

the state of circumcision? Or when Avraham Avinu did not have the bris milah and was in the state of uncircumcision?

|11| Not in circumcision, but in uncircumcision! And he received the ot (sign or distinguishing mark) of the milah (circumcision) as a chotam (seal) of the Tzidkat HaEmunah (the Righteousness of Faith) which he had in his uncircumcision, in order that he might be father of all who believe through uncircumcision, that to be YITZDAK IM HASHEM might be reckoned, counted to them as well,

|12| And in order that he might be Av (Father) to the Nimolim (Circumcised ones), to those who are not only HaNimolim but also who follow in the footsteps of the emunah of Avraham Avinu, which he had in [his] uncircumcision.

|13| For the havtachah (promise) to Avraham Avinu and his Zera (seed), that he should be Yoresh HaOlam (Heir of the World), did not come through the context of law but through the Tzidkat HaEmunah (the Righteousness of Faith).

|14| For if the salvation-by-works legalists are yoreshim (heirs), emunah (faith) is rendered invalid and the havtachah (the promise) is annulled,

|15| for the Torah brings about the Charon Af Hashem (Ro 1:18; 3:20; SHEMOT 32:8-10), and where there is no Torah there is no peysha (transgression, rebellion, violation of the Law).

|16| For this reason the havtachah (promise) is of emunah (faith), in order that it might be in accordance with unmerited Chen v'Chesed Hashem, that the havtachah might be certain to all the zera

(seed), not to him who is of the Torah only, but also to bnei emunah Avraham (the sons of the faith of Avraham Avinu, to those who are of the faith of Abraham). Avraham Avinu is the father of us all,

|17| as it is written, AV HAMON GOYIM NTATICHA ("I have made you father of many nations" BERESHIS 17:5). This was in the sight of Hashem in whom 'he believed,' G-d who gives Chayyim to the Mesim and calls things which have no existence into existence.

|18| Against tikvah (hope), in tikvah 'he believed,' in order that he might become AV HAMON GOYIM ("father of many nations" BERESHIS 17:5) in accordance with what had been said, "So shall your ZERA ('seed') be" BERESHIS 15:5.

|19| Without weakening in emunah (in personal faith, bitachon, trust) he contemplated his own body, now as good as dead vi-bahlt (since) he was about one hundred years old, and also the deadness of Sarah's womb.

|20| He did not, in disbelief, doubt the havtachah of Hashem (the promise of G-d), but was strengthened in emunah (faith), giving kavod (glory) to Hashem,

|21| Being fully convinced that what Hashem had promised He also was able to do.

|22| Therefore, V'YACHSHEVEH-HA LO TZEDAKAH ('it [his faith in G-d] was accounted, credited to him for righteousness' BERESHIS 15:6).

|23| Nor was it written down for his sake alone that 'it was reckoned to him,'

|24| But also for us, to whom it is to be reckoned, who believe in Him who raised Yehoshua Adoneinu from the mesim (dead ones),

|25| Who was handed over for PEYSHA'EINU (our transgressions, YESHAYAH 53:5) and made to stand up in his Techiyas HaMoshiach that we be YITZDAK IM HASHEM (be justified with G-d, that we have our justification, our acquittal, vindication see Ro 5:18).

5 Therefore, having been acquitted and declared not guilty, declared to be YITZDAK IM HASHEM (YOV 25:4) on the yesod (basis) of our emunah (faith), we have shalom (peace) in relation to Hashem through Rebbe, Melech HaMoshiach Yehoshua Adoneinu,

|2| Through whom also we have HaSha'ar laHashem (gate to approach G-d's presence, access of the Tzaddikim TEHILLIM 118:20) by emunah into this unmerited Chen v'Chesed in which we stand and glory in tikvah of the kavod Eloheinu.

|3| Not only so, but we also glory in tzoros (troubles, afflictions), knowing that tzarah (trouble) produces zitzfleisch (patience),

|4| Zitzfleisch produces tested character and midos, and tested character and midos produce tikvah.

|5| And tikvah does not in the end lead to our being meyayesh (despairing) in disillusionment and bushah (shame) (TEHILLIM 25:3), because the Ahavas Hashem (G-d's love) has been poured out in our levavot through the Ruach Hakodesh given to us.

|6| For while we were still helpless, Moshiach died for the resha'im (the unrighteous persons, the wicked), doing so at the appointed time [DANIEL 9:24-26]!

|7| For only rarely will someone die for a tzaddik (righteous man); though efsher (perhaps) it is shayach