



**Christian Foundational Teachings
No. 7: Galatians
(Advanced)**

**At Last, Galatians Understandable
to Every Christian!**

WE INFORM – YOU CHOOSE

PROFESSOR WA LIEBENBERG

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A special thank you to all the "truth" seekers who contributed to make this concise and spearheaded exegesis of Galatians a reality. I have cited you in the footnotes and salute you for your exceptional research work, without your great insight this book would not be a reality. It is my prayer that the citations will lead the reader to your work. The book is written in such a way that it is easily understandable for Christians. It is my prayer that many Christians will receive the truth and be transformed.

by
Professor WA Liebenberg

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The 1998 Scriptures Bible has been used as basis
unless otherwise referenced

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Preface

YHWH "God" has called us to do two things. First, we are to never give up studying and seeking the correct interpretation of any given Bible passage. Second, such opportunities are golden moments for us to learn to show grace and love to others whose understanding of a given passage may differ from ours.

Throughout the HRTI's teachings, we use a slightly different vocabulary to that which some might be accustomed. We have chosen to use what many refer to as a Messianic vocabulary. The reasons being: firstly, using Hebraic-sounding words is another way to help you associate with the Hebraic Roots of your faith. Secondly, these words are not merely an outward show for us, they are truly an expression of who we are as Messianic Jews and Gentiles who have "taken hold" of our inheritance with Israel.

Instead of saying "Jesus", we call our Saviour "Y'shua" – the way His parents would have addressed Him in Hebrew. In addition, rather than referring to Y'shua as "Christ", we use the word "Messiah" – which is an Anglicized version of the Hebrew word, Moshiach.

"YaHoWaH" is the name of God in Hebrew, where it is written as four consonants (YHWH or YHVH, as the W and V are derived from the same Hebrew letter 'vaw'). These four letters are called the Tetragrammaton (Greek for "[a word] having four letters"). Jews ceased to use the name in the Greco-Roman period, replacing it with the common noun Elohim ("God") to demonstrate the universal sovereignty of Israel's God over all others. At the same time, the divine name was increasingly regarded as too sacred to be uttered and was replaced in spoken ritual by the word Adonai ("My Lord"). From about the 6th to the 10th century the Masorettes (Jewish scholars who were the first to add vowels to the text of the Hebrew Bible) used the vowel signs of the Hebrew words Adonai or Elohim as the vowels for YHWH; and later on the artificial name *Jehovah* was produced. Christian scholars and translators after the Renaissance and Reformation periods replaced the sacred name YHWH with GOD and LORD (all in capital letters in the Bible); which was a strategic move of satan for not using the Name. The Sacred Name occurs 6,828 times in the Hebrew text of the Bible, proving YHWH wants us to use it.

In the 19th and 20th centuries, biblical scholars again began to use the form Yahweh and it is now the conventional usage in Biblical scholarship; but leading Hebrew Scholars suggest YHWH should be pronounced as Yah-oo-VaH (Y'shua is derived from YaH-shuvah which means YaH saves. Yah (יָהּ) is an abbreviation of God's name, YHWH, as seen in Psalm 68:4. The Name is also found in the word hallelu-YaH, which means "you praise the LORD").

Pastor why have you never told me the truth...?

My beloved Christian friend, Kepha (Peter) on which the "church" was built and entrusted to, clearly says that Sha'ul's (Paul's) letters contain things that are hard to understand which lawless people twist as they do the rest of the Scriptures. If it was hard for Kepha then surely it would be hard for you to fully understand Sha'ul's letters...

Galatians is probably one of the most misunderstood and misused Books of the New Covenant because of the lack of understanding of its:

- 1) literary style
- 2) original context and
- 3) lack of understanding to whom it was actually written.

Almost all of the Christian world regards Sha'ul's letter to the Galatians as "proof" that we need not concern ourselves with keeping YHWH's Law (Torah; first 5 Books in Bible written by Moses containing YHWH's 613 Instructions). This is a major mistake due to the three reasons mentioned above. It is often more difficult for a person to 'unlearn error' than to 'learn truth.'

This commentary on Galatians is a treasure of information on the issues dividing Jewish and non-Jewish followers of Y'shua among the Assemblies in Galatia. It is solely written to illuminate Christians to the:

- 1) cultural,
- 2) religious,
- 3) geographical and
- 4) linguistic aspects of the Galatian controversy,

which is appropriately viewed through the eyes of a first century Jewish apostle Sha'ul and not a sixteenth century *Protestant reformer* or a *twenty-first century theologian*.

Beloved, Galatians is central to Christian theology and to Christian conceptualizations of Judaism¹. Sha'ul aggressively combats the notion that non-Jews (pagan gentiles),

- 1) who turn from idols to the worship of Israel's God as the one God of all humankind

¹ The literal interpretation of the Old Covenant Scripture for the acceptance of a way of life

2) should or even may undertake to become proselyte² Jews (become Jews through works).

Central to Reformation theology, Galatians is now challenged in the traditional ways of interpreting by the awakening of believers globally. A fresh and new perspective on Sha'ul's letter has been activated by YHWH in fulfillment of Acts 3:21.

In the past, one of the first things a nominal Christian will say when you tell them the Law has not been abolished is: "*you need to read the Book of Galatians!*" This in spite of the multitude of Scriptures in the "New Testament" which clearly demonstrate we should keep YHWH's Law, but many lately are coming to the light by understanding Sha'ul's letter to Galatians to state otherwise.

In reality, there is not a single verse in the Book of Galatians or anywhere in the Scripture that would tell us that the Law has been abolished. Rather, much to the contrary! It has been all along man's fault of inherit lies through the spirit of tradition. The Book of Galatians actually proves that while we are not saved by our observance of the Torah (the Hebrew word translated "Law" all throughout the Scriptures), but true believers will make a sincere effort to walk in its precepts.

Like all the other Jewish polemical³ writers of his time, Sha'ul used midrashic⁴ methods of interpretation as well as the language of passion to pour forth his heart when he felt his congregation was being threatened by a *Gospel of Works*. This clear and to the point commentary helps the believer understand the delicate balance Sha'ul sought between the Torah and the grace of Y'shua. It is a rigorous, clear exposition of Sha'ul's most passionate letter.

In this study we will go through each and every verse in Galatians' six chapters. This book is a must-read for those who want to understand the "New Testament" in its original context.

² Conversion into the Jewish faith through a three year school period.

³ A controversial argument, especially one refuting or attacking a specific opinion or doctrine.

⁴ Ancient Jewish method employed by Y'shua Himself, considers a pattern of truth which is repeated through history. Midrash (Hebrew: מִדְרָשׁ; plural midrashim) is a Hebrew term for the body of homiletic stories told by Jewish rabbinic sages to explain passages in the TaNaCh

A Hebraic Understanding of Rabbi Sha'ul's Letter

Would it not be a wonderful thing if all Christian pastors and Bible-teachers undertook the Book of Galatians from a Hebrew understanding in order to get a balanced perspective of Rabbi Sha'ul's teachings on the validity of Torah for today's Y'shua-followers?

The Problem

The status quo in "church-circles" is to teach this staggeringly insightful Letter from a *Greek-mindset* rather than from the original *Hebraic* perspective, and it is not from a lack of Hebrew (or Aramaic) translations that Christian pastors and Bible-teachers are ignorant of the Hebrew mindset of Sha'ul's writings, for there are quite a number of such translations available today, even some on the internet which can be freely accessed.

Having said that, due to tradition, which Y'shua firmly warned against⁵, many "church-circles" insist on teaching the Galatians Letter from a Greek-mindset rather than from the original Hebraic perspective.

The Challenge

Even if these pastors and teachers were not to accept the Aramaic/Hebrew translations after their studying of them, (although there is no reason why they should not), they would at least be in a position to say, *"Now that I have studied `Galatians` from a Hebrew perspective as well as from the Greek mind-set, I can make my own balanced judgment on the issue of Torah-Observance,"* but this rarely occurred in the past.

Well, beloved fiend, this is your opportunity to avail yourself of such a study, no excuses anymore...

Background

To understand the Letter to the Galatians properly, you need to have a full historical background on the people it was written to as well as the geographical setting.

⁵ Matt 15:3, 6; Mark 7:9

The Location of Galatia

The Letter to the Galatians is a letter from Sha'ul the apostle, also known as Rabbi Sha'ul to a number of early communities of followers of Messiah Y'shua in the Roman province of Galatia in central Anatolia. Sha'ul's letter is addressed "to the Assemblies in Galatia" (Gal 1:2), but the location of these Assemblies is a matter of debate.

A minority of scholars have argued that the "Galatia" is an ethnic reference to a Celtic people living in northern Asia Minor, but most agree that it is a geographical reference to the Roman province in central Asia Minor, which had been settled by immigrant Celts in the 270s BCE⁶ and retained Gaulish features of culture and language in Sha'ul's day.



Acts of the Apostles records Sha'ul traveling to the "region of Galatia and Phrygia", which lay immediately west of Galatia.

Life in Galatia

Believers had a terrible life in Galatia. If some of you are living in societies that are worshipping other deities then you may get some understanding of what was going on as Rabbi Sha'ul had to deal with a highly pagan society with people worshipping other deities, the detail will come out of this study. On top of that he also he had to deal with syncretism, where common names and common practices were being applied to the ways of YHWH, and Rabbi Sha'ul had to correct people not to mix and match worship practices that came from the heathen culture surrounding Turkey. Turkey

⁶ BCE is Before Common Era, known to Christians as BC.

housed the largest Temple of Diana and the Temple of Zeus so one can imagine the enormous influence these had on the people and how the people's psyche was formulated.

One can only understand this if he lives in a strongly anti-Christian society such as Saudi Arabia where the majority of the people worship in mosques, there is a pilgrimage place for the hajj in Mecca and imagine the Christians living in Mecca and how they would have to hide and conduct their worship sessions quietly and they could not freely speak about the Bible or preach else one could be imprisoned by the mutawa (religious police). So technically the places where the Temple of Diana and Zeus stood were places of pilgrimage and anyone who spoke out against these deities could potentially be in real danger. This is the situation Rabbi Sha'ul found himself in amongst the people of Galatia where he had to deal with a lot of these kinds of issues or how to conduct the business of YHWH with equity without offending people.

The name Galatia

Galatia literally means "the Exiles of YaH". The Hebrew root for "Diaspora" is "galut," hence the term "GalutYaH" According to Peter (Hebrew Kepha), these were the People of the Dispersion (Ten-Tribes) scattered through modern Turkey and the former area of Aramea. (Rabbi Moshe Koniuchowsky.)⁷

The English term "gentile" probably comes from the word "galut" (exile) by reversing the L and the T and adding an N thus the word "gentile," which even etymologically has ties to the exiles of Israel. Ezra 4:1, I Chron 5:6, Ezek 25:3 all use "galut," or a form of that word to describe exiles of both houses of Israel. The area of Galatia had major remnants of House of Israel (Ephraim) in the first century.

Y'shua plainly said He **came only** for the Lost Sheep of the House of Israel:

*"24 And He answering, said, 'I was not sent **except to the lost sheep of the house of Yisra'El.**"⁸*

⁷ *Aramaic Galatians: A Hebraic Understanding*. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Andrew G. Roth.

http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth

⁸ Matt 15:24

And He instructed His disciples also to go **only** to the Lost Sheep of the House of Israel:

*"6 but **rather go to the lost sheep of the house of Yisra'El.**"⁹*

Sha'ul was also called by YHWH to go to the "**gentiles**," which is the Lost Sheep of the House of Israel scattered amongst the nations:

*"15 But the Master said to him, 'Go, for he is a chosen vessel of Mine to bear My Name before nations, sovereigns, and **the children of Yisra'El.** 16 For I shall show him how much he has to suffer for My Name.' 17 And Ananyah went away and went into the house. And laying his hands on him he said, 'Brother Sha'ul, the Master Y'shua, who appeared to you on the way as you came, has sent me, so that you might see again and be filled with the Set-apart Spirit.' 18 And immediately there fell from his eyes, as it were scales, and he received his sight. And rising up, he was immersed. 19 And having received food, he was strengthened. And Sha'ul was with the taught ones at Damascus some days."¹⁰*

This is the very reason Sha'ul went to Galatia, and from the "*Abrahamic-Faith Nazarene Hebraic Study Scriptures*" we can clearly see that Sha'ul is actually talking to his **fellow Israel tribal brothers**:

Gal 4:31: *"So then, my **Yah'sar'elite brothers**, we are not children of the bondwoman, but of the free".¹¹*

Sha'ul is preaching to his **dispersed brothers** in Galatia, which means "dispersed" and is explaining the concepts and terms to return to the Body of Messiah as many of them were deeply involved in paganism.

(NB. Please read the booklet "*The Ultimate "Mystery" in the Bible Christians have Grossly Missed*" to understand the concept why Y'shua only came for the Lost Sheep of the House of Israel (Northern Ten Tribes that were scattered) and how the gentile can become part of this Body.)

⁹ Matt 10:6

¹⁰ Acts 9:15-19

¹¹ Abrahamic-Faith Nazarene Hebraic Study Scriptures, by Messianic Rabbi Simon Altaf.
http://torahtreasuretrove.com/galatians_ch_5_by_rabbi_simon_altaf

Composition of the Letter

No original of the letter is known to survive. The earliest reasonably complete version available to scholars today, named P46, dates to approximately the year 200 CE¹², approximately 150 years after the original was presumably drafted. Scholars generally date the original composition to c. 50-60 CE.

Authenticity of the Letter

Biblical scholars agree that Galatians is a true example of Sha'ul's writing. The main arguments in favour of the authenticity of Galatians include its style and themes, which are common to the core letters of the "Pauline corpus".

The Central Theme of the Letter

The central dispute in the letter concerns the question of how pagan gentiles (Lost Sheep) could convert (back) to believers, which shows that this letter was written at a very early stage in "church" history, when the vast majority of believers were Jewish or Jewish proselytes.

Another indicator that the letter is early is that there is no hint in the letter of a developed organization within the believers' community at large. This puts it during the lifetime of Sha'ul himself.

Who Founded Galatia?

The New Covenant says that the Assemblies of Galatia (Antioch of Pisidia, Iconium, Lystra and Derbe) were founded by Sha'ul himself (Acts 16:6; Gal 1:8; 4:13, 4:19). They, the Lost Sheep, seem to have been composed mainly of converts from gentile paganism (4:8).

A Problem Started when Sha'ul Left Galatia

After Sha'ul's departure, the Assemblies were led astray from Sha'ul's "faith/trust in Y'shua" centered teachings by individuals proposing "another gospel," which centered on "salvation through works". Sha'ul saw this as preaching a "different gospel" from what he had taught. (1:6-9). The "Lost Sheep" Galatians appear to have been receptive to the teaching of these

¹² CE is Common Era, known as AD to Christians.

newcomers, and the Letter is Sha'ul's response to what he sees as their willingness to turn from his teaching.

In other words there are two distinct heresies that evolved inside the Messianic community of Galatia and then years later from "Paul's Letter" in the Roman Catholic Church. If you fail to understand this then Sha'ul's Letter will not make any sense to you.¹³

The accurate theme of course in Sha'ul's letter is that the people of Galatia have turned away from YHWH's teachings and salvation plan.

The Two Heresies that Crept In

There were **two** prominent heresies that crept in; the first into the early Messianic community during Sha'ul's time and then another one during the Roman Catholic Church establishment, dragged in by the Reformers, and is vividly active today in the bulk of the 41,000 different Christian denominations¹⁴.

- A. One was the idea that pagan gentiles had to become Jews first, taking on all the Torah through a **three year proselyte process before** they could be saved. This was the **first problem** to arise, coming from the "**Jewish camp**," as they had received the message of Y'shua first. They were still holding on to traditional ideas concerning pagan gentile salvation. Most Christians today are aware of this situation as it is thoroughly taught throughout Christianity. The devotees of this dogma are usually called "Judaizers." (This term is also used in a prejudiced fashion for anyone wanting to bring anything Jewish into their faith.)
- B. What is generally not taught about is the **false teaching** that later arose from the "**gentile side of the aisle**." This was the view that gentiles had no relationship to Torah after they were saved. The background to this problem was completely different to the first one as it had to do with the pagan culture most of the new gentile converts (outside of Israel) were coming out of. The majority of believers today have not studied first century history and are **totally unaware** that pagan gentiles coming to faith in Y'shua, were coming directly out of an **extremely anti-Semitic Roman society**.

¹³ Wikipedia. http://en.wikipedia.org/wiki/Epistle_to_the_Galatians

¹⁴ Wikipedia statistic (2013) http://en.wikipedia.org/wiki/List_of_Christian_denominations

This is critical to a proper understanding to Sha'ul's letters. Sha'ul's Galatians Letter is facing these **two very different types of problems!**

(NB. It is also important to know which problem he is addressing in his various Letters. In his early letter of Galatians he dealt very much with the **former (Jewish) heresy**, whereas Romans, was concerned primarily with the latter (Christian gentile) one.)

Overview of the Problem at Galatia

To understand the problem in Galatia we need to take a step back and note what the three important rules of Scripture interpretation are:

- 1) Grammatical/Literary Context
- 2) Historical Context
- 3) Cultural/Religious Context

The latter two of these are usually ignored in most Bible studies as you have to go **outside of the Bible** to get the information, something frowned upon in Christian study groups, under the well-meaning but ignorant assumption that you **only** need Scripture to interpret Scripture.

As a test, what if a child began studying the "New Testament" and wanted to know what Rome, a centurion, and a legion, all meant? Could you explain these terms using only the Bible? Of course not. You would have to turn to an encyclopedia or other extra-Biblical resource. If this is true for simple historical references, how much more true is it for ancient Hebrew spiritual concepts that Sha'ul, Y'shua and others in the New Covenant often cite?

YHWH gave us the intellectual ability to search for true meaning and correctly interpret His Word (Acts 17:11; 2 Tim 2:15). To say that one need "only rely on the Holy Spirit" for understanding of the text, as most Charismatic preachers do, is both foolish and unscriptural, as it implies that the Ruach (YHWH's Divine Spirit) **could contradict** YHWH's intended meaning as conveyed by the author writing within His Hebrew culture. This is why we sit with 41,000 different denominations, as not all are led by YHWH's Ruach.

We are to search and study, rightly dividing the Word (with the Torah as basis) with YHWH's Ruach. We are not to casually read and wait for some "personal enlightenment." This is how false dogma comes about, how cults are formed and how people fall into grave sin without realizing it.

Returning to Sha'ul's "opponents" in Galatians... These were recent Lost Sheep converts who had an incorrect or incomplete view of faith/salvation. This is shown in several places including; 2:3-5; 3:1-4; 5:2-11 and 6:12-15. Pharisaic leaders were telling new Galatian converts that you had to do certain "things/works" **for salvation**, other than trust in YHWH through Y'shua. Rabbinical persuasion was the tool being used to promote "works of the Law" and not "YHWH's Law." They were of the same group mentioned in Acts chapter 15.

However, these men also had an incorrect idea on what Sha'ul was in fact teaching, accusing him of teaching against YHWH Torah/Law. NB. If ever Sha'ul had the opportunity to show that we no longer had to follow the Torah, this was it – However, Sha'ul denied the charge that he taught against Torah in the **strongest way possible**, by taking a Nazarite vow (Acts 21:21-26). This involved him performing sacrifices and offerings (Num 6:1-21).

So What is the Message to the Galatians?

Sha'ul's message to the Galatians is to remind them of the correct fundamental principle:

Torah-based faith + Nothing Else = Salvation

This is the exact same message Moshe¹⁵ gave his people in his day.

Did Sha'ul Start a New Faith Called "Christianity"?

It is a fact that modern interpretation of Scripture is founded on a Greek/western approach and not a Hebrew one, therefore verse after verse in the "New Testament" **is stripped of the original context** in which the Torah-observant authors wrote them. In place of this, an anti-Torah "spin" has been placed on the Word of YHWH of Israel. This is known as spiritualizing of Scripture, to promote a prescribed doctrine out of context of the original intention which YHWH intended.

There is an absurd misconception held by many, including some in modern Jewry, that Y'shua may have supported Torah, but that the "apostle Paul" started the "Christian religion" by taking a stance against the Law. Christians blindly accept "Paul's" words which they then willfully allow to supersede YHWH and Y'shua's instructions and teachings on the Law.

¹⁵ Moses

An example used by Christians...

"Paul's rebuke of Peter, in the second chapter of Galatians, is viewed as a proof that 'the Law' had ended for Jews who now followed the Messiah. After all, doesn't Paul criticize Peter for going back to his 'old ways' (keeping kosher) just to please certain Jews who don't realize he is now 'not under the Law?'"

The problem here is that the text shows that the issue is not one of the food being eaten. Kepha/Peter was indeed eating with gentile believers, however this is not "different" in that he was now eating non-kosher food. Rather, it was "different" because Rabbinical Jews generally did not sit and eat with gentiles at that time. However, Kepha was told by YHWH that gentiles were to be considered "clean." This was the meaning of his dream in Acts chapter 10 with the sheet/tallit¹⁶ descending from heaven, which had nothing to do with eating unkosher food, as seen by Kepha's responses in Acts 10:17, 28, 34, 11:3-17; 15:7-10.

Kepha was rebuked by Sha'ul because of his hypocrisy, as when he saw Rabbinical Jewish brethren approaching; he walked away from the gentiles believers, treating them as if they were spiritual inferiors.

When Sha'ul says to Kepha that they "live" in the same way, he is **not** talking about their eating habits. Rather, Sha'ul is saying they are "**saved**" in the same way. This is consistent with the theme of the rest of the letter -- that Jews and gentiles are saved ("live") in the same way, by faith, not "works of Law."

To interpret this section of Scripture to mean that "Sha'ul now eats pork," and is telling Kepha he should as well, is a result of the theological Christian bias mentioned earlier. Nothing in Scripture, not one single verse, shows that Sha'ul or Kepha stopped being Torah-observant Jews.

This bias does two things:

- It incorrectly assumes and even promotes the idea that Sha'ul is now anti-Torah and teaches this way, and that what Sha'ul is talking about in these verses is "no longer following the kosher laws" (which factually is not in the text).
- It blatantly ignores the immediate and overall context of the letter, which is salvation by faith and nothing else for both Jew and gentile.

¹⁶ Jewish prayer shawl. A Tabernacle.

Failing to identify these two factors is the same as promoting "that stealing is now okay," which of course is also contrary to an instruction in the Torah.

Overview of What Sha'ul Actually Taught

As a Messianic Rabbi, Sha'ul taught that Torah was indeed for every gentile coming into faith – **not for salvation**, but as the direction they should be encouraged to follow subsequent to coming to faith as per **Y'shua's instruction**: "*If you love Me, you shall guard My commands.*"¹⁷ This very fact was also proclaimed by the Jerusalem council in Acts 15:21.

⇒ **Truth**: In other words, **the Torah is for Correction, Protection and Direction only and cannot give salvation. The Torah is the Fruit of your salvation and not the Root of your salvation.** This is made crystal clear by Y'shua in Matthew chapter 7 (verse 23 in the original manuscript mentioned "Torahlessness" which has been replaced which "iniquity" and "evildoers").

For the gentile to follow the Torah after coming into faith is part of YHWH's plan for the restoration of His unity through the faith of Israel.

Who is Sha'ul and What are the Challenges of his Teaching?

Sha'ul was a second Temple period Pharisee and expert Torah scholar and teacher par excellence, the very best in his days¹⁸. As we will see, his writings draw from deep, mystical, Hebrew concepts about YHWH.

People Reading Sha'ul's Letters Today Face Several Challenges

1. They know very little of (Sha'ul's) Pharisaical understanding of Scripture.
2. They know little of the Hebrew methods of interpretation and teaching that Sha'ul used and which existed since before Sha'ul's time (i.e., PARDES and the Rules of Hillel). Both Sha'ul and Y'shua used this method of interpretation as well as every single New Covenant writer.
3. They know little of the deeper mystical aspects of Sha'ul's Hebrew theology.

¹⁷ John 14:15

¹⁸ Please see the book "*Undeniable Facts Why Paul's Letters Cannot be Discredited – Christian Foundational Teaching No. 6,*" by Prof WA Liebenberg for the details.

4. The Hebrew concepts Sha'ul tries to convey are not carried over well into the Greek language. For example to convey the idea of "legalistic following of the commandments away from faith," the phrase *erga nomos*, meaning "*works of the Law*," had to be "**created**" as such a concept did not exist in the Greek language at that time at all. Thus translators had a major problem and satan used the opportunity to rid the Torah from the Letter of Galatians.
5. As much as Hebrew meaning is lost when Sha'ul's thoughts were put into first century Koine Greek, they are further distorted when translated a second time, into modern English.
6. In addition to 4 and 5 above, believers today **approach Sha'ul's letters with a bias instilled in them by their own theology**. For example, they are already taught the idea that Sha'ul taught "*we're not under the Law*" **before** they even begin "studying" his teachings.

Even Kepha found it hard to Understand Sha'ul's Teachings

Kepha taught that Sha'ul was hard to understand, and that was **even before** some of the problems listed above came into being. Kepha wrote that there would be those who would twist Sha'ul's words to mean something incorrect. What kind of people would do that? Kepha said these are Lawless men, Torahless men, pastors, reverends, teachers, prophets, etc who forcefully teach against the Torah:

*"as also in all his letters, speaking in them concerning these matters, in which **some are hard to understand**, which **those who are untaught and unstable twist to their own destruction**, as they do **also the other Scriptures**. You, then, beloved ones, being forewarned, watch, lest you also fall from your own steadfastness, **being led away with the delusion of the lawless,**"¹⁹*

By "lawless," Kepha did not mean people who were without Roman law. Lawless, in this religious context (understanding Sha'ul's writings and other Scriptures correctly), refers to being without YHWH's Law - the Torah. Kepha is saying that those who twist Sha'ul's writings are those who don't have (know/follow) Torah. They will approach these Letters, in (often willful) ignorance, and incorrectly interpret them. Beloved, you need to assist these preachers and if they "blatantly and willfully" do not want to hear, then you need to leave them as Kepha and Y'shua strongly warn:

¹⁹ 2 Peter 3:16-17

"And whoever does not receive you nor hear your words, when you leave that house or city, shake off the dust from your feet. Truly, I say to you, it shall be more bearable for the land of Sodom and Amorah in the day of judgment than for that city! See, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and innocent as doves."²⁰

The Confusion in Sha'ul's Letters

The "problem" that arises when studying Sha'ul, is that although there are as many verses where he speaks highly of following Torah there are other places where he seems to teach differently. These are verses where Sha'ul talks about things like, *"the curse of the Law,"* or *"not being under the Law but grace."*

A typical (and incorrect) reconciliation to this is that whenever Sha'ul is seen doing things that promote Torah observance, he was either trying to "keep the Jews happy," or he was "weak," falling back to his "old ways."

Another issue that causes problems interpreting Sha'ul has to do with how his Letters are viewed, namely that:

- They are generic all-purpose letters for anyone to glean personal meaning from, when in fact they were written to specific people addressing specific situations in their cultural and historical setting. Although much of what Scripture teaches can be applied to "current events," unless you first understand the specific situation the writer was addressing in the proper context, you cannot begin to apply it in any other way with any validity.
- Where similar words are used in different Letters, the same concepts are being spoken of, when in fact they could have little or nothing in common.

Bottom-line, it is all about context! With that as background, let us start our journey through Galatians...

²⁰ Matt 10:14-16

Galatians Chapter 1

Introduction

Before we start, let's have a look at a few references as to what Sha'ul used to teach us to follow, that which he himself calls Scripture:

*"And indeed, all those wishing to live reverently in Messiah Y'shua, shall be persecuted. **But evil men and impostors shall go on to the worse, leading astray and being led astray. But you, stay in what you have learned and trusted, having known from whom you have learned, and that from a babe you have known the Set-apart Scriptures, which are able to make you wise for deliverance through belief in Messiah Y'shua. All Scripture is breathed by Elohim and profitable for teaching, for reproof, for setting straight, for instruction in righteousness, that the man of Elohim might be fitted, equipped for every good work**"²¹*

Here Sha'ul is teaching that those who desire to live reverently in the Messiah, will be persecuted, but Sha'ul makes it very clear that it is because **those who follow the Messiah will not be led astray by those who do not keep to the Scriptures.**

Sha'ul clearly teaches us to follow the Set-Apart Scriptures which are breathed by the Almighty and are profitable for teaching, for reproof, for setting straight and for instruction in righteousness.

Now is Sha'ul referring to any of his letters or writings as being Scripture? Or is he referring to the Hebrew Scriptures? To answer this simple question, Sha'ul makes it clear that the people knew the Scriptures from when they were a babe. Sha'ul's letters did not exist at that time, so they are not considered to be Scripture according to Sha'ul. What did exist, and what Sha'ul was speaking of, was the **Hebrew Scriptures** and Sha'ul is making it clear that we are to live **by these Scriptures.** Messiah Y'shua confirms this in Matt 4:4 where He says:

"It has been written, 'Man shall not live by bread alone, but by every word that comes from the mouth of YHWH.'"

²¹ 2 Tim 3:12-17

This too is proof that the Hebrew TaNaCh²² is the Word of YHWH which never changes.

Let us look at a few more verses:

*"For **whatever was written before was written for our instruction, that through endurance and encouragement of **the Scriptures** we might have the expectation.**"²³*

Here Sha'ul makes it again clear that the Scriptures are everything written in the Hebrew TaNaCh and that we are to live by these Scriptures.

*"And according to his practice, Sha'ul went in unto them, and for three Sabbaths was reasoning with them from **the Scriptures.**"²⁴*

We can see that Sha'ul made a practice of teaching from the Hebrew Scriptures on the Shabbat. Was he reasoning from his letters, or from the Hebrew TaNaCh which he called the Scriptures?

Now Sha'ul cannot contradict himself by saying one thing to one group of people, and another thing to a different group of people. This would make him a hypocrite and all his letters invalid for teaching. But this is not the case, if his writings are understood in the **correct context**. Sha'ul clearly kept to everything written in the Hebrew Scriptures and taught us to do the same. It is therefore impossible for him to teach otherwise, because if he did do so, then he would be a heretic and a hypocrite and all his writings would be null and void. We must also understand that Sha'ul does not have the **power or authority to change anything** in the Scriptures at all.

So now we can start to dismiss many, and hopefully all, false doctrines that are rooted in the Book of Galatians. Let us now get into the book of Galatians with the true contextual explanation thereof.

²² TaNaCh is known as the Hebrew Bible or to Christians, the Old Testament. TaNaCh is actually an acronym as there are no vowels in the Hebrew language and T stand for Torah (first Five Books which Moses wrote), N stands for Naviim (the Prophetic Books), and Ch stands for Chetuvim (the Writings, Proverbs, Psalms, etc)

²³ Rom 15:4

²⁴ Act 17:2

Galatians 1:1-2

"Sha'ul, an emissary – not from men, nor by a man, but by Y'shua Messiah and Elohim the Father who raised Him from the dead – and all the brothers who are with me, to the assemblies of Galatia:"

Sha'ul has been sent to Galatia to spread the truth to his Israelite brothers about the Scriptures by the Messiah and His Father the Almighty.

Galatia literally means "the Exiles of YaH". The Hebrew root for "Diaspora" is "Galut," hence the term "GalutYaH" According to Peter (Hebrew Kepha), these were the Chosen People of the Dispersion (Ten-Tribes) scattered through modern Turkey and the former area of Aremea. (Rabbi Moshe Koniuchowsky.)²⁵

Since the congregations of Israel were Torah-based, he is writing to exiles from the scattered ten tribes who desire a full Torah-obedient lifestyle.

Galatians 1:3-5

"Favour to you and peace from Elohim the Father and our Master Y'shua Messiah, who gave Himself for our sins, to deliver us out of this present wicked age, according to the desire of our Elohim and Father, to whom be the praise forever and ever. Amèn"

The Messiah gave Himself for our sins. He is known as the perfect lamb whose blood was shed. *"And, according to the Torah, almost all is cleansed with blood, and without shedding of blood there is no forgiveness."*²⁶ Now if you do not know the Hebrew Scriptures, you are not going to understand this concept, as it is only explained in great detail in the Torah. Only through the shedding of blood can one be forgiven of sin. In the Torah, a goat or a lamb was brought to the Cohanim (Priests) and it is they who slaughtered it. Never ever did the general population of Israel ever slaughter a sin offering themselves, they always brought it to the Cohanim (priests). One thing you will see if you ever read the Hebrew Scriptures, is that the priests are called Mashiyach (Messiah) too.

²⁵ *Aramaic Galatians: A Hebraic Understanding.* Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Andrew G. Roth.

http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth

²⁶ Heb 9:22

The Cohen Gadol (High Priest) presented the blood of one's sacrifice in the most Set Apart place²⁷, once a year, for the covering of the sins of the nation to YHWH. The Cohen Gadol was the only person who was allowed to do so which happened on Yom Kippur (Day of Atonement). The High Priest was the mediator between the people and YHWH. Anyone else who went into the most Set Apart place, would immediately die.

Y'shua the Messiah is also a Cohen (Priest). He is our Cohen Gadol (High Priest)²⁸ who still presents His blood to YHWH as the mediator between us and the Almighty.

Now because The Messiah shed His blood for our sins, it is speaking of our past sins and does not give us free reign to carry on sinning. We are called to repentance, which is a turning away from sin. But what is sin? Scripture must define what sin is, and by definition of YHWH's Word it says: *"Everyone doing sin also does lawlessness, and sin is lawlessness (Torahlessness)."*²⁹ Clearly from the New Covenant, any transgression of the Torah is a sin. (The author strongly suggests you read the booklet *"The Ultimate "Mystery" in the Bible Christians have Grossly Missed. Christian Foundational Teachings No. 2: Your Identity"* by Prof WA Liebenberg.)

Galatians 1:6-7

"I marvel that you are so readily turning away from Him who called you in the favour of Messiah, to a different 'Good News,' which is not another, only there are some who are troubling you and wishing to pervert the 'Good News' of Messiah."

This word *"marvel"* is usually translated as "amazed" or "astonished". However, it parses out literally as *"met (dead) d (of) amar (saying/speaking)"*. It would therefore appear to be an idiom akin to saying *"the crowd was stunned into dead silence,"* thus indicating a kind of deep surprise that renders one speechless like the dead.³⁰

Okay, so let us see who are those that are the ones who teach a different good news to the true Good News:

²⁷ Holy of Holies

²⁸ Heb 4:14

²⁹ 1 John 3:4

³⁰ *Aramaic Galatians: A Hebraic Understanding*. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Andrew G. Roth.

http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth

*"Let no one deceive you in any way, because the falling away is to come first, and the man of lawlessness (Antichrist will be Torahlessness) is to be revealed, the son of destruction. The coming of the lawless one is **according to the working of Satan**, with all power and signs and wonders of falsehood."³¹*

So here Sha'ul is making it very clear that those who are lawless (do not live by and teach Torah) are from satan! He also makes it very clear that anyone who teaches anything contrary to the Torah is teaching a different "good news." But these lawless men **come in disguise** and **fool many** into believing that they are **messengers of light** and the **emissaries of the Messiah**, as the following verse explains:

*"For such are **false emissaries, deceptive workers, masquerading as emissaries of Messiah**. And no wonder! For Satan himself masquerades as a messenger of light! It is not surprising, then, if his servants also masquerade as servants of righteousness, whose end shall be according to their works!"³²*

So we have to be **extremely careful** as to who we listen to, even though they **seem to be genuine and loving**. It is very possible that they could be false emissaries and deceptive workers masquerading as emissaries of the Messiah, but are rather teachers of lies and deceit. What then are we to do?

*"You, then, beloved ones, **being forewarned**, watch, lest you also **fall from your own steadfastness, being led away with the delusion of the lawless** (Torahless)."³³*

As the verse above says, we need to be steadfast in the Scriptures and not fall for the Torah-less teachers and doctrines. Sha'ul makes it clear that all Scripture (Hebrew TaNaCh) is what we need to refer to for instruction (2 Tim 3:12-17 – above). The Torah is the instruction in righteousness. Without the Torah there is unrighteousness or lawlessness. Let's pause here quickly and read what YHWH instructed the Psalmist to write about His Torah:

*"7 The Torah of YHWH is **perfect, bringing back the being**; The witness of YHWH is trustworthy, **making wise the simple**; 8 The orders of YHWH are **straight, rejoicing the heart**; The command of*

³¹ 2 Thess 2:3, 9

³² 2 Cor 11:13-15

³³ 2 Peter 3:17

YHWH is **clear, enlightening** the eyes; 9 The fear of YHWH is clean, standing forever; The right-rulings of YHWH are **true**, They are **righteous altogether**, 10 **More desirable** than gold, Than much fine gold; And **sweeter** than honey and the honeycomb. 11 Also, **Your servant is warned by them**, In guarding them there is **great reward**. 12 Who discerns mistakes? Declare me **innocent** from those that are secret, 13 Also **keep Your servant back from presumptuous ones**, Do not let them rule over me. Then shall I be perfect, and innocent of great transgression. 14 Let the words of my mouth and the meditation of my heart be pleasing before You, O YHWH, my rock and my redeemer."³⁴

Galatians 1:8-9

*"However, even if we, or a messenger out of heaven, bring a 'Good News' to you beside what we announced to you, **let him be accursed**. As we have said before, and now I say again, if anyone brings a 'Good News' to you beside what you have received, **let him be accursed**."*

Here is a response to those who claim to hear things from the "Holy Spirit" that no one else does. Sha'ul FIRMLY warns against these people. If ANYONE or ANY SPIRIT speaks anything against what is written in the Torah, then it is proof that that person or spirit is speaking falsehood and **the spirit is not the Ruach haKodesh (Set Apart Spirit), but rather a spirit of the devil.**

There are a lot of "Holy Spirit" teachings going on in the Christian faith, where the teachings cannot be found anywhere in the Scriptures, and yet, so many people fall for these ridiculous teachings without testing them at all.

⇒ **TIP:** If any teaching contradicts Torah, then you must immediately recognize that the teaching is false.

The reason that Sha'ul repeated the statement twice, is because there is no capitalization or underlining in the Hebrew language to point out an important statement. Rather, Hebrew has, what is called, parallelism, which is simply repeating a word or statement. So it is very clear that Sha'ul is giving a very **stern warning** against such people and spirits that cannot support their teachings by using the Hebrew Scriptures.

³⁴ Psalm 19:7-14, also read Psalm 119

Galatians 1:10-12

"For do I now persuade men, or Elohim? Or do I seek to please men? For if I still pleased men, I should not be a servant of Messiah. And I make known to you, brothers, that the Good News announced by me is not according to man. For I did not receive it from man, nor was I taught it, but through a revelation of Y'shua Messiah."

Sha'ul makes it clear that he is not out to please men, but rather to please YHWH by teaching His desire and using **His Words** and **not the words of men**. Where can these words of YHWH be found? Only in the Hebrew TaNaCh. No wonder Y'shua used the same reference consistently: *"It has been written,"*³⁵ and every time it was cited from the TaNaCh! Don't believe me; check the references in the footnotes...

Now Sha'ul makes the claim that the Messiah taught him the Good News. Does this mean that the Messiah taught him anything that **is not** written in the Hebrew Scriptures? Definitely not. We can know this because of what is written in the Book of Acts.

*"And the brothers immediately sent Sha'ul and Sila away by night to Beroia, who, having come, went into the congregation of the Yehud'im (Jews). Now these were more noble than those in Thessalonike, who received the word with great eagerness, and searched **the Scriptures** (TaNaCh) daily, if these words were so. Then many of them truly believed, and also not a few of the Greeks, decent women as well as men."³⁶*

Here we see that Sha'ul used the Hebrew Scriptures to teach the truth of the Messiah. If he did not, then the Yehud'im of Beroia **would not** have believed him at all. Sha'ul taught only from the Hebrew Scriptures. Another fact is that the New Covenant, especially the Book of Acts had not been written yet so it **was impossible** to quote from the "New Testament".

*"And according to his practice, Sha'ul went in unto them, and for three Sabbaths was reasoning with them **from the Scriptures** (TaNaCh), explaining and pointing out that the Messiah had to suffer and rise again from the dead, and saying, "This is the Messiah, Y'shua, Whom I proclaim to you."³⁷*

³⁵ Matt 4:4 (Deut 8:3), Matt 4:7 (Deut 6:16), Matt 4:10 (Deut 6:13), Matt 21:13 (Isaiah 56:7; Jer 7:11) and many more...

³⁶ Act 17:10-11

³⁷ Act 17:2-3

It is very clear that Sha'ul used the Scriptures, the TaNaCh, to teach about the Messiah. So the Messiah Himself did not teach Sha'ul anything new that is not found in the Hebrew Scriptures (TaNaCh).

Let us also jump ahead a little to the Book of Revelation to see what it says who the people of YHWH are:

"And the dragon was enraged with the woman, and he went to fight with the remnant of her seed, those guarding the commands of Elohim and possessing the witness of Y'shua Messiah."³⁸

"Here is the endurance of the set-apart ones, here are those guarding the commands of Elohim and the belief of Y'shua."³⁹

So it is very clearly written that the set apart people are those who guard the Commandments AND have the belief of the Messiah Y'shua. It is impossible to do only one and not the other. It is impossible to believe in the Messiah and not do the Commandments.

Galatians 1:13-14

*"For you have heard of my former way of life in Yehudaism (Judaism), how intensely I persecuted the assembly of Elohim, and ravaged it. And I progressed in Yehudaism beyond many of my age in my race, being more exceedingly ardent for the **traditions of my fathers** (Talmud)."*

Now Sha'ul is revealing who he was before the Messiah appeared to him. He tells us that he was a very learned man in the teachings of the Talmud (Oral Law)⁴⁰. Although he did also study the Torah and knew it exceptionally well, many of the teachings and traditions of the Yehud'im were based on the Oral Law (traditions of the elders). Many of these teachings and traditions **contradicted the written Torah**. The reason why Sha'ul teaches why he persecuted the "Assembly of Elohim"⁴¹ is because the Pharisaical law, which was based on the Oral Law, was the law of the state of Israel. **Anyone** rejecting the Oral Law and following only what is written in the Hebrew Scriptures, was persecuted by the Pharisaical rulers.

³⁸ Rev 12:17

³⁹ Rev 14:12

⁴⁰ The Oral Law is man's opinions and theories of YHWH's Written Law and the Pharisees taught that it carries more weight than YHWH's Written Law, the Torah.

⁴¹ The Body of Believers (Christians call it the Church).

So Sha'ul makes a clear distinction between Pharisaical Judaism and **Torah observance**.

Galatians 1:15-17

"But when it pleased Elohim, who separated me from my mother's womb and called me by His favour, to reveal His Son in me, that I might bring Him, the Good News, to the gentiles, I did not immediately consult with flesh and blood, neither did I go up to Yerushalayim (Jerusalem), to those who were emissaries before me. But I went to Arabia (where Mt Sinai is Gal 4:25), and returned again to Damascus."

From the Aramaic text the word "negla" ("reveal" in verse 16) can also mean "manifest", as in revealing through a visual process. This is a common word play Sha'ul uses, emphasizing that Messiah was revealed through His manifestation in the flesh. "Manifestation" is also one of the many meanings of "miltha" (Aramaic), usually translated as "word", in John 1:1. The other word play is between the root Gela and "Galilee", where Messiah was revealed/manifested in the flesh. "To flesh and blood" is an Aramaic idiom and means "to any living person".⁴²

Noting a very curious dialectical choice throughout the Aramaic New Covenant, in the manner "Jerusalem" is spelt "Ourushalyim". Not only do we see the word for "peace" in the word as we would in the Hebrew, but also "light", which is the same root "Torah" is derived from.⁴³

In verses 15-17 Sha'ul is explaining that the timing of YHWH is perfect and that Sha'ul needed his education in Pharisaical Judaism, and literature first, before he took on his role of spreading the "Good News". It was by the favour of YHWH that He called Sha'ul to be His emissary. Just like with Sha'ul, many of us are called, it is just up to us to choose to accept that calling and to do what YHWH requires from us. This requires obedience to His Word.

Sha'ul was called to take the Message of the Messiah to the "gentile nations" (Lost Sheep of the House of Israel), most of his letters that appear

⁴² *Aramaic Galatians: A Hebraic Understanding*. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Andrew G. Roth.

http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth

⁴³ *Aramaic Galatians: A Hebraic Understanding*. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Andrew G. Roth.

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in the New Covenant are addressed to scattered Israel living among the gentile nations. These are the Lost Sheep of the House of Israel Y'shua instructed His disciples to be given the "Good News": *"but rather go to the lost sheep of the house of Yisra'El"*⁴⁴ as Y'shua ONLY came for the Lost Sheep of the House of Israel, the scattered Northern Ten Tribes: *"And He answering, said, "I was not sent **except** to the lost sheep of the house of Yisra'El."*⁴⁵

After the encounter with the Messiah, he did not immediately consult with other people "flesh and blood", but rather, spent his time in prayer and Scriptural studying to learn about the Messiah in the Scriptures. He spent his time at Mt Sinai in Arabia where YHWH gave Israel the Torah Marriage Contract (Torah Ketubah)! Sha'ul laid the Oral Law (Talmud) down and was taught by Y'shua the correct Written Law (Torah) of YHWH and of Messiah Y'shua!

If we also desire to learn who the Messiah is and what He does for us etc, then we need to go and study the Hebrew TaNaCh continually. Why do I say this? According to Scripture and majority understanding, the Messiah Y'shua is the Word of YHWH in the flesh. So if we want to know who the Messiah is, then we need to go study the Word of YHWH in great detail as Y'shua instructs us to do it:

John 5:46: *"46 For if you believed Mosheh, you would have believed Me, since **he wrote about Me**. 47 **But if you do not believe his writings** (Torah), **how shall you believe My words?**"*

This is exactly what Sha'ul did, he went to Mt Sinai for three years (verse 18 below) to study Y'shua from the Torah.

⇒ **Tip:** If you do not study Torah you will not fully understand Y'shua and His teachings.

Galatians 1:18-19

"Then after three years I went up to Yerushalayim to learn from Kěpha, and remained with him for fifteen days. And I saw no other of the emissaries except Ya'aqov (James), the brother of the Master"

After Sha'ul had spent his time in the Scriptures at Mt Sinai, he then went to learn from Kepha for fifteen days. He went to Kepha because Kepha

⁴⁴ Matt 10:6

⁴⁵ Matt 15:24

knew the Messiah personally and walked with the Messiah and learned directly from the Messiah Y'shua Himself.

Galatians 1:20

"And what I write to you, see, before Elohim, I do not lie."

This verse does not need much explaining. Sha'ul is trying to gain the people's trust and making an oath before Elohim that he is speaking truth.

Galatians 1:21-24

"Then I went into the districts of Syria and of Kilikia. And I was still not known by sight to the assemblies of Yehudah which were in Messiah, but they were hearing only that, 'The one who once persecuted us now brings as Good News the belief which he once ravaged.'" So they were esteeming Elohim in me."

Sha'ul has just finished the setting or introduction of his letter to the Galatians. He states that he has not yet been to Jerusalem since his encounter with Messiah Y'shua at Damascus. He also reported that the believers in Jerusalem were esteeming⁴⁶ YHWH because of what they heard about him.

Conclusion of Chapter 1

So now that we have covered the first chapter of Galatians, which is the introduction and foundation to the rest of his letter, we can see that Sha'ul is teaching that it is **still necessary** to study and do all that is written in the **Hebrew Scriptures**. The truth is that faith in Y'shua followed by obedience to the Torah is what sets us free from the law of sin.⁴⁷

Immediately after his introduction, the first thing Sha'ul mentioned in his letter to the Galatians was: *"I marvel that you are so readily turning away from Him who called you in the favour of Messiah, to a different 'Good News,' which is not another, only there are some who are troubling you and wishing to pervert the 'Good News' of Messiah."* (Gal 1:6-9).

This crucial topic is the problem of discussion throughout the Book of Galatians. The real problem in the Letter with its six chapters isn't whether

⁴⁶ Glorifying

⁴⁷ The author would like to give credit to David Breetzke for his great insight in Galatians chapter 1. <http://scripturaltruth101.blogspot.com/2012/12/galatians-chapter-1-explained.html>

we should keep the Torah or not. The real issue will be explained by asking four questions:

- 1) What is the true "Good News" that Y'shua wants us to proclaim as mentioned in this letter?
- 2) Does the true "Good News" mean that we receive salvation after we have been circumcised and kept the Law? Meaning does keeping Torah ensures salvation?
- 3) Does the true "Good News" announce salvation through the complete abolishing of the Law/Torah so that our sins are taken away? Meaning you do not have to adhere to the Torah at all anymore.
- 4) Lastly, or does the true "Good News" simply proclaim that we can receive forgiveness for transgressing that Law if we repent and believe in Y'shua and nothing else is required of us to do?

With that in mind let's see what YHWH really meant in this Letter of Sha'ul to the believers of Galatia.

Galatians Chapter 2

Galatians 2:1-2

"Then after fourteen years I again went up to Yerushalayim, with Barnabah, taking Titus along too. And I went up by revelation, and laid before them that Good News which I proclaim among the gentiles, but separately to those who were esteemed, lest somehow I run, or had run, in vain."

This chapter begins with Sha'ul describing his time in Jerusalem with his fellow labourer in the faith, Barnabah. They had gone to Jerusalem to discuss the matter of what the true "Good News" is supposed to be. They wanted to know what the requirements for a person to receive salvation are⁴⁸.

The details of this visit to Jerusalem are explained in chapter 15 in the Book of Acts:

"1 And certain men came down from Yehudah and were teaching the brothers (in Galatia), "Unless you are circumcised, according to

⁴⁸ The author would like to give credit to Eliyah.com for your thorough research from chapter 2 to 5. <http://elijah.com/galatianskjv.html>

the practice of Mosheh, you are unable to be saved." 2 So when Sha'ul and Barnabah had no small dissension and dispute with them, they arranged for Sha'ul and Barnabah and certain others of them to go up to Yerushalayim, to the emissaries and elders, about this question."⁴⁹

It is important to notice that the reason this trip was necessary was due to "certain men" from Yehudah (Judea in Israel) coming and teaching the male believers that they would have no salvation unless they were first circumcised (rabbinical persuasion). When they brought this doctrine to the apostles and elders in Jerusalem, Kepha referred to this kind of doctrine as "*a yoke on the neck of the taught ones (disciples) which neither our fathers nor we were able to bear*".

*"5 And some of the believers who belonged to the **sect of the Pharisees**, rose up, saying, "It is necessary to circumcise them, and to command them to keep the Torah of Mosheh." 6 And the emissaries and elders came together to look into this matter. 7 And when there had been much dispute, Kepha rose up and said to them, "Men, brothers, you know that a good while ago Elohim chose among us, that by my mouth the gentiles should hear the word of the Good News and believe. 8 And Elohim, who knows the heart, bore witness to them, by giving them the Set-apart Spirit, as also to us, 9 and made no distinction between us and them, cleansing their hearts by belief. 10 Now then, why do you try Elohim **by putting a yoke on the neck of the taught ones which neither our fathers nor we were able to bear?** 11 But through the favour of the **Master Y'shua Messiah we trust to be saved**, in the same way as they."⁵⁰*

Kepha clearly states that all are "saved" through the favour (grace) of Y'shua Messiah. As evidenced by this statement, the question they were discussing is whether or not the gentiles were saved through

- a) the grace of Y'shua the Messiah, or
- b) by circumcision and keeping commandments (rabbinical persuasion).

This was also the original question in Acts 15:1.

⁴⁹ Acts 15:1-2

⁵⁰ Acts15:5-11

Kepha said in verse 10: *"But through the favour of the Master Y'shua Messiah we trust to be saved, in the same way as they."* His point was that everyone, Jew or gentile, is saved by grace, not by keeping the Torah or by circumcision (rabbinical persuasion). Even Jews who had been circumcised and kept the Torah didn't have salvation until they believed in Y'shua. He also said that to make circumcision or Torah observance the requirement for salvation would be to *"try/test Elohim."* But how would it "try Elohim?" (verse 10). The testing would be:

"Can YHWH still bring the gentiles into His flock while making the (quite painful) painful act of adult circumcision, and keeping the Torah/Law of YHWH a prerequisite to being saved?"

The sheer truth is, there was not a man in all the generations of Israel who had ever kept the Torah perfectly (except Y'shua). So to make the keeping of the Torah a requirement before salvation was not the true "Good News" that Y'shua and the apostles were to be teaching. If keeping Torah was the requirement, then heaven would be empty and hell full.

So Kepha, after detailing the proof that YHWH had accepted the gentiles in their uncircumcised state, affirmed that both Jews and gentiles are saved through the grace of Messiah Y'shua rather than circumcision or any other act of Torah observance. The ultimate decision in Acts 15 by Yacov (James) was not to require circumcision for salvation (a rabbinical persuasion). It is worth noting that Cornelius, a captain in the Roman army, received the Ruach in Acts 10 without being circumcised.

So who were these *"certain men from Judea"* anyway? To properly understand the Book of Galatians and the context of Sha'ul's letter, it is important that we have a good understanding of what kind of people Sha'ul was facing. For this reason we will begin to identify the beliefs and characteristics of these "certain men from Judea." In this study, we will keep a running list of notable characteristics of these "certain men" as we go along. Here is what we have so far:

- They were from Judea. (Acts 15:1.)
- They were "sect of the Pharisees" (Acts 15:5.)
- They claimed to be believers in Y'shua. (Acts 15:5.)
- They believed that one cannot have salvation unless they are first circumcised and/or keep the Torah (rabbinical persuasion). (Acts 15:1.)

- They were vigorous in their belief to the point that they would argue with Sha'ul and Barnabah over it, and even approach the apostles and elders about it. (Acts 15:1,5.)

Galatians 2:2-3

"And I went up by revelation, and laid before them that Good News which I proclaim among the gentiles, but separately to those who were esteemed, lest somehow I run, or had run, in vain. But not even Titus who was with me, though a Greek, was compelled to be circumcised."

Chronologically, the event Sha'ul is describing (Acts 15) marks the first notice of Titus in Scripture. Titus would eventually go on to be Sha'ul's co-labourer and assistant in his ministry with the Corinthians and other places⁵¹. Titus was among the group that went to Jerusalem and the apostles in Jerusalem did not require him to be circumcised.

At least, not compelled before entering maturity and a full understanding of what his own return meant. As seen later, part of the Galatian heresy was circumcising people who didn't even believe, or who had not grown in any understanding. The **proper order** of things would be first to trust in Y'shua, and then seal that growth faith and faith in circumcision. Rather, man used circumcision as an entry point into the Community, as did the Jerusalem group and the Qumran community at the Dead Sea.⁵²

Christians fall into the same trap today by declaring "Water Baptism" as the doorway into the Kingdom of YHWH. Most churches of Christendom teach that infant or adult baptism makes them a "member of the church". They too have the "cart before the horse" as the Galatian Circumcision group had. Immersion is Scriptural as is circumcision for all Believers, but neither comes before personal faith in Y'shua and the new believer in Y'shua must go through a period of spiritual instruction so that he can fully understand the immersion/circumcision steps he is taking and not be rushed into, forced or compelled to do so before then.⁵³

⁵¹ See letters to the Corinthians & the book of Titus.

⁵² *Aramaic Galatians: A Hebraic Understanding*. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Rabbi Moshe Koniuchowsky.

http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth

⁵³ *Aramaic Galatians: A Hebraic Understanding*. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Pastor Denis.

http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth

Galatians 2:4-5

"But as for the false brothers, sneakingly brought in, who sneaked in to spy out our freedom which we have in Messiah Y'shua in order to enslave us, to these we did not yield in subjection, not even for an hour, so that the truth of the Good News remains with you.

Again, the emphasis is placed on the "Good News" (the truth of the gospel) being proclaimed rather than "another gospel." In verse 4 Sha'ul identifies the "certain men from Judea" as "false brethren". We also see they like to work in secret.

These "false brothers" had been accepted by Yacov (James) and the Chief Counsel at Jerusalem (Acts 2:12) as believers in Y'shua but they soon showed their "true colours" by compelling new believers in Y'shua to enter Brit-Malah (circumcision) and follow the man-made rabbinical traditions or else they would not be accepted as brethren. Again a case of "cart before horse."⁵⁴

Another attribute about them can be found in Galatians 6:

*"12 As many as wish to make a good show in the flesh, these compel you to be circumcised, only so that they should not be persecuted for the stake of Messiah. 13 For those who are circumcised **do not even watch over the Torah**, but they wish to have you circumcised so that they might boast in your flesh."*

So these "false believers" were actually Torah breakers themselves but they were most interested in circumcising gentiles so that they could go back to their Pharisee friends and brag about it. The focus on the praise of men was amongst the notable characteristics of some Pharisees of that time:

"4 For they bind heavy burdens, hard to bear, and lay them on men's shoulders, but with their finger they do not wish to move them. 5 And they do all their works to be seen by men,"⁵⁵

⁵⁴ *Aramaic Galatians: A Hebraic Understanding*. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Pastor Denis.

http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth

⁵⁵ Matt 23:4-5a

What Y'shua said about them continued to be true when Sha'ul wrote this letter to the Galatians. They wanted to throw their weight of having the knowledge, keeping Torah and getting circumcised upon the necks of gentiles before they would be accepted as having had salvation, and thus accepted into the fellowship and brotherhood of Messiah (rabbinical persuasion). They brought people into bondage by asking people to immediately follow all Pharasaic customs which were thousands in number. This is not Y'shua's yoke at all.

Many of these new Galatian believers in Y'shua (although of the estranged House of Israel ten-tribes) formerly followed non-Torah customs and traditions and were in bondage to false religions in Galatia. The Jerusalem Circumcision group were attempting to make them exchange one kind of bondage for another (rabbinical man-made customs rather than Biblical Torah), but Sha'ul immediately rejected their attempts, giving them no place.⁵⁶

Let's add these elements to the list of notable characteristics:

- They were from Judea. (Acts 15:1)
- They were "sect of the Pharisees" (Acts 15:5)
- They claimed to be believers in Y'shua. (Acts 15:5)
- They believed that one cannot have salvation unless they are first circumcised and/or keep the Torah. (Acts 15:1)
- They were vigorous in their belief to the point that they would argue with Sha'ul and Barnabah over it, and even approach the apostles and elders about it. (Acts 15:1,5)
- They were actually "false brethren" (Gal 2:4)
- They liked to sneak into the assemblies of true brethren to convert them to their own "good news" understanding of how to receive salvation. (Gal 2:4)
- They didn't even keep the Torah themselves. (Gal 6:12-13)
- They were interested in circumcising the gentiles so that they could receive glory from men (rabbinical persuasion). (Gal 6:12-13)
- Their sect had a history of being focused on "man pleasing" and laying heavy burdens on people that they themselves wouldn't bear. (Mat 23:4-5)

⁵⁶ *Aramaic Galatians: A Hebraic Understanding*. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Pastor Denis.
http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth

So these Pharisees regarded it as their duty to go to the gentile believers in Y'shua and try to bring them over to "another gospel" which had their own way of receiving salvation. They apparently viewed the true "Good News" as "bad news" for the future of their sect and they wanted to try and pervert the true "Good News" with their doctrines.

With this understanding of what these "false brethren" were all about, let's continue...

Galatians 2:6-10

"But from those who were esteemed to be whatever – what they were, it makes no difference to me, Elohim shows no partiality – for those who were esteemed contributed naught to me. But on the contrary, when they saw that the Good News to the uncircumcised⁵⁷ had been entrusted to me, even as Kepha to the circumcised – for He who worked in Kepha to make him an emissary to the circumcised also worked in me for the gentiles. So when Ya'aqov, Kepha, and Yohanan, who seemed to be supports, came to know the favour that had been given to me, they gave me and Barnabah the right hand of fellowship, in order that we go to the gentiles and they to the circumcised, only that we might remember the poor, which I myself was eager to do."

⁵⁷ The Greek word used in Gal 2:7 for Sha'ul's ministry to the uncircumcised is the word *akrobusia* (Strong's Greek # 203), which literally means "tossed-away foreskins." He was contrasting his ministry to the uncircumcised, or the "akrobusia" with Yacov (James) and Kepha's ministry to the circumcised, or the "peritome" (Strong's Greek # 4061). The same word *peritome* is used in describing the mission of Yacov, Kepha and Yochanan (John). This *peritome* means those living and abiding in circumcised identity, or in other words, the "House of Judah." The choice of "akrobusia" is fitting, as it describes just what Sha'ul was doing in the nations, or among the Galut-Yah. He was first and foremost looking for the Lost Sheep of the House of Israel (Ephraim), as per Y'shua's instructions. *Akrobusia*, does not mean "pagan gentiles" per se, but a select group within the gentiles, or nations. The term *akrobusia*, as opposed to *peritome*, means those who were circumcised, but through disobedience and outright rebellion had their foreskins tossed away, thus becoming like one who is born and raised as an uncircumcised (*aperitome*) pagan gentile. The opposite of a ministry to the *peritome* (which Yacov and Kepha had) would have been one to the *aperitome*, or "never-circumcised." Yet Sha'ul did not claim a ministry to the *aperitome*, or never-circumcised. His ministry, according to his own description, was to the *akrobusia*, or those who had undergone circumcision but had tossed it all away.

As in TaNaCh with the naming of Ben-Yamin, "the right hand" is an Aramaic idiom for "strength"⁵⁸, thus they gave them a "firm approval" to go to the Lost Sheep of the House of Israel.

It is true that the anti-Torah doctrines of the Christian churches are based on misunderstandings of Sha'ul's works, and it is also true that although Sha'ul says a great many things which are difficult to understand⁵⁹, it should be remembered that YHWH hand-picked Shaul for the job:

"15 But the Master said to him, 'Go, for he is a chosen vessel of Mine to bear My Name before nations, sovereigns, and the children of Yisra'El. 16 For I shall show him how much he has to suffer for My Name.' 17 And Ananyah went away and went into the house. And laying his hands on him he said, 'Brother Sha'ul, the Master Y'shua, who appeared to you on the way as you came, has sent me, so that you might see again and be filled with the Set-apart Spirit.' 18 And immediately there fell from his eyes, as it were scales, and he received his sight. And rising up, he was immersed. 19 And having received food, he was strengthened. And Sha'ul was with the taught ones at Damascus some days."⁶⁰

We should also remember that Kepha and the rest of the apostles gave him the right hand of fellowship. Because they worked with him in Acts 15, I assume that Yacov, Kepha and Yochanan had a lot better visibility on Sha'ul than we ever will; and if they felt it was correct to give him the right hand of fellowship, who are we to argue? Let us also remember that Kepha also spent additional time with Sha'ul in Antioch^{61 62}.

So Sha'ul tells the Galatians that the apostles and elders added nothing to the good news that Sha'ul was proclaiming to the gentiles. In fact, they had agreed to have Sha'ul and Barnabah go to the gentiles while they went to the Jews. However, Sha'ul next reports that Kepha and Barnabah got caught up in a form of hypocrisy...

⁵⁸ *Aramaic Galatians: A Hebraic Understanding*. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Andrew G. Roth.

<http://torahtreasuretrove.com/aramaic-galatians-by-andrew-g-roth>

⁵⁹ 2 Peter 3:16

⁶⁰ Acts 9:15-19

⁶¹ Gal 2:11-13

⁶² About Sha'ul's Ministry, Nazarene Scripture Studies

Galatians 2:11-13

*"And when Kepha had come to Antioch⁶³, I withstood him to his face, because he was at fault. For before some came from Ya'aqov, he was eating with the gentiles⁶⁴, but when they came, he began to withdraw and separate⁶⁵ himself, in fear of those of the circumcision. And the rest of the Yehudim⁶⁶ joined him in **hypocrisy**, so that even Barnabah was led away by their hypocrisy."⁶⁷*

Both "dissembled" and "dissimulation" (other translations) in this context mean "hypocrisy" and are translated "hypocrisy" in most translations. But why was it hypocritical? And why was Sha'ul bold enough to rebuke Kepha, the man who walked with Y'shua for over three years?

They had just had the Council in Acts 15 and they had all come to Antioch to deliver the decision to the brethren⁶⁸. When all were together at the council, Kepha and Barnabah both stood with Sha'ul and agreed with the good news they had been proclaiming. So for both of them to withdraw from keeping company with the gentiles was quite hypocritical. They were standing with the truth that gentiles were to be accepted into the brotherhood and having salvation seen in Acts 15, but in practice they were withdrawing and separating themselves from them out of concern for what those of "the circumcision" might say or do.

The Oral Torah/Law (Pharasaical traditions listed in the Talmud) of the rabbinical leaders forbade Torah-observant believers to even sit down or eat at the same table as gentiles, for the Oral Torah said that anything

⁶³ Due north 300 miles (480 km) from Jerusalem, as detailed in Scripture, which was once part of Assyria, the initial area of Ephraim's (House of Israel/Northern Ten Tribes') dispersion.

⁶⁴ *Am-amaya* in Aramaic meaning "the nations," or "the people with similar spiritual, or kinship connections held in spiritual darkness." According to the Aramaic Targum, or elaboration on Isaiah 9:2, the people (Hebrew "am") walking in darkness, were the House of Israel (Ten Tribes). They were the *am-amaya*.

⁶⁵ Hebrew word for separated is *prush*. So Kepha separated, or became a *Prush*, or a *Pharisee* in his separatist behaviour

⁶⁶ Instead of unity between Israel's two warring Houses, this message from the Jerusalem legalists was renewing old wounds and stifling the reconciliation between the Two Houses that Messiah came to bring, and was hence another evangelical approach.

⁶⁷ The ultimate result of his actions was the denial of full and equal rights as redeemed Israel to the Arameans, without any preconditions for salvation. He needed to be rebuked, as he suddenly changed from a restorer of Israel, into a Pharisee/Prush meaning "a Separatist."

⁶⁸ Acts 15:30-35

cooked by gentiles was unclean/idolatrous as was sitting at the same table with them.⁶⁹

It is important to note that Sha'ul had at one time belonged to the faction (House of Shammai) that these Pharasaical Oral-Torah Jews were from, and he, Sha'ul, after his Conversion, freely ate at the same table as gentiles (but only kosher). It did not bother Sha'ul that Oral-Torah Jews saw him doing so, for he was as we would say, "delivered from public opinion".

Now Barnabah, who was an excellent teacher of the Torah, sided with Kepha over this matter, so we realise that this was simply a dispute, albeit a very hot one, between two brothers, Sha'ul and Kepha, on how to witness to the gentiles. (Christians are taught that Sha'ul was right and Kepha and Barnabah were wrong and that YHWH's Law/Torah has been done away with. Nothing could be further from the truth.)

Kepha was especially at fault by following man-made traditions (rabbinical Oral Law) and not YHWH's as YHWH's Law/Torah never said you cannot sit with a gentile to eat. Kepha should have known better because he had walked with Y'shua for over three years and was chosen by YHWH to first bring the "Good News" to the gentiles (Acts 10). At that time he was willing to fellowship with the gentiles and defended it in Acts 11.

So here was a situation where some very important leaders are sinning and causing confusion among the gentiles by their actions, which was contrary to the decision that was made beforehand. So Sha'ul asks:

Galatians 2:14a

But when I saw that they are not walking straight according to the truth of the Good News...

Again we see that the primary issue here is "what is the true Good News?" Sha'ul rebuked Kepha for not walking uprightly according to the truth of the "Good News."

⁶⁹ *Aramaic Galatians: A Hebraic Understanding*. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Pastor Denis.
http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth

The truth of the Good News according to the final ruling of Acts 15 is that returning Israelites had to neither perform nor obey any immediate and enforceable act to receive entry into the Commonwealth of Israel. However, the ruling strongly implied that like Avraham, circumcision would follow at a later date (24 years later), when personal maturity comes.

Galatians 2:14-15

"But when I saw that they are not walking straight according to the truth of the Good News, I said to Kepha before them all, "If you, being a Yehudite (Jew), live as a gentile⁷⁰ and not as the Yehudim (Jews), why do you compel gentiles to live as Yehudim? We, Yehudim by nature, and not of the gentiles, sinners⁷¹,"

Now there are some pastors, reverends, anti-Law believers, who like to interpret this as Sha'ul in essence saying: *"If you are a Jew and have rightly abandoned the Law (living like a Gentile), why do you compel the gentiles to keep the law like a Jew by only eating with the Jews?"* Due to this interpretation, it is commonly understood that this is a passage that supports the doctrine of the "Law being abolished." But verse 15 exposes the fallacy of this interpretation when Sha'ul contrasts the Jews with gentiles and identifies the **gentiles as being sinners**.

So while many think that Sha'ul's statement of Kepha *"living after the manner of gentiles"* was a positive one, it **is actually a negative one** because in verse 15 Sha'ul says we are not *"sinners of the gentiles!"* In other words Sha'ul was saying, *"Kepha, how are you ever going to bring the gentiles (sinners) into living righteous life when you are acting like a sinner yourself?"* This was a very convicting statement to Kepha that exposed his hypocrisy.

So rather than Sha'ul's rebuke being proof that a gentile should not keep the Torah, it was simply a rebuke that Kepha himself was sinning

⁷⁰ The "gentiles" here are the Arameans. Who were the Arameans? Whose fathers were they? In Aramaic, the Targum Onkelos (the Aramaic translation of Deut 26:5 used in all the ancient first-century synagogues during the time of Y'shua) reads: *"An Aramean tried to destroy my father."* The Aramean was Laban, Jacob's uncle and Jacob is our father whom Laban tried to destroy. The Ten Tribes later were known as Greeks, Arameans and even Romans according to rabbinical literature. In rabbinical literature Edom is often spelled Erom, or Aram as in Aramean. Arameans, or "the peoples," were considered to be in darkness as in Isaiah 9:2.

⁷¹ The overriding thought being expressed here is that of Light versus Darkness, not Jew versus gentile. If Kepha who is a son of Light lives in darkness through separation from his returning Ephraimite brothers, then he is in no position to ask them, or appeal to them to live in the Light.

(transgressing the Law/Torah – 1 John 3:4) when he chose to fear man over YHWH, pretend he was going along with a false gospel, and play the hypocrite.

This interpretation is further evidenced when we look into one of the alternative readings in older Greek manuscripts. Consider the comparison here:

The KJV reads: "*why compellest thou the Gentiles to live as do the Jews?*"

The Nestle-Aland Greek text (based on older manuscripts) reads: "*How can you compel the Gentiles to live as do the Jews?*"

So the question **wasn't** "*Why are you over there trying to get gentiles (Torah breakers) to live like Jews (Torah keepers)? Don't you know the law is abolished?*" The real question **was** "*How can you ever compel the gentiles to keep the Torah (like Jews are supposed to) if you are a sinner yourself?*" Both Greek texts are compatible with the latter understanding, but the Nestle-Aland text would contradict the common Christian interpretation of these verses.

Important to note: Shaul consistently says "Arameans" in the Peshitta where the Greek New Covenant versions read "Greeks" or "gentiles". Arameans were Semites that were closely related to Hebrews, but in this context refer to "Semites" (from Israel) living as non-Jews⁷². These are the Lost Sheep of the House of Israel!

The True "Good News" Explained

Let's now look further into these verses to hear a declaration of the true "Good News," something Kepha was failing to be straightforward about:

Galatians 2:15-16

*"We, Yehudim by nature, and not of the gentiles, sinners, knowing that a man is not declared right by works of Torah, but through belief in Y'shua Messiah, even we have believed in Messiah Y'shua, in order to be declared. right by belief in Messiah and **not by works of***

⁷² *Aramaic Galatians: A Hebraic Understanding*. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Andrew G. Roth.
http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth

*Torah*⁷³, because by works of Torah no flesh shall be declared right."

In verse 15, notice that the words "who are" are in italics in the KJV:

"We *who are* Jews by nature, and not sinners of the Gentiles,"

When a word is italicized in the KJV, it is to alert the reader that those words are not found in the original text. Commas are also not found in the Greek or Hebrew language. Therefore, how it should read is:

"We, Jews by nature, and not sinners of the Gentiles, know (Greek. perfect tense) that a man is not justified by the works of the law, but by faith in Y'shua".

This solidifies the understanding that Sha'ul is stating that righteous Jews, who know the truth, ought to know what is right and proclaim the right way to the gentiles (Lost Sheep). Therefore he was saying that "WE (Sha'ul, Barnabah, Kepha and all of them), *Jews by nature*" know very well that we are not justified (made righteous) by works of the Law, but by faith in Y'shua. The word translated "justified" in verse 15 (Greek. #1344) simply means to be "declared righteous."

⇒ **Truth:** It is a simple but important truth that none of us is able to be made righteous through the Law of YHWH. **The Law of YHWH simply tells us what is right and wrong.** It will not declare any of us to be righteous. On the contrary, it will declare that we have been

⁷³ "Rabbi Moshe Koniuchowsky in his translation 'Restoration Scriptures True Name Edition' writes regarding the phrase 'works of the Torah, (quote) "This phrase 'works of law' will appear throughout Galatians, and does not refer to Torah-keeping. This phrase 'works of law' is not found in any of Shaul's other letters, or anywhere else in Scriptures. As such it has no 2nd or 3rd witness. Therefore it cannot be referring to (YHWH's) Torah. For when YHWH confirms a truth in the earth, it is found in several places in His Word. The very fact that this term is so isolated and limited in scope to the 'circumcision-first club' in one particular community (Gal. 2:4), should lead any individual to the under-standing that the phrase 'works of law' does not speak of YHWH's Torah, but rather of man's perverted permutations" and "The Oral-Torah that the Jews of the 'Circumcision Group' followed is called by Rabbi Shaul 'The Works of the Law/Torah'. In Hebrew it is Ma'aseh Ha Torah and were rabbinical customs and commandments on how one should live and be counted worthy to receive Eternal Life. The Written-Torah on the other hand teaches salvation through the unmerit-ed Favour and Grace of Yah`weh (Genesis to Deuteronomy)". Aramaic Galatians: A Hebraic Understanding. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Pastor Denis. http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth

unrighteous! None of us will be able to stand before YHWH on the Day of Judgment and say, "*From birth until death, I kept Your Law!*"

For this reason, we are condemned unless we can somehow be declared righteous even though we were not. We need a Saviour. We need to have Y'shua's righteousness applied to us in order for us to have salvation. Once we are clothed with His righteousness by faith, we have all the righteousness we need to be saved.

When Kepha refused to eat with the gentiles, a people who were formerly idol worshipers and were still learning about the Torah, he was suggesting that they had not yet received salvation and were unworthy to sit with him at the table. By his example he was suggesting that he agreed with those "of the circumcision" that the gentiles needed to be circumcised and keep the Torah in order to be accepted by YHWH and accepted into the family of believers (rabbinical persuasion). But in Y'shua, all we need to do is repent (turn away from sin and toward righteousness) and YHWH will purify our hearts by faith, giving us the grace to learn His commandments--at a pace that we can bear-- without fear of condemnation.

Consider the differences in the two "gospels:"

Good News of 'the Circumcision'	The 'True' Good News
<ul style="list-style-type: none"> • Repent and accept Y'shua <p>THEN</p> <ul style="list-style-type: none"> • Learn all of the Torah and obey it (a proselyte process of three years) <p>THEN</p> <ul style="list-style-type: none"> • Get circumcised <p>THEN</p> <ul style="list-style-type: none"> • YOU ARE AVRAHAM'S SEED AND ARE DECLARED RIGHTEOUS 	<ul style="list-style-type: none"> • Repent and accept Y'shua (Acts 2:38) <p>THEN</p> <ul style="list-style-type: none"> • YOU ARE AVRAHAM'S SEED AND ARE DECLARED RIGHTEOUS

It was this "good news of the circumcision" (rabbinical persuasion) that Sha'ul spent a tremendous amount of time battling against. They truly believed that a person was only saved when they became a son of Avraham (Abraham) through circumcision. Why?

The reality is that in Scripture, there is almost a ring of logic to it. The logic was that since circumcision was the sign of the covenant between YHWH and Avraham, which stated that He would give Avraham's descendants the land of Canaan, one needed to be circumcised in order to be a son of Avraham and thus – an inheritor of the land. Being an inheritor of the land was needed in order to receive all the promised blessings that came along with that covenant – namely eternal life in that land. But there are a number of reasons why this belief was wrong and Sha'ul discusses this in great detail in Galatians chapter 3.

Galatians 2:17-18

*"And if, while seeking to be declared right by Messiah, we ourselves also are found sinners, is Messiah then a servant of sin? **Let it not be!** For if I rebuild what I once overthrew⁷⁴, I establish myself a transgressor⁷⁵."*

At this point Sha'ul is making a very interesting statement. He discusses a potential situation where a person who sought to be justified by Messiah was instead found to be a sinner. But how could such a situation be possible? Isn't everyone who seeks to be justified by Messiah "declared righteous?"

The answer to that is a flat "NO!". Not everyone who seeks to be justified by Messiah is declared righteous. Y'shua said that Himself in Matthew 7:

*"21 Not everyone who says to Me, 'Master, Master,' shall enter into the reign of the heavens, but he who is **doing** (a verb) the desire of My Father in the heavens. 22 Many shall say to Me in that day, 'Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?' 23 And then I shall declare to them, 'I never knew you, depart from Me, you who work lawlessness!'"*

The ones Y'shua said He would condemn **apparently thought** that they were "justified by Messiah" and even claimed to do various miracles as a testimony that Y'shua was with them. But they **were found sinners** ("*depart from me, ye that work lawlessness*"). So if one refuses to **do the will** of the Heavenly Father, they will not be declared righteous.

⁷⁴ Manmade religion in his life that was destroyed when Sha'ul came to Messiah and Torah.

⁷⁵ He would violate the real Torah, because he would knowingly be sinning again by partaking in various forms of error and religious elitism, and thus destroying the Two-house restoration.

The word translated "iniquity" is the Greek word #458, *anomia*. This word literally means, "illegality, i.e. violation of Law" according to the Strong's Greek Lexicon. The Thayer's Greek Lexicon says it means, "1) the condition of without Law 1a) because of ignorance of it 1b) because of violating it 2) contempt and violation of Law, iniquity, wickedness."

The truth is that those who claim to follow Y'shua but want to continue to live a life of sin (transgressing the Torah 1 John 3:4) are in big trouble! We need to not be among them!

Therefore, Messiah is not a minister of sin at all. As Sha'ul said, "*Elohim forbid!*" (Literally: May it not be!)

"And if, while seeking to be declared right by Messiah, we ourselves also are found sinners, is Messiah then a servant of sin? Let it not be!"⁷⁶

Here are a couple of other places where Sha'ul said **this same phrase**:

What then? shall we sin, because we are not under the law, but under grace? Elohim forbid. (Rom 6:15)

Do we then make void the law through faith? Elohim forbid: yea, we establish the law. (Rom 3:31)

Sha'ul was again saying, "*Elohim forbid*" that we decide to continue in sin or even that we make the Law void through faith. Rather, we establish the Law (Greek word #2476, 'cause it to stand'). He is basically saying the same thing here in Galatians. Messiah is not a minister of sin (transgression of the Law).

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."⁷⁷

So Sha'ul says if I choose to build again the things which I destroyed (sin), I make myself a transgressor. Read it Gal 2:17-18 again:

"17 But if, while we seek to be justified by Messiah, we ourselves also are found sinners, is therefore Messiah the minister of sin?"

⁷⁶ Gal 2:17

⁷⁷ 1 John 3:4 (KJV)

Elohim forbid. 18 For if I build again the things which I destroyed, I make myself a transgressor."

The word translated "transgressor" here (#3848) is found 5 times in the "New Testament" and every single time it is used in reference to someone disobeying the Law/Torah of YHWH given through Moshe (Rom 2:25, 27; Gal 2:18; James 2:9, 11). But how was sin "destroyed" in us to begin with?

Galatians 2:19-20

"For through Torah I died to Torah, in order to live to Elohim. I have been impaled with Messiah, and I no longer live, but Messiah lives in me. And that which I now live in the flesh I live by belief in the Son of Elohim⁷⁸, who loved me and gave Himself for me."

Note that it says we are "dead/died to the Law/Torah." Note that it does **NOT** say the Law is dead to us! There is a huge difference. If we are dead to the Law then we have fulfilled the requirement that the law demands: our death. The Law demands that we die because at some point in our life we have broken that Law. When we receive Y'shua, we become "dead to the Law" because we are "crucified/impaled with Messiah." But we also "live to Elohim."

What is being said here is that if one chooses to "build again the things which I destroyed" (sin) we make ourselves a transgressor and are rebuilding the sin that was placed upon us before we "died to the Law."

Y'shua is not a minister of sin. He didn't die for us to destroy our sins only so we could go back to our former life of transgressing the Law. He died for us so that the Law's death requirement could be fulfilled in us if we become a part of His body, which was put to death on the tree, but now we "live to Elohim!" Read the verse again with this understanding in mind and it makes perfect sense:

"17 But if, while we seek to be justified by Messiah, we ourselves also are found sinners, is therefore Messiah the minister of sin? Elohim forbid. 18 For if I build again the things which I destroyed, I make myself a transgressor. 19 For I through the law am dead to the law, that I might live unto Elohim." (KJV with names replaced.)

⁷⁸ Note: Not just the faith in Y'shua, but now he lives the actual Torah faith of Y'shua. There is a big difference between "faith in" and "faith of"/"by belief." Both are needed for the returning Yisraelite.

"For" in verse 18 and 19 indicate that the words to follow were the reasons why Y'shua is not a minister of sin. We are not to rebuild the things we destroyed (transgression of the Law) and we died to the Law so that we could "live to Elohim." It is no longer we who live but it is "Messiah that liveth in" us.

"19 For I through the law am dead to the law, that I might live unto Elohim. 20 I am crucified with Messiah: nevertheless I live; yet not I, but Messiah liveth in me: and the life which I now live in the flesh I live by the faith of the Son of Elohim, who loved me, and gave himself for me." (KJV with names replaced.)

This being the case:

*"4 He that saith, I know him, and **keepeth not his commandments, is a liar, and the truth is not in him.** 5 But whoso keepeth his word, in him verily is the love of Elohim perfected: hereby know we that we are in him. 6 He that saith he abideth in him ought himself also so to walk, even as he walked."⁷⁹ (KJV names replaced)*

*"4 The one who says, "I know Him," and **does not guard His commands, is a liar, and the truth is not in him.** 5 But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him. 6 The one who says he stays in Him ought himself also to walk, even as He walked." (The Scriptures.)*

If "*Messiah liveth/abideth in us*" then we will walk as He walked. How did He walk? He kept the Torah to absolute perfection! Because He kept the Torah to absolute perfection, He is the righteous one. His righteousness is what saves us when it is no longer we who live but Messiah who lives in us.

Y'shua is not a minister of sin, He is a minister of deliverance from sin by saving us from death and living out the righteous commandments IN US that He kept while on the earth. Our obedience to the Torah/Law of YHWH is the evidence that Y'shua lives in us.

This is not to say that Y'shua demands that we instantly walk in perfection. He only requires that we turn away from sin, truly (from the heart) seeking to keep YHWH's commandments as we learn them at a pace that He

⁷⁹ 1 John 2:4-6

decides, not man. Ultimately our righteousness comes from Y'shua the Messiah who gave His life for us.

Galatians 2:21

"I do not set aside the favour of Elohim, for if righteousness is through Torah, then Messiah died for naught."

If our righteousness (and thus, our salvation) were to come from Torah keeping, we could have been declared righteous without Messiah and He died for nothing. The "good news of the circumcision" (rabbinical persuasion) taught that believers in Y'shua are not saved until they learn and obey the Torah, then get circumcised. But the true "Good News" is that we are all saved the moment we choose to repent and have faith in Y'shua. And what good news that is! Our hearts are purified by faith the moment we repent and believe. It is just as Kepha said in Acts 2:38-39:

"38 And Kepha said to them, "Repent, and let each one of you be immersed in the Name of Y'shua Messiah for the forgiveness of sins and you shall receive the gift of the Set-apart Spirit. 39 For the promise is to you and to your children, and to all who are far off, as many as YHWH our Elohim shall call."

We repent, and are immersed in Y'shua's name to represent the death of our old man and Y'shua living in us. The Ruach of YHWH then dwells within us, guiding us to all truth, guiding us day by day to higher levels of obedience, just as the prophet Ezekiel predicted this indwelling of His Ruach would do:

"27 and put My Spirit within you. And I shall cause you to walk in My laws and guard My right-rulings and shall do them."⁸⁰

Those who promoted the "gospel of the circumcision" (rabbinical persuasion) believed circumcision and Torah obedience had to come first, and that's why they were shocked when the Ruach fell upon uncircumcised men:

⁸⁰ Ezek 36:27

"45 And those of the circumcision who believed were astonished, as many as came with Kepha, because the gift of the Set apart Spirit had been poured out on the gentiles also."⁸¹

Still, there was a tendency for a circumcised person who is learned in the Torah to treat those who just came to Messiah differently, as if they had no salvation yet. This is not the true "Good News" and that is why this letter to Galatians was written.

Conclusion of Chapter 2

The "good news" isn't that we are forgiven and now are free to disobey YHWH's Law. That's not good news at all. **The "Good News" isn't that we achieve salvation and forgiveness through Y'shua after we get circumcised and keep the Law.** The "Good News" is that YHWH receives us and is willing to save us the very moment we transfer our faith for salvation from our own good works to the good works of Y'shua (Hab 2:4, Eph 2:8-9), and then turn our hearts toward learning and following His ways of truth in the Torah. The moment we decide to do that, we are received into the body of Messiah and are now sons and daughters of Elohim, children of Israel, through Y'shua the Son of the living Elohim, who, by the Spirit of YHWH, dwells within us.

Galatians Chapter 3

The words in Galatians 3 were written to explain, from the "Old Testament" Scriptures, why circumcision and Torah keeping **are not** prerequisites to receiving salvation. Sha'ul demonstrates very clearly why we receive salvation through Y'shua the Messiah and why all gentiles are sons of Avraham, Yitshaq and Yacov⁸² through Him.

Let's begin by quoting the end of chapter 2 to get a context of the first verses in chapter 3.

"For through Torah I died to Torah, in order to live to Elohim. I have been impaled with Messiah, and I no longer live, but Messiah lives in me. And that which I now live in the flesh I live by belief in the Son of Elohim, who loved me and gave Himself for me. I do not set aside

⁸¹ Acts 10:45

⁸² Abraham, Isaac and Jacob

*the favour of Elohim, for if righteousness is through Torah, then Messiah died for naught.*⁸³

Looking at the context from which Sha'ul was speaking, he is facing those who are presenting "another good news," the gospel of circumcision (rabbinical persuasion). The gentiles were not accepted by those who were "of the circumcision" because they believed that even though the gentiles received Y'shua, that was not good enough. They believed that the gentiles were not sons of Avraham and they were not saved until they were first circumcised and kept the Torah. This unscriptural method of receiving salvation was a threat to the good news of Y'shua. It was so dangerous that Sha'ul said in the beginning of his letter (Gal 1:8-9):

*"8 However, even if we, or a messenger out of heaven, bring a 'Good News' to you **beside what we announced** to you, let him be accursed. 9 As we have said before, and now I say again, if anyone brings a 'Good News' to you **beside what you have received**, let him be accursed."*

For if we choose to proclaim the *good news*, the message we proclaim must be true. Otherwise, we are building a foundation on falsehood. Y'shua is the way, the truth and the life. The "good news of the circumcision" (rabbinical persuasion) was a threat to being able to reach the rest of the world with salvation.

All throughout the Scriptures, including the "Old Testament" (TaNaCh) it is **always the hearts of men** that YHWH is most concerned about. Suppose there was a gentile that lived 200 years before Messiah who came to the conviction that YHWH was the true Elohim and he repented of his ways. Then, as he learned more about YHWH's commandments he began to make a sincere effort walk in them. This being the case, at what point would such a man be received by YHWH? Would it be after he observed 5 commandments? Or would it be after he observed 10? Or might it be the observance of 613 commandments were necessary for him to achieve salvation? The truth is YHWH knows the hearts of all men and can meet them where they are. This has always been true:

"12 And you, O son of man, say to the children of your people, 'The righteousness of the righteous man shall not deliver him in the day of his transgression. And as for the wrongness of the wrong, he shall

⁸³ Gal 2:19-21

*not stumble because of it in the day that he turns from his wrong. And the righteous shall not be able to live because of his righteousness in the day that he sins."*⁸⁴

So the "good news of the circumcision" (rabbinical persuasion) was not based on a correct understanding of how YHWH deals with mankind. It wasn't true in Sha'ul's day and it was never true at any point in history. YHWH sees the hearts of all men. It was prideful men who wanted to have their own little 'club' that turned the good news of Y'shua into some kind of works-based-salvation with circumcision being the 'deceiving act' in order to be accepted into the club. This was a perversion of what YHWH intended His plan of salvation to be and also what He intended circumcision to be.

For review, let's examine again the characteristics of those who were proclaiming this "good news of the circumcision" (rabbinical persuasion):

- They were from Judea. (Acts 15:1)
- They were "sect of the Pharisees" (Acts 15:5)
- They claimed to be believers in Y'shua. (Acts 15:5)
- They believed that one cannot have salvation unless they are first circumcised and/or keep the Torah. (Acts 15:1)
- They were vigorous in their belief to the point that they would argue with Sha'ul and Barnabah over it, and even approach the apostles and elders about it. (Acts 15:1,5)
- They were actually "false brethren" (Gal 2:4)
- They liked to sneak into the assemblies of true brethren to convert them to their own "good news" understanding of how to receive salvation. (Gal 2:4)
- They didn't even keep the Law themselves. (Gal 6:12-13)
- They were interested in circumcising the gentiles so that they could receive glory from men (rabbinical persuasion). (Gal 6:12-13)
- Their sect had a history of being focused on "man pleasing" and laying heavy burdens on people that they themselves wouldn't do. (Matt 23:4-5)

With this in mind, let's continue...

⁸⁴ Ezek 33:12

Galatians 3:1-2

"O senseless Galatians!⁸⁵ Who has put you under a spell, not to obey the truth – before whose eyes Y'shua Messiah was clearly portrayed among you as impaled? This only I wish to learn from you: Did you receive the Spirit by works of Torah, or by the hearing of belief?"⁸⁶

Rabbi Simon Altai in his translation "Nazarene-Hebraic Study Scriptures" translates verse 2 as, *"This only thing I would like to learn from you, did you receive the Ruach (Spirit) by the Ma'aseh Ha Torah (rabbinic customs), or by believing what you heard through faith?"⁸⁷*

The gentiles who turned their lives over to YHWH didn't receive the Ruach HaKodesh⁸⁸ because they had been keeping the law. They received the Ruach HaKodesh because they **repented and accepted Y'shua the Messiah**. In response to the false 'good news of the circumcision' (rabbinical persuasion), Sha'ul was reminding them that the Ruach was given as evidence of their immediate salvation.

Kepha also had been shown this truth:

"44 While Kepha was still speaking these words, the Set-apart Spirit fell upon all those hearing the word. 45 And those of the circumcision who believed were astonished, as many as came with

⁸⁵ "There is a clear wordplay between galatya, those who live in Galatia, and galoot, those who are exiles, the dispersed or captives. While we could not directly translate the passage as "you foolish exiles", it is very obvious that Rav Shaul is writing to both groups. Another key point lexically is that galatya is derived from the root gelah, which means "to reveal or uncover", (Genesis 9:21, 35:7), and this includes direct manifestations of Elohim. It is also the root from which we get the name of the place Galilee. Finally, even though the spelling between galatya and galoot is not exactly the same in Aramaic, the wordplay exists at a sonic level. Such homophonic layers of cleverness are extremely common throughout the Aramaic New Testament and is one of the strongest pieces of evidence we have for declaring its originality and primacy." *Aramaic Galatians: A Hebraic Understanding*. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Andrew G. Roth. http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth

⁸⁶ "Rabbi Shaul uses the words 'The Faith' to refer to Yah`weh's Torah and indeed all of the First Covenant Writings, in many of his Epistles." *Aramaic Galatians: A Hebraic Understanding*. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Pastor Denis.

http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth

⁸⁷ *Aramaic Galatians: A Hebraic Understanding*. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Pastor Denis.

http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth

⁸⁸ Holy Spirit

*Kepha, because the gift of the Set apart Spirit had been poured out on the gentiles also,*⁸⁹

YHWH's plan of instant recognition of the gentiles' salvation was something very difficult for many Jews to accept. It was so ingrained in their culture that a gentile couldn't just come to YHWH and be accepted the same as a natural Jew without going through a long process, the three year proselyte period. But YHWH showed that He accepted them when He poured out His Ruach on the gentiles the moment they believed, thereby demonstrating that their sins were forgiven by faith, not by circumcision and Torah keeping. So Sha'ul pointed out that they received the Ruach by the hearing of faith, not because they had kept the Torah (which they hadn't in any case).

Galatians 3:3

*"Are you so senseless? Having begun in the Spirit, do you **now end** in the flesh?"⁹⁰ (The Scriptures)*

*"Are ye so foolish? having begun in the Spirit, are ye now **made perfect** by the flesh?" (KJV)*

In this verse, it is believed by some that anyone attempting to be obedient to YHWH's Law is seeking to *"be made perfect by the flesh."* But would doing something like honouring your parents be an attempt to *"be made perfect by the flesh"*? Certainly not, but on the other hand, submitting to the "good news of the circumcision" (rabbinical persuasion) certainly would be.

Nevertheless, let's examine the Greek word translated "made perfect" in this verse. It is Strong's word #2005 and it means *"to fulfill further (or completely), i.e. execute; by implication, to terminate, undergo"* or in the

⁸⁹ Acts 10:44-45

⁹⁰ *"This is one of the most difficult passages in Aramaic to translate into English, as any attempt to read just the words without the parentheses will reveal. What we see is that there is a definite juxtaposition between spirit and flesh, and that the Galatians' error leads to the latter. The word Nymism (meshelmin) that I have translated as "end" can also mean "complete", and to "complete in flesh" means to terminate after life with no redemption afterwards. A variation of Nymism is said actually by Y'shua on the cross as meshalam, or "it is accomplished!"* Aramaic Galatians: A Hebraic Understanding. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Andrew G. Roth.
http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth

Thayer's Greek Lexicon, "to bring to an end, accomplish, perfect, execute, complete." Young's Literal translation reads:

*"so thoughtless are ye! having begun in the Spirit, now in the flesh do **ye end**?"*

Since the gentiles had already received the Ruach HaKodesh as evidence of their salvation, it was senseless for them to convert to the good news of 'the circumcision' which would have actually resulted in their condemnation rather than salvation. For if we require Torah obedience as a prerequisite to salvation, none of us would be found faultless before the throne of YHWH on the Day of Judgment. We would be relying on the Adam-man (self) and his abilities in the flesh to obey the Torah to achieve salvation rather than trusting in what Y'shua has already done for us. Thus, our end would be "in the flesh" rather than "in the Spirit". Anyone relying on their perfection in the flesh as one of the prerequisites to salvation will find that their own righteousness will not save them in the Day of Judgment.

The Jews of that time period taught that you were not a child of Avraham and therefore 'not Israel' until you were circumcised (rabbinical persuasion). They believed that one couldn't receive Israel's promises unless you 'became Israel' by being circumcised. Overall, they were putting too much of their faith in the fact that they were children of Avraham. But Yochanan the Immerser⁹¹ rebuked them for this:

"7 And seeing many of the Pharisees and Sadducees coming to his immersion, he said to them, "Brood of adders! Who has warned you to flee from the coming wrath? 8 Bear, therefore, fruits worthy of repentance, 9 and do not think to say to yourselves, 'We have Abraham as father.' For I say to you that Elohim is able to raise up children to Abraham from these stones."⁹²

Thus, there was a tremendous amount of emphasis put on whether or not a person was a son of Avraham - even to the point of someone getting puffed up and believing they didn't need to repent.

⁹¹ John the Immerser

⁹² Matt 3:7-9

Galatians 3:3-5

"Are you so senseless? Having begun in the Spirit, do you now end in the flesh? Have you suffered so much in vain – if indeed in vain? Is He, then, who is supplying the Spirit to you and working miracles among you, doing it by works of Torah, or by hearing of belief?"

The word *shema* means "hear" but also "to obey". Probably the latter meaning is better, but both can equally and simultaneously apply to the point Sha'ul is making. Know therefore that those who are of faith are sons of Avraham. You must therefore know that those who trust in faith are the children of Avraham.

Further proof that the context of Sha'ul's words on this issue is the question of which "Good News" is to be believed and what is necessary for salvation, is what Sha'ul says here in verse 4. If the gentiles had received a false message of salvation from Sha'ul and the other apostles, all their suffering they endured up to that point was in vain because they weren't even saved to begin with. Sha'ul is making this very point when he asks them if they suffered persecution in vain.

In verse 5, he also adds further evidence that YHWH has accepted them by bringing to remembrance the ministry of the Ruach which worked miracles among them even though they were uncircumcised and unlearned in the Torah. YHWH had purified their hearts by faith just as Kepha said in Acts 15:

"8 And Elohim, who knows the heart, bore witness to them, by giving them the Set-apart Spirit, as also to us, 9 and made no distinction between us and them, cleansing their hearts by belief. 10 Now then, why do you try Elohim by putting a yoke on the neck of the taught ones which neither our fathers nor we were able to bear? 11 But through the favour of the Master Y'shua Messiah we trust to be saved, in the same way as they."

So we are all saved by grace, not by this "good news of the circumcision" (rabbinical persuasion) which was in contrast to the true "Good News." Again for review compare the two side by side:

Good News of 'the Circumcision'	The 'True' Good News
<ul style="list-style-type: none"> • Repent and accept Y'shua THEN <ul style="list-style-type: none"> • Learn all of the Torah and obey it (a three year proselyte process) THEN <ul style="list-style-type: none"> • Get circumcised THEN <ul style="list-style-type: none"> • YOU ARE AVRAHAM'S SEED AND ARE DECLARED RIGHTEOUS 	<ul style="list-style-type: none"> • Repent and accept Y'shua (Acts 2:38) THEN <ul style="list-style-type: none"> • YOU ARE AVRAHAM'S SEED AND ARE DECLARED RIGHTEOUS
Vain attempt to be "justified by the Law"	"Justification by faith" in Y'shua
Still "Under the Law"	Humbly "Under grace"

The true "Good News" is that we receive salvation when we repent and accept Y'shua as our righteousness. Those who lived before Y'shua's day were still saved by faith in YHWH's promises...

Galatians 3:6

"Even so Abraham did believe Elohim, and it was reckoned unto him as righteousness"⁹³.

So even Avraham 'believed' YHWH and because of that belief he was declared righteous. He believed the promises and his faith in YHWH was evidenced by his works when he demonstrated a willingness to offer his own son, Yitshaq, on the altar to YHWH:

"17 By belief, Abraham, when he was tried, offered up Yitshaq, and he who had received the promises offered up his only brought-forth son, 18 of whom it was said, "In Yitshaq your seed shall be called," 19 reckoning that Elohim was able to raise, even from the dead, from which he received him back, as a type."⁹⁴

⁹³ Justification and righteousness can only come by faith alone

⁹⁴ Heb 11:17-19

And Y'shua said:

"Your father Abraham rejoiced to see my day: and he saw it, and was glad."⁹⁵

And so Sha'ul demonstrates that even Avraham was saved by faith. Those who are of faith are also considered to be children of Avraham.

Galatians 3:6-7

"Even so Abraham 'did believe Elohim, and it was reckoned unto him as righteousness.' 7 Know, then, that those who are of belief are sons of Abraham"⁹⁶.

If one has faith like Avraham, one is like Avraham. Therefore they are children of Avraham. Consider what Y'shua said to the Scribes and Pharisees on this same subject:

"37 I know that you are the seed of Abraham, but you seek to kill Me, because My word has no place in you. 38 I speak what I have seen with My Father, and you do what you have heard from your father. 39 They answered and said to Him, "Abraham is our father." Y'shua said to them, "If you were Abraham's children, you would do the works of Abraham."⁹⁷

So Sha'ul is in total agreement with what Y'shua had taught on this.

Galatians 3:8-9

"And the Scripture, having foreseen that Elohim would declare right the nations by belief, announced the Good News to Abraham beforehand, saying, 'All the nations shall be blessed in you,'⁹⁸ so that those who are of belief are blessed with Abraham, the believer."

⁹⁵ John 8:56

⁹⁶ Physical Israelites from either House do not become complete until they express saving faith in Messiah. Even though Avraham had the physical part right, he still had to receive personal redeeming faith.

⁹⁷ John 8:37-39

⁹⁸ This prophecy had a dual application and was fulfilled in the sense that all nations would receive the hope of salvation in Messiah, the Seed of promise. An alternative reading is "in you all nations will have your seed mixed in," or grafted.

In keeping with the theme of understanding the true "Good News," Sha'ul begins to explain how the true "Good News" was preached all the way back in the 12th and 22nd chapter of Genesis.

"And I shall bless those who bless you, and curse him who curses you. And in you all the clans of the earth shall be blessed."⁹⁹

"11 but the Messenger of YHWH called to him from the heavens and said, 'Abraham, Abraham!' And he said, 'Here I am.' 12 And He said, 'Do not lay your hand on the boy, nor touch him. For now I know that you fear Elohim, seeing you have not withheld your son, your only son, from Me.' 13 And Abraham lifted his eyes and looked and saw behind him a ram caught in a bush by its horns, and Abraham went and took the ram and offered it up for a burnt offering instead of his son. 14 And Abraham called the name of the place, 'YHWH Yireh,' as it is said to this day, 'On the mountain YHWH provides.'"¹⁰⁰

Because of this, YHWH said to Avraham:

"15 And the Messenger of YHWH called to Abraham a second time from the heavens, 16 and said, 'By Myself I have sworn, declares YHWH, because you have done this, and have not withheld your son, your only son, 17 that I shall certainly bless you, and I shall certainly increase your seed as the stars of the heavens and as the sand which is on the seashore, and let your seed possess the gate of their enemies. 18 'And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.'"¹⁰¹

Because Avraham did not withhold his only son, YHWH gave him the promises. We read earlier in Gal 3:8 that the "Good news" was preached to Avraham when he was given this promise. But how was the true "Good News" preached in this promise? And does the Torah play a role in the good news at all? That's what Galatians 3 explains in detail, and it is mind boggling when fully understood!

Galatians 3:9-10

"so that those who are of belief are blessed with Abraham, the believer. For as many as are of works of Torah are under the curse,

⁹⁹ Gen 12:3

¹⁰⁰ Gen 22:11-14

¹⁰¹ Gen 22:15-18

*for it has been written, "Cursed is everyone who **does not** continue in all that has been written in the book of the Torah, to do them."*

Because of a misunderstanding of the book of Galatians, there are a lot of people who believe that anyone attempting to obey YHWH's commandments is "under a curse." But if this was true, we would be cursed every time we tried to honour our parents. We would be cursed for refraining from adultery or even choosing to worship YHWH alone. But the truth is that we are no more cursed for doing those things than we would be if we kept the Shabbah. So what does verse 10 actually mean?

We see that he is **comparing those** "which be of faith" and those which are "of the works of the law". In this is the contrast of the two versions of the "Good News," the 'good news of the circumcision' and the 'True Good News.' The 'good news of the circumcision' says that we do not receive salvation through faith in Y'shua alone, but we receive salvation when learning/keeping the Torah and are circumcised (rabbinical persuasion).

As we said earlier, if we require Torah obedience as a prerequisite to salvation, none of us would be found faultless before the throne of YHWH on the Day of Judgment. We would be relying on the Adam-man (self) and his abilities in the flesh to obey the Torah rather than trusting in what Y'shua has already done for us.

Anyone attempting to trust in the Adam-man for their righteousness is "of the works of the law" and is under a curse because the Torah itself says "cursed is everyone" who has not done the things which were written in the Torah/Law! Since **none of us has done them 100% complete, none of us will receive salvation by them**. Anyone attempting to be declared righteous (justified) by them **will find themselves condemned**.

Sadly though, today **many think** that we are under a curse if we seek to obey them. But this is not what it says. Sha'ul is quoting from Deut 27:26 where it says:

*26 'Cursed is he who **does not** establish the Words of this Torah.'
And all the people shall say, 'Amen!'.*

Does this Scripture say that those who do them are under a curse? Certainly not! It is saying those who DO NOT do them are under a curse!

Sha'ul is not saying that we should not do them. Sha'ul is saying that no one **should submit** to the false 'good news of the circumcision' (rabbinical

persuasion) which **actually places a person under a curse** by trying to insert the works of the 'Adam-man' into YHWH's plan for salvation. Anyone seeking to be justified (declared righteous) by the Torah/Law is going to be condemned because **they haven't kept the Law** - thus, they are cursed and not blessed with believing Avraham. So Sha'ul says...

Galatians 3:9-11

"so that those who are of belief are blessed with Abraham, the believer. For as many as are of works of Torah are under the curse, for it has been written. 'Cursed is everyone who does not continue in all that has been written in the book of the Torah, to do them.' And that no one is declared right by Torah before Elohim is clear, for 'The righteous shall live by belief.'"

No one is justified by the Law because the Law doesn't declare us righteous. It declares us to be unrighteous, it is designed to do that and to point out our unrighteousness, our sins. Therefore, the "just" (one who is declared righteous) must live (have eternal life) by faith that YHWH has mercy and will forgive our sins. The prophet Habakkuk clearly reinforced it:

*Behold, his soul which is lifted up is not upright in him: but the just shall **live by his faith**.*¹⁰² (KJV)

One cannot live or be justified by trusting in his own righteousness. This Scripture says *"his soul which is lifted up is not upright in him."* To claim that we have our own righteousness is to be prideful. Here is how the New King James version translates this:

Behold the proud, His soul is not upright in him; But the just shall live by his faith. (NKJV)

So just because a person claims to be "upright" does not mean he is. We cannot be justified before YHWH by our claims of righteousness because all men have sinned at some point in their life. We are left with no choice but to "live" (have eternal life) by faith! We must come to YHWH and trust in Him to forgive us of our sins and make us righteous through Y'shua the Messiah if we expect to have any hope whatsoever. Any other claim to righteousness is pure pride! The 'good news of the circumcision' minimized the sufficiency of our righteousness in Y'shua.

¹⁰² Hab 2:4

Galatians 3:11-12

"And that no one is declared right by Torah before Elohim is clear, for 'The righteous shall live by belief.' And the Torah is not of belief, but 'The man who does them shall live by them.'"

This is once again a quote from the Torah/Law and not Sha'ul's own words. Let's examine it:

"And you shall guard My laws and My right-rulings, which a man does and lives by them. I am YHWH"¹⁰³

If a man has done the Law, he will certainly LIVE and have eternal life. This man would be justified by the Law. But NO MAN has ever done this except Y'shua the Messiah. Therefore no man can LIVE or have salvation because they kept them. We all must rely on Y'shua! We cannot rely on our own obedience to the Law to save us.

Galatians 3:13

"Messiah redeemed us from the curse of the Torah, having become a curse for us – for it has been written, 'Cursed is everyone who hangs upon a tree.' –"

Is the Torah/Law a curse? Many Christians in ignorance love to quote this verse to you to tell you that. But as we learned earlier, it isn't those who KEEP the Law that are under the curse, but those who have BROKEN it. Y'shua redeemed us from the curse that came when we disobeyed the Torah/Law, for He was cursed for us by being hung on the tree.

"22 And when a man has committed a sin worthy of death, then he shall be put to death and you shall hang him on a tree. 23 'Let his body not remain overnight on the tree, for you shall certainly bury him the same day – for he who is hanged is accursed of Elohim – so that you do not defile the land which YHWH your Elohim is giving you as an inheritance."¹⁰⁴

Y'shua was hanged on a tree, yet He committed no sins. It was for our iniquities and our transgressions that He was put to death, just as the prophets foretold:

¹⁰³ Lev 18:5

¹⁰⁴ Deut 21:22-23

"5 But He was pierced for our transgressions, He was crushed for our crookednesses. The chastisement for our peace was upon Him, and by His stripes we are healed. 6 We all, like sheep, went astray, each one of us has turned to his own way. And YHWH has laid on Him the crookedness of us all."¹⁰⁵

We have committed sins, WE **transgressed** the Torah/Law (1 John 3:4), these sins are worthy of death, because the wages of sin IS death (Rom 6:23). Y'shua has redeemed us from this curse by becoming a curse for us when YHWH laid on Him the iniquity of us all.

So for anyone to claim that they have salvation because they have done the Law, they **cannot** be speaking the truth. None of us has done them, so none of us will live (have eternal life) by them. Anyone saying that you aren't saved **unless** you are first circumcised and keep the Law is seeking salvation by their own works **and is under a curse**. Such a one has not submitted to the truth that Y'shua's righteousness is sufficient to bring a sinner the cleansing he needs to be a child of Avraham:

Galatians 3:13-14

"Messiah redeemed us from the curse of the Torah¹⁰⁶, having become a curse for us – for it has been written, 'Cursed is everyone who hangs upon a tree'¹⁰⁷ – in order that the blessing of Abraham might come upon the nations in Messiah Y'shua, to receive the promise of the Spirit through belief."

We see this promise fulfilled when we saw how the gentiles received the Ruach in Acts 10. So now the blessing of Avraham (eternal life in the promised land) would also come to the gentiles when they receive the promise of the Ruach through faith.

The Ruach of YHWH was poured out on the gentiles when He purified their hearts by faith in Acts 10 and other Scriptures, proving that He had accepted them in their uncircumcised state when they believed in Y'shua.

¹⁰⁵ Isaiah 53:5-6

¹⁰⁶ The curse of the Torah was the death incurred by violating any, or all of its precepts, and in context, by rejecting returning Ephraim by placing many pre-conditions on them. These Jews had put themselves under the curse of violating Torah. According to James 2:10-12, this one violation was enough to put them under a curse. The Torah itself is not a curse as some teach, but its violation by these Separatists was.

¹⁰⁷ Messiah died to remove these curses and set us free, not to remove the Torah itself. If He removed the Torah's curses, why would we want to be in slavery again by following a new "works of law" program by those who practiced spiritual apartheid?

For Jews to refuse fellowship with gentiles (Galatians 2, Acts 11, 15) until they were circumcised and kept the Law was hypocritical, a misrepresentation of the true good news, and denied the power of Y'shua's blood as being sufficient to cleanse us of all unrighteousness.

Next Sha'ul begins to explain how the good news was preached to Avraham in the Genesis 12 & 22 promises, and how that applies to us today as well...

Galatians 3:15

"Brothers, as a man I say it: a covenant, even though it is man's, yet if it is confirmed, no one sets it aside, or adds to it."¹⁰⁸

Even in covenants of men, no one can take away or add to that covenant. Therefore the same is true of YHWH's covenants.

Galatians 3:16

"But the promises¹⁰⁹ were spoken to Abraham, and to his Seed. He does not say, 'And to seeds,' as of many, but as of one, 'And to your Seed,' who is Messiah."

Notice carefully that Sha'ul makes an important point regarding Genesis 22. YHWH did NOT mean "to seeds" (all descendants of Avraham) but rather "To his SEED" (Y'shua the Messiah). Thus, the promise is made to two people: Avraham and Y'shua. For *"He does not say, 'And to seeds,' as of many"*.

Not everyone is going to inherit the land promised to Avraham. The wicked among the literal children of Israel will not inherit it. The wicked among the gentiles will not inherit it. Only the righteous will inherit the land. In order for

¹⁰⁸ No man can annul, or replace any of YHWH's covenants from Abraham until now. All newer covenants are merely stacked upon prior covenants, with some having greater importance than the older ones, but all are eternal and all are applicable for all generations. Instead of dispensationalism, Scripture teaches the principal of the "stacking" of covenants.

¹⁰⁹ *"In a stunning bit of Aramaic cleverness, Rav Shaul here actually lines up two words in a row, aytmelekh and molkana, that both mean "promise". This double meaning line up is a way of ratcheting up intensity, much in the way we might say in English, "he was a man's man". Here we see something more like "and we have a promise on top of a promise". There is also another wordplay in that both words also contain the root for "king" in them." Aramaic Galatians: A Hebraic Understanding. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Andrew G. Roth.*

http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth

one to be righteous, they need to be a part of the Body of Messiah, the "Seed" to whom the promises are made. Thus, YHWH said to Avraham:

"And I shall bless those who bless you, and curse him who curses you. And in you all the clans of the earth shall be blessed."¹¹⁰

"And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice."¹¹¹

So YHWH also promised to Avraham and to the Messiah that through them **all the nations and families of the earth** (Yes, gentiles!) would be blessed through Avraham and through his Seed, the Messiah. That blessing is eternal life in the Promised Land. Thus, the following promise in Genesis is fulfilled in Him:

"And I put enmity between you and the woman, and between your seed and her Seed. He shall crush your head, and you shall crush His heel."¹¹²

We know that Y'shua bruised the head of the serpent, but not without a wound Himself. YHWH chose to bring this Seed (the Messiah) through a son of Avraham, then later narrowed it down to a son of David, then through Miriam (Mary), the prophetic woman who brought forth the Seed that would destroy the work of the enemy--namely, sin and death.

"8 The one doing sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of Elohim was manifested: to destroy the works of the devil."¹¹³

Galatians 3:16-17

"But the promises were spoken to Abraham, and to his Seed. He does not say, 'And to seeds,' as of many, but as of one, 'And to your Seed,' who is Messiah. Now this I say, Torah, that came four hundred and thirty years later, does not annul a covenant previously confirmed by Elohim in Messiah, so as to do away with the promise."^{114 115}

¹¹⁰ Gen 12:3

¹¹¹ Gen 22:18

¹¹² Gen 3:15

¹¹³ 1 John 3:8

¹¹⁴ "Rabbi Shaul states unequivocally that the Commandments in the Torah of Yahweh do not annul the Covenant which Yahweh had made with Abraham. In fact the Torah which was

Now here is where it can get very confusing if you did not understand the previous points and the context in which they were given. The 'good news of the circumcision' sought to involve the necessity of circumcision and Torah/Law keeping as a prerequisite to receiving salvation (forgiveness of sin and eternal life in the promised land) and being accepted into full fellowship (rabbinical persuasion).

⇒ **Truth:** But Sha'ul is making the point that there is **nothing** written later on in the Torah that can **disannul the promise given to Avraham and to His seed**. If we are in Y'shua, we have everything we need! The additional requirements which the 'good news of the circumcision' sought to involve were attempts to disannul the Avrahamic covenant or add to it. So Sha'ul said:

Galatians 3:18

"For if the inheritance is by Torah, it is no longer by promise, but Elohim gave it to Abraham through a promise."

So if the inheritance (eternal life in the Promised Land) comes from YHWH's Torah/Law then it is no longer a promise but something conditional upon our own perfection. If it were conditional upon our own ability to obey the Torah, **none of us would make it**. Therefore, we need the promise. It is this promise to Avraham and to his Seed (Y'shua) which is actually the "Good News" that we need. It is that "Good News" that was preached to Avraham:

"8 And the Scripture, having foreseen that Elohim would declare right the nations by belief, announced the Good News to Abraham beforehand, saying, 'All the nations shall be blessed in you,' 9 so

confirmed to Moshe 430 years after the Avrahamic Covenant actually confirms that Avrahamic Covenant. And so also, the Renewed Covenant (New Testament) confirms Torah. From the Adamic Covenant to the Renewed Covenant, they are built/layered, one on top of the other, and each confirms, strengthens and establishes the previous. As Rabbi Shaul declares "Do we then make void the Torah through personal Faith? ...By no means we actually establish It." Romans 3:3." Aramaic Galatians: A Hebraic Understanding. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Pastor Denis.

http://torahtreasuretrove.com/aramaic_galatians_by_andrew_q_roth

¹¹⁵ *"The same principal must be applied to all Covenants. A newer one never annuls a prior one. That would have to mean that just as Torah never negated the Avrahamic Covenant, neither does the Renewed Covenant (New Testament) annul the Torah." Aramaic Galatians: A Hebraic Understanding. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Rabbi Moshe Koniuchowsky.*

http://torahtreasuretrove.com/aramaic_galatians_by_andrew_q_roth

that those who are of belief are blessed with Avraham, the believer." (Gal 3:8-9)

We need to be as faithful Avraham who believed the "Good News" and we need to be the Seed of Avraham (Messiah) in order to be blessed with the inheritance. It is no longer we who live, it is Y'shua the Seed of Avraham who lives in us. This is the simple plan of salvation that YHWH first mentioned in Gen 3:15 right after the first sin was committed, further revealed by YHWH's promise to Avraham and to His Seed, and even further revealed by the righteousness found in the Torah, YHWH's promise to David, and the words of the prophets.

So where does the Law of YHWH actually fit in all of this? Sha'ul is glad we asked...

Galatians 3:19

*"Why, then, the Torah? **It was added because of transgressions**, until the Seed should come to whom the promise was made. And it was ordained through messengers in the hand of a mediator."*

Now if we hadn't paid any attention to the previous verses, we might get the impression that the Torah/Law was just a temporary thing until Y'shua came. But since we have been going over this very carefully, we will understand what is truly meant here in verse 19.

⇒ **Truth:** Firstly, notice that it says that the law was added **'because of transgressions.'** It needed to be established that YHWH has a righteous standard that He wants everyone to live by. If YHWH had not given the Torah/Law, **there would have been no transgression from which one needed to be redeemed through Y'shua the Messiah**, Sha'ul reinforces this in his letter to the Roman Assembly:

"...for where there is no Torah there is no transgression."¹¹⁶

Now notice that it says that it was added... *"until the Seed should come to whom the promise was made."* But to whom was the promise made? We know the answer:

¹¹⁶ Rom 4:15b

"16 But the promises were spoken to Abraham, and to his Seed. He does not say, 'And to seeds,' as of many, but as of one, 'And to your Seed,' who is Messiah." (Gal 3:16)

The promise was made to Avraham and to the Messiah Y'shua, his Seed. But how is it that Seed should come to Avraham and Himself? Oh but this is the beauty of the "Good News"! We ARE the body of the Messiah. It is no longer we who live but Messiah who lives in us. The day will come when Y'shua will return to gather each of us (His body) together with Avraham and at that time we will have no need of the Torah because we will no longer have sin within us.

*"9 knowing this: **that Torah is not laid down for a righteous being, but for the lawless and unruly, for the wicked and for sinners, for the wrong-doers and profane, for those who kill their fathers or mothers, for murderers, 10 for those who whore, for sodomites, for kidnapers, for liars, for perjurers, and for whatever else that is contrary to sound teaching,**"¹¹⁷*

⇒ **Truth:** Are there such men on the earth today? Certainly, and sometimes those who are in the body of Messiah fail to cleave to sound doctrine. Therefore, **the need for the Law of YHWH to instruct us is still here any time we might fall short of righteousness.**

Suppose for a moment you had the responsibility to supervise a room of 30 children for a day. On the first day you supervised them, all of the children were loving, obedient and never needed a slightest bit of correction. In such a condition there would be no need for laws, commandments and ordinances to keep the children from doing wrong.

Now suppose that on the second day you supervised them, there were some major problems where the children were starting to get selfish and were fighting with one another. You would then need to set up "ground rules" (i.e. commandments, ordinances, statutes, laws) for the children to follow so that they would learn to walk in love rather than hate.

The same is true of our Heavenly Father. If we were walking in love, He would have no need to give us commandments, ordinances and laws to keep us from doing wrong things to Him and wrong things to one another. But since we have an inclination to do evil and be selfish, the Torah/Law of

¹¹⁷ 1 Tim 1:9-10

YHWH was given so that we would see that we have sinned against Him and against one another. When the day comes that we no longer have the inclination to do evil, we will have no need of the Torah any longer. But as long as there are lawless and disobedient sinners, unholy and profane men, liars, or any other thing that is **contrary to sound doctrine**--the Torah/Law **is necessary to provide instruction in righteousness**:

"16 All Scripture is breathed by Elohim and profitable for teaching, for reproof, for setting straight, for instruction in righteousness, 17 that the man of Elohim might be fitted, equipped for every good work."¹¹⁸

With these principles in mind, the correct understanding of Gal 3:19 comes to light...

*"Why, then, the Torah? **It was added because of transgressions**, until the Seed should come to whom the promise was made. And it was ordained through messengers in the hand of a mediator."*

The simple truth is that the earth was full of disobedient children who needed instruction in righteousness, but in our case also needed redemption from sin. **If no Law had been given, YHWH's righteous standard would have been unknown and none of us would have realized that we needed to repent and be forgiven for anything.** YHWH had to show everyone what His will is, what His way of Righteousness is so that when Y'shua would come, we would all realize we are sinners.

Galatians 3:20

"The Mediator, however, is not of one, but Elohim is one."

What Sha'ul is saying here is: *"Now the Mediator (Y'shua) does not represent one alone, but Elohim is One."*

What Sha'ul is meaning is that Y'shua as the Mediator is not alone only the Messiah, no He is also the **manifestation of the Heavenly Father on earth** (John 1:18, Col 1:15 – mediates as the Father) **and the Ruach teaching and helping us when He ascended to heaven** (John 3:34, 7:39, 14:17, 28, 16:13, Acts 1:2). There is only one Mediator (1 Tim 2:5), but He, Y'shua, executes various roles.

¹¹⁸ 2 Tim 3:16-17

⇒ **Truth:** But in the same concept is **Elohim** (God in the male plural as Gen 1:1, and Gen 1:26) **only one**, "echad" in Hebrew. **There is only one Composite Godhead as Y'shua Himself said so: "I and My Father are one"** (John 10:30) which Y'shua is actually quoting from the Shema (Hear) Prayer every Torah-observant believers cites daily: "*Hear, O Yisra'El: YHWH our Elohim, YHWH is one!*" (Deut 6:4). (See the Composite Godhead as "one" egg, but is made up of a shell, yolk, and white.)^{119 120}

The Aramaic Peshitta renders verse 20 in a way which makes perfect sense:

"Now a Mediator does not represent one party, but YHWH is Echad."

Galatians 3:21

*"Is the Torah then against the promises of Elohim? **Let it not be!** For if a law had been given that was able to make alive, truly righteousness would have been by Torah."*

If the Law was able to give us righteousness and eternal life, **it would have been against the promises of YHWH** which (as we discussed) involved the Seed (the Messiah) bringing us the blessing rather than the Law. The Law itself does not deliver the promise of life, **it only points out what our sins actually are** so that we will receive the promise of the inheritance by faith in Y'shua.

Galatians 3:22

"But the Scripture has shut up all mankind under sin, that the promise by belief in Y'shua Messiah might be given to those who believe."

⇒ **Truth:** **Were it not for the Torah, we would not have recognized our sin and we would have not sought to receive the promise by faith in Y'shua.** So the Torah has an important role in us receiving the promise, but the Torah itself does not give us the promise.

¹¹⁹ This is a personal explanation by Prof WA Liebenberg.

¹²⁰ "This vagueness of this verse has resulted in much perplexity among various commentators. I'll be humble enough to join them in saying I'm not 100% sure what Paul exactly intended to say here with so few words, but I think it is at least safe to conclude that there is nothing here that has anything to do with the idea that we are free to defiantly disobey YHWH's law now" Galatians www.elijah.com

The Torah does promise life to those who do the things which were written within it, but none of us have done the things which are written within it! Only Y'shua has done it. Therefore we need to be a part of Him, and we need to abide in Him in order for us to receive the promise. The promise is to Him, and He is the Way, the Truth and the Life... no man comes to the Father except through Him. Of course, as we discussed in the Galatians 2 study, those who abide in Him will want to walk as He walked...keeping the Torah.

"6 The one who says he stays in Him ought himself also to walk, even as He walked."¹²¹

But it is **faith and salvation that come first**, not Torah observance. Otherwise, we are ALL condemned. NB. Torah is not the Root of your salvation, no, it is the Fruit of your salvation!

Galatians 3:23-24

"But before belief came, we were being guarded under Torah, having been shut up for the belief being about to be revealed. Therefore the Torah became our trainer¹²² unto Messiah, in order to be declared right by belief."

Before we believed, the Torah/Law kept us under guard as a schoolmaster to teach us that we needed salvation and redemption. It confined us all under sin, kept until the promise by faith in Y'shua would be revealed to us. **Its purpose is to bring us to Y'shua** so that we can be declared righteous by faith.

"46 For if you believed Mosheh, you would have believed Me, since he wrote about Me. 47 But if you do not believe his writings, how shall you believe My words?"¹²³

¹²¹ 1 John 2:6

¹²² "The Aramaic word for `Tutor` in this verse (24) is singular in its context and speaks of the written Torah as it is Singular and not plural (although men and not Yahweh have divided Torah into 5 separate books) and this is contrasted with the same Aramaic word `Taraa` (verse 25) where there that word `Taraa` in its context is plural ie `tutors.` We have the same in the `English language` where the word `sheep` is either singular or plural according to its context." Aramaic Galatians: A Hebraic Understanding. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Pastor Denis. http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth

¹²³ John 5:46-47

If today we chose to put ourselves under the law, we would be condemned. But if we humbly admitted that we needed YHWH's grace and chose to believe in the promise of justification by faith in Y'shua, we would be a part of His body and He would dwell in us so that we can receive the promise of eternal life. **Torah should explain Y'shua to you and more importantly, lead you closer to the Messiah.**

Galatians 3:25-27

"And after belief has come, we are no longer under a trainer"¹²⁴. For you are all sons of Elohim through belief in Messiah Y'shua. For as many of you as were immersed into Messiah have put on Messiah."

If we were still under the schoolmaster/Law, we would still be looking for the way to get out of the confinement of sin. But we consider ourselves children of Elohim by faith in Y'shua who is a Child of the living Elohim. We were immersed into Messiah and have put on Messiah. It is no longer we who live; it is Messiah who lives in us.

This being the case, we are no longer under the Law/tutor which had the intent of bringing us to Y'shua through confining/concluding us all under sin. But of course, this does not mean that we can continue in sin so that grace may abound:

*"**15 What then? Shall we sin because we are not under Torah but under favour? Let it not be!** 16 Do you not know that to whom you present yourselves servants for obedience, you are servants of the*

¹²⁴ Plural in the Aramaic. "Tutors," or "schoolmasters." The Torah is a singular item and as such cannot be referred to here in the Aramaic. The tutor and tutors are two different categories. The tutor, or schoolmaster is the Torah. The false tutors thought that they were the guardians of tradition and local assembly life. These tutors, or schoolmasters believed that in order to protect the Torah, there had to be additional fences around it and thus they added regulations, making sure no Torah could ever be broken, since there were too many fences around it. Those fences were called "the works of the law." These tutors were the same ones using these fences to keep returning Ephraim out in the nations, by subjecting Ephraim to the slavery of second class citizenship, instead of enjoying the true Torah freedom that Messiah came to accomplish by setting all of Yisrael's exiles free. This is perfectly applied by Y'shua in Matt 21:33-43 and by using d'rash, or allegory in Luke 15:11-32. The Aramaic word for "tutors" is taraa and for "door" is tarea. The taraa-tutors were locking the door-tarea for the Galut-yah to return to the Commonwealth of Israel and their Torah covenant, while Y'shua, is The Tarea, or The Door back to Israel. As the Messiah Y'shua stated in John 10:9, He came to do the opposite. He came to open the door to the kingdom. So once faith in The Door came, we are no longer under these taraa, or tutors, who try to keep returning Israelites outside the Door. Faith in Y'shua as the Door, unlocks the kingdom's door for both Houses of Israel.

one whom you obey, whether of sin to death, or of obedience to righteousness?"¹²⁵

*"1 What, then, shall we say? Shall we continue in sin, to let favour increase? 2 **Let it not be!** How shall we who died to sin still live in it? 3 Or do you not know that as many of us as were immersed into Messiah Y'shua were immersed into His death? 4 We were therefore buried with Him through immersion into death, that as Messiah was raised from the dead by the esteem of the Father, so also we should walk in newness of life. 5 For if we have come to be grown together in the likeness of His death, we shall be also of the resurrection, 6 knowing this, that our old man was impaled with Him, so that the body of sin might be rendered powerless, to serve sin no longer."¹²⁶*

Sha'ul never taught that being under grace was a license to continue breaking YHWH's Torah/Law. **This is another perversion of the modern "Good News" that is often proclaimed today.** Rather, the fact that we are now the Body of Messiah should demonstrate that we are to live as He did, walk as He walked and love as He loved. **He kept the Torah perfectly**, and it is He who now lives in us. **Our choice to turn away from Torah/Law-breaking and receive Him for our salvation is evidence that He lives in us.**

The problem with the Galatians was that they had it backwards. You don't seek obedience to the Law through human effort and then receive salvation; **you receive salvation through Y'shua's indwelling so that you have the power to walk in obedience!**

The 'good news of the circumcision' (rabbinical persuasion) **was a false doctrine that created division within the body of Messiah**, with the gentiles being like second class citizens **who needed more than Y'shua's righteousness to be considered worthy of full fellowship.**

⇒ **Truth:** In Galatians 3, Sha'ul's purpose is to demonstrate quite clearly one principle that exposes the 'good news of the circumcision' (rabbinical persuasion) as a false doctrine that was never true: **Salvation is not of the Law, it is of promise.** Therefore, we don't need circumcision to be a son of Avraham, we need Y'shua the Messiah, the Seed of Avraham dwelling in us!

¹²⁵ Rom 6:15-16

¹²⁶ Rom 6:1-6

Galatians 3:27-29

"For as many of you as were immersed into Messiah have put on Messiah¹²⁷. There is not Yehudite nor Greek, there is not slave nor free, there is not male and female, for you are all one in Messiah Y'shua. And if you are of Messiah, then you are seed of Abraham, and heirs according to promise."

HalleluYah! For in YHWH's eyes we are all Avraham's Seed through Y'shua. It is through YHWH's promise to Avraham that this is so. Not through circumcision, not through our own righteousness - only through Y'shua and His Sonship, His righteousness, His indwelling. We are Israelites indeed through Y'shua who dwells in us. Because of this we are no longer strangers, but heirs:

"8 For by favour you have been saved, through belief, and that not of yourselves, it is the gift of Elohim, 9 it is not by works, so that no one should boast. 10 For we are His workmanship, created in Messiah Y'shua unto good works, which Elohim prepared beforehand that we should walk in them. 11 Therefore remember that you, once gentiles in the flesh, who are called 'the uncircumcision' by what is called 'the circumcision' made in the flesh by hands, 12 that at that time you were without Messiah, excluded from the citizenship of Yisra'El and strangers from the covenants of promise, having no expectation and without Elohim in the world. 13 But now in Messiah Y'shua you who once were far off have been brought near by the blood of the Messiah."¹²⁸

Indeed, many of us in time past were gentiles in the flesh, aliens from the commonwealth of Israel, and strangers from the covenants of promise. But through the "Good News" of Y'shua the Messiah we are no longer gentiles, but we are sons of Avraham, made nigh to the covenants of promise, joint heirs according to the promise, being one new man: Y'shua the Messiah living in each one of us.

¹²⁷ *"That is, as a garment wraps a person in. This is a very common idiom in both Hebrew and Aramaic. Rav Shaul uses it elsewhere in Ephesians when talking about putting on the armor of Elohim and the breastplate of righteousness. A very similar idiomatic usage, where someone is clothed in zeal like a cloak, is found in Isaiah 59." Aramaic Galatians: A Hebraic Understanding. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Pastor Denis.*

http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth

¹²⁸ Eph 2:8-13

For this, we have much to be thankful for. Let's allow Him to live in each of us in such a way that others recognize the Torah-observant Saviour and want the peace and reconciliation with YHWH that we have received through Him; cleaving to His promises, heeding His word, loving YHWH with all our hearts, and loving one another as He so loved us. That's what Y'shua is all about, and that's what the Torah is all about. Fellow children of Israel, follow His example! Let no one tell you any different.

Conclusion of Chapter 3

Galatians 3 ends with a very important conclusion:

"For you are all sons of Elohim through belief in Messiah Y'shua. For as many of you as were immersed into Messiah have put on Messiah. There is not Yehudite nor Greek, there is not slave nor free, there is not male and female, for you are all one in Messiah Y'shua. And if you are of Messiah, then you are seed of Abraham, and heirs according to promise." (Gal 3:26-29)

The blessing of this is that each of us became children of Elohim, the seed of Avraham by Y'shua the Messiah. All of us are now one in the Messiah Y'shua. It was not circumcision or the 'good news of the circumcision' (rabbinical persuasion) that made this possible; it was the blood of Y'shua.

Galatians Chapter 4

Continuing in this concluding thought, Sha'ul says next:

Galatians 4:1-3

"And I say, for as long as the heir is a child, he is no different from a slave, though he is master of all, but is under guardians and trustees till the time prearranged by the father. So we also, when we were children, were under the elementary matters of the world, being enslaved."¹²⁹

¹²⁹ *"When we were young` is a clear reference to both Israel as a `child` in bondage to Egypt (out of Egypt have I called my son) as well as the Ten `Lost` Tribes of Israel in bondage to the nations by whom they were carried away into captivity. Rabbi Shaul, in his own case reminds the Galatians and himself that he was once subject to the `elements of the world` ie the misinterpretation of the Torah by the School of Shammai." Aramaic Galatians: A Hebraic Understanding. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Pastor Denis.*

http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth

During the time period in which Sha'ul was speaking, the common practice was to appoint a caretaker to watch over a child until he was of a certain age. Sha'ul is using this cultural practice as an illustration of the role of YHWH's Torah in our lives. Rather than functioning as a means by which we are able to receive YHWH's promise of eternal life, the Torah of YHWH simply shows us what sin is and reveals our own bondage to it.

In the case of the Galatians, it was their idolatry and other pagan practices that was exposed as worthy of condemnation. What are these "*elementary matters of the world*" Sha'ul is speaking about? From E-Sword Strong's Greek Concordance: G4747 στοιχεῖον (stoicheion) "*Neuter of a presumed derivative of the base of G4748; something orderly in arrangement, that is, (by implication) a serial (basal, fundamental, initial) constituent (literally), proposition (figuratively): - element, principle, rudiment.*" G4748 στοιχέω (stoicheō) "*From a derivative of στείχω steichō (to range in regular line); to march in (military) rank (keep step), that is, (figuratively) to conform to virtue and piety: - walk (orderly).*"

It is well known that the pagans worshipped the "elements" of this world. Sha'ul in this verse is clearly speaking about pagan rituals.¹³⁰ Before we were called and converted we marched to the beat (times/seasons) that this dying world has established. Now that we are in Messiah Y'shua, we should be in the time frame of the coming Kingdom of YHWH to this earth. The Sabbath Festivals given in Leviticus 23 recognize YHWH's reference of time, HIS time clock. This reference of time being changed by the beast power government is found in Dan 7:25. This quote was taken from this web site and edited to remove blasphemous name:

"Now let us refute those also who regard the elements of the world as gods, that is, the heaven, the sun, and the moon; for being ignorant of the Maker of these things, they admire and adore the works themselves. And this error belongs not to the ignorant only, but also to philosophers; since the Stoics are of opinion that all the heavenly bodies are to be considered as among the number of the gods, since they all have fixed and regular motions, by which they most constantly preserve the vicissitudes of the times which succeed them. They do not then possess voluntary motion, since they obey prescribed laws, and plainly not by their own sense, but by the workmanship of the supreme Creator, who so ordered them that they should complete unerring courses and fixed circuits, by which

¹³⁰ What is the "everlasting covenant"? www.makethewaystraight.com

*they might vary the alternations of days and nights, of summer and winter. But if men admire the effects of these, if they admire their courses, their brightness, their regularity, their beauty, they ought to have understood how much more beautiful, more illustrious, and more powerful than these is the maker and contriver Himself, even Elohiym. But they estimated the Divinity by objects which fall under the sight of men; not knowing that objects which come within the sight cannot be eternal, and that those which are eternal cannot be discerned by mortal eyes."*¹³¹

The pagan Galatians coming to faith worshipped these "elementary matters of the world" and were "being enslaved". The Torah of YHWH teaches us that we need our Heavenly Father's mercy upon us if we ever want to hope for eternal life. The way we receive that mercy is through Y'shua's righteousness being placed upon us and nothing else:

Galatians 4:4-5

"But when the completion of the time came, Elohim sent forth His Son, born of a woman, born under Torah, to redeem those who were under Torah, in order to receive the adoption as sons."

Note that Y'shua was under the Torah even as we were. There are some who believe that the phrase "under the law" is a metaphor for a person committing a sin. But this isn't true because Y'shua was born under the Torah but did not commit sin. Y'shua was born under the Torah and kept the Torah to absolute perfection. For this reason, He is the Righteous One who is able to redeem those who were under the Torah but condemned as sinners, held in bondage to the elements of the world.

Galatians 4:6-7

"And because you are sons, Elohim has sent forth the Spirit of His Son into your hearts, crying, 'Abba, Father!' So you are no longer a slave but a son, and if a son, also an heir of Elohim through Messiah."

We must call Him Abba for His Ruach within us motivates us so. The followers of other religions have never experienced this precious Abba/child relationship with their "gods" as we have with our Abba Elohim.

¹³¹ Chapter XXVI.-Of the Worship of the Elements and Stars.
http://www.ccel.org/fathers2/ANF-07/anf07-11.htm#P2950_1205838

To understand what Sha'ul is saying in verse 8 you must understand the pagan religious system of the Galatians. This quote is taken from *History of The World Prehistory to The Renaissance*, General Editor Esmond Wright. Published 1985. Edited to remove blasphemous names, words and titles and give a more Hebrew understanding:

Chapter 15 page 257: "For all bewildered, troubled people in the Roman Empire and for all those for whom the life of the poor was a meaningless burden as well as those for whom the life of the rich came to seem empty, there were a number of gratifying new beliefs and religions whose devotees were eager for converts. It would, however, be misleading to suggest that vast numbers of Rome's subjects were painfully searching for religious consolations. Most were content to repeat traditional rites and observances without vexing their minds by thoughts about human destiny and the hereafter.

The local gods, their household spirits, their magic charms and incantations, and the soothing words of an itinerant astrologer easily satisfied their severely practical (and, therefore, seriously limited) outlook on life. Their lethargic minds might have been stirred sufficiently to watch the public ceremonies of the cult of Mithras, in which devotees bathed in the blood of a sacrificial bull, the taurobolium. They could hardly witness unmoved the frenzied demeanour and actions of the self-mutilated fanatics accompanying the splendid celebrations in mid-March in honour of Cybele, the Great Mother, whose image was paraded over streets strewn with flowers. (The Queen of Heaven with her son the prophets of YHWH warn us about¹³². None other than the Mary and the child of the Roman Catholic Church.)

Although the Messianics as yet dared not parade their belief, for they were suspect still as enemies of Roman religion and as a dangerous private sect of conspirators, some of them succeeded in creating a favourable impression and in gaining converts to their belief."

This quote is taken from: *The Two Babylons or The Papal Worship*, by the late Alexander Hislop. Edited to remove blasphemous names, words and titles and give a more Hebrew understanding. You will notice that because this commentary is referring to paganism that not any of the words were

¹³² Jer 7:18, 44:17-19, 25; Ezek 8:14

edited; the reason is because it is revealing the true origin of these words and properly placing them in their pagan context:

Chapter II section II - *The Mother and Child, and the Original of the Child* pages 20-21: *"The Babylonians, in their popular religion, supremely worshipped a goddess Mother and a Son, who was represented in pictures and in images as an infant or child in his mother's arms. From Babylon, this worship of the Mother and the Child spread to the ends of the earth. In Egypt, the Mother and the Child were worshipped under the names of Isis and Osiris. In India, even to this day, as Isi and Iswara; in Asia, as Cybele and Deoius; in Pagan Rome, as Fortuna and Jupiter-puer, or Jupiter, the boy; in Greece, as Ceres, the Great Mother, with the babe at her breast, or as Irene, the goddess of Peace, with the boy Plutus in her arms; and even in Thibet, in China, and Japan, the Jesuit missionaries were astonished to find the counterpart of Madonna and her child as devoutly worshipped as in Papal Rome itself; Shing Moo, the Holy Mother in China, being represented with a child in her arms, and a glory around her, exactly as if Roman Catholic artist had been employed to set her up."*

You can clearly see now the method of worship the Galatians were accustomed to when Sha'ul first came in contact with them. And you can see through these quotes taken from various authors that the "Mother and Child" doctrine came of Paganism itself that the Catholic Church continues to promote. She is the *"Mother of Harlots"* (Rev 17:5).¹³³

Now, in His love and mercy, YHWH redeemed us (bought us off the slave market) and caused us to be adopted into His family, making us sons of Elohim. This was made possible because Y'shua died for us. When He died for us and rose again, our Adam-man participated with Him in that death and we were made a new creation:

"I have been impaled with Messiah, and I no longer live, but Messiah lives in me. And that which I now live in the flesh I live by belief in the Son of Elohim, who loved me and gave Himself for me." (Gal 2:20)

So we were made sons of Elohim rather than mere servants or children who were held under the bondage of sin. Of course, now that we are made free this does not mean that we should continue in sin:

¹³³ What is the "everlasting covenant"?, www.makethewaystraight.com

"20 For you were bought with a price, therefore esteem Elohim in your body and in your spirit, which are of Elohim."¹³⁴

"1 What, then, shall we say? Shall we continue in sin, to let favour increase? 2 Let it not be! How shall we who died to sin still live in it?"¹³⁵

So again, we "live to Elohim" as Sha'ul said in Galatians 2. We don't rebuild again that sin that was destroyed or we'll be making ourselves transgressors again. But apparently the Galatians had a problem with this very thing...

Galatians 4:8-11

"But then, indeed, not knowing Elohim, you served those which by nature are not mighty ones. But now after you have known Elohim, or rather are known by Elohim, how do you turn again to the weak and poor elementary matters, to which you wish to be enslaved again? You observe days and months and seasons and years. I fear for you, lest by any means I have laboured for you in vain."

Many believe that the "days, and months, and seasons, and years" are in reference to the Sabbath and feast-day gatherings that YHWH commanded in the Torah. They claim that any observance of such things are an attempt to "earn our salvation" rather than trusting in the blood of Y'shua to be our cleansing.

Sha'ul is not specific about what "days, and months, and seasons, and years" he is referring to. A nominal Christian might "read into the Scripture" that Sha'ul is condemning the observance of any day, month time or year. But even if this were the case, it would actually condemn the nominal Christian because **going to church on Sunday would be an observance of a day.**

But is Sha'ul speaking of YHWH's commanded observances of the Shabbat¹³⁶, Pesach¹³⁷, Shavuot¹³⁸ and other such holy days? If so, Sha'ul is condemning himself because he was a Feast keeper:

¹³⁴ 1 Cor 6:20

¹³⁵ Rom 6:1-2

¹³⁶ Sabbath

¹³⁷ Passover

¹³⁸ Pentecost

"20 And when they asked him to stay a longer time with them, he declined, 21 but took leave of them, saying, 'I have to keep this coming festival in Yerushalayim by all means, but I shall come back to you, Elohim desiring so.' And he sailed from Ephesos."¹³⁹

Sha'ul said that he was looking forward to keeping the Feast in Jerusalem. So if we understand the feast days to be the "weak and beggarly elements" that bring us into bondage, this would contradict Sha'ul's own practice. In fact, Sha'ul said:

"8 while Sha'ul said in his own defence, 'Neither against the Torah of the Yehudim, nor against the Set-apart Place (Temple), nor against Caesar did I commit any sin.'"¹⁴⁰

So was Sha'ul bringing himself into bondage? Was he observing the very "weak and beggarly elements" that he told the Galatians not to observe? Was Sha'ul a hypocrite? The answer to all of these questions would have to be "yes" if we understood the keeping of these commands in the Torah to be "weak and beggarly."

So what was Sha'ul talking about? Let's read it again more carefully. Remember that the Galatians were formerly idol worshipers:

"8 But then, indeed, not knowing Elohim, you served those which by nature are not mighty ones (gods)." (Gal 4:8)

Having been idol worshipers, there was no feast keeping to "turn you again" to. They did not formerly keep the feast days and Shabbat.

Galatians 4:9-10

"But now after you have known Elohim, or rather are known by Elohim, how do you turn again to the weak and poor elementary matters, to which you wish to be enslaved again?"

The elements here were the "elements of the world" that they were formerly in bondage to, as he previously said:

"3 So we also, when we were children, were under the elementary matters of the world, being enslaved" (Gal 4:3)

¹³⁹ Acts 18:20-21

¹⁴⁰ Acts 25:8

Since the Galatians were formerly idol worshipers, the observances that they "turn again" to would be observances that were found in idolatry. They were **not formerly a Torah-observant people** but *"you served those which by nature are not mighty ones (gods)."* **It isn't the keeping of the Torah that results in bondage. It's transgressing the law that is sin and bondage.** Otherwise Y'shua Himself was in bondage because He was born under the Torah and kept it without fault.

At this point Sha'ul must have been very frustrated because not only were the Galatians looking to "another gospel/good news" for assurance of salvation, but they were also holding onto "former pagan things" that they were supposed to be turned away from. No wonder he said:

Galatians 4:10-11

"You observe days and months and seasons and years. I fear for you, lest by any means I have laboured for you in vain."

Even more evidence that Sha'ul wasn't condemning them for keeping the feast days and Sabbath was his next statement...

Galatians 4:12

"Brothers, I beg you to become as I am, because I am as you are. You did not wrong me at all."

Since Sha'ul himself kept the Feasts, he would be again contradicting himself in saying *"become as I am"* if the "days/months/times/years" were referring to the Feast days. He wants them to be as he is, for he considers himself to be like them - redeemed by the blood of the Lamb, saved by grace through faith - not through any work of men but by the righteousness of Y'shua the Messiah.

Sha'ul next makes the point that their wayward ways are not a personal hurt to him ("you have not injured me at all"), even though he toiled and laboured for them through infirmities:

Galatians 4:13-15

"But you know that through weakness of the flesh I brought the Good News to you before. And my trial which was in my flesh you did not despise or reject, but you received me as a messenger of Elohim, as Messiah Y'shua. What then was your blessedness? For I

bear you witness, that if possible, you would have plucked out your own eyes and given them to me"

The specific infirmity that Sha'ul speaks of is quite possibly poor eyesight (compare this to Gal 6:11), but it is not certain. What is certain is that he suffered many afflictions while he proclaimed the good news, and the Galatians received the good news with joy and thanksgiving in spite of the afflictions.

Galatians 4:16

"So then, have I become your enemy, speaking truth to you?"

Those who were false teachers among them were apparently speaking against him so he brings to remembrance the blessedness and love they all had for one another, and reminds them that he isn't their enemy - but only wants to bring them the truth. There was a tremendous amount of peer pressure being placed on them from all sides, and they were caving into believing a false way of salvation...

Galatians 4:17

"They are ardent towards you, for no good, but they wish to shut you out, that you might be ardent towards them."

This is a somewhat confusing statement, lets read it from the New King James as well:

"They zealously court you, but for no good; yes, they want to exclude you, that you may be zealous for them." (NKJV)

They were being manipulated by others who used exclusion and peer pressure to get them to conform. One example of that is in chapter 2 when some of the Jews refused to eat at the same table as the gentiles.

Galatians 4:18-20

"And it is good always to be ardent in what is good, and not only when I am present with you. My little children, for whom I am again in birth pains until Messiah is formed in you, even now I wish to be present with you now and to change my voice, for I have doubts about you."

Zeal is good, but it must be according to truth.

Next Sha'ul begins to use an allegory in order to demonstrate the truth of the "Good News". Many believe that this allegory proves that we should not be obedient to the Torah of YHWH, but once again we will demonstrate this to be a false belief.

First of all, remember what it really means to be "under the law". It means to submit to the 'good news of the circumcision' which is contrasted with the true "Good News" as follows:

Good News of 'the Circumcision'	The 'True' Good News
<ul style="list-style-type: none"> • Repent and accept Y'shua <p>THEN</p> <ul style="list-style-type: none"> • Learn all of the Torah and obey it (through a proselyte period of three years) <p>THEN</p> <ul style="list-style-type: none"> • Get circumcised <p>THEN</p> <ul style="list-style-type: none"> • YOU ARE AVRAHAM'S SEED AND ARE DECLARED RIGHTEOUS 	<ul style="list-style-type: none"> • Repent and accept Y'Shua (Acts 2:38) <p>THEN</p> <ul style="list-style-type: none"> • YOU ARE AVRAHAM'S SEED AND ARE DECLARED RIGHTEOUS
Vain attempt to be "justified by the law"	"Justification by faith" in Y'shua
Still "Under the law"	Humbly "Under grace"

With this in mind, let's continue...

Galatians 4:21-23

"Say to me, you who wish to be under Torah, do you not hear the Torah? For it has been written that Abraham had two sons, one by a female servant, the other by a free woman. But he who was of the female servant was born according to the flesh¹⁴¹, and he of the free woman through promise."

¹⁴¹ "Yah`Shma-El, (Ishmael) born of Hagar the Egyptian servant girl. Yah`Shma`el represents the `works of man` ie `ma`aseh ha torah`, the flesh attempting to achieve the `will of Yahweh.`"

Once again, Sha'ul appeals to the Book of Genesis to demonstrate an eternal truth. Remember that YHWH promised Avraham he would have a son in his old age even though he never had any children. After this promise was made to Avraham, both Avraham and Sarah thought that the promised son would not literally come through Sarah's womb, but through her handmaid/bondwoman (Hagar) on behalf of Sarah. The son that was born through Hagar was Ishmael.

Ishmael is called one who was 'born after the flesh' because he was brought about in a way that was contrary to YHWH's promise, being the son of a bondwoman (slave). YHWH was actually going to fulfill his promise by miraculously allowing Sarah to have a son (Isaac) well past child bearing years. Thus, the promise was going to be fulfilled by a work of YHWH rather than a work of men.

This becomes a perfect illustration of the difference between one trying to receive YHWH's promise of salvation by a work of YHWH and another trying to receive YHWH's promise of salvation by a work of men:

Galatians 4:24-25

"This is allegorical, for these are the two covenants: one indeed from Mount Sinai which brings forth slavery¹⁴², which is Hagar, for this Hagar is Mount Sinai in Arabia, and corresponds to Yerushalayim which now is, and is in slavery with her children."

The Ancient Aramaic Peshitta Text reads verse 25 as:

"For Hagar is the mountain that is in Arabia, and it surrenders to this Jerusalem which is now in bondage with her children."

Sarah thought by giving Hagar to Abraham as a wife would bring forth the Promised Seed, but instead it brought forth trouble to the promised seed (Israel) lasting to this very day." Aramaic Galatians: A Hebraic Understanding. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Pastor Denis.

http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth

¹⁴² *"The first covenant was the `works of the flesh,' Yah`shma-El: The second was the Covenant of Promise, Yah-sac." Aramaic Galatians: A Hebraic Understanding. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Pastor Denis. http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth*

Hagar is representative of the mountain in Arabia (the Arab peoples) who are in now slavery (to Allah) and whoever seek to bring the Promised Seed also under slavery to Allah or to death.¹⁴³

So why is Jerusalem and her children compared to Hagar and her children? Jerusalem as a whole were (like Avraham) attempting to receive the promise through human effort, coming up with their own idea of how YHWH would fulfill his promises rather than letting YHWH fulfill it Himself. The inhabitants (Judah) of Jerusalem were trying to bring about the promises of eternal life through their own works rather than through works of YHWH through the Messiah, who brings all of us the righteousness we need to have eternal life.

Any effort to use the Sinai covenant as a means of salvation will ultimately fail to deliver a man from the bondage of sin - for none of us has kept the Torah. None of us will receive the promises of YHWH through human effort. It takes a work of YHWH for any of us to have salvation.

Galatians 4:26-28

"But the Yerushalayim above is free, which is the mother of us all. For it has been written, 'Rejoice, O barren, you who do not bear! Break forth and shout, you who do not have birth pains! For the deserted one has many more children than she who has a husband.' And we, brothers, as Yitshaq was, are children of promise."

Those who cleave to the understanding that we receive the promise of eternal life through the work of YHWH are likened to Yitshaq, the son of a freewoman. We are the children of Promise because we have become the seed of Avraham through Y'shua the Messiah who lives in us... rather than through our own human effort of circumcision or Torah keeping.

Galatians 4:29-31

"But, as he who was born according to the flesh then persecuted him born according to the Spirit, so also now. But what does the Scripture say? 'Cast out the female servant and her son, for the son of the female servant shall by no means be heir with the son of the

¹⁴³ *Aramaic Galatians: A Hebraic Understanding.* Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Pastor Denis.
http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth

free woman.' Therefore, brothers, we are not children of the female servant but of the free woman."

The bondswoman was ultimately cast out of Avraham's household because of the persecutions (Genesis 21) and was not allowed to be an heir with the freewoman. For this reason, it is important to submit to the true "Good News" of salvation rather than the false 'good news of the circumcision' (rabbinical persuasion) which states that we do not receive salvation until we keep the Torah and get circumcised.

Conclusion of Chapter 4

Chapter four concludes by describing how Hagar is connected to Sinai, and there are four insights:

- 1) First, the connection is there simply in terms of Sha'ul's own controlling metaphor. Throughout Gal 3:22 and onward, Sha'ul has been connecting 'Torah for salvation' to slavery (e.g. it is a paidagogos, which was a trusted household slave who served as a child custodian; being under a slave implied a form of servitude for the child himself/herself).
- 2) There is also a geographical connection between Hagar and Sinai; Hagar came from Egypt, the other side of Sinai; and when Sarah mistreated her, she fled to Shur, just north of Sinai (Gen 16:7); and later, following the permanent expulsion, she took Ishmael to the wilderness of Paran—next to Sinai (Gen 21:21). So basically, her life circled around Sinai. Moreover, the fact that Hagar was an Egyptian aligns with how Sha'ul is depicting the redemption of Israel from 'Torah for salvation' as the eschatological form of how YHWH redeemed Israel from Egypt. Messiah Y'shua has brought a **new exodus** from Egypt.
- 3) Like Moshe at Sinai, Hagar saw YHWH (Gen 16:13)¹⁴⁴. This is a due reminder that Sha'ul's point is not simple denigration of either Hagar or Torah; rather, he is making a point about the eschatological significance of the Avrahamic promises, Yitshaq (Isaac), and Y'shua, over against Torah, Ishmael, and Hagar.
- 4) The basic manner in which Sha'ul connects to Ishmael and Isaac here? Although there is no record in Genesis that Ishmael was treated as a slave in Avraham's household, yet there are two important points of contact with Sha'ul's argument: (a) Ishmael was a child of a slave; and (b) Ishmael, while blessed in many respects, did not inherit the things which YHWH promised Avraham. Avraham's "seed," and therefore the

¹⁴⁴ *Call Me Ishmael* by James Jordan: <http://www.biblicalhorizons.com/biblical-horizons/no-118-call-me-ishmael-part-2/>

connected promise, would not be placed in Ishmael but in Yitshaq (Gen 21:12). Yitshaq was the seed through whom the covenant with Avraham would be established (Gen 17:18–21) and thus becomes a sort of second point between Avraham (discussed in Gal 3:6–9) and the ultimate Seed, Y'shua, for whom the promise was given (3:16). Given this Avraham-Yitshaq-Y'shua connection, the contrast to Ishmael, both as the son of a slave, and as the son who does not inherit, is fairly straightforward for Sha'ul's typology.

Galatians Chapter 5

Galatians 5:1

"In the freedom with which Messiah has made us free, stand firm, then, and do not again be held with a yoke of slavery."

The yoke of bondage is (as we discussed in previous chapters) the 'good news of the circumcision' (rabbinical persuasion). As we discussed, Kepha agreed that this is a yoke in Acts 15:10-11.

Circumcision...

At this point, Sha'ul begins to make some important statements about circumcision and its role in the true "Good News". **In short, circumcision is not part of the good news of Y'shua in the sense that whether we can still receive salvation whether we are circumcised or uncircumcised.**

Galatians 5:2-5

"See, I, Sha'ul, say to you that if you become circumcised, Messiah shall be of no use to you¹⁴⁵. And I witness again¹⁴⁶ to every man being circumcised that he is a debtor to do the entire Torah. You who are declared right by Torah have severed yourselves from Messiah, you have fallen from favour. For we, in Spirit, by belief, eagerly wait for the expectation of righteousness."

One of the **most important things to remember** when reading the Book of Galatians is that **he is speaking to a certain group of people**. In this case, **he is speaking to the Galatians who were about to fall prey to a false 'good news'** (rabbinical persuasion). As is evidenced by Sha'ul's

¹⁴⁵ First warning is to Judah.

¹⁴⁶ Second warning is for Ephraim (House of Israel).

statements, "You who are declared right by Torah have severed yourselves from Messiah" and "For we, in Spirit, by belief, eagerly wait for the expectation of righteousness," the subject matter at hand is whether or not circumcision is a part of the true good news that brings salvation.

Sha'ul was NOT against circumcision if done for the right reasons. Proof of this is found in (once again) Sha'ul's own example and practice:

"1 And he came to Derbe and Lustra. And see, a certain taught one was there, named Timothy, the son of a certain Yehudite woman who believed – but his father was Greek – 2 who was well spoken of by the brothers who were at Lustra and Ikonion. 3 Sha'ul wished to have this one go with him. And he took him and circumcised him because of the Yehudim who were in those places, for they all knew that his father was Greek."¹⁴⁷

In light of the common interpretation of Galatians 5, Sha'ul was doing the very thing that most people think Sha'ul was telling the Galatians not to do! Was he circumcising Timothy so that "Messiah could profit him nothing" and so that he would become "estranged from Messiah?"

Galatians 5:3-4

"And I witness again to every man being circumcised that he is a debtor to do the entire Torah. You who are declared right by Torah have severed yourselves from Messiah, you have fallen from favour."

Why did Sha'ul tell the Galatians that they would be "fallen from grace," "estranged from Messiah," and "Messiah would profit them nothing" if they were to become circumcised because of Jewish pressures (rabbinical persuasion) but then circumcise Timothy "because of the Jews?". Was Sha'ul a hypocrite?

Certainly not, but he would be if you went along with the common interpretation of Galatians. He was on one hand trying to tell the gentiles of Galatia not to give into Jewish pressures, but then by most interpreters he gave into Jewish pressures himself in Acts 16:1-3. What is **really** going on here?

¹⁴⁷ Acts 16:1-3

The truth is that Sha'ul was not against circumcision. He was **against the false doctrines found in the "good news of the circumcision"** (rabbinical persuasion) which were a perversion of the true "Good News" that YHWH desires to proclaim.

Timothy's father was a Greek. This means that Timothy would not be of Jewish heritage because in Scripture a person's lineage follows the fatherly line. Today, Orthodox Jews believe it follows the mother's lineage but it is not certain if this was the practice in the first century. But even as the son of a gentile, Timothy was raised in the Scriptures by his Jewish mother Eunice (2 Tim 1:5, 3:15), was *"well reported of by the brothers"* according to Acts 16:2, and was ready in his heart to be circumcised.

Now there is no record of Sha'ul ever circumcising anyone other than Timothy. But we see that in Acts 16:3, Sha'ul decided to take it upon himself to circumcise Timothy. Why did Sha'ul want to do the actual act of circumcision here? To prove to the Jews that he was not in any way against circumcising the son of a gentile if it was done for reasons that would not pervert the "Good News" of Y'shua. He did this right after going to the apostles and elders about the circumcision question in Acts 15. Sha'ul's decision to make sure he was the one to circumcise Timothy would alleviate any concerns that Sha'ul's trip to Jerusalem had any intentions of doing away with circumcision as a whole, even for the son of a gentile - as it says *"for they all knew his father was a Greek."*

Let's read the verses in Galatians 5 again:

"2 See, I, Sha'ul, say to you that if you become circumcised, Messiah shall be of no use to you. 3 And I witness again to every man being circumcised that he is a debtor to do the entire Torah. 4 You who are declared right by Torah have severed yourselves from Messiah, you have fallen from favour."

The issue here was our source of "righteousness." Those who held to the 'good news of the circumcision' (rabbinical persuasion) believed that person had to learn/obey the Torah and be circumcised before they could be considered righteous, and thus be saved. But the true "Good News" is that **one need only repent and believe in Y'shua to be considered righteous, and thus be saved.** The former was an attempt to be *"justified* (declared righteous) *by the law."* The latter was the humble admission that our own righteousness is inadequate to gain any hope of receiving salvation through it. As a reminder, let's look at our table again:

Good News of 'the Circumcision'	The 'True' Good News
<ul style="list-style-type: none"> • Repent and accept Y'shua <p>THEN</p> <ul style="list-style-type: none"> • Learn all of the Torah and obey it (through a three year proselyte process) <p>THEN</p> <ul style="list-style-type: none"> • Get circumcised <p>THEN</p> <ul style="list-style-type: none"> • YOU ARE AVRAHAM'S SEED AND ARE DECLARED RIGHTEOUS 	<ul style="list-style-type: none"> • Repent and accept Y'shua (Acts 2:38) <p>THEN</p> <ul style="list-style-type: none"> • YOU ARE AVRAHAM'S SEED AND ARE DECLARED RIGHTEOUS
Vain attempt to be "justified by the law"	"Justification by faith" in Y'shua
Still "Under the law"	Humbly "Under grace"

If a man was to try to be "justified by the law" by submitting to the 'good news of the circumcision' (rabbinical persuasion) and getting circumcised, they would be a "debtor to keep the whole law." Why? Because in order for us to be justified (declared righteous) by the Torah, we would need to keep every single commandment in order to be considered righteous. For whether we fail in one point, or a thousand points, we are still labeled a transgressor. For this reason, any attempt to be justified by the Torah will utterly fail. **This is why the Torah has no part in justifying us.** We need Y'shua for our righteousness/justification. That's why it says that we "wait for the hope of righteousness by faith."

Galatians 5:5-6

"For we, in Spirit, by belief, eagerly wait for the expectation of righteousness. For in Messiah Y'shua neither circumcision nor uncircumcision has any strength, but belief working through love."

So again Sha'ul makes the point that if we are in the Messiah Y'shua, whether we are circumcised or uncircumcised it doesn't amount to anything in regards to whether or not we have righteousness. If we come to Y'shua, we are saved regardless of whether we are circumcised or not. Let's examine those verses (2-6) once more before moving on:

"2 See, I, Sha'ul, say to you that if you become circumcised, Messiah shall be of no use to you. 3 And I witness again to every man being circumcised that he is a debtor to do the entire Torah. 4 You who are declared right by Torah have severed yourselves from Messiah, you have fallen from favour. 5 For we, in Spirit, by belief, eagerly wait for the expectation of righteousness. 6 For in Messiah Y'shua neither circumcision nor uncircumcision has any strength, but belief working through love."

Again, keep in mind that Sha'ul himself circumcised Timothy. Therefore when it says *"the Messiah will profit you nothing"* and *"every man who becomes circumcised... is a debtor to keep the whole law"* and *"you have become estranged from Messiah,"* it does not mean everyone in the entire world who becomes circumcised is condemned.

Sha'ul is writing to the Galatians. Before we think his statements apply to everyone in the entire world, we need to **examine the context**, **examine other Scriptures**, and **examine Sha'ul's own practices** to get a full understanding of what was intended. Otherwise we have Sha'ul sending Timothy to the Lake of Fire by circumcising him "because of the Jews" (rabbinical persuasion).

Sha'ul is **addressing the false 'good news of the circumcision'** (rabbinical persuasion), so for someone to be circumcised by them was a sign of submission to that false doctrine, a doctrine so dangerous it could cause a man to lose his salvation. Sha'ul himself did circumcise the son of a gentile **to prove he wasn't against circumcision**, but he vigorously refuted anyone who taught this 'good news of the circumcision' which was always was a false doctrine.

⇒ **Truth:** The truth is that if we are in the Messiah Y'shua, whether we are circumcised or uncircumcised doesn't gain us salvation. To the contrary, **if we use it** (or any other commanded act) **as an attempt to replace the work of Messiah, we are putting ourselves under the Torah and separating ourselves from Y'shua.**

We are sons of Avraham through Y'shua the Messiah, not circumcision. In this sense it avails us nothing. But circumcision for the right reasons does fulfill a purpose. Otherwise Timothy endured a very painful ordeal for nothing. He wasn't getting circumcised because he wanted to witness to the Jews, as some say. Timothy was going to be circumcised anyway. Sha'ul was choosing to be the one who actually did the act of circumcising Timothy 'because of the Jews'. He was **proving to them that he was not**

against circumcision if done for the right reasons. What are the right reasons? No, it is not so that you can impress the Jews! He was clearly dead against that!

In the Torah, circumcision was never the first item on YHWH's list of things He desired. YHWH didn't give Avraham the covenant of circumcision on the day that he called him. He gave the covenant of circumcision to Avraham after Avraham had walked with Him **many years**.

This was also how YHWH dealt with this issue with the children of Israel. The children of Israel were in the wilderness for 40 years and were not circumcising their children but YHWH said nothing about it **until just before they entered the Promised Land**:

"2 At that time YHWH said to Yehoshua, 'Make knives of flint for yourself, and circumcise the sons of Yisra'El again the second time.' 3 So Yehoshua made knives of flint for himself, and circumcised the sons of Yisra'El at the Hill of Foreskins. 4 And this is why Yehoshua circumcised them: All the people who came out of Mitsrayim who were males, all the men of battle, had died in the wilderness on the way, after they had come out of Mitsrayim. 5 For all the people who came out had been circumcised, but all the people who were born in the wilderness on the way as they came out of Mitsrayim had not been circumcised. 6 For the children of Yisra'El walked forty years in the wilderness, till all the nation – the men of battle who came out of Mitsrayim – were consumed, because they did not obey the voice of YHWH, to whom YHWH swore not to show them the land which YHWH had sworn to their fathers that He would give us, 'a land flowing with milk and honey.' 7 And Yehoshua circumcised their sons whom He raised up in their place; for they were uncircumcised, because they had not been circumcised on the way."¹⁴⁸

The trek of the children of Israel going through the wilderness is a picture of our own salvation. It wasn't until just before they entered the Promised Land that YHWH said anything about it. Why? YHWH had some major sin that needed to be dealt with first. Idolatry, fornication, and a lack of faith were the major issues that needed to be dealt with first.

The same is true of gentiles who are turning to YHWH. They need to focus on **learning YHWH's commandments and practicing them before** they concern themselves with circumcision:

¹⁴⁸ Joshua 5:2-7

"25 For circumcision indeed profits if you practise the Torah, but if you are a transgressor of the Torah, your circumcision has become uncircumcision."¹⁴⁹

For this reason Sha'ul told the (very carnal) Corinthians who were turning to YHWH:

"18 Was anyone called while circumcised? Let him not become uncircumcised. Was anyone called while uncircumcised? Let him not be circumcised. 19 The circumcision is naught, and the uncircumcision is naught, but the guarding of the commands of Elohim does matter!"¹⁵⁰

The real focus for one being called was the need to keep YHWH's commandments. This was in perfect line with the ruling in Acts 15. Gentiles needed to spend their time learning the Torah and this was the reason Yacov (James) made the ruling in Acts 15:

"19 Therefore I judge that we should not trouble those from among the gentiles who are turning to Elohim, 20 but that we write to them to abstain from the defilements of idols, and from whoring, and from what is strangled, and from blood. 21 For from ancient generations Mosheh has, in every city, those proclaiming him – being read in the congregations every Sabbath."¹⁵¹

The expectation that came out of this ruling was that the gentiles would be learning the Torah when they attended the synagogues every Shabbat. This is why Yacov limited the requirements for new believers to some 'necessary things' which demonstrated their allegiance to YHWH. The 'pollutions of idols... fornication... things strangled, and... blood' had to do with idolatrous temple practices.

Now Timothy was not circumcised as a child because his father was a Greek. But he was not raised to be an idol worshiper. His Jewish mother and grandmother raised him in the Scriptures:

"15 and that from a babe you have known the Set-apart Scriptures, which are able to make you wise for deliverance through belief in Messiah Y'shua."¹⁵²

¹⁴⁹ Rom 2:25

¹⁵⁰ 1 Cor 7:18-19

¹⁵¹ Acts 15:19-21

¹⁵² 2 Tim 3:15

Because of this, Timothy, who was *'well reported of by the brothers,'* was quite ready **as an adult** to go ahead and get circumcised. Sha'ul's decision to be the one who circumcise him in Acts 16:1-3 was proof that Sha'ul still preached circumcision if done for the right reasons. He did this to prove to the Jews that he was not against circumcision - **even if the person is an adult and the son of a gentile.**

As we know, the actual commanded time of circumcision was on the 8th day. For an adult to go through this process is extremely painful. It wasn't the first item on YHWH's agenda in the Torah and it wasn't in the first century assembly either, per the ruling in Acts 15 and other verses.

Galatians 5:7-11

"You were running well¹⁵³, who held you back from obeying the truth¹⁵⁴? That persuasion does not come from Him who calls you. A little leaven leavens all the lump. I trust in you, in the Master, that you shall have no other mind. And he who is troubling you shall bear his judgment, whoever he is. And I, brothers, if I still proclaim circumcision, why am I still persecuted?¹⁵⁵ Then the stumbling-block of the stake has been set aside."

Further evidence that Sha'ul was not against circumcision is Sha'ul's statement *"if I still proclaim circumcision, why am I still persecuted?"* Because Sha'ul **still preaches circumcision**, and proved that he wasn't against it in Acts 16:1-3, there should be nothing offensive about Y'shua's death on the tree being sufficient to bring salvation. But because some in Judah did not see righteousness by faith, they do stumble:

"30 What shall we say then? That gentiles not following after righteousness, have obtained righteousness, even the righteousness of belief, 31 but Yisra'El following after the Torah of righteousness, has not arrived at the Torah of righteousness. 32 Why? Because it was not of belief, but as by works of Torah. For they stumbled at the Stone of stumbling. 33 As it has been written, 'See, I lay in Tsiyon a Stone of stumbling and a Rock that makes for falling, and everyone who is believing on Him shall not be put to shame.'"¹⁵⁶

¹⁵³ You were progressing beautifully!

¹⁵⁴ The "Truth" is the idiomatic expression for the Torah of Moshe.

¹⁵⁵ Sha'ul didn't preach "Circumcision". He preached "Y'shua" and Saving Faith through Y'shua **from the Torah**. He knew the Biblical priorities. The "Circumcision-First Club" preached "Circumcision" i.e. salvation through the "works of the law." Unlike Rabbi Shaul, they put the "cart before the horse," so to speak.

¹⁵⁶ Rom 9:30-33

So the gentiles were receiving righteousness by faith in Y'shua while many of the Jews were not because they were setting aside the work of Y'shua and trying to gain righteousness by their own works of Torah keeping. Thus, Y'shua became a stumbling stone and rock of offense to them rather than the only begotten Son of YHWH who was able to make them righteous.

If Sha'ul did not preach circumcision, there would be a legitimate reason for them to stumble because circumcision is clearly something YHWH commanded (Gen 17:12, Lev 12:2-3, Exod 12:48). But Sha'ul points out: the fact that he did preach circumcision should cause the 'offense of the crucifixion stake' to 'cease.' The only reason it does not is because some are not seeking righteousness by faith in Y'shua, but by their own works. For this reason, the children of the bondwoman persecute the children of the freewoman - as we read earlier.

" 29 But, as he who was born according to the flesh then persecuted him born according to the Spirit, so also now". (Gal 4:29)

But everyone, Jew or gentile, is able to receive the rebirth of the Ruach if they are willing to let the Adam-man die and let Y'shua live in them by the power and wisdom of Elohim:

"22 And since Yehudim ask a sign, and Greeks seek wisdom, 23yet we proclaim Messiah impaled, to the Yehudim a stumbling-block and to the Greeks foolishness, 24 but to those who are called – both Yehudim and Greeks – Messiah the power of Elohim and the wisdom of Elohim."¹⁵⁷

"I have been impaled with Messiah, and I no longer live, but Messiah lives in me. And that which I now live in the flesh I live by belief in the Son of Elohim, who loved me and gave Himself for me"¹⁵⁸

Continuing with chapter 5...

Galatians 5:12

"O that those who disturb you would even cut themselves off!"

¹⁵⁷ 1 Cor 1:22-24

¹⁵⁸ Gal 2:20

Some have understood this to mean that Sha'ul was hoping that the ones who troubled the Galatians would emasculate themselves. This is not necessarily true because being 'cut off' can also be in reference to someone who is cut off from the community of believers. Being cut off from the fellowship of believers is certainly the context of his statement, let's read from verse 10-12 for the context:

"10 I trust in you, in the Master, that you shall have no other mind. And he who is troubling you shall bear his judgment, whoever he is. 11 And I, brothers, if I still proclaim circumcision, why am I still persecuted? Then the stumbling-block of the stake has been set aside. 12 O that those who disturb you would even cut themselves off!"

So Sha'ul's confidence was that they would judge the ones who were troubling them by cutting them off from fellowship. They needed to be judged because they were perverting the true "Good News" of Y'shua and turning people toward their own 'good news of the circumcision' (rabbinical persuasion) a doctrine that was never true at any time in history.

New believers in Y'shua have the grace and liberty to learn and apply YHWH's commandments as His Ruach leads, without having a spiritual gun pointed to their head if they don't immediately whip into shape. But Sha'ul does warn the Galatians that liberty is not to be used as an excuse to walk in sin:

Galatians 5:13-14

"For you, brothers, have been called to freedom, only do not use freedom as an occasion for the flesh, but through love serve one another. For the entire Torah is completed in one word, in this, 'You shall love your neighbor as yourself.'"

Indeed it is true that all of YHWH's Torah is fulfilled when we love our neighbour as ourselves. Knowing this, we should forsake the idea that we don't keep a certain commandment because "Y'shua fulfilled all that." The truth is that Y'shua fulfilled every commandment in the Torah and if He is dwelling in us then we will fulfill them as well! This is what it truly means to "walk in the Spirit."

"27 and put My Spirit within you. And I shall cause you to walk in My laws and guard My right-rulings and shall do them."¹⁵⁹

And again:

"5 For those who live according to the flesh set their minds on the matters of the flesh, but those who live according to the Spirit, the matters of the Spirit. 6 For the mind of the flesh is death, but the mind of the Spirit is life and peace. 7 Because the mind of the flesh is enmity towards Elohim, for it does not subject itself to the Torah of Elohim, neither indeed is it able, 8 and those who are in the flesh are unable to please Elohim. 9 But you are not in the flesh but in the Spirit, if indeed the Spirit of Elohim dwells in you. And if anyone does not have the Spirit of Messiah, this one is not His. 10 And if Messiah is in you, the body is truly dead on account of sin, but the Spirit is life on account of righteousness."¹⁶⁰

⇒ **Truth:** So the carnal minded man is at enmity against Elohim because he is not subjecting himself to the Torah, which teaches us to love YHWH and love one another. **Our liberation in Messiah is never to be used as an excuse to continue transgressing the Torah of YHWH**, as is commonly taught today. It is because we have transgressed the Torah of YHWH that Y'shua had to come and die for us in the first place!

Sha'ul now goes on to explain the way one walks in the Spirit...

Galatians 5:15-18

"And if you bite and devour one another, beware lest you be consumed by one another! And I say: Walk in the Spirit, and you shall not accomplish the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh. And these are opposed to each other, so that you do not do what you desire to do. But if you are led by the Spirit, you are not under Torah."

Notice it says that we will not be under the "letter" of the Torah if we are led of the Ruach. There are two ways that we can find ourselves 'under the law'. One is by refusing to acknowledge that our righteousness and our salvation come from Y'shua alone. The other is by refusing to be led by His Ruach which causes us to walk under the "grace" of His statutes, keep His judgments and do them!

¹⁵⁹ Ezek 36:27

¹⁶⁰ Rom 8:5-10

So Sha'ul warns the Galatians...

Galatians 5:19-21

"And the works of the flesh are wellknown, which are these: adultery, whoring, uncleanness, indecency, idolatry, drug sorcery, hatred, quarrels, jealousies, fits of rage, selfish ambitions, dissensions, factions, envy, murders, drunkenness, wild parties, and the like – of which I forewarn you, even as I also said before, that those who practise such as these shall not inherit the reign of Elohim."

How is that for a warning! We must walk in the Ruach and never use our liberty as an occasion or excuse to disobey YHWH.

Galatians 5:22-26

"But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, trustworthiness, gentleness, self-control. Against such there is no Torah. And those who are of Messiah have impaled the flesh with its passions and the desires. If we live in the Spirit, let us also walk in the Spirit. Let us not become conceited, provoking one another, envying one another."

⇒ **Truth:** So YHWH's plan was to promise "those who are called"¹⁶¹ eternal life through Avraham's Seed, Y'shua. First by showing us the path of righteousness which is in His Torah. And YHWH, being ever so merciful, gave His only Son to redeem us from the curses that result in our disobedience to Him. **The standard of righteousness DOES NOT CHANGE when we accept Y'shua, but our standing before YHWH does!**

It is a total distortion to teach that everyone else in the world is expected to refrain from sin (transgression of the Torah) and will be condemned for their failure to keep it but those who receive Y'shua are free to purposely transgress the Torah all day long! **This is not YHWH's 'Good News' and Sha'ul was making that very clear!** We need to walk in the Ruach! **If we walk in the Ruach, we will be 'subject to the Torah of YHWH.'**

But we will not misuse the Torah of YHWH to make it fulfill a function that it is never able to fulfill: Bring us righteousness and salvation. It is this misuse

¹⁶¹ 1 Cor 1:24, the Lost Sheep of the House of Israel (Matt 15:24).

of the Torah that Sha'ul is addressing in Galatians. NB. Let's not misuse his writings to say something that he never meant to say.

Those who do so **are in a lot of trouble**:

"13 But according to His promise we wait for a renewed heavens and a renewed earth in which righteousness dwells. 14 So then, beloved ones, looking forward to this, do your utmost to be found by Him in peace, spotless and blameless, 15 and reckon the patience of our Master as deliverance, as also our beloved brother Sha'ul wrote to you, according to the wisdom given to him, 16 as also in all his letters, speaking in them concerning these matters, in which some are hard to understand, which those who are untaught and unstable twist to their own destruction, as they do also the other Scriptures. 17 You, then, beloved ones, being forewarned, watch, lest you also fall from your own steadfastness, being led away with the delusion of the lawless."¹⁶²

So let's be found by Him in peace, without spot and blameless. Let's not be among the unlearned and unstable who twist his letters to their own destruction. In the end, Y'shua will not be saying *"Depart from me, ye commandment keepers!"* Rather, as Sha'ul said, those who walk in the flesh (the former ways of sin/Torah breakers) will not inherit the kingdom of YHWH.

Therefore, let's walk in the Ruach... being found by Him without spot and blameless. Not because of our own righteousness, but because of His indwelling. If He dwells in us, then He will cleanse us of the former things and give us the power to walk as He walked, live as He lived, and be where He is! This is the good news!

Galatians Chapter 6

Galatians 6:1-2

*"Brothers, if a man is overtaken in some trespass, you the spiritual ones, set such a one straight in a spirit of meekness, looking at yourself lest you be tried too. Bear one another's burdens, and so **complete** the Torah of Messiah."*

¹⁶² 2 Peter 3:13-17

Sha'ul here is quoting direct from the core of the Torah for the Y'shua believers:

*"17 Do not hate your brother in your heart. Reprove your neighbour, for certain, and bear no sin because of him. 18 Do not take vengeance or bear a grudge against the children of your people. **And you shall love your neighbour as yourself. I am YHWH.**"*¹⁶³

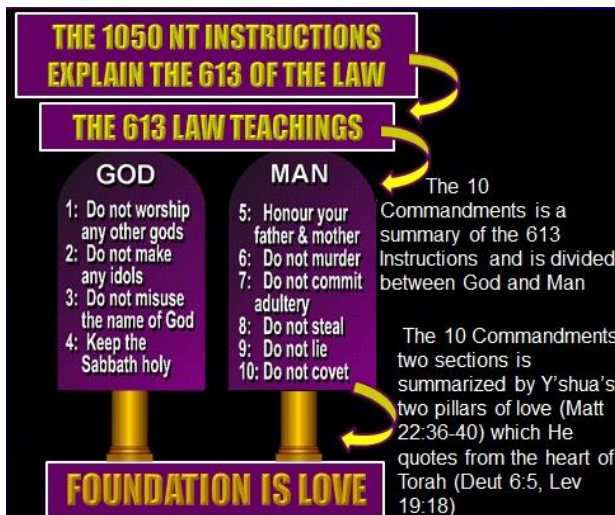
And this is what Sha'ul said earlier...

Gal 5:14: *"For the whole of the Torah is summed up in this one sentence: 'Love your neighbor as yourself'"* (cf. Rom 13:8ff)

Y'shua quoted the very same words twice, SIMPLY because love is the heart of Torah:

Matt 19:19 *"'Respect your father and your mother,' and 'you shall love your neighbour as yourself.'"*

Matt 22:37-40: *"And Y'shua said to him, 'You shall love YHWH your Elohim with all your heart, and with all your being, and with all your mind.' This is the first and great command. And the second is like it, 'You shall love your neighbour as yourself.' On these two commands hang all the Torah and the Prophets."*



¹⁶³ Lev 19:17-18

If YHWH's Law/Torah was nailed to the "Cross", as Christian pastors are fond of gloating about, then what Law/Torah of Messiah is this that we have to become full in/complete in Gal 6:2?

Y'shua said, "*The Torah I speak is not my Torah but the Torah of Him who sent me*"¹⁶⁴... Who, then, do these Christian pastors and Bible-teachers think sent Y'shua?

If therefore Messiah's Torah is YHWH's Torah as Y'shua declares, then these verses prove that man has yet again messed up in his exposition of the Scriptures by not rightly-dividing the Word of Truth, thereby leading millions of Christians to oppose the Torah of YHWH and the Very Words of their Redeemer, Y'shua, and **causing millions of Jews to despise Y'shua, the Apostle Sha'ul and the New Covenant!**

Galatians 6:3-6

"For if anyone thinks himself to be somebody, when he is not, he deceives himself. But let each one examine his own work, and then he shall have boasting in himself alone, and not in another. For each one shall bear his own burden. And let him who is instructed in the Word share in all that is good, with him who is instructing."

Certainly referring to Torah since Rabbi Sha'ul wrote in his epistles:

*"So indeed **the Law** (Torah) **is holy**, and **the commandment holy and just and good.**"*¹⁶⁵

But verse 6 also says, let the believer who, being taught in Torah Teachings, share with his teacher (his priest) in every good thing. The Israelite man, or woman is obliged to care and provide for their teachers, so that the teachings won't be hindered by lack of material necessities. Sadly very few Israelites pay attention to this verse and dedicated Torah-teachers are desperately lacking. Sha'ul is citing here in verse 6 from the Torah...

YHWH gives to the priests, not the pastor who teaches against Torah, not to a church building, to the priests ALL the tithes in Israel as their inheritance in return for the **work they do for His service**, and that is **to teach Israel the Torah**, Num 18:21:

¹⁶⁴ John 14:24

¹⁶⁵ Rom 7:12

*"And see, I have given the **children of Lewi all the tithes in Yisra'El as an inheritance in return for the service which they are serving, the service of the Tent of Meeting.**"*

The question is, who is your Torah teacher? Where do you tithe?

The place where all the priests were, and where the tithes were distributed from, was the Temple:

*"Will a man rob YHWH? Yet you rob me. "But you ask, 'How do we rob you?' "In tithes and offerings. You are under a curse---the whole nation of you---because you are robbing me. **Bring the whole tithe into the storehouse, that there may be food in my house** (for the Torah teacher). Test me in this," says YHWH Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it."¹⁶⁶*

Beloved this is the only place in the entire Scriptures where you are allowed to test YHWH! Make sure you sow in fertile ground!

Galatians 6:7-8

"Do not be led astray: Elohim is not mocked, for whatever a man sows, that he shall also reap. Because he who sows to his own flesh shall reap corruption from the flesh, but he who sows to the Spirit shall reap everlasting life from the Spirit."

It is no coincidence that the original word order English reads "lives" but the syntactical English "life". This is no discrepancy. Rather, it is a way of showing idiomatic expressions from one language to another. The same thing happens when we raise a glass of wine and give the toast of "L'chayim!" that phrase is rendered as "to life!" when in fact the Hebrew is plural and literally reads, "to lives!".

Galatians 6:9-12

"And let us not lose heart in doing good, for in due season we shall reap if we do not grow weary. So then, as we have occasion, let us do good to all, especially to those who are of the household of the belief. See with what big letters I have written to you with my own hand! As many as wish to make a good show in the flesh, these

¹⁶⁶ Mal: 3:8-10

compel you to be circumcised, only so that they should not be persecuted for the stake of Messiah."

Preaching circumcision without Messiah, or as a precondition for Messiah's acceptance of the individual, is all about parading foreskins in a numbers game, or show, even as modern-day denominations fill out commitment cards of those who profess a desire for immersion, to make a nice show of big numbers. Sadly, many among them have not had a regeneration experience. Ephraim/Israel/scattered Northern Ten Tribers (Christians) use "decision cards," while Judah/Southern Two Tribers use "circumcision clubs." Same wrong motives and same wrong reasoning. Circumcision is required only after true salvation and maturity.

Circumcision is widely accepted in Judah and the atonement of Y'shua is not. It is sinful to place circumcision above the offence of the message of the tree of execution, in order to avoid ridicule and persecution. The same practice is found in many modern "Messianic" congregations, where there is such an emphasis on "Hebraic or Jewish things" that the execution stake and the Son of YHWH almost become afterthoughts.¹⁶⁷

Galatians 6:12-13

"As many as wish to make a good show in the flesh, these compel you to be circumcised, only so that they should not be persecuted for the stake of Messiah. For those who are circumcised do not even watch over the Torah, but they wish to have you circumcised so that they might boast in your flesh."

In other words, this Pharisaic group compelling these Galatians to be circumcised want to boast in their flesh, and prove to their peers that they maintained and taught Pharisaic Judaism and gained many new converts / proselytes (a rabbinical persuasion). Yet for all this emphasis on making proselytes, they, Judah/Southern Kingdom's Two Tribes, weren't even obeying Torah themselves.

Today's Charismatics and Healing Evangelists, Ephraim/Isreal/Northern Kingdom's Scattered Ten Tribes, also fall into this same trap of "making a show in the flesh" by parading on stage and on TV those who have come under their influence. Hundreds of newly-saved, immature Christians (and

¹⁶⁷ *Aramaic Galatians: A Hebraic Understanding*. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Rabbi Moshe Koniuchowsky.
http://torahtreasuretrove.com/aramaic_galatians_by_andrew_g_roth

many who have never experienced the New Birth) are paraded daily as being "under the anointing/slain in the spirit" by being shown rolling on the floors, shaking their heads vigorously from side to side and up and down, laughing uncontrollably and falling down when breathed on or pushed. One famous Preacher on his TV Programme declared, "*We don't do things `decently and in order` here,*" thereby setting himself up in opposition to the Ruach Who through Shaul said, "*Let all things be done decently and in order.*"¹⁶⁸ The latest `Prophets` are seen "dripping in gold" to emphasise their "Gospel of Prosperity," prophesying "Anointed Words of Blessings and Riches" and beguiling 'new' Christians to sow a "Money Seed of Faith" into their Ministry; these beguiled ones then become greatly disillusioned when the 'prophecy' over them fails to come to pass in their lives.

Healing Evangelists make a great show of those who have been 'healed' claiming that hundreds more are healed in their meetings than in the meetings of their fellow Evangelists. Even in the 1940s and 50s, some of YHWH's servants vied with each other to see who had the biggest tents in order to claim to have the 'biggest crowds.' In an earlier generation, "Men of God" were content to be called pastor or evangelist, now everywhere you look it is self-acclaimed titles... "Prophet this and Apostle that."

Young men in their twenties are hailed as the "now" Great Apostle, without ever seeing souls won for the Kingdom or true Holy Spirit credentials manifested in their ministry and all the while some true apostle from the Third World on a foreign field far away, unseen by multitudes, unknown by any, "and without a Rupee to his name" is tirelessly and fearlessly labouring for His Master and winning souls to Y'shua.¹⁶⁹

Regarding those "Great Ones," hailed by the "church" Rabbi Sha'ul, said that they make a "show (boasting) of your flesh." Y'shua said:

"Beware of (these) false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles? Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore by their fruits you will know them.

¹⁶⁸ 1 Cor 14:40

¹⁶⁹ *Aramaic Galatians: A Hebraic Understanding*. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Pastor Denis.
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Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name? And then I will declare to them, 'I never knew you; depart from Me, you who practise Torahless-ness!'"¹⁷⁰

Galatians 6:14

And for me, let it not be that I should boast except in the stake of our Master Y'shua Messiah, through whom the world has been impaled to me, and I to the world."

Sha'ul points out that we glory in our Messiah Y'shua, not in making proselytes.

Galatians 6:15-16

"For in Messiah Y'shua neither circumcision nor uncircumcision has any strength, but a renewed creature. And as many as walk according to this rule, peace and compassion be upon them, and upon the Yisra'El of Elohim."

Rabbi Moshe Kionuchowsky translates verse 15 as:

"For in the Moshiach Yahushua, neither Brit-Malah, nor Akrobushtia, has strength to save, but only a renewed creation"

In his footnote to his translation of this verse he says, *"The strength to become regenerated as a new creation comes only from YHWH's Spirit, and not by any act of circumcision, or any other commandment of YHWH or men."¹⁷¹*

Another way to look at it: *"For in Messiah Y'shua, neither Jewishness is anything nor Non-Jewishness, but a new creature."* Referring back to the fact that Israel's Olive Tree is like a new man consisting of believing Jews and Lost Sheep gentiles, with no need for the gentiles to undergo any three year conversion ritual to be included.

¹⁷⁰ Matt 7:15-23

¹⁷¹ *Aramaic Galatians: A Hebraic Understanding*. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Pastor Denis.
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As many from both Houses (Ephraim and Judah) living by the priority rule of becoming born of the Ruach and then learning how to follow Torah, upon those with this understanding and proper spiritual priority, is placed the title of "Yisrael". The True Yisrael of YHWH consists of Returning and Redeemed Exiles from Both Houses (Ephraim and Judah), and those who desire to join them, their King and His Torah.¹⁷² This is the new complete Yisrael of YHWH.

Galatians 6:17-18

"From now on let no one trouble me, for I bear in my body the scars of the Master Y'shua. The favour of our Master Y'shua Messiah be with your spirit, brothers. Amen."

May YHWH bless you and may He have mercy on us all to preach the truth! (Amen!)

Concluding Facts to Consider

Fact 1

According to Y'shua, YHWH, and His Scripture, any who did not obey the Torah are seen as evildoers, gentiles and dogs because this was the designation given to pagan gentiles. They were considered unclean, filthy and outside the Covenants and ways of YHWH. This letter is not written to a "church" called Galatians or "place name." The Hebrew word "Galut" means "dispersion," meaning this letter is written to the dispersed ones and these were/are understood in Rabbinic Judaism as the Ten Northern Tribes of Israel who were part settled in Asia Minor which is today's Turkey. Rabbi Sha'ul knew this truth well and that is the reason he went to the "dispersed" ones.

Fact 2

If Rabbi Sha'ul was found to be preaching against the Torah of YHWH that would land him in serious trouble with the Temple authorities and the Jerusalem Council who would want to maintain control in the dispersion (synagogues). The function of the synagogues was to link back/ensure continuity to the Temple in Jerusalem. Therefore the Torah was preached in all the scattered synagogues

¹⁷² *Aramaic Galatians: A Hebraic Understanding*. Word for Word Translation of the Epistle to the Galatians from the Ancient Aramaic Peshitta Text by Rabbi Moshe Koniuchowsky.
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Fact 3

Rabbi Sha'ul did not teach in a modern church setting but in a synagogue setting. Israel did not make churches but made synagogues. While most Christians are quite happy to know that Rabbi Sha'ul was writing to some church out in the north, this is not the case. Once you start changing words and start to apply your 21st century perception, it is then that everything starts becoming blurred and you start to lose the real issues at hand.

Fact 4

Christians also do not understand that Rabbi Sha'ul was trying to correct these Messianic synagogues to conform to the required halacha (way of living) in line with Torah and not setting a "new law" and doing away with YHWH's Torah as many have wrongly concluded.

Unfortunately modern Christianity has already concluded that the Torah of YHWH has been abrogated and they are now a law unto themselves, while the Torah of YHWH states clearly that it is everlasting and irrevocable: *"And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant,"* (1 Chr 16:17 (KJV)). (Please read the booklet *"You have been Deceived"* by Prof WA Liebenberg for more information on Christmas, Easter, etc.)

Fact 5

Covenants can only be everlasting if the Torah remains but many Christians lack this understanding. For them the Torah is abrogated but then how can a Covenant be everlasting if there is no Torah? Christianity needs to resolve this problem that they have created for themselves. The problem with most Christian denominations is that they pick and choose what suits them and most of them walk contrary to YHWH and His ways. By walking contrary to YHWH and not obeying His commandments, and also serving other gods in such things as Easter, Lent, Christmas and other Christian unclean days, which are festivals of false gods foreign to YHWH and at the same time saying "I have peace" is a self-created deception. The Torah of YHWH is clear: *"And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, **I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst"*** (Deut 29:19 (KJV)).

Fact 6

Many today that walk in such things will neither have the blessings of YHWH in their life nor the peace that comes with the shed blood of our Messiah Y'shua since they are still committing sins and have put under their feet the sacrifice committed on the Mount of Olives. They will also forfeit the 1,000 years of reign that is yet to come, by their actions, as they will lose their first resurrection: "*For if we **sin wilfully** (breaking and refusing the Torah – 1 John 3:4) after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins*" (Heb 10:26 (KJV)) and "*Blessed are those **doing His commands**, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city. But outside are **the dogs** and those who enchant with drugs, and those who whore, and the murderers, and the idolaters, and all who love and do falsehood.*" (Rev 22:14-15).

Fact 7

How could King David proclaim keeping the Torah forever and ever if it was going to be abrogated later at the death of the Messiah? Note, King David will be raised in the millennium and will be keeping the Torah of YHWH. Indeed King David was right that He and others like him will be obeying and guarding the Torah forever and ever: "*So shall I keep Your law continually, Forever and ever.*" (Psalm 119:44 (KJV))

Fact 8

The Oral-Torah that the Jews of the "Circumcision Group" followed is called by Sha'ul "**The Works of the Law/Torah**". In Hebrew it is *Ma'aseh Ha Torah* and these were rabbinical customs and commandments on how one should live and be counted worthy to receive eternal life.

The Written-Torah (Genesis to Deuteronomy) on the other hand teaches salvation through the **unmerited favour and grace** of YHWH. The conflict that Christians have regarding the observance of Torah is that most of them are **unaware that Rabbi Sha'ul speaks of two Torahs** in his Letters; One being the Written YHWH-Given Torah and the other being the Oral-Torah (which are the works of the law and commandments of men). Even Jewish people today are more knowledgeable of the two Torahs than many of the "brilliant" Christian Bible-teachers who are unaware of them. **This is why millions of Christians grossly misunderstand the Message of Rabbi Sha'ul in his Letters...**

When he speaks of the "works of the law" Christians think he is referring to the Torah of YHWH and that we are not obligated to follow YHWH's Torah, not realizing that it is the Oral *Ma'aseh Ha Torah* (works of the law) that Sha'ul is referring to.

Fact 9

Being meticulous about keeping the requirements of the true Torah given by Moshe and yet still refusing to fully accept the returning House of Israel/Ephraim is rejecting the stranger, a violation of many explicit warnings not to do so in the Torah (such as Lev 19:34). Ephraimites making repentance must not be regarded as less than a Jew, by requiring immediate actions on things set as conditions. Those who follow "the works of law" (Judah) may think they are doing all of Torah but are not. In direct violation of Torah they are showing no love to the returning strangers from the nations coming out of Christendom: the Lost Sheep of the House of Israel.

Conclusion

From the facts derived through sound exegesis it is clear that Shaul was not against the Torah in any way. Kepha clearly explained in his Letter that Sha'ul's letters are easy to misinterpret, if we are not trained in the Torah.

We further see the proof of this in Acts 21, where Sha'ul had every opportunity to deny the Torah (and some considerable financial incentive to do so). Sha'ul had come up to Jerusalem for the feast (according to Torah), and he intended to separate his Nazirite vow.

First off, no one takes (or separates) a Nazirite vow unless he believes in the Torah to begin with. Second, as the lead apostle, Yacov told him that there was a lot of confusion about his letters, and in order to dispel the confusion he should not only pay the animal sacrifices to separate his Nazirite vow, but that he should pay the animal sacrifices for three other men as well. Then "all would know" that Sha'ul himself also "*walked orderly, keeping the Torah.*" To do this, Sha'ul would have to pay for a total of fifteen animal sacrifices.¹⁷³

Even in today's terms, fifteen animal sacrifices is a lot of money. In ancient times, it was a small fortune (thus also dispelling the concept that Sha'ul was poor). If ever there was a time for Sha'ul to deny that he believed in

¹⁷³ Acts 21:17-24

the Torah, this would have been the time. But he did not do that. He paid the animal sacrifices, in order to show that he still believed everything that was written in the Torah and in the Prophets.¹⁷⁴

It is beyond human comprehension how the Church uses the same verses to justify ignoring the Torah, and suggests that Sha'ul was trying to start a separate organization that was not subject to the apostolic framework, and which was not subject to the Torah.¹⁷⁵

Beloved we need to seriously overcome...

*"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."
(Rev 3:21 (KJV).*

*"He that overcometh shall inherit all things; and I will be his Elohim, and he shall be my son."
(Rev 21:7 (KJV)).*

Let it be so that we are among the inheritors, ever faithful to trust in His righteousness for our salvation, ever seeking to walk in His Ruach, ever cleaving to the One who is the same yesterday, today and forever. The eternal principles of love as given in the Torah have not changed and they never will. Let's seek to walk in those eternal principles...

Torah shows us what sin is
Torah sets a standard for perfection.
Torah points us to Redemption, Salvation and Deliverance

"Do we then nullify the Torah through faith? Not at all!
Rather, we establish the Torah"
(Rom 3:31)

Sha'ul was never to reject Judaism
and accept a new religion called "Christianity."
He fully accepted and walked in all of the Biblical teachings of Judaism.

¹⁷⁴ Acts 24:14

¹⁷⁵ About Sha'ul's Ministry, Nazarene Scripture Studies

*Something mind-boggling is happening right now before our eyes!
What can only be seen as a sovereign work of the Ruach HaKodesh is
breaking forth as Christians around the world are working to **return** to their
historical Hebrew foundation. After being **stained** for more than eighteen
centuries by Judaeophobia, anti-Judaism, and anti-Semitism, many
Christians are being impacted by an unprecedented revolution of
restoration. Scholars, clergy, and laity from virtually every nationality,
ethnicity, and denomination are reconnecting their faith in Messiah Y'shua
with its historical Hebraic Roots in the **Torah**. **HalleluYAH***

We inform – You choose¹⁷⁶

Never be guilty of: "**By your traditions you make the Word of God of non-effect**"¹⁷⁷

As cold waters to a thirsty soul, so is good news from a far country. Prov 25:25

**Thank you that we may minister to you from the Southern point of Africa – population ratio-wise
the largest group of Messianic Judaism followers in the world.**

Contact us for formal **Distance Learning** in your **Own Time** from the
comfort of your **Own Home**. You do it by submitting your **Assignments**
Electronically to us in either one of the following fields:

Hebraic Roots (Y'shua centered Messiah Studies),
Messianic Judaism (Y'shua centered Typology Studies),
Midrashic Eschatology (Jewish approach to End-Time Events),
Torah-Based Healing (Body, Spirit and Soul Counseling and Healing)
or various **other fields** from **Certificate to Doctorate**,
visit our Website for more info.

To find out about our other Products please contact us
at <http://www.hrti.co.za> and click on **ONLINE STORE**

Also visit us daily on our Facebook Page for sound teachings:
Hebraic Roots Teaching Institute

¹⁷⁶ The truth of the Torah makes you see the mistranslations in the New Covenant. It's amazing how you can look at the epistles of Rabbi Sha'ul one way and it looks like he's leading the body of Messiah away from Torah; when in reality, he's leading them **to** Torah. A paradox of vantage point. Let us remember, the intent of the law maker constitutes the law. We need to walk a mile or two in our Hebrew Messiah's shoes.

¹⁷⁷ **Matt 15:3** *But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?* **Matt 15:6** *And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.* **Mark 7:9** *And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition*

That 'narrow way' is the path of Torah,
which is the mission of the Believer...
to continuously direct you to the Crucifixion Stake.

*If you are going to achieve excellence in big things,
you develop the habit in little matters of Torah.*

***Excellence is not an exception,
it is a prevailing attitude.***

PLEASE PLEASE PLEASE
BE SO KIND TO DISTRIBUTE A COUPLE OF THESE BOOKS
AS PART OF YOUR TITHING