



## A Study of Galatians Chapter 2

In chapter 1, *Sha'ul* told of his first trip to Jerusalem. This chapter begins with details of his second trip. Understanding how many times he visited Jerusalem will also help us to understand some of the things he is discussing in this chapter. The answer is four. He made four trips to Jerusalem.

Visit 1: The visit which we read about last week in chapter 1 is also mentioned in Acts 9: 26 *When Saul arrived in Jerusalem, he made attempts to join up with the disciples—but they were all afraid of him, not believing that he was a disciple. 27 But Barnabas took him in and brought him to the emissaries. He described to them how Saul had seen the Lord on the road and the Lord had spoken to him, and how he had spoken boldly in the name of Yeshua. 28 So Saul was with them, going in and out in Jerusalem, speaking boldly in the name of the Lord. 29 He was speaking and arguing with the Hellenists, but they were trying to kill him. 30 When the brothers found out, they brought him down to Caesarea and sent him off to Tarsus* (Acts 9:26-30 TLV). In Galatians 1:18-24, *Sha'ul* spoke about this visit, but not in as much detail. He was so bold that first time that the brothers had to rush him off in order to save his life from the Hellenistic (Jews whose mother tongue was Greek), non-Messianic Jews.

Visit 2: *Sha'ul's* second trip to Jerusalem was to take *tzedakah* (Literally meaning “righteousness” in Hebrew, but referring to charitable gifts for the poor.) from Antioch, Syria to the poor. 27 *Now in these days prophets came down from Jerusalem to Antioch. 28 One of them, named Agabus, stood up and predicted through the Ruach that there was going to be a great famine over all the world. (This took place during the reign of Claudius.) 29 So the disciples decided to send relief to those brothers and sisters living in Judea, each according to his ability. 30 This they did, sending it to the elders by the hand of Barnabas and Saul* (Acts 11:27-30).

Visit 3: *Sha'ul's* third trip to Jerusalem is described in Galatians chapter 2. The events of that visit also included what took place at the “Jerusalem Council,” the meeting described in Acts 15 which was called to discuss what should be required of new Gentile followers of Yeshua. At that time, Gentiles trusting in Yeshua was a new thing and how they were to be dealt with and integrated into Jewish life had not yet been decided. Before going to Jerusalem, *Sha'ul* and *Bar-Nabba* were in Antioch. The following Scripture explains why *Sha'ul* made his third trip to Jerusalem: 1 “*Now some men coming down from Judea were teaching the brothers, “Unless you are circumcised according to the custom of Moses, you cannot be saved.” 2 When Paul and Barnabas had a big argument and debate with them, the brothers appointed Paul and Barnabas with some others from among them to go up to Jerusalem to the emissaries and elders about this issue* (Acts 15:1-2 TLV). When we read that those men said that Gentiles must be circumcised according to the “custom of Moses,” it was a tip that they were not referring to something in the written *Torah*. They would have been referring to Oral *Torah*, something which the Messianic Jewish leaders did not follow. 1 “*Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus with me*” (Galatians 2:1 TLV). They went because they were appointed to go and represent the brothers in Antioch. Titus was in Jerusalem during that visit, but not in the meeting. He is not mentioned in Acts 15. He probably was not there because he was a Gentile follower of Yeshua whose theological future was being discussed.

Visit 4: In his letter to the congregation at Rome *Sha'ul* said: 25 “*But now I am going to Jerusalem, bringing aid to the kedoshim. 26 For Macedonia and Achaia were pleased to make some contribution for the poor among the believers in Jerusalem. 27 Yes, they were pleased to do so, and they are under obligation to them. For if the Gentiles have shared in their spiritual blessings, they also ought to serve them in material blessings. 28 So when I have finished delivering the collection safely to them, I will head for Spain by way of you*” (Romans 15:25-28 TLV). His fourth visit was for the purpose of taking *tzedakah* collected from Yeshua's Gentile followers in Asia to Jerusalem's poor. 1 Corinthians 16:1-4, tells how he directed the believers there to begin collecting funds to be taken on this trip. Acts 21 tells of his departure for and of his arrival in Jerusalem: 15 “*After these days, we packed and started going up to Jerusalem. 16 Some of the disciples from Caesarea also went with us, bringing us to Mnason of Cyprus—one of the early disciples by whom we might be hosted. 17 When we arrived in Jerusalem, the brothers and sisters welcomed us gladly. 18 On the next day, Paul went in with us to Jacob; all the elders were present*”

(Acts 21:15-18 TLV). During his final trip to Jerusalem, *Sha'ul* was arrested and remained in captivity from then until the end of his life.

## Chapter 2

**1 Then fourteen years later I went up again to Yerushalayim with Bar-Nabba (Barnabas), and also took Titus with me.**

**2 And I went because of a revelation** (We are not told the nature of the revelation. It may have been a word from the *Ruach*, the Holy Spirit, regarding what was going to be discussed at the Jerusalem Council in Acts 15.), **and laid before them the Beshurat HaGe'ulah** (The Good News) **which I proclaim among the Goyim** (the Nations; Gentiles), **but I did this privately before the leaders, lest my work had been in vain.**

**3 But, Titus who was with me, and a Greek, was not compelled by them to undergo b'rit milah** (*B'rit milah* is the covenant of circumcision which was established between ADONAI and Abraham and his descendants after him. Jewish males are circumcised at eight days of age. To understand *b'rit milah* as it was being used by *Sha'ul* here, we also must understand the background of the events in Acts 15. The meeting going on in Jerusalem, referred to as the "Jerusalem Council," during *Sha'ul*'s third visit very much relates to what he was saying in the letter to the Galatians. *1* "Now some men coming down from Judea (to Antioch) were teaching the brothers, "Unless you are circumcised according to the custom of Moses, you cannot be saved" [Acts 15:1 TLV]. These men are those whom we have referred to as the "Circumcision Faction," Jews who believed in Yeshua, but also believed that Gentiles coming to faith must be circumcised. By their saying, "circumcised according to the custom of Moses," they have tipped us off and are identifying themselves as believing in the commands of Oral *Torah*. Why? Because, there is nothing in the written *Torah* about Moses and circumcision. G-d made the Covenant of Circumcision with Abraham. But, when they said *b'rit milah*, circumcision, they meant more than just the act of circumcision, the removal of a portion of a male's foreskin. This was a term, essentially a code, which was used to refer to the overall process of becoming a Jewish proselyte, a convert to Judaism. In addition to circumcision, the convert had to be immersed in water, had to agree to be faithful to the written *Torah* and also to the Oral *Torah*. I believe that the Oral *Torah*, the customs and traditions which were supposedly handed down from mouth to ear beginning with Moses to Joshua, was not followed by the Messianic followers of Yeshua and was what *Kefa* referred to when during the Jerusalem Council, he said: *10* "Why then do you put God to the test by putting a yoke on the neck of the disciples—which neither our fathers nor we have been able to bear" [Acts 15:10 TLV]? Some today say that this was the written *Torah*, but that is not likely. We'll use *Kefa*, Peter himself, the one who said they were not able to bear it, to show that it was not written *Torah* to which he was referring. While he was at the home of Simon the tanner and up on the roof: *13* A voice came to him, "Get up, Peter. Kill and eat." *14* But Peter said, "Certainly not, Lord! For never have I eaten anything unholy or unclean" [Acts 10:13-14 TLV]. By making this statement, Peter declared to ADONAI that he had never broken the laws of *kashrut*, that which is *kosher* and acceptable to G-d as food. The laws about food are found in the written *Torah* and not in the Oral *Torah*. This is very strong evidence that *Kefa* was obedient to the written *Torah*. Proclaiming that "he had never eaten anything unholy or unclean" could not have meant that the written *Torah* was a yoke which he couldn't bear. However, the Oral *Torah* was another story. It was the cause of Yeshua's dispute with some Pharisees on several occasions. They made Oral *Torah* equal to written *Torah* and binding upon the people. Yeshua said "no" about that. Returning to Acts 15, the understanding which was reached by *Sha'ul* and the leaders at Jerusalem did not require circumcision, but did require the new *Goyim* followers of Yeshua to adhere to four minimum requirements, requirements essential for them to be in table fellowship and *synagogue* fellowship. Yeshua's brother *Ya'acov*, Jacob, the *nasi* [Hebrew: prince], the leader of the Jerusalem congregation, said: *19* "Therefore, I judge not to trouble those from among the Gentiles who are turning to God— *20* but to write to them to abstain from the contamination of idols, and from sexual immorality, and from what is strangled, and from blood" [Acts 15:19-20 TLV]. These people were former pagans who had worshipped demons, taken part in both male and female cult prostitution and taken part in many other things odious to the Jews. Jacob then added that there was something else which the new Gentile followers of Yeshua could do in order to help them in their early days as Yeshua's followers: *21* "For Moses from ancient generations has had in every city those who proclaim him, since he is read in all the synagogues every Shabbat" [Acts 15: 21 TLV]. What he meant was that Yeshua's new Gentile followers would have the opportunity to attend a *synagogue* on *Shabbat* [The Sabbath, the seventh day of the week] and to receive progressive knowledge of the teachings of ADONAI. In this verse, the word "Moses" is a reference to the *Torah* of Moses, G-d's teaching and instruction for us. It was used as a "code word," but a code which everyone in that day knew. It was used in the same way that we use *tzedakah* today, righteousness in Hebrew. In ancient tradition, *tzedakah* referred to giving to the poor. Today, we still use it to mean that, but also to refer to tithes and offerings. Similarly, circumcision, *b'rit*

*milah*, covenant of circumcision in Hebrew, was used by *Sha'ul* to refer to conversion to Judaism, something which included more than just circumcision. Because the leaders did not require Titus's circumcision, as we just learned in Galatians 2:3, they seemed to be agreeing with *Sha'ul* that new Gentile followers of Yeshua were not to be circumcised. While *B'rit milah* in the flesh was not commanded for Gentiles, we know that circumcision is also spiritual and refers to the heart. ADONAI looks for circumcision of the heart in both Jews and Gentiles: 16 "Circumcise the foreskin of your heart therefore, and do not be stiff-necked anymore" [Deuteronomy 10:16 TLV]. *Sha'ul* spoke of this in his letter to the congregation at Rome. In context, he is speaking to a male Jew: 25 "Circumcision is indeed worthwhile if you (a Jew) keep the Torah; but if you break the Torah, your circumcision has become uncircumcision. 26 Therefore, if the uncircumcised (a Gentile) keeps the righteous decrees of the Torah, will not his uncircumcision be counted as circumcision (of the heart)" [Romans 2:25-26 TLV]? The congregation at Rome consisted of Messianic Jews, Messianic Gentiles and also traditional Jews, Jews who were seekers. The righteous decrees of the *Torah* are also important in these verses. In verse 26, *Sha'ul* said this: "if the uncircumcised keeps the righteous decrees of the Torah." Doesn't that, at least, mean that the uncircumcised, Yeshua's Gentile followers, are allowed to keep "the righteous decrees of the Torah." Yes, it does. They can do if they want and that's the way we understand Scripture. How someone outside of our group interprets and follows this is up to them and their leaders. But, we also understand that keeping *Torah* does not bring salvation. It is only by faith in Yeshua's sacrifice as a payment for sin given through ADONAI's grace that we can be saved and neither circumcision nor *Torah* keeping are required for that.).

**4 And that only came up because some false brothers sneaked in to spy on our freedom which we have in Yeshua HaMashiach, in order that they might enslave us** (These men were "false brothers," non-Messianic Jews who wanted to change *Sha'ul*'s theology back to that of traditional Judaism. Messianic Jews of the Circumcision faction who believed that *b'rit milah* was necessary for salvation, even though they differed on that point, would have been considered brothers.).

**5 To these we did not yield, not even for an hour, so that the truth of the Beshurat HaGe'ulah might continue and remain with you.**

**6 But of those who seemed to be the leaders** (*Sha'ul* was referring to the leaders of the congregation in Jerusalem), **(whoever they were, it does not matter to me: for Elohim is no respecter of persons)** (It was not important for *Sha'ul* to know who had authority in the meeting. The phrase, "G-d is no respecter of persons," was also used after Peter met Cornelius. It implies that ADONAI loves Jews and Gentiles equally. Thus, *Sha'ul* seemed to be saying that both he and the leaders were equals before ADONAI.), **they added nothing to me** (The leaders added no more to his knowledge of Messiah than he already had. They didn't lecture him about how he was to present the Gospel to the Gentiles.).

**7 But on the contrary, when they saw that I had been entrusted with the Beshurat HaGe'ulah of those without brit milah** (the Gentiles), **just as the Beshurat HaGe'ulah of those with b'rit milah** (the Jews) **were to Kefa, 8 for he who worked in Kefa to make him a Shliach** (emissary; apostle) **to those with the b'rit milah, also worked in me to make me a Shliach to the Goyim.**

**9 And when Ya'akov, Kefa, and Yochanan** (John), **the pillars of the community, saw the chesed** (G-d's lovingkindness; grace) **given to me, they gave Bar-Nabba and me the right hands of fellowship** (They agreed.); **that we should go to the Goyim, and they should go to those of the b'rit milah.**

**10 They only asked that we should remember the poor** (to collect *tzedakah*); **which I was very eager to do** (Congregations throughout Asia Minor collected funds for the poor and distributed according to need the poor in Jerusalem. *Sha'ul* brought this *tzedakah* with him on his second and fourth trips to Jerusalem.).

**11 But when Kefa came to Antioch, I opposed him to his face, because what he did was wrong.**

**12 For, before certain ones came from Ya'akov** (Messengers from Jerusalem, other Messianic Jews, sent by Jacob.), **he ate with the Goyim: but when they came, he withdrew and separated himself, in fear of those with the b'rit milah** (*Kefa* was not in violation of *Torah* by eating with the Gentile followers of Yeshua, a truth which ADONAI had earlier revealed to him about Cornelius, but he may have had a little bit of hypocrisy in himself. "In fear of those with the *b'rit milah*," could mean that he feared the judgment of the Circumcision Faction, the Messianic Jews who believed that Gentiles should be required to become proselytes and converted to Judaism. It is likely that these men, Messianic Jews of the Circumcision Faction were following Oral *Torah*, which would have added restrictions called "fences" to food laws. These "fences" around some parts of the written *Torah*, placed requirements beyond what the written *Torah* itself required. We don't know what it was in this particular case, but one possibility is that while eating with Gentile believers, *Kefa* may have eaten milk and meat together in the same meal. The Circumcision Faction would have not have done that, believing that: 19.... "Do not boil a kid in its

*mother's milk*" [Exodus 23:19b TLV] meant that milk and meat were not to be eaten in the same meal in fear of accidentally doing this.)

**13 and the rest of the *Yehudim*** (Messianic Jews) **separated themselves likewise; so that even *Bar-nabba* was carried away with their hypocrisy** (All of the Messianic Jews who had believed that Oral *Torah* was a non-*torah* and not authoritative for them were also intimidated and did not eat with the Gentiles. Even Barnabas, who was a co-laborer and close associate of *Sha'ul* was deceived by the local Messianic Jew's example of not eating with the Gentiles of Antioch and followed suit himself.).

**14 But when I saw that they did not walk straight with the truth of the *Beshurat HaGe'ulah*, I said to *Kefa* before them all, "if you, being a *Yehudi* (a Jew), live like a *Goy* (a Gentile), and not like *Yehudim* (Jews), why do you compel *Goyim* (Gentiles) to live as *Yehudim* (Jews.** In saying this, *Sha'ul* seemed to be saying that *Kefa* was being more than hypocritical and "implied" that he may have even told the Gentile believers that the Circumcision Faction was correct and that they should be circumcised and follow Oral *Torah*. We don't know the answer to this question and this is only a supposition. But, when *Sha'ul* said that Peter "compelled Gentiles to live like Jews" there definitely was something going on which should not have been.)?"

**15 We who are *Yehudim* by nature** (born Jews), **and not *Goy* sinners** (This is *Sha'ul*'s way of referring to those born as Gentiles who were still pagans and worshipped false gods.), **16 knowing that a man is not declared righteous by *chukim* (works) of the *Torah*, but by the *emunah* (faith; trust; belief) of *Yeshua HaMashiach*** (By saying that a man is not declared righteous by works of the *Torah*, *Sha'ul* was saying that there is nothing which a person can do or obey in regard to *Torah*, the teaching and instruction found in the five books of Moses, which can give us salvation, the promise of eternal life with ADONAI. We can only be declared righteous, obtain salvation, by trusting in Messiah *Yeshua*. The King James Version of the Bible here says: "faith of Jesus." Strong's Concordance translates it as "faith from Jesus." Is there a difference? Yes, but they seem to be the two sides of the same coin. We trust in *Yeshua* by faith for salvation, but we also are directed to have the faith of *Yeshua*, to strive to have the faith which *Yeshua* exhibited in His walk on the earth. Consider this verse: 12 "*Here is the perseverance of the kedoshim—those who keep the commandments of God and the faith of Yeshua*" [Revelation 14:12 TLV]. *Yeshua* is our example and it is His kind of faith which we need. But, here, we also see that those with the faith of *Yeshua* also keep the commandments of G-d. In Galatians 2:16, *Sha'ul* is declaring not only, his own personal belief, but also the belief of the leaders in Jerusalem.); **even we** (*Sha'ul* and his associates) **have believed in *Yeshua HaMashiach*, that we might be declared righteous by the *emunah* of *Mashiach*** (It is *Yeshua*, the Anointed One's faith which is being described.), **and not by legalistically following the commands: for no one will be declared righteous by legalistically keeping the *Torah*** (What I have represented here by the words "legalistically following the commands," is from the Greek *ergon nomou*, which is often translated "works of the Law." *Sha'ul* is using these words in a negative sense, that is, something which should not be done nor is effective. He is telling the Galatians that they cannot be declared righteous by works, by keeping the *Torah*, and parenthetically, that circumcision, a work, is not required nor will it add anything to their righteousness before ADONAI.).

**17 But if, while we are seeking to be declared right by *Mashiach*** (Messiah *Yeshua*), **we ourselves are found to be sinners, is *Mashiach* a *kohen* (priest as High Priest) serving sin** (Is *Yeshua* promoting sin by declaring us righteous while we are still sinners? It seems obvious to us that *Yeshua* has never sinned and does not promote sinning, but it may not have been to the Galatians.)?" **May it not be** (No. It is not true).

**18 For if I rebuild the things which I once overthrew** (Regarding "rebuild[ing] the things which I once overthrew," *Sha'ul* is speaking of restoring the belief which he once had, a belief which required circumcision for Gentiles seeking to become Jewish Proselytes. He is not referring to overthrowing the *Torah*, but to the misuse of it which required circumcision for salvation.), **I become a transgressor.**

**19 For I, through the *Torah*, died to legalism** (*Sha'ul* learned through *Torah*, teaching and instruction, that keeping *Torah* as a means of salvation is legalism.), **that I might live unto *Elohim*** (Live unto G-d by faith in *Yeshua*).

**20 I have been impaled** (I had nails driven into me; I was crucified.) **with *Mashiach*: yet still I live; but actually it is *Mashiach* living in me** (Messiah is living in *Sha'ul* through the *Ruach Kodesh*, the Holy Spirit. The Spirit living in him provides what he needed to live a life for Messiah in the Spirit.): **and the life which I now live in the flesh I live by the *emunah* (faith) of the *ben HaElohim* (Son of G-d) who loved me and gave himself for me** (*Sha'ul* was able to overcome his "flesh" through the "faith of *Yeshua*, the Son of G-d. Here again we see the words "faith of *Yeshua* or "faith from *Yeshua*." Through the *Ruach*, the Spirit, living in *Sha'ul*, he received that which strengthened his faith. *Sha'ul* also seems to be saying that he, being a law breaker, did deserve death, and that because of this he died with Messiah, that is, his old nature died.).

**21 I do not reject the *chesed* (lovingkindness; grace or unmerited favor) of *Elohim*: for if righteousness is obtained through legalism (if righteousness can be obtained by following *Torah* laws), then *Mashiach* died needlessly (Yeshua needed not go to the stake.).**

## Chapter 2 Synopsis:

*Sha'ul* begins this chapter by telling about the events of his visit to Jerusalem which took place fourteen years after his first visit there which he described in chapter 1. He said that a revelation of G-d caused him to go there and that he also took Barnabus and Titus with him. Once there, in the small group of the leaders of the Movement, he described the way which he presented the Gospel to Gentiles. After they heard how he taught it, they did not require Titus, a Gentile, to be circumcised. *Sha'ul* went on to say that the subject of circumcision only came up because some non-Messianic Jews, Pharisees, men who would require circumcision, had sneaked in and entered into the conversation. He thought that if this had not happened, the leaders probably would have not even brought up the subject. While he was in the meeting with Yeshua's followers, *Sha'ul* considered it unimportant for him to determine who was in authority in the group because G-d loved them equally and gave them equal authority. While he was with them, *Sha'ul* said that he did not learn anything more from them about Messiah than that which he already knew and that they did not instruct him as to how he should present the Gospel to the Gentiles. That was because they understood that *Sha'ul's* responsibility for taking the Good News of salvation to the Gentiles had been given to him by Yeshua and that it was in that same way that salvation to the Jews had been entrusted to *Kefa*, both of them being emissaries. When Jacob, Peter and John, the leaders in Jerusalem, finally understood that this appointment had been given to him, a former persecutor of Messianic Jews, they shook hands with him and agreed that he and Barnabus should carry the Gospel message to the Gentiles and that they would take it to the Jews. The only thing which they asked of *Sha'ul* was that he carry the message of *tzedakah* to those whom he was teaching.

While *Kefa* was in Antioch, *Sha'ul* confronted him because of his hypocritical behavior. It happened after a group of Messianic Jews sent to Antioch by Jacob arrived. Peter stopped eating with Yeshua's Gentile followers, seeming to be afraid of the opinions of these men. His hypocritical actions even affected the other Messianic Jews in Antioch and caused them to stop eating with the Gentile believers. This also caused Barnabus to stop eating with them. When *Sha'ul* saw that they were all acting this way, he confronted *Kefa* about his deceptive behavior. He said to him: "We, as Messianic Jews know that people cannot obtain righteousness before ADONAI by obeying *Torah*, by performing works of the Law, but only through the faith of Yeshua the Messiah by believing in Him. If after we have trusted in Messiah Yeshua we continue to sin, does that mean that He as our High Priest is encouraging sin? Absolutely not! By forgiving us of our sins after salvation, he is not promoting sin. If I return to my former belief as a Jew without Messiah, a belief which I have dethroned in my life, I will again become a sinner without hope. In my new understanding of the way of obtaining righteousness, I no longer keep *Torah* for salvation and have life with G-d through faith in Yeshua. My flesh has been put on the stake along with Messiah, but my spirit is now alive because Yeshua's Spirit is alive in me. And, I now live by the faith of the Son of G-d who loved me and died for me. I do not reject G-d's gracious gift which He extended to me as the only way to obtain righteousness. But, if keeping *Torah* could have made me righteous, then Yeshua would not have had to die.

Chapter 2 continues to agree with the overall theme which we have proposed for *Sha'ul's* letter to the congregations in Galatia: "No person can be justified before ADONAI by obeying any list of rules or teachings." As Messianic followers of Yeshua, we understand this very well. When we keep *Shabbat* or the kosher laws, our obedience is not in order to be justified before ADONAI. We don't do it for salvation. And, as followers of Yeshua in the Messianic Jewish Movement, we also understand well what *Sha'ul* wrote so long ago to the Galatians in the Greek language: "*Eidotes de hoti oû dikaioutai anthrōpos ergon nomou ean mē dia pisteōs Christou Iēsou kai hēmeis eis Christon Iēsoun episteusamen hina dikaiōthōmen ek pisteōs Christou kai ou ex ergon nomou hoti ex ergon nomou ou dikaiōthēsetai pasa sarx*" (Galatians 2:16 Greek Text). That's a joke, folks. I really don't understand Greek. But, essentially, *Sha'ul* said: 16 "... having known that a man is not declared righteous by works of law (*ergo* nomou) and only through the faith of Jesus Christ, we in Christ Jesus believed that we would be declared righteous by the faith of Christ and not by works of law (*ergo* nomo), because no man can be declared righteous by works of law." And, we agree 100 percent with *Sha'ul*. For us, obedience to *Torah*, obedience to the Law, is our "covenant commitment" to the Father and to Yeshua, but only after we trust in Yeshua. *Torah* obedience is not a part of salvation. We fully understand that salvation is only by ADONAI's grace through trusting faith in Yeshua's death on the stake as the sacrificial payment required for our sins. But, once we have made our commitment to Yeshua as our Savior and Messiah, the covenants into which we have entered with Him teach us

that we are to follow the teaching and instruction of not only the Hebrew Bible, but also the *B'rit Chadasha*, the New Covenant Scriptures. Notice that I said covenants, plural. *Sha'ul's* words: 11 *“Therefore, keep in mind that once you—Gentiles in the flesh—were called “uncircumcision” by those called “circumcision” (which is performed on flesh by hand). 12 At that time you were separate from Messiah, excluded from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world (Ephesians 2:11-12 TLV).*

That is how we interpret *Sha'ul's* words to the Galatians, words which we believe are also for us in *Beit Shalom*.















