

2-15-25 Message to Roeh Israel Abilene - *Yitro* [abundance]
Torah Portion: Exodus 18:1 – 20:26
Haftarah: Isaiah 6:1 – 7:6, 9:6-7
Suggested Acheron K'tuvim: John 3:14-18

Under the Law Part 30 – Resolving the Difficult Passages

Central question: What was actually meant by what was written?

Today we are in parasha *Yitro*, which means “abundance.” It features in the first segment Moses’s father-in-law, who was a priest of Midian, who is often called “Jethro.” It takes its name from the second word of the passage in English, and also in the original Hebrew.

Ex 18:1-5

18 Now Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel His people, how the Lord had brought Israel out of Egypt. 2 And Jethro, Moses' father-in-law, took Moses' wife Zipporah, after he had sent her away, 3 and her two sons, of whom one was named Gershom, for he said, "I have been a sojourner in a foreign land." 4 And the other was named Eliezer, for he

said, "The God of my father was my help, and delivered me from the sword of Pharaoh."

וַיִּשְׁמַע 18:1
יִתְרוֹ כֹהֵן מִדְיָן חֹתֵן מֹשֶׁה אֶת כָּל־אֲשֶׁר עָשָׂה
When heard of Jethro, the priest of Midian, father in law, Moses' all that had done
8085 3503 3548 4080 2859 4872 853 3605 834 6213

אֱלֹהִים לְמֹשֶׁה וּלְיִשְׂרָאֵל עַמּוֹ כִּי־הוֹצִיא יְהוָה אֶת־יִשְׂרָאֵל
God for Moses, and for Israel his people, that and had brought the Lord all that Israel
430 4872 3478 5971 9999 3588 3318 3068 853 3478

מִמִּצְרַיִם:
out of Egypt;
4714

וַיִּקַּח יִתְרוֹ חֹתֵן מֹשֶׁה אֶת־צִפּוֹרָה אִשְׁתּוֹ מֹשֶׁה אַחֲרַי שְׁלוּחִיהָ:²
Then took Jethro, father in law, Moses' wife, Zipporah, after Moses' he had sent her back,
3947 3503 2859 4872 853 6855 802 4872 310 7964

וְאֵת שְׁנֵי בָנָיו אֲשֶׁר שָׁם הָאֶחָד גֵּרְשֹׁם כִּי אָמַר גֵּר
And two of her sons; which the name of the one was Gershom; for he said, an alien
853 8147 1121 9999 834 8034 259 9999 1647 3588 559 1616

הָיִיתִי בְּאֶרֶץ נִכְרִיָּה:
I have been in a land: strange
1961 776 5237

וְשֵׁם הָאֶחָד אֱלִיעֶזֶר כִּי־אָבִי אֱלֹהֵי מִינֵה:⁴
And the name of the other was Eliezer; for my father, the God of mine help,
8034 259 9999 461 3588 430 1 9999 5828

וַיַּצִּלְנִי מִמִּצְרַיִם מִפְּרִעָה:
and delivered me from the sword of Pharaoh:

This is the 30th message in the “Under the Law” series, and I will be closing out that series with this teaching. I began the series by quoting at length from some passages of Scripture which the normative church declares that support the proposition that the Torah is done away with, being a

declaration by G-d of His standards for our conduct toward our fellow man, and how we are to relate best toward Him as well.

I find that many of the faulty interpretations imposed upon those passages of Scripture by the normative church are as a result of two main dynamics.

1. The translators, when presented with options, chose words which more clearly transmitted concepts aligned with their personal theology, rather than allowing the passage to speak for itself, and using it to inform and even to modify their theology. Add to this that some of the translations we have in English are third-generation. The original in Hebrew was translated into Greek, then translated into English for our use. It is axiomatic that the further removed you are from the original document, in the original language, the more likely the chances of translational “creep” away from the original meaning.
2. English readers approach the passages with a western mindset, and apply the common uses of the English word in today’s vernacular, which may not at all reflect what the author – who wrote with an eastern mindset – was trying to convey in the first place. And linguistic tools such as idioms and common rabbinic methods of illustrating a point with emphasis, are lost.

On top of those, the modern reader often doesn't consider that the document in which the passage appears was written to a particular group of people, facing one or more identified theological or behavioral issues, at a certain place on earth, at a certain time of history. Further, that the writer addressed these people and their issues in a way they could understand precisely what he was saying, given their cultural norms, and language. The author needed not repeat a listing of the issues for them. And a modern reader may misapply the instructions meant for one situation to a modern situation that is completely unrelated.

All these being marginalized (or lost altogether) means the intended meaning of the author at the time the passage was written can be lost – or at least dramatically misinterpreted. And when one fashions a theological statement based upon an incomplete – or even erroneous – understanding of the passage, one does not stand on solid ground.

What is worse, the normative church's theology, when based upon misinterpreted passages, often finds itself in direct contradiction with other quite clear passages of Scripture. The normative church is able to discard almost all of the "contrary scriptures" by pushing them into the category of the "Old Testament," which they insist are to be ignored since the Cross.¹ But some of those "contrary scriptures" are more troubling to

¹ The notable exceptions to this rule, are the Ten Commandments (actually, only 8, because they have abandoned Sabbath and have embraced graven images) and the tithe (which they insist means church-goers must give their

them, being found in the “New Testament.” The clear teachings of Yeshua and His disciples – together with their Torah-observant lifestyle being memorialized in Scripture, offer abundant contrary testimony.

In discussions with Christians who insist upon some of the more troubling anti-Torah interpretations of Scriptures written by Paul, I have occasionally confronted them with other writings, statements and actions of Paul (some found in the same letter) which clearly say *the opposite* to their interpretation. I then ask them to tell me which position they will now take regarding Paul. Is he a hypocrite? Or is he a liar? Because, given their interpretation – if correct – leaves them with no other options. And if Paul is either of those, his words cannot be trusted as having integrity, and should certainly not be considered by any believer as scripture.

Personally, I choose to look more deeply into the often-misunderstood scriptures, using the tools I have brought to bear, and find if I do this I am able to resolve them in a way consistent with all other Scripture. And as I do that, I am able to have Paul be consistent with himself, and with the other authors of Scripture – in all of the Bible.

money to the church, and not take it to the Temple). The division of Scripture into “old” and “new” is itself an outgrowth of the heresy of Marcion.

And that is what I wish to help you do today, by circling back upon some of the Scripture passages which I used to open this series, and give you some tools to use as well.

As we began, I gave three common statements I have heard many times from Christian teachers:

“Those under the Law are under bondage, and Jesus has set us free from the Law of sin and death.”

“No one could keep the commandments, and that is why Jesus had to come to die to free us from the Law.”

“The Law was a curse, that Jesus did away with, nailing it to the cross for all time.”

I quoted Dr. Charles Ryrie, one of the most honored Christian theologians of the 20th century. He wrote:

Another important benefit of the death of Christ was the inauguration of the faith-righteousness principle to replace the law-works principle. However, Paul's statement in Romans 10:4, that Christ is the end of the Law, might be understood as

either signifying termination or purpose. In other words, either Christ terminated the Law, or the purpose of Christ's coming was to fulfill the Law (Matt. 5:17). However, the termination seems clearly to be the meaning in this context because of the contrast (beginning in Rom. 9:30) between the Law and God's righteousness. Paul's argument that follows is not that the Jew was incomplete and needed the coming of Christ to perfect his position before God, but that his position under the law-works principle was absolutely wrong because it sought to establish righteousness by human effort rather than by accepting God's gift of righteousness. Though it is true that our Lord fulfilled the Law, this passage is not teaching that, but rather that He terminated the Law and provided a new and living way to God.²

Ryrie acknowledges that Rom 10:4 can mean “purpose” but he rejects that interpretation because it does not square with his personal theology. He rather adopts a western mindset regarding the word “end” which is consistent with his theology. After that, he forces the rest of the passage to fit his understanding.

But let's examine the Romans passage a little more closely.

² *Basic Theology - A Popular Systematic Guide To Understanding Biblical Truth*, Charles C. Ryrie, 1986, SP Publications Inc., Victor Books, Wheaton IL, pp. 302-303.

Rom 10:4-10

4 For Christ is the end of the law for righteousness to everyone who believes. 5 For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness. 6 But the righteousness based on faith speaks thus, "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down), 7 or 'Who will descend into the abyss?' (that is, to bring Christ up from the dead)." 8 But what does it say? "The word is near you, in your mouth and in your heart" — that is, the word of faith which we are preaching, 9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; 10 for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

Let's take this passage apart, line by line, in the Greek, and give it an interpretation consistent with the rest of Scripture.³

⁴	τέλος	γάρ	νόμου	Χριστός	εἰς	δικαιοσύνην	παντὶ	τῷ	πιστεύοντι.
is the	end	For	of the law	Christ	for	righteousness	to every one		that believeth.
<u>9999</u>	<u>5056</u>	<u>1063</u>	<u>3551</u>	<u>5547</u>	<u>1519</u>	<u>1343</u>	<u>3956</u>	<u>3588</u>	<u>4100</u>
	Télos	gár	nóμου	Christós	eis	dikaíosúneen	pantí	toó	pisteúonti

³ I am not a Greek scholar. But I have relied heavily on a Greek scholar in my congregation, a Jew by the name of Jason. He has translated each sentence, which might have a different English rendering than the passage quoted from the NAS herein. But I trust Jason's translation more than that of the NAS.

The key words of this passage begin with the first word: Τέλος (Télos) – This word is commonly translated as “end”, but its meaning depends on context. It can also mean: goal, purpose, culmination, fulfillment and completion.

Νόμου (Nóμου) – This refers specifically to the Torah.

Χριστὸς (Christós) – Refers to Messiah, meaning “Anointed One.”

Δικαιοσύνην (Dikaíosýnēn) – Righteousness, justification, being made right with God.

Πιστεύοντι (Pisteúonti) – Present active participle of “to believe”, meaning “to the one who believes.”

Now, let’s open up the passage, using a better understanding of Greek.

Τέλος γὰρ νόμου Χριστὸς (Télos gar nóμου Christós) – “For Messiah is the goal [point] of the Torah.”

Τέλος (télos) means goal, culmination, or fulfillment, not termination.

Paul does not say Messiah abolished the Torah, but rather that He fulfills its purpose—leading to righteousness.

εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι (eis dikaíosýnēn panti tō pisteúonti) – “For righteousness to everyone who believes.”

Righteousness does not come from Torah alone but through faith in Messiah, who brings Torah to its intended goal.

Romans 10:5

Μωϋσῆς γὰρ γράφει (Mōysēs gar gráphēi) – “For Moses writes...”

Paul quotes Leviticus 18:5, showing that Torah demands righteousness.

ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς (hoti ho poiēsas auta anthrōpos zēsetai en autois) – “That the one who does these things [deeds consistent with Torah] shall live by them.” Torah promises life through obedience, but no one perfectly keeps it—this is why Messiah is necessary.

Romans 10:6-7

ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει (hē de ek pístēōs dikaiosýnē hoútōs légei) – “But the righteousness of faith says this...” Paul contrasts righteousness by faith with righteousness by law-keeping.

μὴ εἶπης ἐν τῇ καρδίᾳ σου (mē eípēs en tē kardía sou) – “Do not say in your heart...” Paul quotes Deuteronomy 30:12-14, showing that Torah always pointed to faith-based righteousness.

Τίς ἀναβήσεται εἰς τὸν οὐρανόν; (Tís anabēsetai eis ton ouranón?) – “Who will ascend into heaven?” Righteousness is not about human effort to reach G-d.

ἢ, τίς καταβήσεται εἰς τὴν ἄβυσσον; (ἔ, τίς katabēsetai eis tēn ábysson?) – “Or who will descend into the abyss?” Messiah has already accomplished what is necessary. Faith is required, not striving.

Romans 10:8

ἀλλὰ τί λέγει; (allá tí légei?) – “But what does it say?” The “it” referred to is Torah, which he will now quote.

ἐγγύς σου τὸ ῥῆμα ἐστίν (engýs sou to rhēma estin) – “The word is near you...” Paul quotes Deuteronomy 30:14 to show that righteousness through faith has always been the right path.

ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου (en tō stomatí sou kai en tē kardía sou) – “In your mouth and in your heart.” G-d has always wanted His instructions to not only be spoken by us, but to be internalized by us. And this Torah message is the “word of faith” that Paul has been preaching to them. This is contrasted with striving for obedience, without an active faith.

Romans 10:9

ὅτι ἐὰν ὁμολογήσης ἐν τῷ στόματί σου (hoti eán homologēsēs en tō stomatí sou) – “That if you confess with your mouth...” Confession is the first action of faith.

Κύριον Ἰησοῦν (Kýrion Iēsoûn) – “That Jesus (Yeshua) is Lord.” Recognizing Messiah as L-rd means more than merely acknowledging Him as Messiah. It includes submitting to His authority and following in His example, as He demonstrated the fulfillment of Torah. We are to walk as He walked.

καὶ πιστεύσης ἐν τῇ καρδίᾳ σου (kai pisteúsēs en tē kardía sou) – “And believe in your heart...” The proof of faith is not merely doing the right thing, it is having a heart for G-d’s ways as you do them.

ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν (hoti ho Theós auton ēgeiren ek nekrōn) – “That God raised Him from the dead.” The resurrection proves Messiah’s authenticity and authority.

Romans 10:10

καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην (kardía gar pisteúetai eis dikaiosýnēn) – “For with the heart one believes unto righteousness.”

The entry portal to the covenant relationship with G-d is faith from the heart.

στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν (stómati de homologeítai eis sōtērian) – “And with the mouth confession is made unto salvation.”

Faith in G-d’s work through Messiah is publicly affirmed through confession. Confession is evidence that your faith is real.

With this closer examination, we can now see how Ryrie was in error in his statement that Yeshua “terminated the Law and provided a new and living way to G-d.”

Paul did not extensively quote from Torah in his letter as a way of showing that it was now gone. But he did show how Yeshua’s death was part of G-

d's plan from the beginning, and our entry into the covenant relationship with G-d is by faith (and confession) and not by "doing stuff."

Let's look at another passage.

Rom 7:4-6

4 Therefore, my brethren, you also were made to die to the Law through the body of Christ, that you might be joined to another, to Him who was raised from the dead, that we might bear fruit for God. 5 For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death. 6 But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.

Let's unpack this one in the same way.

Romans 7:4

ὥστε (hōste) – "Therefore," This signals a conclusion statement of a previous discussion.

ἀδελφοί μου (adelphoi mou) – "My brothers." Paul is addressing believers.

καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ (kai hymeis ethanatōthēte tō nomō) – “You also were put to death to the Law,” This is a modification of an idiom. When one is not “under the Law” it means that the person is redeemed from the penalty due to him for his violation of that Law. Here, being “put to death to the Law” means the same thing.

διὰ τοῦ σώματος τοῦ Χριστοῦ (dia tou sōmatos tou Christou) – “Through the body of Messiah,” This refers to His crucifixion where Yeshua took upon Himself all our sins, thus satisfying justice.

εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ (eis to genesthai hymas heterō) – “So that you might belong to another,” This refers to the process of redemption as set out in Torah. A person can purchase another person – redeem him – from slavery. When that is done, the slave becomes the property of the one redeeming him. Since Yeshua redeemed us, and set us free from the slavery of sin, we are now slaves to Him and to righteousness.

τῷ ἐγερθέντι ἐκ νεκρῶν (tō egerthenti ek nekrōn) – “To the one raised from the dead,” This makes it clear that the ownership of us belongs to King Messiah, whose resurrection demonstrated His authority and dominion over death.

ἵνα καρποφορήσωμεν τῷ Θεῷ (hina karpophorēsōmen tō Theō) – “So that we may bear fruit for God,” Paul will expand on this theme a few chapters later, speaking of the grafting-in process. When we move from the realm of darkness to the realm of light, our fruit changes from bitter fruit to sweet fruit, because we are now drawing from the sap of the cultivated tree.

Romans 7:5

ὅτε γὰρ ἦμεν ἐν τῇ σαρκί (hote gar ēmen en tē sarki) – “For when we were in the flesh” This begins a contrast between being in the realm of darkness and the realm of light. The idiom “in the flesh” is contrasted with “in the Spirit.” “In the flesh” means that our sinful nature was dominating us, and the power of G-d was not in us.

τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου (ta pathēmata tōn hamartiōn ta dia tou nomou) – “The passions of sin, aroused by the Law,” The word translated as “aroused” can also mean “deadly disease.” This signifies that the Torah diagnosed our deadly disease causing the passions of sin to be part of us.

ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν (enēргеito en tois melesin hēmōn) – “Were at work in our members,” “in our members” is an idiom which refers to the actions of all the parts of our body. The deadly disease of sin was being evidenced by how we lived our lives.

εἰς τὸ καρποφορῆσαι τῷ θανάτῳ (eis to karpophorēsai tō thanatō) – “So that we bore fruit for death,” This conclusory statement shows the culmination of a life lived in darkness of our sinful nature. Our “fruit” – our works – were not of life, but of death.

Romans 7:6

νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου (nyni de katērgēthēmen apo tou nomou) – “But now we have been released from the Law,” This is an idiom. Being “released from the Law” means we were guilty of the violation of the Torah, which carried with it the death penalty, but someone else came to our aid, and paid what we owed. Thus we were released from “custody” and set free.

ἀποθανόντες ἐν ᾧ κατειχόμεθα (apothanontes en hō kateichometha) – “Having died to what held us,” What previously held us captive was the rightful condemnation of our violation of Torah, but it is as if we died (thus satisfying the requirements of the death penalty) but we were raised again to the “newness of life” because we are alive now and guilt-free.

ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος (hōste douleuein hēmas en kainotēti pneumatos) – “So that we serve in the newness of the Spirit,” Once we are spiritually dead and resurrected, we are alive again and the Spirit guides our actions, not the evil fleshly desires.

καὶ οὐ παλαιότητι γράμματος (kai ou palaiotēti grammatos) – “And not in the oldness of the letter,” Since the price for our failure is paid, the Torah no longer condemns us, and “all things are made new.” We no longer should approach Torah with a downcast heart, but with the same joy we had before we were found guilty.

Let’s look at another passage.

Gal 3:1-14

3 You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?
2 This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith? 3 Are you so foolish? Having begun by the Spirit, 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 Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith? 6 Even so Abraham believed God, and it was reckoned to him as righteousness. 7 Therefore, be sure that it is those who are of faith who are sons of Abraham. 8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "All the nations shall be blessed in you." 9 So then those who are of faith are blessed with Abraham, the believer. 10 For as many as are of the works of the Law are under a curse; for it is written, "Cursed is everyone who does not abide by all things written in the book of the law, to perform them." 11 Now that no one is justified by the Law before God is evident; for, "The righteous man shall live by faith." 12 However, the

Law is not of faith; on the contrary, "He who practices them shall live by them." 13 Christ redeemed us from the curse of the Law, having become a curse for us — for it is written, "Cursed is everyone who hangs on a tree" — 14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.

We find only one hint at what the central issue was in the congregation in Galatia, and we must wait until chapter 5 to see it.

Gal 5:2-12

2 Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. 3 And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law. **4 You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.** 5 For we through the Spirit, by faith, are waiting for the hope of righteousness. 6 For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love.

We see that there was a teaching that had taken hold of people in that congregation that they must be “justified by law.” This means that they would only be permitted entry to the doorway of justification by means of keeping Torah. This was a “works righteousness” teaching that we still find somewhat popular in some circles.

The problem with this teaching was in determining just how many of the 613 commandments of Torah one must observe, and how faithfully that observance must be, so that you finally crossed the line from death to life. There was a sect of Jews in Israel during this time of history who had made a theology of Torah observance being central to becoming part of the body of faith.

A number of writings which condensed this theology into a small “how to” manual have been uncovered, mostly in Qumran. The title of this small compendium of what they considered to be Torah essentials for those from the nations seeking entry into the family of faith, was *Miqsat Ma’aseh Torah* (“various works of the Law”). It has been known in the archeology world as the “MMT.” This was shortened in common usage to be “works of the Law.”

The MMT contains a number of rulings based upon Torah commands, a number of which are directed specifically toward people from among the nations who are interested in becoming one of G-d's people.

The Qumran community clearly believed that obedience to G-d's Torah was the only pathway to justification. They were insisting that one could not be brought into covenant relationship with G-d until one was first circumcised and then kept at least the commandments detailed in the MMT. Thus, they appointed themselves the "doorkeepers" of the faith in the One true G-d.

It is important to note that the Greek equivalent of *ma'ase torah* is likely *ergon nomou*. *Ergon nomou* is commonly translated as "works of the law" in English versions of Romans 3:20, 28 and in Galatians 2:16; 3:2, 5, 10. The Dead Sea Scrolls version of the MMT as well as the letters of Paul use this identical phrase. Furthermore, the language used by Paul in Galatians 2:16 is a direct reference to the opposing theology expressed in the MMT.

Thus, Paul's warnings about the erroneous theology that one would achieve covenant relationship with G-d by doing certain Torah-based actions, were direct refutation of the MMT theology.

Paul made it clear that “faith working through love” was the entry point of justification. That was true as far back as Abraham. That was true at the time of Paul’s letters, and it is true today. That never changed.

Paul did warn that those who received circumcision were bound to keep the entirety of Torah. He was right. Circumcision and the obligations of Torah are the entry points for the Abrahamic and Mosaic levels of covenant relationship. When one is at those levels, much is required, because they are fully “grafted-in” and their fruit is expected to be holy as He is holy. Paul described those who jump into that level of covenant relationship as being under strict judgment, “cursed is everyone who does not abide by all the things written in the book of the Law [Torah] to perform them. In other words, when you take upon yourself the obligation of Torah observance, and fall short, you are under the condemnation of the Law and worthy of the death penalty.

And since those who were espousing the MMT theology had rejected Yeshua as Messiah (and the sacrifice He gave as payment for our sins) then they would remain under that curse. He urged his followers in Galatia not to follow the MMT pathway to destruction.

He reminded them that “Christ redeemed us from the curse of the Law, having become a curse for us.” What was the “curse of the Torah?” It was the death penalty for sin. How did Yeshua “become a curse for us?”

John 3:14-18

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; 15 that whoever believes may in Him have eternal life.

16 "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life. 17 "For God did not send the Son into the world to judge the world, but that the world should be saved through Him.

Reread the Galatians passage now, as a rebuke against the proponents of the MMT theology. And now that you know much better how all these troublesome passages actually are properly translated and interpreted, continue to read the letters of Paul and see them in a new way. You will find them to be consistent with all the other passages of Scripture which form the basis of good theology. You will find, as I did, that Paul is neither a hypocrite nor a liar.