed to one who upholds it but merely fails to do it perfectly due to circumstance or ignorance). The statement עשהו לך ‘to do them’ should be taken as purpose or intent and not as the result achieved. The Greek conforms to this. ‘Remain in’ or ‘stand by’ (ἐμμενεῖ ἐν). BDAG, 3rd. edition, “1. **to stay in the same place over a period of time, stay/remain** (in)...2. **to persist in a state or enterprise, persevere in, stand by.**” This perseverance, standing in the Law, is a simple definition of love and faithfulness. It states that one shows their loyalty to the Almighty by upholding the Law and by making conformity to it one’s goal. The false teachers in Galatia taught that the curse on the unrepentant was lifted by a singular act of obedience, circumcision, to the neglect of the need for abiding faithfulness. Paul taught that the curse was lifted by Messiah’s faithfulness on the cross, which is received and kept by abiding trusting faithfulness, and not some particular ritual’s of obedience performed at one time. Opposition to the divine Law is the definition of rebellion, transgression and iniquity.

The MT Hebrew text does not have “all,” though it is certainly implied. Deu.

27:26. אָרֹר אֶשְׂרָ לֹא־יָקִים אֶת־דְּבָרֵי הַתּוֹרָה־הַזֹּאת לְעִשׂוֹת אוֹתָם = ‘Cursed *is he* which does not make stand the words of this Law to do them.’ LXX: ἐπικατάρατος πᾶς **ἄνθρωπος** ὃς οὐκ ἐμμενεῖ ἐν πᾶσιν τοῖς **λόγοις** τοῦ νόμου **τούτου** τοῦ ποιῆσαι αὐτούς. Paul: Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς **γεγραμμένοις ἐν τῷ βιβλίῳ** τοῦ νόμου τοῦ ποιῆσαι αὐτά. The LXX is closer to the Hebrew than Paul’s Greek, and reflects the fact that Paul could use a paraphrase that makes the same point as the Hebrew.

note 5. Gal. 3:19. τί οὖν ὁ νόμος = “Why then the [legal] norm?” or **rule, status quo**. Why did the Law introduce the norm of judgment? τῶν παραβάσεων χάριν προσετέθη = “It was added because of transgressions.” Sin had to be brought into judgment, so the Almighty made it a formal written rule that transgressions must be judged in Deu. 27:26; cf. Gal. 3:10. Therefore, condemnation of rebellious sin is the norm.

ἄχρις οὗ ἔλθῃ τὸ σπέρμα = “until the seed should come.” The norm of judgment prevailed until Messiah, but with two important qualifications. The first of these is that Paul is not speaking about the world in general when making the limitation “until the seed should come.” The justice of judgment for repentant Israel was finished by Messiah when he died on the cross; also this only comes for the individual who is repentant, and all these repentant people are the remnant of Israel. Messiah retroactively pays the penalty for new converts or returning backsliders. So ‘until’ must be qualified in the sense that the penalty is paid in history at the cross, but only applies to those who repent when they repent. For the unrepentant world, the status quo continues into eternity. The second qualification has to do with the clauses that Paul adds after “until the seed should come.” Paul puts his clauses out of their logical order, which may cause confusion. This is caused by the fact that thoughts in explaining something do not always occur in logical order, and often get written down out of chronological order due to the inconvenience of rewriting something with the ancient writing methods. So what Paul writes next, ὃ ἐπήγγελλται, διαταγείς δι’ ἀγγέλων ἐν χειρὶ μεσίτου, actually applies to the time before the Messiah comes. It says, “for/concerning which He had been promised”; this connects directly to, “It was added because of transgressions...for/concerning which he had been promised.” Messiah was promised to die for the transgressions of Israel (Isa. 53:8). The final clause is the second great qualification that Paul makes explicit, διαταγείς δι’ ἀγγέλων ἐν χειρὶ μεσίτου = “being ordered through envoys in the hand of a middle-man.” The ἀγγέλων are the messengers the “departure-goats” sent to ferry (as **emissaries, messengers**) the transgressions of repentant Israel to the wilderness, and the mediator is the man who led them to the wilderness to be released. The important point is that the judgment of transgressions before Messiah was delayed for repentant Israel until Messiah should come, so that mercy was available before the cross as well as after the cross for Israel. Also, to be noted is that if a faithful Israelite fell into transgression (rebellion against Yahweh), then they also came under the norm of condemnation until such time as they repented. Then their sin was reckoned to be included in those ferried by the “envoy-goats” to the wilderness, outside the camp. Finally, in the fulness of time, Messiah suffered outside the camp for the remnant of Israel to pay the penalty for those transgressions. But if they were not repentant, then their transgression remained upon them, and they remained under the norm. The ‘fit man’ or ‘ready man’ who took the goat with the transgressions to the wilderness is a type of Messiah who was ‘ready’ to do this work for Israel. Thus Messiah is the ultimate mediator.

Jewish tradition and Catholic interpreters assume these envoys are angels that gave the Law. This opinion is unacceptable because Law says nothing about angels

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giving the Law. Further, Moses spoke face to face to Yahweh. So there were no angels between Moses and the Almighty when he received instructions. The angels were mere spectators. Also, Gnostic interpreters were insistent on attributing the Law to the revelation of a mere angel, as they thought by this device to lower the authority of the Law. The Church also wants to interpret the “mediator” in vs. 19 as Moses. Certainly Jewish tradition regarded Moses as a mediator, but the difficulty with inserting this opinion here is that again it would have to be angels that put the Law into his hands, and this is not the case. Yahweh himself put the Law into Moses’ hands. These objections mean we have to toss out the whole “Law...angels...mediator” linkage. The only thing to replace it with that is actually Scriptural (and fits the context) is the foregoing explanation.

It may be hard for some to see how ἀγγελόν can mean a mere envoy, but the word is applied to John the Baptist in Mat. 11:10. The first definition of “envoy” in Liddell and Scott is for *birds of augury*, because these birds were considered the *envoys* of the gods. Thus, Greek has no problem viewing even an animal as an envoy. And indeed the second goat was a divinely appointed *envoy* to remove transgressions from the midst of Israel. At the worst we may only accuse Paul of poor word choices that might tend to confuse his enemies, and then telling his letter carriers what he really meant. With the letter carriers gone, and Paul’s enemies intercepting them, things can be a bit difficult.

note 6. Gal. 3:20. ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἔστιν = “And he is not the middle-man of one; but the Almighty alone is.” The word *one* here is according to BDAG, 3rd, “**an unspecified entity, some/one**=τις, whereby εἷς can mean exactly the same thing as the indef. art....*someone, anyone*.” In vs. 19, the middle-man is the ready or timely man (ἐτόιμου, תיב) whose hand leads the second goat to the wilderness, ἐν χειρὶ ἀνθρώπου ἐτόιμου, יהב שׂא־ד׳ (Lev. 16:21). A middle-man is a *go-between*. So the תיב שׂא went between the camp and the wilderness with the departure goat. This man was almost certainly a priest, for he had to cleanse himself afterward (Lev. 16:26). The word *one* may be a hint by Paul to his enemies. The Essene brotherhood, or the community rule of the Damascus Document. They called themselves *yakhad* יחד, meaning “united” or “one”. They appointed their own overseers which mediated blessings and curses on their followers. The Essenes put salvation into particular deeds of the Law which they said justified the person (Gal. 2:16). They thus negated overall abiding trusting faithfulness (John 15:4, 10). Then they combined their false doctrine with efforts at perfectionism (Gal. 3:3; cf. Gal. 5:5) to assuage their consciences due to their lack of overall faithfulness. They also taught a heretical calendar (Gal. 4:10), and placed great emphasis on being the “one” true faith. Even their name is based on the word for “united” or “one”: *yakhad*. Paul’s employs the word “one” in his counter attack on their heresy. The mediator that conducted the goats is not the ‘one’ mediator, or the mediator of ‘one’ (anyone), but only Messiah is the one Mediator.

note 7. Gal. 3:23. Paul means “came” in a subjective sense. Before the covenant faithfulness came to us personally, or before it came to the convert. See General Notes, “faithfulness.” He also means it in an ontological sense. Yeshua’s faithfulness did not become reality until he died and rose to renew the covenant.

note 8. Gal. 4:10. Paul’s opponents made themselves exclusive with their calendar aberrations. *The Book of Jubilees, Pseudo-Enoch, The Damascus Document*, and other Essene documents at Qumran all show the same heretical sectarian calendar in use. It was radically different from the Law and most other Jews. The popularity of the book of Enoch in the post-apostolic period is evidence that this calendar made headway in the Church. It was a gateway to the Roman Catholic calendar

perversion, as it advocated months fixed in the solar year, like the Roman Calendar. All the feast days were rearranged according to it, except the Sabbath. But this one common point was not enough to keep Paul from condemning it. The modern lunar-Sabbath heresy is an example of how fast a heretical calendar can develop. And the very existence of the Church calendar, with Easter and Christmas, testifies to the ease with which an idolatrous calendar can become the *status quo*. Since such things abound, we should have no fear that Paul means to contradict Scripture here, due to a lack of calendar heresies available to criticize, and claimed to be “Scriptural” by advocates. The context of idolatry (vs. 8-9) refutes the anti- Law use that most Christian apologists put this text to against the Sabbath and other appointed times of Yahweh Almighty.

note 9. Gal. 5:2. Judaism teaches that circumcision makes the convert a Jew, and that being made a Jew entitles one to life in the age to come, thus eliminating the debt of condemnation. If the Jew behaves badly in other respects, so long as he is circumcised, he is considered saved (cf. Acts 15:1). Judaism also teaches that a circumcision is not a circumcision. If a non-Jew is already circumcised then they say such circumcision is not circumcision. They make the non-Jew go through a ceremony called the *brit-hataffat dam*, which is a pin prick to shed some blood. Though they call this circumcision, this is not a circumcision. They have simply redefined circumcision so that they can control who becomes an Israelite and to make sure that all circumcisions considered valid come under their authority.

Cults have two goals. The first is to bring everyone outside their control under their control by saying they are not saved because the cult has the essential ritual or commandment to obey. They exploit the fear factor. The second goal is that once they've got someone into their control via the entrance requirement, they quickly drop the requirement for genuine abiding faithfulness in Messiah, making everything depend on just the entrance requirement. For those who have pangs of conscience about the lack of abiding faithfulness in such a system, the cultists introduce concepts of perfectionism to assuage their followers and keep them in slavery.

Repentance (faithfulness toward God), is a requirement for salvation. But this cannot be reduced to one or a few commandments which make one perpetually “secure” after performing them. If one is insecure, then securing consists in reminding oneself that Yeshua paid the whole penalty, and then checking to see if one is being faithful to God (as far as one knows), in whatever the circumstance of the day is (cf. 1 John 2:3-4; John 14:21, 15:1-10).

With the lawless, only believing is necessary, and with some of them, only a past moment of belief. That is not faithfulness. Paul was not concerned that circumcision was being added to “belief.” Rather, he was concerned that circumcision, like “belief,” was being considered a replacement for abiding repentance in faithfulness (cf. Gal 5:6; John 15:4, 10). Always remember that the exaggeration of one commandment for everyone, will be at the expense of both Messiah’s faithfulness and our faithful response. The falseness of a teaching can be measured by what degree the single commandment is exaggerated, in contrast to others that are neglected (cf. Gal. 6:13).

The cults’ tactics with respect to outsiders and insiders are lethal to true faithfulness. First, salvation depends on Messiah’s faithfulness on the cross and not by performing a specific entrance ritual. Second, continuing in his faithfulness depends on our faithful response, but again our faithful response cannot be reduced to simply following a few entrance commandments. Abiding in Messiah means continuous loyalty to him and day by day support of Him and reliance on His

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support. The definition of legalism is obeying commandments to achieve salvation rather than (at the minimum) obeying commandments to abide in salvation. Faithful trusting requires two elements trust in the faithfulness of the Almighty, which saves us, and abiding in it with a faithful response. There is some mystery to this, but I feel I should define it only sufficiently to counter heretical doctrine, particularly that of Augustine, Calvin, and Luther.

Both the unrepentant and cults hate to hear what I am saying. Cults cannot control the general concept of faithfulness. They can only control it by reducing it to a short list of rules that define who is in their good grace and who is not. They have to pick a particular commandment that they can show that they obey and that those outside their control do not. This allows the cult to build a large organization filled with the ranks of people who have not really made a true trustingly faithful commitment to Messiah, nor that truly rely on His faithfulness, but rather rely on the fleshly desire for human acceptance. For they have been scared into the cult by fear of just one particular commandment violation, but no real loyalty to the Almighty, and then they are made to feel secure in the cult after complying with the one commandment. The essential need for our faithfulness to respond to Messiah's faithfulness is diminished in order to make the unrepentant feel accepted if they follow the rules of the cult. For mature cult members, the pendulum swings to teachings of perfectionism lest followers be the wiser and depart when they observe the lawlessness being tolerated by the cult.

Circumcision was one of the particular commandments so abused. That's why Paul is so firm about not falling for the false teachers over exaggerated promotion of the commandment.

There is a place for the commandment. This point is best illustrated by looking at another commandment that has been over exaggerated, and that is baptism (immersion). The Church of Rome teaches that baptism removes the guilt of original sin and changes the destiny of the baptized person from eternal hell to paradise. There may be a stay in purgatory first, but paradise is still the result of baptism. It does not matter how the Catholic lives after baptism (unless he is really bad beyond the status quo and commits mortal sins without priestly absolution). The baptism has secured salvation (without abiding faithfulness). Messiah's faithfulness on the cross is thereby diminished, and so also the need for our continuing faithful response. The covenant faithfulness is reduced to a mere entrance requirement, and the need for loyalty to Yeshua is lost. For the Catholic, confession and absolution simply become a means to compensate God for transgression, and then to feel secure until one wants to transgress again, and then like taking a weekly bath, get absolution again. After a while the follower is dulled to the fact that they have no abiding faithfulness in Messiah.

Paul is not opposed to circumcision. After all, he encouraged Timothy to get circumcised right after the Jerusalem council (Acts 16:3). What Paul is opposed to is exalting the commandment at the expense of Messiah's faithfulness on the cross or the need to continuously give our support to him, which goes way beyond a few one time entrance requirements. Cultists do not want to discern if converts are truly faithful. They simply want to get them through the entrance requirement so that they are swept up under their authority and become part of their organization.

EPHESIANS

The Blessings of Redemption

1 Paul, an emissary of Mēssiah Yēshua by the will of the Almīghty, to the holy ones who are at Ephesus, and who are faithful in Mēssiah Yēshua. **2** Loving-kindness to you and peace from the Almīghty our Fāther and Adōnai Yēshua the Mēssiah.

3 Blessed be the Almīghty and Fāther of our Adōnai Yēshua the Mēssiah, who blesses us with every spiritual blessing in the heavenly places in Mēssiah, ^a **4** just as he chose us in him before the fall of the world, that we should be holy and blameless before him in love. ^b **5** He appointed us beforehand for adoption as sons through Yēshua the Mēssiah to himself, according to the kind intention of his will, ^c **6** to the praise of the glory of his loving-kindness, which he freely bestowed on us in the Beloved.

7 In him we have redemption through his blood, the forgiveness of our transgressions, according to the riches of his loving-kindness, **8** which he lavished upon us. In all wisdom and insight **9** He made known to us the mystery of his will, according to his kind intention which he purposed in him **10** for administration of the completing of the appointed times, that is, the summing up of all things in Mēssiah, things in the heavens and things upon the earth in him

11 By him also we are appointed heirs, according to his purpose who works in all things according to

^a *blesses*: See General Notes, “tense.”

^b See end note 1. Eph. 1:4 for explanation of *fall* and refutation of individual predestination.

^c *appointed us*: to **mark out** boundaries or **limits**, to **determine**, **appoint**.

the counsel of his will, ^d **12** to the end that we who were the first to hope in Mēssiah should be to the praise of his glory.

13 In him, you also hear the word of truth, the good news of your salvation—in him also, you faithfully trusted, being sealed with the Holy Spirit of promise, **14** who is given as a pledge of our inheritance, with a view to the redemption of the Almīghty’s own possession, to the praise of his glory.

15 For this reason I too, having heard of the faithfulness in Adōnai Yēshua which exists among you, and your love for all the holy ones, **16** do not cease giving thanks for you, while making mention of you in my prayers; **17** that the Almīghty of our Adōnai Yēshua the Mēssiah, the Fāther of glory, may give to you a spirit of wisdom and of revelation in the knowledge of him. **18** I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of his calling, what are the riches of the glory of his inheritance in the holy ones, **19** and what is the surpassing greatness of his power toward us, who are faithfully trusting, in accordance with the working of the strength of his might,

20 which he brought about in Mēssiah, when he raised him from the dead, and seated him at his right hand in the heavenly places, **21** far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come. **22** And he put all things in subjection under his feet, and set him as head

^d *works in*: ἐνεργουῦντος or **is working in**.

It does not say he “works all things” so as to predetermine or cause everything.

Ephesians 1:23

over all in the Assembly, ^a 23 which is his body, the fullness of him who fills all with all.

Being Made Alive in Messiah

2 And you were dead in your transgressions and sins, ^b 2 in which you formerly walked according to the Aeon of this world-system—according to the Archon of the power of the air—that is, the spirit that is now working in the sons of disobedience ^c —3 among whom also we were all spun about formerly in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

4 But the Almighty, being rich in mercy because of his great love with which he loves us, 5 even when we are dead because of our transgressions, he makes us alive together with Messiah (by loving-kindness you are saved), ^d 6 and raises us up with him, and seats us with him in the heavenly places, in Messiah Yeshua, ^e 7 in order that in the times most immemorial to come he might show the surpassing riches of his loving-kindness in kindness toward us in Messiah Yeshua. 8 For by loving-kindness you are saved (through faithfulness) and this is not from you, because it is a gift of the Almighty; ^f 9 not from works, that

^a Assembly: **congregation** of Israel.

^b dead: See end note 2. Eph. 2:1.

^c Aeon: a **ruler** with the connotation of ‘immortal,’ specifically Satan. Archon: another term for **ruler**.

^d dead...alive: See end note 3. Eph. 2:5.

^e raises us up: it is being stated corporately (and gnominically) of the remnant of Israel as a sure thing, and as a timeless truth; some of the faithful were already raised up.

^f this: See end note 4. Eph. 2:8; the demonstrative pronoun refers to “by loving-kindness you are saved.”

no one should boast. ^g 10 For we are his workmanship, created in Messiah Yeshua for good works which the Almighty prepared beforehand, that we should walk in them.

11 Therefore remember that formerly you, the nations in the flesh, who are called “Uncircumcision” by those called “Circumcision,” (which is performed in the flesh by human hands) ^h 12 remember that you were at that time separate from Messiah, excluded from the citizenship in Israel—even foreigners to the covenants—of the promise, having no hope, and atheists in the world. ⁱ

13 But now in Messiah Yeshua you who were formerly far off are brought near by the blood of Messiah. 14 For he himself is our peace offering, who makes both one, and unbinds the barrier wall, ^j 15 nullifying the enmity, (the usage of the commandments in judgments) by his flesh, that in himself, he might create the two into one new humanity, thus establishing peace, ^k 16 and might reconcile them both in one body to the Almighty through the cross, putting to death enmity by himself. ^l

17 And he comes and proclaims PEACE TO YOU WHO ARE FAR AWAY, AND PEACE TO THOSE WHO ARE NEAR; ^m 18 for through him we both have our access by one Spirit to the Father.

19 So then you are no longer foreigners and aliens, but you are

^g works: See end note 5. Eph. 2:9.

^h uncircumcision: See end note 6. Eph. 2:11.

ⁱ atheists: See end note 7. Eph. 2:12.

^j unbinds: See end note 8. Eph. 2:14.

^k nullifying: καταργήσας **making of no effect**, not ‘abolishing’; usage: See end note 9. Eph. 2:14.

^l enmity: Judah vs. Israel, and both vs. the Almighty by their sins.

^m far...near: Isa. 57:19; Zec. 6:15.

fellow citizens with the holy ones, and are of the Almighty's houses, ^a **20** which is *being* built upon the foundation of the emissaries and prophets, Mēssiah Yēshua himself being the corner stone, ^b **21** by whom the whole building, being fitted together, is growing into a holy temple in connection to Yāhweh, **22** by whom you also are being built together into a dwelling of the Almighty in the Spirit.

The Mystery of the Kingdom

3 For this reason I, Paul, the prisoner of Mēssiah Yēshua, for the sake of you nations—**2** if indeed you have heard of the stewardship of the Almighty's loving-kindness which was given to me for you; **3** that by revelation there was made known to me the mystery, as I wrote before in brief. ^c **4** And by referring to this, when you read you can understand my insight into the mystery of Mēssiah, **5** which in other generations is not made known to the sons of men, as now it is revealed by his holy emissaries and in the prophets by the Spirit; ^d **6** to be specific, that the nations are fellow heirs and fellow members of

^ahouses: οἰκεῖοι. the house of Judah and the house of Israel.

^bfoundation: θεμελίω. See end note 1. Eph. 1:4.

^cmystery: the mystery of the kingdom; Mar. 4:11; Luke 15:11-32; Mat. 21:43. That the house of Israel will return from exile through the conversion of the nations, and be the seed of Abraham, and heirs of the promise through Messiah. 1Ki 11:31; 12:21; Acts 1:6-7; Gen. 48:19; Rom. 9:22-26; Gal. 3:29.

^das now: ὡς νῦν; the mystery was only relatively unknown (in lesser degree) before the good news went to the nations, and known in greater degree afterward.

the body, and fellow partakers of the promise in Mēssiah Yēshua through the good news, **7** of which I was made a minister, according to the gift of the Almighty's loving-kindness which is given to me according to the working of his power. **8** To me, the very least of all holy ones, this loving-kindness is given, to proclaim to the nations the unfathomable riches of Mēssiah, **9** and to bring to light what is the administration of the mystery which from the times most immemorial was made to be hidden in the Almighty, who created all things; **10** in order that the manifold wisdom of the Almighty might now be made known through the Assembly to the rulers and the authorities in the heavenly places. ^e **11** This was according to the plan of the times most immemorial, which he carries out in Mēssiah Yēshua our Adōnai, **12** in whom we have boldness and confident access through faithfulness in him. **13** Therefore I ask you not to lose heart at my tribulations on your behalf, for they are your glory.

14 For this reason, I bow my knees before the Fāther, **15** by whom every family in heaven and on earth is called, ^f **16** that he would grant you, according to the riches of his glory, to be strengthened with power through his Spirit in the inner man; **17** so that Mēssiah may dwell in your hearts through faithfulness; and that you, being rooted and grounded in love, **18** may be able to comprehend with all the holy ones what is the

^eAssembly [of Israel]: ἐκκλησία [Ἰσραηλ]; 1Ki. 8:14: יִשְׂרָאֵל קָהָל. cf. LXX, MT 1Chr. 13:2; 2Chr. 6:3, 10:3. 1Mac. 4:59; syn: συναγωγῆς Ἰσραηλ; Ex. 12:19, יִשְׂרָאֵל הָעֵדָה; cf. Jam. 2:2.

^ffamily: הַקְּרִיבָה. is called: **is known, named** ὀνομάζεται = קָרָא, perhaps **summoned**. Gen. 48:19.

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breadth and length and height and depth, **19** and to know the love of Mëssiah which surpasses knowledge, that you may be filled up to all completion from the Almīghty.

20 Now to him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us, **21** to him be the glory in the Assembly and in Mëssiah Yēshua onward all the generations of the time immemorial of the times most immemorial. Amæn.

The One Covenant Faith

4 I, therefore, the prisoner of Yāhweh, entreat you to walk in a manner worthy of the calling with which you have been called, **2** with all humility and gentleness, with patience, tolerantly enduring one another in love, **3** being diligent to preserve the unity of the Spirit in the bond of peace.

4 There is one body and one Spirit, just as also you were called in one hope of your calling; **5** one Adōnai, one faithfulness, one immersion, ^a **6** one Almīghty and Fāther of all who is over all and through all and in all.

7 But to each one of us loving kindness was given according to the measure of Mëssiah's gift. **8** Therefore it says, WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE CAPTIVITY, AND HE GAVE GIFTS TO MEN. ^b **9** (Now this expression, "He

ascended," what does it mean except that he also had descended into the lower parts—the earth? **10** He who descended is himself also he who ascended far above all the heavens, that he might complete all things.)

11 And he gave some as emissaries, and some as prophets, and some as announcers of good news, and some as shepherds and teachers, **12** for the equipping of the holy ones for the work of service, to the building up of the body of Mëssiah; **13** until we all attain to the unity of faithfulness, and of the knowledge of the Almīghty Sōn, as a perfect man, to the measure of the maturity of the completeness of the Mëssiah. ^c

14 As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; **15** but speaking the truth in love, we are to grow up in all aspects into him, who is the head, even Mëssiah, **16** from whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

The Faithful Walk

17 This I say therefore, and affirm together with Yāhweh, that you walk no longer as the nations also walk, in the futility of their mind, **18** being darkened in their understanding, excluded from the life of the Almīghty, because of the ignorance that is in them, because of the hardness of their heart; **19** and

^a *faithfulness*: מְדַבֵּר אֱמוּנָה, syn: [*covenant*] *faithfulness*.

^b Psa. 68:19(18). *gave*: Paul translates the Hebrew: לָקַחְתָּ = *takest thou gifts among men*. The Hebrew לָקַחְתָּ can also mean *receivest thou* (also ἐλαβες, LXX), but Paul clears up the meaning with the word εἰδωκεν, *givest*. The Targum agrees with Paul's rendering. YLT has "thou hast taken gifts for men." This shows that the standard

English translations of Psa. 68:18 are incorrect, NAS, KJV, NIV.

^c *Almighty Son*: מְדַבֵּר אֱמוּנָה = τοῦ ὙΨ τοῦ ΘΕΟΥ, or *the Son of the Almighty, the Son, the Almighty One. completeness: fullness.*

they, having become callous, have given them-selves over to sensuality, for the practice of every kind of impurity with greediness. **20** But you did not learn Mēssiah in this way, **21** if indeed you have heard him and have been taught in him, just as truth is in Yēshua, **22** that, in reference to your former manner of life, you lay aside the old self, which is corrupted in accordance with the lusts of deceit, **23** and that you be renewed in the spirit of your mind, **24** and put on the new self, which according to the Almīghty is created for righteousness and holiness in the truth.

25 Therefore, laying aside falsehood, **SPEAK TRUTH, EACH ONE OF YOU, WITH HIS NEIGHBOR**, for we are members of one another. ^a **26** **BE ANGRY, AND YET DO NOT SIN**; do not let the sun go down on your anger, ^b **27** and do not give the accuser an opportunity.

28 Let him who steals steal no longer; but rather let him labor, performing with his own hands what is good, in order that he may have something to share with him who has need.

29 Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give loving-kindness to those who hear. **30** And do not grieve the Holy Spirit of the Almīghty, by whom you were sealed for the day of redemption. **31** Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. **32** And be kind to one another, tender-hearted, lovingly-favoring each other, just as the Almīghty in Mēssiah also lovingly-favors you.

^a Zec. 8:16: דְּבַרוּ אִמְתּוֹת אִישׁ אֶת־רֵעֵהוּ.

^b Psa. 4:5(4): רָגְזוּ וְאַל־תִּחַטְּאוּ.

Be Imitators of the Almighty

5 Therefore be imitators of the Almīghty, as beloved children; **2** and walk in love, just as Mēssiah also loved you, and gave himself up for us, an offering and a sacrifice to the Almīghty as a fragrant aroma. **3** But do not let immorality or any impurity or greed even be named among you, as is proper among holy ones; **4** and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. **5** For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Mēssiah and the Almīghty. ^c **6** Let no one deceive you with empty words, for because of these things the wrath of the Almīghty comes upon the disobedient sons. ^d **7** Therefore do not be partakers with them; **8** for you were formerly dark, but now you are light in Yāhweh; walk as children of light **9** (for the fruit of the light consists in all goodness and justice and truth), **10** approving what is pleasing to Yāhweh.

11 And do not participate in the unfruitful deeds of darkness, but instead even correct them; ^e **12** for the things secretly being done by them are shameful even to tell about. **13** But all things become visible when they are exposed by the light, for everything that becomes visible is light. **14** For this reason it says, **AWAKE, SLEEPER, AND ARISE FROM THE DEAD, AND**

^c See Gal. 5:19-21.

^d *disobedient sons*: τούς υἱούς τῆς ἀπειθείας = בני הַמְּרִי = **the sons, the disobedient**. See Eph. 4:13.

^e *correct*: **reprove, refute, chide, convict, admonish, find fault, chasten, punish.**

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MESSIAH WILL SHINE ON YOU. ^a

15 Therefore be careful how you walk, not as unwise men, but as wise, **16** making the most of your time, because the days are evil. **17** So then do not be foolish, but understand what the will of Yāhweh is.

18 And do not get drunk with wine, for that is immorally-indulgent, but be filled with the Spirit, **19** speaking to one another in Psalms and praise-songs, that is, spiritual songs, singing and making melody with your heart to Yāhweh; ^b **20** always giving thanks for all things in the name of our Adōnai Yēshua the Mēssiah to the Almīgh-ty, even the Fāther.

21 And be subject to one another with respect to the fear of Mēssiah.

Marriage Like Messiah and the Assembly

22 Wives, be subject to your own husbands, as to Yāhweh. **23** For the husband is the head of the wife, as Mēssiah also is the head of the Assembly, he himself being the Savior of the body. ^c **24** But as the Assembly is subordinated to the Mēssiah, so also the wives *ought to be* to their husbands in everything.

25 Husbands, love your wives, just as Mēssiah also loved the Assembly and gave himself up for her; **26** that he might sanctify her, and he cleanses by the washing of water in the word, **27** that he might present to himself the Assembly in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless. **28** So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves him-

^a See end note 10. Eph. 5:14.

^b Psalms: ψαλμοῖς = תהלות.

^c The **Congregation** or **Assembly** of Israel. See previous notes.

self; **29** for no one ever hated his own flesh, but nourishes and cherishes it, just as Mēssiah also does the Assembly, **30** because we are members of his body. **31** FOR THIS CAUSE A MAN WILL LEAVE HIS FATHER AND MOTHER, AND WILL CLEAVE TO HIS WIFE; AND THE TWO WILL BECOME ONE FLESH. ^d **32** This mystery is great; but I am speaking with reference to Mēssiah and the Assembly. **33** However, let each individual among you also love his own wife even as himself; and let the wife see to it that she respect her husband. ^e

Family Relationships

6 Children, obey your parents in Yāhweh, for this is right. **2** HONOR YOUR FATHER AND MOTHER (which is the first commandment with a promise), **3** THAT IT MAY BE WELL WITH YOU, AND THAT YOU MAY LIVE LONG ON THE EARTH. ^f

4 And, fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of Yāhweh.

5 Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Mēssiah; **6** not by way of eye service, as men-pleasers, but as slaves of Mēssiah, doing the will of the Almīghty from the heart. **7** With good will render service, as to Yāhweh, and not to men, **8** knowing that whatever good thing each one does, this he will receive back from Yāh-

^d Gen. 2:24: על-כֵּן יַעֲזֹב אִישׁ אֶת-אָביו וְאֶת-אִמּוֹ וְהָיוּ לְבֶשֶׁר אֶחָד אִמּוֹ וְיִדְבַק בְּאִשְׁתּוֹ וְהָיוּ לְבֶשֶׁר אֶחָד.

^e respect: φοβέω@VSP--3s [she] **should be fearing, respecting** = תִּירָא.

^f Ex. 20:12: כִּבְדוּ אֶת-אֲבוֹתֵיךָ וְאֶת-אִמֹתֶיךָ כִּבְדוּ אֶת-אֲבוֹתֶיךָ וְאֶת-אִמֹתֶיךָ אֵלֶיךָ יִצְרָכֶם עַל הָאָדָמָה אֲשֶׁר-יְהוָה אֱלֹהֶיךָ יָתַן לָךְ. *that it may be well with you: לָךְ וְלִמְעַן יֵטֵב לָךְ* = ἵνα εὖ σοι γένηται (Deu 5:16).

weh, whether slave or free.

9 And, masters, do the same things to them, and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with him. ^a

The Armor of the Almighty

10 Finally, be strong in Yāhweh, and in the strength of his might. **11** Put on the full armor of the Almighty, that you may be able to stand firm against the schemes of the Accuser. **12** For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.

13 Therefore, take up the full armor of the Almighty, that you may be able to resist in the evil day, and having done everything, to stand firm. **14** Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness, **15** and having shod your feet with the preparation of the good news of peace; **16** in addition to all, taking up the shield of faithfulness with which you will be

^a *slaves...masters*: See end note 11. Eph. 6:5-9.

able to extinguish all the flaming missiles of the evil one. **17** And take the helmet of salvation, and the sword of the Spirit, which is the word of the Almighty. **18** With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the holy ones.

19 And pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the good news, **20** for which I am an ambassador in chains; that in proclaiming it I may speak boldly, as I ought to speak.

21 But that you also may know about my circumstances, how I am doing, Tychicus, the beloved brother and faithful minister in Yāhweh, will make everything known to you. **22** And I have sent him to you for this very purpose, so that you may know about us, and that he may comfort your hearts.

23 Peace be to the brothers, and love with faithfulness, from the Almighty the Fāther and Adōnai Yēshua the Mēssiah. **24** Loving-kindness be with all those who love our Adōnai Yēshua the Mēssiah with a love incorruptible.

End Notes

note 1. Eph. 1:4. καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου = “just as he chose us in him before the fall of the world.” The word καταβολῆς seems to mean the “fall” of man from the context and its basic meaning. The LXX uses another word for “foundation” (θεμέλιος), and καταβολῆς is used only once in 2Mac. 2:29, which NETS renders, “the whole construction,” which might be rendered closer to the literal sense as “For the new house a master builder must pay attention to **the whole casting**” (τῆς ὅλης καταβολῆς, 2Mac 2:29). The lexicons explain it as **throwing down**, **scattering**, **broad-casting** [as of seed], **casting**, and **foundation**. The etymology of the word is “κατα down + βολῆς cast.” The verb from which the word comes, καταβάλλω, is regularly used to mean “throw/cast down”, and even “overthrow” “strike down” “lay down.” It is used some 46 times in the LXX for various senses of **casting down**. Clearly if the word is used in conjunction with a building or house “casting” seems to refer to the bottom parts of it or the bearing parts. It is not at all certain that it means just a slab of stone under the building in 2Mac. 2:29, though it certainly includes it. However the phrase, “καταβολῆς

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κόσμου” could mean **casting** in the sense of **sowing the world** or even the **down fall of the world**. I have picked **fall** to translate the word as a dynamic equivalent, in reference to the key event that changed things at the beginning. However, it might mean any point in time in the first twelve chapters of Genesis. If one wants to stay with the sense foundation, then the context allows the notion of foundation-period, in the more abstract sense of “founding a colony” which is not referring to buildings in particular. Thus the “foundation of the world” would be all those events at the beginning responsible for the order of the current world system as the word κόσμου means. I do think the particular word “foundation” was settled on by Gnostic interpreters to reinforce their doctrine of predestination, because they were attempting to remove the election to a time period before Israel was chosen, in order to refute the established Scriptural teaching of Israel’s election. As we shall see however, even allowing this maneuver, we can easily refute the false doctrine.

In refuting the doctrine of particular predestination which they attempt to derive from this text, the translation **fall over foundation** will not be relevant, because the choosing is **before**, πρὸ, it. What is necessary to predestination is individual election and irrevocable election made in eternity past. Strictly a Gnostic would say outside of time itself. The language of Scripture, however, does not uphold these philosophic additions. For we find that choosing is not irrevocable. The Almighty chose (ἐκλέλεκται, 1Sam. 10:24, בָּחַר) Saul, but then later has to reject him (1Sam. 15:23-26). Second the choosing spoken of in Eph. 1:4 is not individual. For Paul employs a collective plural ἡμᾶς **us**. The election of Israel (the body-politic of God’s people, or the descendants of Abraham, and going back anachronistically to the faithful before Abraham) is irrevocable, yet if the disobedient individual was chosen to be included in the remnant of Israel, that choosing can be revoked if the person transgresses like king Saul. Also, God’s choice of individuals is not irrevocable, according to Rev. 3:5. So we see that biblical predestination applies to the commonwealth of Israel, or the remnant of Israel, and that it is irresponsible to build a doctrine of assurance on individual election. Even the Jews try to build a doctrine of individual assurance on their inclusion in Israel, but that did not stop the Almighty from cutting off the disobedient branches.

note 2. Eph. 2:1. Paul uses *dead* as a figure of speech for the ultimate end of the unfaithful who keep sinning; but upon hearing the good news, the ‘dead’ may respond and change direction with the help of the Spirit. ‘Dead’ does not mean incapable of a response. Gnostics, Augustine and Calvin, taught that “dead” meant totally depraved and dead in a spiritual sense that meant sinners were incapable of response apart from a divine regeneration depending on predestination. However, people see destruction coming their way and they exclaim “We’re dead, we’re dead!” They say this will they yet have some life, before they really are dead. This is the sense that Paul uses the word. Sinners are capable of the right choices. Pelagius and Arminius taught the biblical truth on this. Augustinianism is heresy. Paul also uses the word dead in an ontological sense. See end note 3. Eph. 2:5.

note 3. Eph. 2:5. The contrast *dead...alive* refers to legal status and reality. As a legal status, death is the destiny of the ungodly. See end note 2. Eph. 2:1. But dead also refers to insensitivity to what is good and indulgence in what is evil and will lead to death. It refers to a state of guilt. A person will say “I feel alive today,” and what they will mean is that they are vibrant, healthy, and enjoying things as they should be. And the next day he will say, “I feel dead,” and he means that things are not going good. He feels sick, tired, and unhappy. This is the sense of “deadness” that transgression produces in a person. Disobedience produces deadness, but

faithful trust in the Almighty, through the renewing of the Spirit, makes one alive.

note 4. Eph. 2:8. The word *this* (τούτο) is a much discussed grammatical point because the gender of “this” does not agree with “faithfulness” (πίστεως). This word probably was meant by Paul to refer to the words, “For by loving-kindness you are saved”, not including “faithfulness,” so as to exclude the condition of our faithful response from the following negative statement. “Faithfulness” is a condition on our part. “This is not from you” refers only to “For by loving-kindness you are saved”.

On the other hand, if Paul meant “this is not from you” to include “faithfulness,” then “faithfulness” would refer only to Messiah’s faithfulness on the cross excluding our faithful response, which is from us.

note 5. Eph. 2:9. “For by loving-kindness you are saved.” Paul clearly means deliverance from the penalty of sin here, and the coming judgment. He means our works play no part in achieving our salvation. But once already saved, he does not mean our obedience plays no part in keeping it. Nor does he mean we do not have to endure in it by faithfully trusting Him. He also does not mean deliverance from the sin nature, which requires obedience to the commandments, in cooperation with the Spirit, and is only completed when Yeshua returns. (See John 15:1-10).

note 6. Eph. 2:11. *uncircumcision:* Paul only says this is what the opposition called his non-Jewish converts who had joined Israel through faithfully trusting in Messiah. It is much like a Catholic calling a non-Catholic unbaptized because their baptism was not a Catholic baptism, on the grounds that salvation is only through the Catholic Church, and that those who are heretics in their eyes are not saved. The Roman Church, thus, denies that non-Catholics effectively keep the commandment of baptism. Paul used the same tactics to make his point. In Romans 2:25 he went so far as to say that circumcised Jews, who transgress against Messiah, were “uncircumcised.” Therefore, the argument has nothing to do with whether the commandment has been outwardly kept. It is only over whether it can be considered part of the obedience of a saved and faithful person. These observations show that no anti-Law conclusions should be garnered from Paul’s remarks.

note 7. Eph. 2:12. *ἄθεοι atheists:* In ancient times pagans were called “atheists” by Israel because they did not have the true God (in spite of having false gods), and pagans called Israelites “atheists” in turn, because they did not have many gods. An “atheist” was anyone who did not believe in one’s own God (or god), and not a person who did not believe in the concept of any god, which is a modern meaning.

note 8. Eph. 2:14. *unbinds: λύσας* This “unbinding” does not mean relaxing the Law or the requirement of circumcision for entering the temple. See Eze. 44:9. There are two barriers to be considered. The first barrier is that between the Almighty and both Jew and non-Jew, which is created by sin. On the one side of the barrier are all men, and on the other side is the Almighty. Now, the breaking of this barrier is symbolized by the outer veil of the temple. This veil was hung outside the temple from the lintel stone over the outer doors of the holy place. It was visible from the Mount of Olives. At the moment Yeshua died, an earthquake cracked the lintel stone, and the half fell downward and to the sides tearing the veil in two as they came down. The veil torn by the earthquake was not prescribed by the Law to be part of the temple. There was only one veil that was prescribed, and this one hung between the holy place and the most holy place. This veil was not affected by the earthquake. Therefore, the symbolism in tearing the veil has nothing to do with divine rejection of the temple service. What the symbolism means is that by Messiah’s death, for both repentant Jew and non-Jew the sin penalty for

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transgressions is paid, and therefore both may approach the Almighty in spirit as forgiven persons.

The second barrier is that between Jew and non-Jew. This barrier was created when the house of Israel divided from the house of Judah, and the house of Israel was sent into exile, and mingled with the nations, so that the house of Israel became the fulness of the nations, as prophesied in Gen. 48:19. The Almighty broke his staff called “union” (Zec. 11:14) “to break the brotherhood between Judah and Israel.” This breach between the two houses of Israel was on account of Israel’s idolatry. But in Messiah the breach is healed so that the nations may return to Israel through the Messiah, who joins the two sticks together, to create a united kingdom.

note 9. Eph. 2:14. usage: (or *norm*) of the commandments for condemnation (ἐν δόγμασιν) is made inapplicable for those who have faithfully trusted Messiah. The lexicons list *usage* among the first definitions of νόμος. What Paul means is a certain use made of the commandments (τῶν ἐντολῶν) for condemnation. The word δόγμασιν means *legal decrees* or *legal judgments*. The term approaches the modern sense of *sentences*. Thus what has been nullified by Messiah is the usage of the commandments in [our] sentences. Paul makes the same point in Col. 2:14, “having canceled out the certificate of debt consisting of decrees (τοῖς δόγμασιν, *the sentences*) against us.” The term καταργήσας does not properly mean “abolishing,” because the usage of the Law to condemn (Deu. 27:26) is not ended. It is simply *made ineffective* toward us because Messiah paid the reduced penalty required for the repentant. *the two*: Jew and non-Jew, or the house of Judah and the house of Israel, which formerly are referred to as “two nations” (יְהוּדָיִם וְיִשְׂרָאֵלִים, δὺς ἔθνη, Eze. 37:22) are to be united in Messiah into one people. *might create*: κτίση. Paul uses the subjunctive because the union of Israel and Judah is not yet a done deal. There is still division between the Jewish faithful and the non-Jewish faithful, caused by the heresies of both sides, that need to be overcome before the reality of one people can be achieved.

note 10. Eph. 5:14. Awake: יָקוּצוּ = *they will awake* (Dan. 12:2); LXX: ἀναστήσονται = *they will arise*; Paul: Ἔγειρε = *rise up*. *sleepers*: מִשְׁנֵי אֲדָמָתָא דְּעָפָר = *from [the] sleeping-ones of [the] ground of dust*; LXX: τῶν καθευδόντων ἐν τῷ πλάτει τῆς γῆς = *of the sleeping ones in the broadness of the earth*. Paul: ὁ καθεύδων = *sleeping one*. *and arise from the dead*: מִתְּחַיִּים יִחְיֶהוּ = *they will live from your dead* (Isa. 26:19); LXX: ἀναστήσονται οἱ νεκροὶ καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις = *they will stand up, the dead-ones and they will be raised up, those in the graves*; Paul: καὶ ἀνάστα ἐκ τῶν νεκρῶν = *and arise from the dead-ones*. *and Messiah will shine on you*: וְיִרְאֶה יְהוָה עִלְיָךְ = *and [the] glory of Yahweh upon you appears* (Isa. 60:1); LXX καὶ ἡ δόξα ἐπὶ σὲ ἀνατέταλκεν = *and the glory of Yahweh upon you rises*. וְיִרְאֶה יְהוָה עִלְיָךְ וְיִרְאֶה יְהוָה וְיִרְאֶה יְהוָה = *and upon you will appear Yahweh and [the] Glory of Him upon you will be seen* (Isa. 60:2); LXX: ἐπὶ δὲ σὲ φανήσεται καὶ ἡ δόξα αὐτοῦ ἐπὶ σὲ ὀφθήσεται = *And upon you will be shined Yahweh, and the Glory of Him upon you will be seen*. Paul: καὶ ἐπιφάσει σοι ὁ ΧϞ = *and will shine upon you Messiah*.

Paul’s quotation is a composite of Dan. 12:2, Isa. 26:19, and Isa. 60:1-2. Paul’s usage is a drash. He has changed the mood to imperative, and explained who Yahweh is by writing Messiah, but the alterations are minor and well within the sense of all three passages. Paul’s drash is a necessary point. A person who wishes to be in the resurrection of the righteous must be repenting and coming into the light (cf. John 3:19-21), therefore, one must respond to Messiah’s call and wake up.

note 11. Eph. 6:5-9. slaves...masters: Up to half the population of the Roman empire were slaves. Paul is not morally justifying it, but advising how slaves and masters

should deal with the status quo in a godly manner. According to biblical law as faithful slave would gain his freedom after six years of service (Ex. 21:2; Deu. 15:12-18; Jer. 34:14), but foreigners and bond-servants served perpetually. There was nothing Paul could do about Roman law. It was a condition of exile, and Paul's calling was not to reform it by rebellion, but to reform it by telling the slaves and masters to change their hearts toward each other. If masters were to comply with biblical law, it would have to be on a voluntary basis when they realized it applied to them. Also, many slaves might not wish to be put out on their own, and so they would become bond-servants, which obligated the master to support them.

PHILIPPIANS

Greeting

1 Paul and Timothy, servants of Mëssiah Yëshua, to all the holy ones in Mëssiah Yëshua who are in Philippi, including the overseers and deacons: **2** Loving-kindness to you and peace from the Almighty our Fäther and Adōnai Yëshua the Mëssiah.

3 I thank my Almighty in all my remembrance of you, **4** always offering prayer with joy in my every prayer for you all, **5** in view of your participation in the good news from the first day until now. **6** *For I am* given to be persuaded of this very thing, that he who began a good work in you will perfect it as far as the day of Mëssiah Yëshua. **7** For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the good news, you all are partakers of loving-kindness with me. **8** For the Almighty is my witness, how I long for you all with the affection of Mëssiah Yëshua.

9 And this I pray, that your love may abound still more and more in real knowledge and all discernment, **10** so that you may approve the things that are excellent, in order to be sincere and blameless onward the day of Mëssiah; **11** having been filled with the fruit of righteousness which *comes* through Yëshua the Mëssiah, to the glory and praise of the Almighty.

The Good News is Preached

12 Now I want you to know, brothers, that my circumstances have turned out for the greater progress of the good news, **13** so that my imprisonment in *the cause of Mëssiah* has become well known throughout the whole praetorian guard and to every-

one else, **14** and that most of the brothers, trusting in Yähweh because of my imprisonment, have far more courage to speak the word of the Almighty without fear. **15** Some, to be sure, are proclaiming Mëssiah even from envy and strife, but some also from good will; **16** the latter *do it* out of love, knowing that I am appointed for the defense of the good news; **17** the former proclaim Mëssiah out of selfish ambition, rather than from pure motives, thinking to cause me distress in my imprisonment. **18** What then? Only that in every way, whether in pretense or in truth, Mëssiah is proclaimed; and in this I rejoice, yes, and I will rejoice.

19 For I know that this will turn out for my deliverance through your prayers and the provision of the Spirit of Yëshua the Mëssiah, **20** according to my earnest expectation and hope, that I will not be put to shame in anything, but *that* with all boldness, Mëssiah will even now, as always, be exalted in my body, whether by life or by death.

To Live is Messiah

21 For to me, to live is Mëssiah, and to die is gain. **22** But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose. **23** But I am hard-pressed from both *directions*, having the desire to depart and be with Mëssiah, for that is very much better; ^a **24** yet to remain on in the flesh is more necessary for your sake.

^a From the subjective point of view, gain is realized immediately as he would find himself next with a resurrection body with Messiah. From the objective point of view Paul must sleep until the resurrection of the dead (cf. Dan. 12:2).

Philippians 1:25

25 And convinced of this, I know that I will remain and continue with you all for your progress and joy in the *covenant* faithfulness, **26** so that your proud confidence in me may abound in Mēssiah Yēshua through my coming to you again.

27 Only conduct yourselves in a manner worthy of the good news of Mēssiah; so that whether I come and see you or remain absent, I may hear of you that you are standing firm in one spirit, with one mind striving together for the *covenant* faithfulness of the good news; **28** in no way alarmed by *your* opponents—which is a sign of destruction for them, but of salvation for you, and that *too*, from the Almighty. **29** For to you it has been graciously permitted, concerning Mēssiah, not only to become trustingly faithful to him, but also to suffer for him, **30** experiencing the same conflict which you saw in me, and now hear *to be* in me.

Be Like Messiah

2 If therefore there is any encouragement in Mēssiah, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, **2** make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. **3** Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; **4** do not look out for your own interests *only*, but also for the interests of others.

5 Have this attitude in yourselves which was also in Mēssiah Yēshua, **6** who being in the form of the Almighty, commanded his being equal to the Almighty not as booty, ^a

^a *not as booty*: he did not take advantage of his position and rights.

7 but emptied himself, taking the form of a servant, and being made in the likeness of men, **8** and being found in appearance as a man, he humbled himself by becoming obedient to the point of death, even death on a cross. **9** Therefore the Almighty also highly exalts him, and favors in him the name which is above every name, **10** that at the name of Yēshua EVERY KNEE SHOULD BOW, of those who are in heaven, and on earth, and under the earth, **11** AND THAT EVERY TONGUE SHOULD CONFESS, “Yāhweh—Yēshua the Mēssiah,” to the glory of the Almighty Fāther. ^b **12** So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; ^c **13** for it is the Almighty who is working with you, even his will and his work for his good pleasure. **14** Do all things without grumbling or disputing; **15** that you may prove yourselves to be blameless and innocent, children of the Almighty above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world, **16** holding fast the word of life, so that in the day of Mēssiah I may have cause to glory because I did not run in vain nor toil in vain. **17** But even if I am being poured out as a drink offering upon the sacrifice and service of your faithfulness, I rejoice and share my joy with you all. **18** And you too, *I urge you*, rejoice in the same way and

^b *Yahweh*: or, *Adonai*, but the meaning is the same. Paul is thinking of Isaiah 45:23.

^c *work out your salvation*: we are delivered from the penalty of sin without our works, by the faithfulness of Messiah alone, however, to remain in that faithfulness requires a faithful response to the Word. See John 15:1-10; Rom. 1:17.

share your joy with me.

Timothy and Epaphroditus

19 But I hope in Adōnai Yēshua to send Timothy to you shortly, so that I also may be encouraged when I learn of your condition. **20** For I have no one *else* of kindred spirit who will genuinely be concerned for your welfare. **21** For they all seek after their own interests, not those of Mēssiah Yēshua. **22** But you know of his proven worth that he served with me in the furtherance of the good news like a child *servng* his father. **23** Therefore I hope to send him immediately, as soon as I see how things *go* with me; **24** and I trust in Yāhweh that I myself also will be coming shortly.

25 But I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is also your messenger and minister to my need; **26** because he was longing for you all and was distressed because you had heard that he was sick. **27** For indeed he was sick to the point of death, but the Almighty had mercy on him, and not on him only but also on me, lest I should have sorrow upon sorrow. **28** Therefore I have sent him all the more eagerly in order that when you see him again you may rejoice and I may be less concerned *about you*. **29** Therefore receive him in Yāhweh with all joy, and hold men like him in high regard; **30** because he came close to death for the work of Mēssiah, risking his life to complete what was deficient in your service to me.

Yahweh's Justice in Messiah

3 Finally, my brothers, rejoice in Yāhweh. To write the same things *again* is no trouble to me, and it is a safe-guard for you. **2** Beware of the dogs, beware of the evil workers, beware of the false circumci-

sion; ^a **3** for we are the *true* circumcision, who worship in the Spirit of the Almighty and glory in Mēssiah Yēshua and put no confidence in the flesh, **4** although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more: **5** circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; **6** as to zeal, a persecutor of the Assembly; as to the righteousness which is in the Law, being found blameless. **7** But whatever things were gain to me, those things I have counted as loss for the sake of Mēssiah. **8** More than that, I count all things to be loss in view of the surpassing value of knowing Mēssiah Yēshua my Adōnai, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Mēssiah, **9** and be found me in him, not holding my own justice that is from the norm; but that which is through the faithfulness of Mēssiah—the justice which from the Almighty is—based on *his* faithfulness, ^b **10** that I may know

^a *dogs*: an euphemism for pagans

• *false circumcision*: or literally, **con-cision**. Paul means those who required circumcision to enter the covenant—to be saved, but he can no longer call it circumcision, so he calls it “con-cision” (*κατατομήν*), which is to say ‘a false circumcision’. Paul practiced the true. See Acts 16:3; Rom 3:1-2; Gal. 5:6; Eze 44:9.

^b *justice*: or, **justicing**; Paul means trying to merit forgiveness of sin; see Rom. 10:1-4 • *norm*: or, **status quo, tradition, Law**; see General Notes • *but*: possibly “**unless**” or “**so much as**”. See General Notes, “unless”. The case depends on how “norm” is interpreted, which could be “custom”, “tradition” or “Law”. If “Law” is meant, then “unless” is required. But

Philippians 3:11

him, and the power of his resurrection and the fellowship of his sufferings, being conformed to his death; **11** in order that I should attain to the resurrection from the dead. ^a **12** Not that I have already obtained *it*, or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Mēssiah Yēshua. **13** Brothers, I do not consider myself to have seized it; but one thing *I do*: forgetting what *lies* behind and reaching forward to what *lies* ahead, ^b **14** I press on toward the goal for the prize of the upward call of the Almighty in Mēssiah Yēshua. **15** Let us therefore, as many as are complete, have this attitude; and if in anything you have a different attitude, the Almighty will reveal that also to you; **16** however, unto that which we have arrived, let us be mindful of that same rule.

17 Brothers, join in following my example, and observe those who walk according to the pattern you have in us. **18** For many walk, of whom I often told you, and now tell you even weeping, *that they are* enemies of the cross of Mēssiah, **19** whose end is destruction, whose god is *their* appetite, and whose glory is in their shame, who set their minds on earthly things. **20** For our citizenship is in the heavens, from which also we eagerly wait for a Savior, Adōnai Yēshua the Mēssiah; ^c

this is less likely in light of Rom. 10:1-4.

^a Paul means the resurrection of the righteous. See Phil. 2:12; Col. 1:23. Paul did not doubt his present standing, but he endures all things to remain in Messiah. See also Romans 2:7; 1John 2:3-4.

^b *to have seized it*: on his own without the help of the Spirit and faithfulness of Messiah.

^c *is in the heavens*: there were three

21 who will transform the body of our humble state into conformity with the body of his glory, by the exertion of the power that he has even to subject all things to himself.

Paul's Exhortations

4 Therefore, my beloved brothers whom I long for, my joy and crown, so stand firm in Yāhweh, my beloved.

2 I urge Euodia and I urge Syn-tyche to live in harmony in Yāhweh. **3** Indeed, true comrade, I ask you also to help these women who have shared my struggle for the good news, together with Clement also, and the rest of my fellow workers, whose names are in the scroll of life.

4 Rejoice in Yāhweh always; again I will say, rejoice! **5** Let your forbearing *spirit* be known to all men. Yāhweh is near. **6** Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to the Almighty. **7** And the peace of the Almighty, which surpasses all comprehension, will guard your hearts and your minds in Mēssiah Yēshua. **8** Finally, brothers, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind consider these things. **9** The things you have learned and received and heard and seen in me, practice these things; and the Almighty of peace will be with you.

Provisions for Ministry

10 But I rejoiced in Yāhweh greatly, that now at last you have revived your concern for me; indeed, you were concerned *before*, but you lacked opportunity. **11** Not

heavens, and paradise on earth was one of them, but Paul's emphasis is in accord with the delay of the kingdom.