

February 7, 2026
 How to Be Righteous
 Galatians 3:16-21



I am a frustrated astronaut. [from Ben Troyer]

The Babylon Bee:

“Make them laugh, and while their mouths are open, pour truth in.” — Harold Clurman

[<https://cl.babylonbee.com/m/1/93403970/02-b26037-d610b7de962f4244801650ef24c71247427/894/a8d3a6e4-ee61-4760-b7f7-7e2fa1aa518>]

Messianic Judaism =

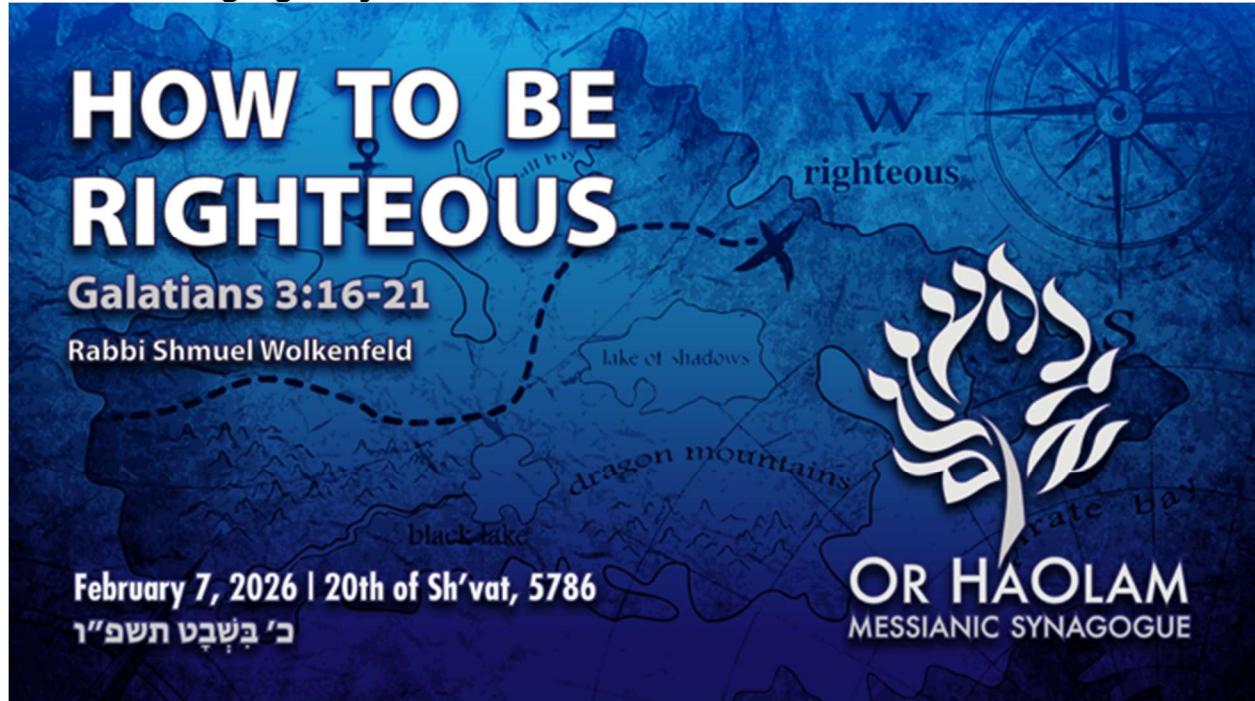
The Presence of Messiah +
 The Covenantal Jewish Context

So, Or HaOlam has steered down a narrow path that has deep and dangerous ditches on either side - one titled Crazy Charismatic Chaos and the other Rigid Rabbinical Righteousness.

[Major crises on both sides

Too IHOPy → lost congregants

Too Jewish → lost congregants]



How to be righteous: Messianic + Judaism

1. Galatians grid
2. Yeshua's Jewish Joy
3. Cernan systematic
4. Applications: tithing, outreach, talebearing, visit Israel

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[*NOT Yeshua plus anything. We are walking with the Jewish people BECAUSE of Yeshua. There is a bit of different level of joy in Messianic Jewish worship: Covenantal unity.*]

Gal 3:16-21 Now the promises were made to Avraham and to his seed. It doesn't say, "and to seeds," as if to many; on the contrary, it speaks of one — "and to your seed" — and this "one" is the Messiah. [Genesis 12:7; 13:15; 17:7; 24:7]

Preposition **ל**
"to"

Noun Masc sing
זרע

Possessive 2nd
person ms **ך**

Plural **זרעים**

lə·zar·'ă·kā,
לְזַרְעָךְ
to your descendant
Prep-I | N-msc | 2ms

David Stern's drash:

- (1) Israel is God's son.
- (2) The Messiah is God's Son.
- (3) Israel is descended from Avraham, is Avraham's seed, the children of Avraham.
- (4) The true children of Avraham are those who trust.
- (5) Those who trust in Yeshua are united with him by that trust — they are part of his Body, one with him, one, singular.
- (6) In the thinking of the Tanakh, a king represents his people to the point of being one with them; and the king of Israel is treated as representing Israel, standing for them, being one with them.
- (7) The Messiah Yeshua is the King of Israel, the promised Son of David, one with Israel.
- (8) By trusting. Gentiles become identified with and in some sense a part of Israel.
- (9) All of God's promises reach their culmination and fulfillment in the Messiah, who is Avraham's "seed."

[*So, many possible interp of "your seed. "Only one primary, all others dependent. All about Yeshua!*]

Gal 3:16-21 Here is what I am saying: the legal part of the Torah, which came into being 430 years later,

The legal part of the Torah came into being in the days of Moshe, 430 years later than Avraham.

In Judaism, the word "Torah" usually means one of the following:

[Quote about "your seed" to Avraham.]

(1) the Humash (Pentateuch, Five Books of Moses),

(2) the Tanakh (the Hebrew Scriptures),

(3) the Tanakh (Written Law) together with the Oral Law, or

(4) all true religious teaching (see Mt 5:17N). In any of these senses the Torah includes the promises to Avraham.

But here "the Torah" means none of these. Shaul means its specifically legal portions, from the elements which existed previously. He is contrasting the Torah's commandments with its promises.

[to use Jewish language from a couple of centuries later, contrasting halakhah (what to do, how to live) with aggadah (narrative).]

Therefore, even if the legal part of the Torah had required legalistic obedience without trust, it could not nullify an oath sworn or: "a covenant established"; earlier by God, so as to abolish the promise to Avraham, which says that Gentiles will be blessed through Avraham without having to become Jews.

Gal 3:16-21 Here is what I am saying: the legal part of the Torah, which came into being 430 years later, does not nullify an oath sworn by God, so as to abolish the promise. For if the inheritance comes from the legal part of the Torah, it no longer comes from a promise. But God gave it to Avraham through a promise. So then, why the legal part of the Torah?

If the inheritance comes by legalism, that is, by meeting the condition of legally following the Torah's prescriptions, then it no longer comes from an unconditional promise. The very promise referred to is set forth in the Torah itself, in the book of Genesis. It was added in order to create transgressions, until the coming of the seed about whom the promise had been made. Moreover, it was handed down through angels and a mediator. Now a mediator implies more than one, but God is one.

A key purpose of the commandments was to make Jewish people ever aware of their sin — not that Jews were more sinful than Gentiles, but that, like Gentiles, Jews too "fall short of earning God's praise" (Ro 3:23). The Torah "creates" transgressions by containing commandments which people break,

[Jewish guilt]

[Also Roman Catholic guilt.]

At least in some cases the guilt they feel causes them to despair of ever earning God's praise by their own works, so that they come to God in all humility to repent, seek his forgiveness, and trust him.

Until the coming of the "seed," Yeshua about whom the promise had been made. From the time of Moshe until the coming of Yeshua, the Torah had this "consciousness-raising" role. The Torah still exists, and for those who have not yet come to trust in Yeshua it still has this function.

Gal 3:16-21 Does this mean that the legal part of the Torah stands in opposition to God's promises? Heaven forbid! For if the legal part of the Torah which God gave had had in itself the power to give life, then righteousness really would have come by legalistically following such a Torah.

Gal 3:22-29 But the Scripture has locked up the whole world under sin, so that the promise based on trust in Messiah Yeshua might be given to those who trust. Now before faith came, we were being guarded under Torah—bound together until the coming faith would be revealed.
[*Torah is still with us, drawing us to Messiah, living FOR Messiah, according to the mitzvot.*]



[*NOT Yeshua plus anything. We are walking with the Jewish people BECAUSE of Yeshua. There is a bit of different joy in Messianic Jewish worship: Covenantal unity.*]

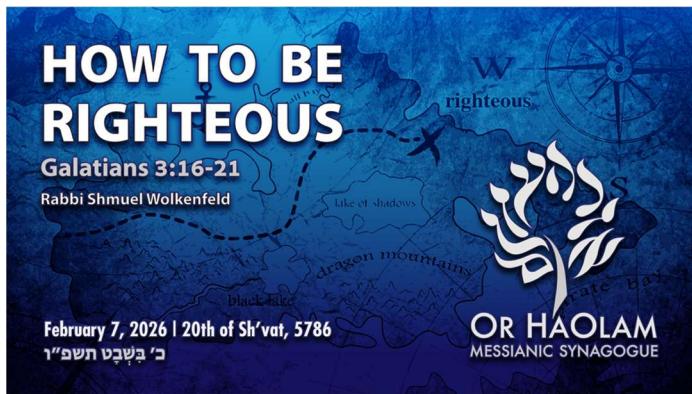
Gal 3:22-29 Therefore, the Torah became our guardian to lead us to Messiah, so that we might be made right based on trusting. But now that faith has come, we are no longer under a guardian. For you are all sons of God through trusting in Messiah Yeshua. For all of you who were immersed in Messiah have clothed yourselves with Messiah.
[*It all gets sort of mystical*]

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female—for you are all one in Messiah Yeshua. And if you belong to Messiah, then you are Abraham's seed—heirs according to the promise.

[*Don't go woke on me. There is still male and female, so there is still a covenantal difference between Jews and Gentiles. Basically, referring to the Land of Israel promises.*]

Yermiyahu 31:9-11 Hear the word of Adoni, O nations, and declare it in the distant islands, and say: 'He who scattered Israel will gather and watch over him, as a shepherd does his flock.' For Adoni has ransomed Jacob. He redeemed him from the hand of one stronger than he. They will come and sing on Zion's height, radiant over the bounty of Adoni—Then will the virgin rejoice in the dance, both young men and old men together. For I will turn their mourning into joy, and I will comfort them, and make them rejoice out of their sorrow.

[*Jewish joy because redemption after unimaginable suffering!*]



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Eugene Andrew Cernan (1934–2017) American astronaut, naval aviator, electrical engineer, aeronautical engineer, and fighter pilot.

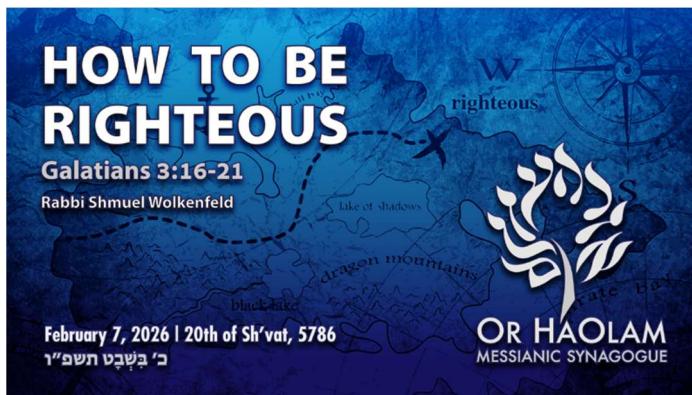
[https://en.wikipedia.org/wiki/Gene_Cernan]

Cernan aboard Gemini 9A

<https://airandspace.si.edu/stories/editorial/almost-blind-and-completely-exhausted-gene-cernans-disastrous-gemini-spacewalk>



We need that same absolute determination to serve Yeshua and obey scripture as Eugene Cernan had to return alive to the Gemini spacecraft!



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My understanding of tithing was not made clear enough previously. I just assumed it was. So if you entered into membership of Or HaOlam with a varying concept, consider yourself “grandfathered.” But this is what I think the scripture means.

Regardless of what financial distress or pressure one is in, the first 10%, 1/10, one out of 10 dollars you get in your paycheck or other income increase, you give to the local congregation without designation. That makes the tithe both the first fruit and given to the storehouse. That's what I do with every dollar.

[Dawn and I do. Then we give offerings.]

Vayikra/Lev 27.30-31 “All the tenth given from the land, whether from planted seed or fruit from trees, belongs to Adoni; it is holy to Adoni. If someone wants to redeem any of his tenth, he must add to it one-fifth.

[I've heard it said that you haven't given anything when you tithe, it belongs to Adoni, just entrusted to you.]

Malakhi 3.10 Bring the whole tenth into the storehouse, so that there will be food in my house, and put me to the test,” says Adoni-Tzva’ot. “See if I won’t open for you the floodgates of heaven and pour out for you a blessing far beyond your needs.

[So, without designation.]

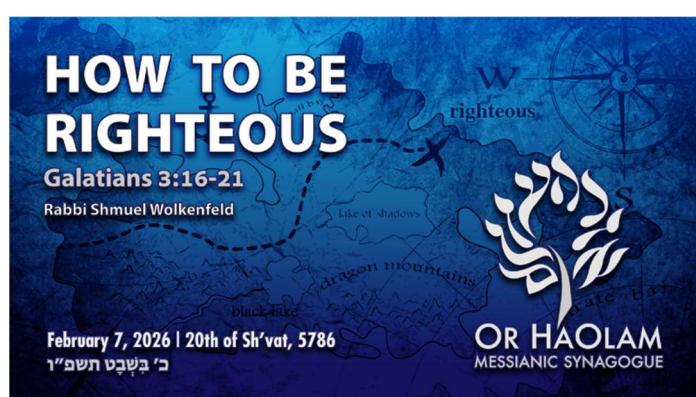
What about the Messianic Scriptures? Torah for Gentiles?

1 Cor 9.13-14 Don’t you know that those who work in the Temple get their food from the Temple, and those who serve at the altar get a share of the sacrifices offered there? So also, the Lord directed that those who proclaim the Good News should get their living from the Good News.

houtōs kai hoútō – like this . . . ; in this manner, in this way (fashion), in accordance with this description (i.e. corresponding to what follows); in keeping with; along this line, in the manner spoken.

So also

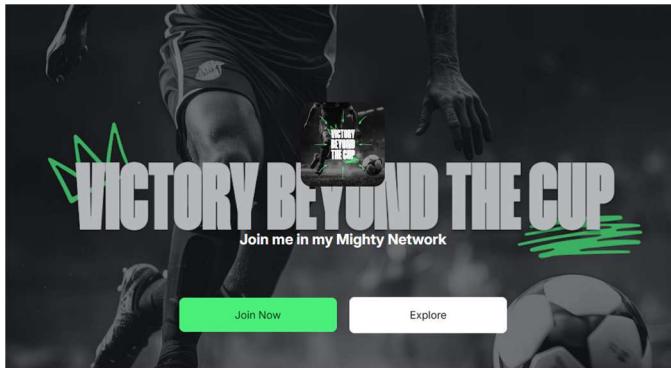
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Ester 9.20-22 **Mordekhi recorded these events and sent letters to all the Jews in all the provinces of King Achashverosh, both near and far, instructing them to observe the fourteenth day of the month of Adar and the fifteenth day, every year, [to commemorate] the days on which the Jews obtained rest from their enemies and the month which for them was turned from sorrow into gladness and from mourning into a holiday; they were to make them days of celebrating and rejoicing, sending portions [of food] to each other and giving gifts to the poor.**

[Portions of food, Mishloakh manot]

Mishloakh Manot, February 28, 2026



[\[https://victory-beyond-the-cup-community.mn.co/\]](https://victory-beyond-the-cup-community.mn.co/) [at Arrowhead]

Kansas City World Cup Schedule

Group Stage Matches:

1. Tuesday, June 16, 2026 at 9:00 PM ET (8:00 PM local)
 - Argentina vs. Algeria (Group J)
2. Saturday, June 20, 2026 at 8:00 PM ET (7:00 PM local)
 - Ecuador vs. Curaçao (Group E)
3. Thursday, June 25, 2026 at 7:00 PM ET (6:00 PM local)
 - Tunisia vs. Netherlands (Group F)
4. Saturday, June 27, 2026 at 10:00 PM ET (9:00 PM local)
 - Algeria vs. Austria (Group J)

Keep up with Victory Beyond the Cup Community on the go.

Download the App



M Powered by Mighty



Scan it with your Phone



Sports

Kansas City unveils first look at World Cup fan fest. Spoiler: There's a big screen!

You can expect to find watch parties and festivities at [Power & Light](#), which has served as an iconic soccer gathering zone in the past, as well as other pop ups across



Register to Compete, Host, & Volunteer

JCC Maccabi 2026 Is Going to Kansas City and Toronto!
<https://jcckcmaccabi.org/>

Register to Compete, Host, & Volunteer

Registration is now open for volunteers, host families, and Kansas City athletes to officially sign up to be part of the 2026 Games.

Register today to confirm your interest in participating.

REGISTER NOW

Kansas City

Aug. 2-7, 2026



Volunteer Your Time

Calling all community volunteers for the 2026 JCC Maccabi Games! Depending on your interest, abilities, and schedule, we can cater volunteer shifts to best fit you. Volunteers are needed leading up to the games as well as the week of the games from Aug. 2-7, 2026. Volunteers of all faiths welcome.

LEARN MORE

**HOW TO BE
RIGHTEOUS**

Galatians 3:16-21
Rabbi Shmuel Wolkenfeld

February 7, 2026 | 20th of Sh'vat, 5786
כ' בשׁבֵט הַשְׁפֵרָה

OR HAOLAM
MESSIANIC SYNAGOGUE

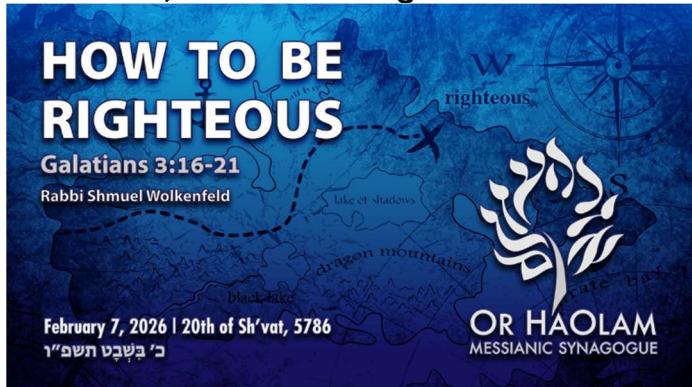
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Mishlei Prov 26.17-28 Like someone who grabs a dog by the ears is a passer-by who mixes in a fight not his own. If there's no wood, the fire goes out; if nobody gossips, contention stops. As coals are to embers and wood to fire is a quarrelsome person to kindling strife. [My guideline is that if you say anyone's name, you are on dangerous ground. Either positive or helpful. If negative, likely sinning. Just talk to people, not about them.]

A slanderer's words are tasty morsels; they slide right down into the belly. Like silver slag overlaid on a clay pot are lips that burn [with friendship] over a hating heart. A lying tongue hates its victims, and a flattering mouth causes ruin.

He may speak pleasantly, but don't trust him; for seven abominations are in his heart. His hatred may be concealed by deceit, but his wickedness will be revealed in the assembly. Whoever digs a pit will fall into it, and a stone will come back on the one who starts it rolling. A lying tongue hates its victims, and a flattering mouth causes ruin.



<https://orhaolam.com/index.php/israel-tour-2026>

Our first erev Shabbat with Chaim Malespin



<https://aliyahreturncenter.com/about-us/>

