

that you may not find me as you wish; I fear lest efsher there be merivah (strife), kinah (jealousy), ka'as (anger), machalokot (divisions), lashon hora (evil speech), ga'avah (conceit), commotions;

[21] Lest when I come again Hashem Elohai may make me anav (humble) before you, and I should have agmat nefesh over many of the ones who committed averos before [2C 13:2], and have not made teshuva from the tumah (uncleanness) and zenut (fornication) and debauchery which they practiced.

13 This is the pa'am hashlishit I am coming to you; [2C 12:14] by the PI SHNAYIM SHLOSHAH EDIM ("by the mouth of two or three witnesses, DEVARIM 19:15) every dvar shall be established.

[2] I warned those who committed averos before and all the rest, and, now absent, I warn them again, as I did when I made pakad (visit) the pa'am hashenit, that if I come again, I will not spare, I will not be lenient,

[3] Als (since) you seek to test if Moshiach is speaking in me. Moshiach is not weak toward you, but is GIBBOR in you [YESHAYAH 9:5].

[4] For indeed he was talui al HaEtz ("being hanged on the Tree," DEVARIM 21:23) out of weakness, [Pp 2:7-8] but Moshiach lives by the gevurat Hashem. Likewise, we are weak in him, yet we will live with him by the gevurat Hashem (the power of G-d) toward you.

[5] Perform a bedikah (examination) on yourselves to see if you are in the [Orthodox Jewish] emunah (faith). Test and prove yourselves [1C 11:28]. Or do you yourselves not have da'as that

Moshiach is in you? Unless you are reprobate and unapproved. [EKHAH 3:40]

[6] But I have tikvah that you will have da'as that we are not unapproved.

[7] Now we daven (pray) to Hashem that you do not do any rah (evil), not that we Shlichim may appear to have stood the test, but that you may do hatov (the good), though we may seem to have failed.

[8] For we are not able to do anything against HaEmes, but only for HaEmes. [1C 13:6]

[9] For we have lev same'ach when we are megareia (weakened) and you are strong, for this also we daven (pray), that is, for your shelemut (perfection), your tikkun (restoration repair).

[10] Therefore, while I am absent I write this iggeret so that when I am present I may not treat you with severity, according to the samchut (authority) which Rebbe, Melech HaMoshiach Adoneinu gave me for your chozek (strength) and not for your churban. [2C 2:3; 10:8,11]

[11] For the rest, Achim b'Moshiach, rejoice with simcha. [Pp 4:4] Come to order and chazzak (be strong)! Have achdus (unity) in your machshavot (thoughts). Live in shalom. And the G-d of ahavah and shalom will be with you. [Ro 15:33]

[12] Greet one another with a neshikat hakodesh.

[13] All the Kadoshim say, "Shalom!"

[14] The Chen v'Chesed Adoneinu Moshiach and the ahavat Hashem and the hitkhabrut HaRuach Hakodesh be with you all. [Ro 16:16; 1C 16:20; 1K 5:14] T.N. In the Corinthian correspondence Rav Sha'ul has "boasted" of his

weaknesses. The hardships he tells us about in chapters 4:8-9; 6:4-5; 11:23-29; 12:10 are evidence that Hashem has been the author of his ministry which would otherwise have been impossible if G-d did not show His strength through weak and unworthy vessels, which is what all ministers are. This letter was written nearly ten years before Rav Shaul's martyrdom. Next we turn to the letter he wrote to the Galatians. The book of Galatians covers some of the same themes as that of Romans, which was written around 57 C.E.

Look at Gal 3:12-13 and also Ro 4:14. When certain legalists visited the Galatian congregations and taught these non-Jews a doctrine that added conditions to salvation, the corrective had to be made that those who have a claim to the inheritance on the basis of their fulfillment of the law boil down to one individual, Moshiach, as is stated in Gal.3:12-13. So only Moshiach has a claim on Hashem on the basis of his obedience and his total walk on the Derech Hakodesh in that he never sinned (MJ 4:15; 7:26; 1K 2:22; Isa 53:9; Yn 8:23; 8:46; Ex 12:5; Yn 1:29; 2C 5:21). Anyone else who assumes such about himself or herself is delusional. For as bnei Adam we are sin not just in what we do, but in what we are, as blind, depraved creatures running from the Word and hiding in our shame and guilt (see Ps 51; Gn 3:8). How can we seek self-attained salvation through meritorious works if we do not even understand our own depravity and need for Hashem's gracious gift of Moshiach Tzidkeinu? This was the problem with the Galatians.