

Torah upon those who disregard it, He is acting in faithfulness to His word. But the only possible hope for actually living according to the Torah is to be led by the Spirit of God: “For all who are being led by the Spirit of God, these are sons of God.” And only those who are “in Messiah” have the Spirit.

Paul’s quote of Deuteronomy 27:26 is neither directly from the Lxx nor a close translation of the Hebrew. It appears that Paul may be paraphrasing the Lxx or quoting it in a general way. While he uses slightly different terms, the meaning is nonetheless the same. In the larger context of Deuteronomy, the statement that one must abide by all the words of the Torah is an emphasis upon the unity of the Torah. Those who are truly covenant members are not allowed to “pick and choose” the statutes and ordinances which they want to obey. The Torah comes to the covenant members as a whole, and they must accept it as a whole if they are to prove themselves to be covenant members. Such a full acceptance of the covenant will also result in the acceptance of the Messiah. This is important to Paul because from his perspective, the Messiah (and thus, Yeshua) was the central aspect of the Torah. To fail to be faithful to Him was a clear breach of the Torah which could only result in cursing, not blessing. That is because faith in the Promised One of the Torah is itself the avenue by which one is able to obey. Dunn’s comments are worth noting:

What the covenant law demanded, in Paul’s view, is the obedience which expresses such faith (Rom 1.5), the love which is the outworking of such faith (Gal 5.6), not requirements of the law understood and practiced in such a way as to deny the sufficiency of the very faith on which the covenant was based.³⁸

Indeed, the Torah consistently enjoins upon Israel her careful welcome of the Gentiles, not their exclusion. If the Gentiles were chosen by God to be covenant members as the promise to Abraham clearly indicated, then to restrict their involvement on the basis of man-made rituals (that of the proselyte ceremony) was contrary to Torah. This Paul proves by quoting Habakkuk 2:4—

11 Now that no one is justified by the Torah before God is evident; for, “THE RIGHTEOUS MAN SHALL LIVE BY FAITH.”

Habakkuk 2:4 formed a central principle in Paul’s theology: he quotes it also in Romans 1:17. Since Abraham was declared righteous (“justified”) because he believed in God, the statement of the prophet only confirms what Moses had written. One did not stand righteous before God based upon his inclusion in Israel but by his faith in God, and thus in God’s Messiah. The question of whether “by faith” should attach to the subject (“the righteous by faith”) or the verb (“shall live by faith”) is actually moot in this context, for Paul agrees to both. A person is declared righteous on the basis of faith, because genuine faith always leads to godly living, that is, living righteously. God declares a person who believes as righteous, because He will inevitably make him righteous: what He has begun He indeed will finish (Phil 1:6).

So obvious is this in Paul’s understanding that he (either rhetorically or

[page 104]

³⁸ Dunn, *Galatians*, p. 173.

ironically) presents it as an indisputable axiom which is likewise evident (*δηλος, delos*) in the minds of the Influencers and therefore in need of no further proof. The word does mean “to make clear,” “to reveal,” “to make understandable.” Paul’s underlying message is this: anyone who knows the Tanach would also know that right-standing before God begins with faith, not with the works of the Torah. The phrase “justified by the Torah” in this verse should most likely be taken as a short-hand form for “justified by the works of the Torah.” Paul is not in disagreement with James who taught that one is seen to be just (justified) by his obedience to the Torah (James 2:21ff). His statement that no one is justified by the Torah should be understood in the context as stating that “no one is justified simply because he is reckoned as part of Israel.” And to be even more specific in terms of the context of Galatians, “a Gentile will never be reckoned as righteous on the basis of becoming a proselyte.”

If we were to grasp the perspective of the Influencers by their core message, it would be: “Gentiles can never be part of the covenant.” Only Israel has been given the covenant, and thus entrance into that covenant was through joining Israel by acquiring the legal status of “Jewish.” In contrast, the core message of Paul, Yeshua, and the Prophets was that righteousness (covenant membership) was the fruit of saving faith because (like Abraham), faith in God and His Messiah always brings about righteousness. The basic message of Paul, then, was “all who have faith are covenant members.” Dunn³⁹ represents this essential difference like this:

covenant → works of the Torah → exclusion of Gentiles

covenant → faith → blessing open to all nations

In this representation, the Influencers’ perspective may be explained this way: covenant membership is granted to all who are within Israel. Gentiles come into the covenant through becoming proselytes, which means they are no longer Gentiles. Thus, no Gentiles are ever covenant members. The second representation, that of Paul, is that the covenant consists of those who are of the faith of Abraham, and as such, covenant status may be extended to all who have faith, including the Gentiles.

Since the Influencers’ perspective excluded all Gentiles from the covenant (since their entrance into the covenant changed their pedigree), it also denied the final promise of the covenant, that “in your seed all the nations of the earth shall be blessed.” In this regard, it denied the Torah rather than establishing it. On the other hand, covenant membership on the basis of faith fulfilled the covenant and thus the Torah.

What is more, the prevailing view (represented by the Influencers) also produced an over-confidence in the possession of the Torah as marking a distinction between the Jew and the nations, and such over-confidence blinded one to the seriousness of sin. Since the Torah was viewed as an ethnic marker separating Jew from non-Jew (and thus covenant member from non-covenant member), “the Jew” felt safe within the Torah, putting him all the more under sin (Romans 2:1-3:20). In this situation, he was blinded to the fundamental importance of faith and the Messiah (and His work) as the object of that faith. And he was therefore also blinded to the fact that the covenant was, from its beginning, a matter of God’s grace. As such, any view of the covenant, includ-

[page 105]

³⁹ Dunn, *Galatians*, p.173.

ing one's method for bringing Gentiles into the covenant, which lacked conformity to this ever present principle of grace, was itself spurious and contrary to the nature of the covenant itself.

Could this line of reasoning have resonated in the minds of the Influencers? One can hardly think so. But it might have found a reasonable acceptance among the Galatians. After all, they had experienced the presence of the Spirit in their early steps of faith, and all they needed to help them past the arguments of the Influencers was the assurance that their faith had, indeed, placed them within the covenant. Paul's insistence that the covenant was based upon God's mercy and grace and not upon obedience to the Torah offered that solid foundation which they sought.

Paul's quote from Habakkuk 2:4 is, once again, neither directly from the Hebrew text (MT) nor from the Lxx.

MT	Lxx	Paul
<p>הַנֶּה עֹפֵלָה לֹא־יִשְׁרָה נַפְשׁוֹ בּוֹ :יִצְדִּיק בְּאִמּוּנָתוֹ יְיָהּ:</p> <p>Behold, as for the proud one, his soul is not right within him; but the righteous one will live by <u>his</u> faith.</p>	<p>ἐὰν ὑποστείληται οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται</p> <p>If he should draw back, my soul has no pleasure in him; but the righteous one shall live by <u>My</u> faith.</p>	<p>ὁ δίκαιος ἐκ πίστεως ζήσεται</p> <p>The righteous one shall live by faith.</p>

The Hebrew text has the possessive pronoun "his faith," (אִמּוּנָתוֹ) while the Lxx has "my faith" (πίστεώς μου). Paul, on the other hand, quotes the text as an axiom or principle which therefore needs no possessive pronoun. Either one could have fit his argument well, whether the righteous one lives as a result of his personal faith in God ("his faith"), or he lives because God is faithful to His promises ("My faith") makes little difference for Paul in the current argument. The point is simply that covenant status (at least from the human point of view⁴⁰) is the result of faith which leads to obedience (faithfulness) and not vice versa. One is not first a covenant member and then believes resulting in faithfulness. One first exercises faith through which he is seen as a covenant member, whose life within the covenant is one of faithfulness (=obedience).

Paul substantiates this divine order of covenant membership through yet another quote from the Tanach, Leviticus 18:5.

[page 106]

40 From the divine perspective, covenant status begins with God's sovereign election of the individual or the nation, not their response to Him in faith. But from the human perspective, the response of faith is the first certain indication of genuine covenant membership.

MT	Lxx	Paul
<p>וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אִתְּכֶם וְהָיִיתֶם בְּהֵם אֲנִי יְהוָה:</p> <p>So you shall keep My statutes and My judgments, by which, when a person does them, he will live in (by) them. I am the LORD.</p>	<p>καὶ φυλάξεσθε πάντα τὰ προστάγματά μου καὶ πάντα τὰ κρίματά μου καὶ ποιήσετε αὐτά ἅ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτοῖς ἐγὼ κύριος ὁ θεὸς ὑμῶν</p> <p>So you shall keep all My ordinances and all My judgments and do them, which the person who does them, he will live in (by) them. I am the Lord your God.</p>	<p>ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς</p> <p>The one who does them will live in (by) them.</p>

Paul appears to combine the MT and the Lxx in his quote. He does not include the word “person” (מִשְׁפָּט, ἄνθρωπος) as the MT and Lxx do, but he includes the direct object “them” (αὐτά, *auta*, “do them”) which the MT has but the Lxx lacks. Once again, Paul is quoting this as an axiom or principle, and as such wishes to make it universal. Therefore, the inclusion of the term “person” is not necessary.

Paul wishes to stress what the original context of Leviticus 18:5 indicates: the life of obedience is one of covenant membership, not entrance into the covenant. Those who do the statutes and judgments are those who are already within the covenant, for Leviticus 18 is describing covenant life, not a proscribed method for entering the covenant.⁴¹

Thus Paul introduces the quote from Leviticus 18:5 with the words, “Now the Torah is not of (out from) faith.” If we count the expression “from the hearing of faith” (literally, “out from the hearing of faith”) found twice in the opening verses of this chapter, this is the seventh time in these few verses that we have the expression ἐκ πίστεως, *ek pistis*, “out from faith.” Paul has utilized this expression to contrast the “works of the Torah,” his short-hand way of expressing the Influencers’ viewpoint, that covenant membership is based upon ethnic identity, itself characterized by Torah observance. Since this contrast is the central theme of this section, Paul can simply use the word “Torah” to mean “the works of the Torah,” as he did in verse 11: “no one is justified by the Torah,” meaning “no one is justified (gains covenant membership) through becoming a proselyte.” It seems clear that he is doing the same here: “the Torah is not of faith” means “the works of the Torah/becoming a proselyte is not out from faith.” This he proves by quoting Leviticus 18:5 which teaches that obedience to the Torah characterizes covenant membership but is not the means of entering the covenant.

41 See Walter Kaiser, “Leviticus 18:5 And Paul: Do This And You Shall Live (Eternally?)” *JETS*, 14.1 (1971).

12 However, the Torah is not of faith; on the contrary, “HE WHO PRACTICES THEM SHALL LIVE BY THEM.”

Paul begins the sentence with the connective *δέ, de*, translated “however” by the NASB (NIV gives no connective; ESV uses the word “but”). The flow of thought surely connects to the previous quote from Habakkuk 2:4, by which Paul emphasizes that essential nature of faith in the covenant relationship. This, however, was not the message of the Influencers. They were teaching that Torah observance was the essential requirement by which a Jew retained covenant membership (possessed by virtue of having been born a Jew) or by which a Gentile could gain covenant membership (by acquiring Jewish legal status through becoming a proselyte). Paul’s categorical statement that “the Torah is not of faith” (ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως) must be seen in this context, namely, that the Torah *as a marker of one’s legal status as a Jew* is not the basis for covenant membership because the “works of the Torah” do not produce faith. Faith is the gift of God to His chosen ones by which they are enabled to see the Torah for what it truly is: the revelation of God that leads to Messiah (Rom 10:4). Apart from faith, the Torah functions only to condemn—it can never bring life (covenant membership). In fact, genuine obedience to Torah (obedience which includes right motives as well as right actions) flows from faith. Thus, the Influencers had the sequence backward: Torah does not produce faith, rather, faith produces obedience to the Torah.

This biblical sequence (that faith leads to obeying the Torah) is proven by the quote from Leviticus 18:5. The context of Leviticus 18 is that of instructions to covenant members (Israel) as she anticipates entering the Land. She is not to “walk” as the nations “walk” (i.e., in immorality and unrighteousness) but she is to obey the statutes and ordinances of Adonai, precisely because she has been redeemed by Him and therefore belongs to Him. Thus, living by God’s commandments is the characteristic of those who belong to Him. Their life is to be known by conformity to His statutes and ordinances.

Paul’s emphasis, therefore, in quoting Leviticus 18:5 is to show that obedience flows out of covenant membership, and not vice versa. One does not obey in order to gain covenant membership, but rather, one’s obedience is proof of covenant membership already possessed.

That this is Paul’s understanding of Leviticus 18:5 is corroborated by noting his use of the same text in Romans 10:5. There he likewise shows that there is a righteousness which conforms to the Torah, but that this righteousness (sanctification) is the result of faith (justification), not the means of faith. In both cases (Romans and Galatians), Paul is consistent in his use of Leviticus 18:5.

13 Messiah redeemed us from the curse of the Torah, having become a curse for us—for it is written, “CURSED IS EVERYONE WHO HANGS ON A TREE”—

The question facing the Galatians, however, and no doubt particularly the point of the Influencers, was that of the Gentiles and their inclusion into the covenant. The Gentiles had been characterized by all of those things which drew the curses of the covenant: idolatry, blasphemy, immorality, and all the “ways of the nations.” As those who were “outside” of the covenant, they attracted the curses. Only those “inside” the covenant could

expect to experience the blessings.

But it is not only the Gentiles who find themselves under the curse of the Torah (even though Gentiles are the primary focus of Paul at this point). All who fail to reckon with God's method of salvation (the "righteousness of God" in Romans) will likewise experience the curses. Thus Paul is able to switch to the first person plural ("... having become a curse for us ..."). God's justice does not allow simply negating the curse—it must be enacted upon those who rebel against the covenant. Paul recognizes in the sacrificial system revealed in the Torah that God's method of forgiveness is not to negate the curses which He promised, but rather to enact the curses upon a representative in order that those He represents may go unpunished. Like the redemption of the first-born (cf. Num 3:44-51) in which a sacrifice stands in the place of the first-born who is therefore redeemed, so the sinner who stands to be cursed is freed by the sacrifice of Yeshua. This "one-for-one redemption" stands at the heart of the Gospel and thus at the core of Paul's teaching.

Redemption (Paul uses the word ἐξαγοράζω, *exagarazō* in three other places: Gal. 4:5; Eph. 5:16; Col. 4:5) always involves the payment of a price.⁴² The use of the compound term here (ἀγοράζω plus the preposition ἐκ) is most likely perfective, thus adding emphasis. We might translate "completely redeemed." Redemption requires the payment of a price because the very character of God demands that the curse be administered since it is the wages of sin. Moreover, the one who is redeemed by price belongs to the one who paid the redemption. Thus, when the "price" which the curses required is paid, the redeemed sinner belongs to God.

"become a curse" (γενόμενος ὑπὲρ ἡμῶν κατάρα, *genomenos huper hemōn katara*) is simply a more emphatic way of saying "became accursed. We might even understand the phrase to mean: "He became one who was cursed on our behalf." Here, the "one-for-the-many" is the point, and evokes the "last Adam" theology more clearly laid out in Romans 5. It is more than simply a man laying down his life for his friend. The thought which Paul emphasizes here is that Yeshua acted as a representative for His people, even as Adam represented his people. Yeshua, in dying a substitutional death for His people, took upon Himself the curse of the Torah which was rightly theirs, and in so doing, fully exhausted the curse so that none is left for those He represented. In His death, He paid in full the debt which sin had incurred.

That the Torah promised a curse upon those who rebelled against the covenant (those who are "outside") is substantiated by a quote from Deuteronomy 21:23.

[page 108]

⁴² BDAG, "ἀγοράζω"; see the comments of Leon Morris, *The Apostolic Preaching of the Cross* (Eerdmans, 1965), pp. 53–55.

MT	Lxx	Paul
<p>לֹא־תֵלֵן נְבִלְתוֹ עַל־הָעֵץ בַּיּוֹם הַהוּא בִּיְקִבּוֹר תִּקְבְּרֶנּוּ בַּיּוֹם הַהוּא בִּיְקִלְלַת אֱלֹהִים תִּלְוֶי וְלֹא תִטְמָא אֶת־אֲדָמַתְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה:</p> <p>... his corpse shall not hang all night on the tree, but you shall surely bury him on the same day (for he who is hanged is accursed of God), so that you do not defile your land which the LORD your God gives you as an inheritance.</p>	<p>οὐκ ἐπικοιμηθήσεται τὸ σῶμα αὐτοῦ ἐπὶ τοῦ ξύλου ἀλλὰ ταφῆ θάψετε αὐτὸν ἐν τῇ ἡμέρᾳ ἐκείνῃ ὅτι κεκατηραμένος ὑπο θεοῦ πᾶς κρεμᾶμενος ἐπὶ ξύλου καὶ οὐ μιαίετε τὴν γῆν ἣν κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ</p> <p>... his body shall not remain all night upon the tree but you shall by all means bury it in that day; for everyone that is hanged on a tree is cursed by God; and you shall by no means defile the land which the Lord your God gives you for an inheritance.</p>	<p>ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλου</p> <p>Cursed is everyone hung on a tree.</p>

The context of the Deuteronomy quote is the *halachah* regarding what is to be done with the corpse of one sentenced to death by hanging. Since one who receives such capital punishment is cursed of God, it is a defilement of the Land to allow this cursed one to remain in public view day after day. Therefore, the body was to be buried the same day in which the sentence was enacted.

By the 1st Century, however, the Deuteronomy text was understood to apply to all who were given capital punishment by crucifixion.⁴³ Note the following from the Dead Sea Scrolls:

If a man is a traitor against his people and gives them up to a foreign nation, so doing evil to his people, you are to hang him on a tree until dead. On the testimony of two or three witnesses he will be put to death, and they themselves shall hang him on the tree. If a man is convicted of a capital crime and flees to the nations, cursing his people and the children of Israel, you are to hang him, also, upon a tree until dead. But you must not let their bodies remain on the tree overnight; you shall most certainly bury them that very day. Indeed, anyone hung on a tree is accursed of God and men, but you are not to defile the land that I am about to give you as an inheritance (Deuteronomy 21:22-23).⁴⁴

And chokes prey for its lionesses; and it fills its caves with prey and its dens with victims (ii, 12a-b). Interpreted, this concerns the furious young lion [who executes revenge] on those who seek

[page 109]

43 Note J. A. Fitzmyer, 'Crucifixion in Ancient Palestine, Qumran Literature and the New Testament,' *CBQ* 40 (1978), 493-513.

44 1QTemple 64:7-13.

smooth things and hangs men alive, [...] formerly in Israel. Because of a man hanged alive on the tree, He proclaims, 'Behold I am against you,' says the Lord of Hosts.⁴⁵

Paul's point, however, is simply to show that the Torah itself considered the one who rebelled against the covenant, and who therefore was punished by being hung on a tree, as also one who was cursed by God. There is little doubt that this was used as a polemic against the early followers of Yeshua. Since He was executed by being crucified (hung on a tree, cf. Acts 5:30; 10:39), it was argued that He had been cursed by God. Rather than trying to refute such a polemic, Paul simply turns it to prove his point: Yeshua was, in fact, cursed by God, because He took the curse of the Torah, due to His people, upon Himself. But His being cursed results in blessing for His people, which is the point Paul wishes to stress.

14 in order that in Messiah Yeshua the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.

Though the Gentiles were "outside" of the covenant, and therefore in the place of curses rather than blessings, through the redemption made by Yeshua, those chosen from among the Gentiles may now come into the blessings of the covenant. Once again, the essential "position" of those who are blessed is "in Messiah."⁴⁶ Union with the Messiah through faith is the means of ultimate covenant membership, which results in a life of righteousness, and thus attracts the blessings promised by God to all who obey Him. It is in this way that the promise of blessing upon the nations, given to Abraham, is realized.

[page 110]

Thus Paul's position is clearly seen: the fulfillment of the covenant blessings promised to Abraham, and particularly the promise for blessing upon the nations, is not to be gained through obedience to Torah (something that comes as the fruit of faith) but through faith in the crucified and risen Messiah. Here is the kernel of Paul's gospel and it is all the more understandable, therefore, why the Influencers' message was so egregious to Paul.

so that we would receive the promise of the Spirit through faith. – The structure of the sentence helps us understand that Paul is not linking each clause of this verse as dependent upon the former, but is actually saying the same thing twice. That is, reception of the Spirit is not dependent upon the blessing of the Gentiles, as though the idea is: "the Gentiles are blessed so that we might receive the Spirit." Rather, the double "so that" (*ἵνα, hina*, cf. 4:4-5) should be understood to mean: "in order that the Gentiles might be blessed, or another way to say it is, that we might receive the promise of the Spirit." For Paul, the presence of the Spirit in the life of a person is proof that he has been accepted by God. As such, the presence of the Spirit is the same as having the status of righteous: "But if anyone does not have the Spirit of Messiah, he does not belong to Him.... For all who are being led by the Spirit of God, these are sons of God" (Rom 8:9, 14). The promise of blessing upon the nations, given to Abraham, is proven to have taken place when the Spirit of God indwells the lives of those chosen from the nations, and empowers them to walk in obedience to God. Thus, the blessings of the covenant (whether upon Jew or Gentile)

45 4QpNah (4Q169) 1:7-8.

46 Note the contrasting "righteousness in (by) the Torah" of v. 11 (ἐν νόμῳ οὐδείς δικαιούται).

are manifest by the presence of the Spirit.

Note that the promise of the Spirit is “through faith.” The indwelling Spirit is not the result of some special blessing subsequent to faith, nor the result of some charismatic experience. The promise of the Spirit in the lives of the elect is simply the direct result of faith in Messiah. All who believe are granted the promise of the indwelling, enabling, and comforting presence of the Spirit of God. Being a child of God (covenant member) and having the Spirit are one and the same.

This brings Paul’s argument full circle: he began by arguing that the Galatians evidenced the presence of the Spirit subsequent to their initial believing. Here he concludes that the presence of the Spirit is the sure proof of true covenant membership.

But the intertwining of the promise of the Spirit with the “blessing of Abraham” has focused attention upon the role of the Spirit in the eschatological fulfillment of the covenant as a whole. The prophetic picture of the eschaton, in which the restoration of Israel and the establishment of peace and righteousness are foremost, also includes the special work of the Spirit (Is 32:15; 44:3; 59:21; Ezek 11:19; 36:26-27; 37:1-14; 39:29). And the fact that in this last days’ glory, the Spirit would be poured out “upon all flesh” (Joel 2:28-29), necessarily includes the elect from the nations. This fits Paul’s emphasis perfectly. The presence of the Spirit upon the Galatians is proof that the future has invaded the present, that the “new age” had arrived in the person and work of the Messiah. This forms a bridge between the current work of the Spirit and the fulfillment of the Abrahamic promise.

15 Brethren, I speak in terms of human relations: even though it is only a man’s covenant, yet when it has been ratified, no one sets it aside or adds conditions to it.⁴⁷

Paul alerts us to the fact that he is about to draw an illustration from the common legal code of his day. Recognizing that the Greek word *διαθήκη*, *diatheke* could have a wide variety of meanings (“covenant,” “last will and testament,” “promissory note,” etc.), Paul plays on the word. While in the Lxx *diatheke* is used primarily to translate *בְּרִית*, *b’rit*, its use to denote a will was also well established. As such, we should most likely understand the word in this verse to be a “last will and testament” or referring to a covenant made for the transfer of land.

It is for this reason that Paul begins by saying that he is speaking “in terms of human relations.” He is drawing an illustration from the common practices of his day, but one that also illustrates a point he is about to make regarding the covenants made with Abraham and Israel (Sinai). He may even concede that the illustration may be an inadequate parallel to the covenants of God, but he wants to establish the point nonetheless. And his illustration of how a last will and testament functions will establish his point, namely, that once the will is legally drawn up and deposited, it cannot be changed or set aside. This, of course, is the very reason one drafts a last will and testament, so that one’s wishes will be carried out after one’s demise. The same would be true if by *diatheke* Paul has in mind a covenant made in order to transfer property. Once the covenant is established as

[page 111]

⁴⁷ The Greek word translated “adds conditions” (ἐπιδιατάσσεται) literally means “add clauses” or “adds a codicil.”